

## **Dr. Maurice Bucaille's Biography and His Contribution to Qur'anic Science and Religion**

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### **ABSTRACT**

This research aims to highlight the short biography of Dr. Maurice Bucaille and his contribution to the research of the Quran Majid from the viewpoint of science and religion. Dr. Maurice Bucaille was a French medical doctor and author whose interdisciplinary work in comparative religion and science has sparked significant academic and theological discourse. His seminal work, *The Bible, The Qur'an, and Science*, presents a comparative analysis of religious scriptures in light of modern scientific discoveries, asserting the Qur'an's compatibility with contemporary scientific knowledge. This article critically examines Bucaille's biography, intellectual influences, and his methodological approach to scriptural analysis. It explores how his medical background shaped his interpretations and the broader implications of his arguments for interfaith dialogue. The article contributes to ongoing debates on religion and science, examining how Bucaille's approach continues to shape perceptions of scriptural authenticity and interreligious discourse in contemporary scholarship. This is an analytical research that is conducted following the content analysis method. No work of this title has been done before. Although partial work has been done around this title, it is not enough to bring out the main point. If this research is done well, many people, especially students of Islamic Studies, will benefit.

### **Introduction**

Dr. Maurice Bucaille was a 20th-century French scientist and physician. He practiced medicine from 1945 to 1982. He was an expert in galenic enterology. Maurice Bucaille was appointed as a physician to the King Faisal family in Saudi Arabia in 1973. He served as senior surgeon for the French research project on the mummies of Egyptian pharaohs. At this time, he began researching the information about preserving Pharaoh's body in the Qur'an. He immersed himself in studying the Holy Quran with deep interest and diligence. *The Bible, the Quran, and science* books are the fruits of his research. He gained world fame through this book. In this book, he proves the miracle and accuracy of the al-Quran by comparing historical and scientific issues in the light of the Quran and the Bible. As a result, the book has been especially admired in the international community as an outstanding work in comparative theology.

### **Birth, childhood, and education**

Dr. Maurice Bucaille was born on July 19, 1920, in Bounalifique, France. He was born and brought up in a Christian Catholic family. He studied in high school until secondary level, then enrolled in the medical department of the University of France. After completing his studies there, he served as the department head of the surgical clinic department of this university. He was a specialist doctor in gastroenterology. In the sixties, Boucaille became a well-known and famous doctor in modern France due to his talent.<sup>1</sup>

### **Conversion to Islam**

Dr. Maurice Bucaille was a Catholic Christian by family. But while uncovering the mystery of the intactness of the historical mummy of the pharaoh, a ruler of several thousand years, he was

surprised to read some information described in the holy book of Muslims, the al-Quran. Right from that time his life turned around. In 1981, sociologist Francois Mitra became the president of France. He expressed his interest in taking the mummies of pharaohs from Egypt to France for archaeological research. The Egyptian government agreed it. After the mummy arrived in France, the president, ministers, and senior officers lined up and bowed their heads to welcome it. After a royal reception by the French government, the mummy was taken to a special ward at the archaeological centre. France's leading surgeons focused on unravelling the mystery of its survival by performing an autopsy.<sup>2</sup>

Dr. Maurice Bucaille was the chief of mummy-research surgeons. When everyone is busy restoring the mummy, Dr. Bucaille wonders how Pharaoh died. Finally, the final result of the research was that the presence of salt in his body was very high. It was picked up shortly after the drowning. Although it was taken from the sea, compared to other mummies, it is in a safe condition. Dr. Bucaille was shocked. The presence of salt in the mummy and the fact of drowning in the sea, he prepared the final report and said that this is a discovery that is very helpful for the advancement of modern science.<sup>3</sup>

One of the surgeons whispered in Bucaille's ear that the pharaoh's drowning and preservation of his body had already been mentioned in the Muslim Quran. Hearing this matter, he was surprised and said, How is this possible? This mummy was found in 1881. And the Quran was revealed 1400 years ago. The Arabs did not know the mummification method of the ancient Egyptians. We found out only a few decades ago. He was asking himself these questions. Is it possible that this is the mummy of the Pharaoh who followed Moses? How can it be assumed that Muhammad knew about this mummy fourteen years ago? The Bible mentions the pursuit of Moses by the Pharaoh, but does not say what happened to the Pharaoh's body. He could not sleep at night thinking about these things.<sup>4</sup>

Then Dr. Bucaille decided to go to Saudi Arabia. Finally, he went to Saudi Arabia at a time when a medical conference with anatomists was going to be held. He announced his discovery in front of everyone at that conference. Then a Muslim expert opened the Qur'an. Bucaille recited the following verse,

﴿فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ﴾

“Today I will protect your body so that you may be a sign for those who come after you. Surely many of the people are heedless of My Signs.”<sup>5</sup>

After hearing the verse Bucaille shouted in front of everyone present and said, I have converted to Islam and believe in this Qur'an. I entered Islam and I believed in this Qur'an.<sup>6</sup>

### **Research the Holy-Quran**

After this incident Dr. Bucaille was a doctor by profession, and he did extensive research on the science-related verses of the al-Qur'an. He used to discuss Islam and Christianity with the patients who came to him for treatment or advice. However, many of them advised him to learn Arabic and study the original text of the Quran.<sup>7</sup> As a result, he decided to read the Qur'an in its original Arabic language. In this sense, he was deeply immersed in learning the Arabic language. After two consecutive years of perseverance, he reached the position of reliably studying the Qur'an.

Dr. Bucaille did not practice medicine for ten years after returning to France. During this time, he learned Arabic and researched the Quran to find scientific contradictions.<sup>8</sup> He said in this context, 'I came to know that Al-Quran is a book sent by Allah, it is not a book written by man. I found more evidence that Muhammad is a true prophet of God.'<sup>9</sup>

### **Death**

Dr. Maurice Bucaille died on January 17, 1998, at the age of 77.<sup>10</sup>

## His Contribution to Qur'anic Science

Dr. Maurice Bucaille is widely known for his book "The Bible, The Qur'an and Science" (1976), in which he explores the relationship between religious scriptures and modern scientific knowledge. His work had a significant impact, particularly in the Muslim world, due to his examination of the Qur'an in light of contemporary scientific discoveries.

### Key Contributions

**1. Scientific Accuracy of the Qur'an:** Bucaille asserted that the Qur'an contains verses that align with modern scientific knowledge, specifically in fields such as embryology, astronomy, and geology. He emphasized that many scientific facts mentioned in the Qur'an were unknown during the time of its revelation (7<sup>th</sup> century CE) and thus viewed this as evidence of the Qur'an's divine origin.<sup>11</sup>

**2. Comparison with the Bible:** Bucaille compared the scientific content of the Bible and the Qur'an, arguing that the Bible contains statements that contradict established scientific facts, while the Qur'an does not. This comparative approach garnered significant attention, as he highlighted the compatibility of the Qur'an with modern science.<sup>12</sup>

**3. Focus on Embryology:** One of Bucaille's most noted discussions is on human development as described in the Qur'an. He praised the description of embryonic development in the Qur'anic verses, such as, Allah said,

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَالَةٍ مِنْ طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾<sup>13</sup>

“And indeed, We created man (Adam) out of an extract of clay (water and earth). After that, we made him (the offspring of Adam) as a *Nutfah* (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman). Then, We made the *Nutfah* into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators.) stating that they correspond with modern scientific understanding of the subject.

**4. Astronomy and Cosmology:** Bucaille also pointed out verses in the Qur'an that align with modern astronomy, such as the expansion of the universe and the concept of the celestial orbits. Allah said,<sup>14</sup> ﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ﴾ “With power did We construct the heaven. Verily, we can extend the vastness of space thereof.” Allah also said,

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾<sup>15</sup>

“It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.”

The Qur'an is full of reflections on the Heavens. In the preceding chapter on the Creation, we saw how the plurality of the Heavens and Earths was referred to, as well as what the Qur'an calls an intermediary creation 'between the Heavens and the Earth', modern science has verified the latter. The verses referring to the Creation already contain a broad idea of what is to be found in the heavens, i.e., of everything outside the earth.<sup>16</sup>

While Dr. Bucaille's work has been celebrated, particularly among Muslims, it has also faced criticism from some scholars who argue that he engaged in a selective interpretation of both scripture and science. Despite this, his book became highly influential, contributing to what is sometimes referred to as *Bucaillism*-the idea that the Qur'an contains scientifically accurate knowledge that could not have been known in the 7th century. Bucaille's work opened discussions on the relationship between religion and science, and it continues to influence debates on the Qur'an's compatibility with scientific understanding.

### Further Contributions and Themes

**1. Interdisciplinary Approach:** Bucaille's work combined religious studies, historical analysis, and scientific reasoning. He approached the Qur'an not as a religious text but as a document to be scientifically scrutinized. His methodology involved analyzing the Qur'an's statements using the lens of modern scientific knowledge, something relatively new at the time.

**2. Medicine and Biology in the Qur'an:** Beyond embryology, Bucaille delved into other medical and biological themes within the Qur'an. He highlighted verses dealing with human physiology, such as blood circulation and human reproduction, drawing comparisons with what modern science knows. His focus on embryology, which he deemed especially detailed in the Qur'an, became a key example for many scholars and speakers citing the Qur'an's 'scientific miracles.'<sup>17</sup>

**3. Hydrology and Geology:** Bucaille pointed to several Qur'anic verses that discuss the water cycle, oceans, and mountains. For instance:

Allah said about how rainwater permeates the earth and nourishes life, he claimed, was in line with modern knowledge of hydrology. In this regard Allah said,

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ﴾

“See you not, that Allah sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow, then He makes them dry and broken pieces. Verily, in this, is a reminder for men of understanding.” In Geology, he referenced the verse in the Quran. Allah said,

﴿أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا— وَالْجِبَالَ أَوْتَادًا﴾<sup>18</sup>

“Have we not made the earth as a bed, and the mountains as pegs?” The verse describes mountains as “stakes” or stabilizers of the Earth, drawing a parallel to modern geological understanding of the role of mountains in stabilizing tectonic plates.

**4. Astronomy and Cosmology:** In addition to his points on the expansion of the universe and the orbits of celestial bodies, Bucaille drew attention to the Qur'an's references to the initial creation of the universe. He highlighted verses such as:

﴿أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ﴾<sup>19</sup>

“Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And we have made from water every living thing. Will they not then believe?” Do not the disbelievers see that the heavens and the earth were a joined entity, and We separated them...” This, he argued, aligns with the Big Bang theory. Allah also said, <sup>20</sup> ﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ﴾ (With power did We construct the heaven. Verily, We can extend the vastness of space therefor.) Bucaille interpreted this as a reference to the expanding universe, a discovery confirmed by modern cosmology<sup>21</sup>.

**5. The Quran and the Oceans:** Bucaille also explored the Qur'anic descriptions of phenomena related to the oceans, such as the barrier between salt and fresh water. Allah said,

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا﴾<sup>22</sup>

“He has let free the two seas (kinds of water), one palatable and sweet, and the other salt and bitter, and He has set a barrier and a complete partition between them). Modern science explains estuaries where fresh and saltwater meet but do not easily mix due to differences in density and temperature.<sup>23</sup>

**6. Zoology:** In some cases, Bucaille explored the Qur'anic mentions of animal life and their behaviors, pointing out that the Qur'an mentions how animals live in communities. Allah said,

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّكُمْ تُحْشَرُونَ﴾

“There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord, they (all) shall be gathered. This insight, he claimed, anticipates modern zoological discoveries about social behaviours in the animal kingdom”.

### 7. Embryology

The Qur'an contains numerous statements about human reproduction that present a challenge to embryologists trying to explain them through human knowledge alone. A true understanding of these verses only became possible with the advancement of fundamental sciences, the growth of biological knowledge, and the invention of the microscope. It would have been impossible for someone in the early seventh century to describe such concepts with accuracy. There is no evidence to suggest that people in the Middle East or Arabia had any greater understanding of this subject than those in Europe or other regions. Today, many Muslims who are well-versed in both the Qur'an and natural sciences have observed a striking resemblance between the Qur'anic descriptions of reproduction and modern scientific discoveries.<sup>24</sup>

### 8. Creation of the universe

An analysis of creation as presented in the Qur'an reveals a significant concept: the Qur'anic account is distinctly different from the Biblical one. This challenges the common comparisons made by Western writers who often emphasize similarities between the two texts while overlooking their clear differences, leading to a misrepresentation of reality. There may be a reason behind this approach. In discussions about creation, it is common in the West to suggest that Muhammad borrowed the general framework of the Qur'anic narrative from the Bible.<sup>25</sup> For instance, some draw comparisons between the Bible's six days of creation, followed by a day of rest on God's Sabbath, and a verse from Surah al-A'raaf. “Your Lord is God who created the heavens and the earth in six days.”<sup>26</sup>

## Legacy and Impact

Dr. Bucaille's work had a monumental impact on how many viewed the intersection of science and the Qur'an. Some additional key aspects of his influence include:

**Popularization of Qur'anic Science:** His work helped spark a wave of interest in what has come to be known as I'jaz al-Qur'an (the miraculous nature of the Qur'an), specifically regarding its scientific aspects. Many Muslim scholars and speakers have followed in his footsteps, continuing the exploration of how Qur'anic verses align with modern scientific discoveries.

**Strengthening Faith:** For many Muslims, Bucaille's conclusions provided intellectual validation of the Qur'an as a divinely inspired text, offering a sense of harmony between faith and reason. His approach presented the Qur'an as a book of knowledge that transcends its time, contributing to the belief that Islamic teachings are fully compatible with scientific inquiry.

**Critique of Biblical Scientific Errors:** Bucaille's comparative approach did not solely focus on the Qur'an. In his analysis, he also compared the scientific statements found in the Bible, particularly the Old Testament, and found them lacking in comparison to the Qur'an. This method drew attention to perceived contradictions and scientific inaccuracies in the Bible, while highlighting the Qur'an's statements as more accurate. His examination of Biblical texts about science stirred considerable debate, especially in interfaith dialogues.

### **Controversies and Criticisms**

Despite the popularity of his work, Bucaille faced criticism from multiple quarters:

**Selective Interpretation:** Some scholars accused Bucaille of cherry-picking Qur'anic verses and forcing interpretations to align with modern science. Critics argue that many of the "scientific" interpretations of Quranic verses are the result of post-facto reasoning and that similar methods could be applied to any ancient text to make it appear scientifically accurate.

**Methodological Concerns:** Skeptics point out that scientific knowledge evolves, and what might be seen as a scientific fact today may be disproven tomorrow. Thus, linking religious texts to science can be a risky endeavor since interpretations may become obsolete with discoveries.

**Theological Concerns:** Some Islamic scholars have raised theological concerns, arguing that reducing the Qur'an to a mere scientific text misses its broader spiritual and ethical message. They caution against the idea that the Qur'an's divine nature depends on its conformity to scientific principles, as its primary purpose is spiritual guidance.

### **Influence on Modern Thought**

Bucaille's work has left a lasting influence on modern Islamic thought, particularly in promoting a more harmonious view of science and religion. His ideas continue to inspire many who seek to reconcile faith with scientific advancements, and his books remain widely read and discussed, especially in the context of the ongoing debates about the compatibility of Islam with modern science.

In summary, Dr Maurice Bucaille's contribution to the discussion of Qur'anic science is pivotal in the modern era, as he opened new avenues of dialogue between science and religion, particularly within the Islamic context. His work continues to evoke both admiration and criticism, but its impact on the scientific and religious discourse remains significant.

### **His contribution to the Study in the Light of Science and Religion**

Dr. Bucaille returned to France with a new face. He spent 10 years researching the Qur'anic view of various innovations of modern science here. As a result of this long research, he published *The Bible* in 1976. Wrote a book titled "The Qur'an and Science". The book rocked the Western world and became the centre of discussion around the world. There was an uproar among scientists and scholars. Christendom was shocked by this book's revelation of the man-made unscientific facts of the distorted Bible. In it, he impartially analyzed the fact that the inventions of modern science were mentioned in the Qur'an earlier. So that the nature of non-Muslim scholars to cover the scientific truth of the holy book al-Quran is exposed in public. This book was published in 17 languages including Arabic, English, Persian, Turkish, and Indonesian.<sup>27</sup> According to many, the book has been translated into more than 50 languages so far.<sup>28</sup>

"The Bible, The Qur'an, and Science" is a summary of the comparative review of the Holy Scriptures, the Bible, and the Qur'an. Dr. Bucaille has done ten years of scientific research and has been able to determine whether the information presented in these two religious books is consistent or inconsistent from the viewpoint of comparative science. He said that some of the scholars of the Western world have hostile ideas and attitudes about the number of scriptures that exist as heavenly books today, which is the result of their ignorance. Because their idea about a particular scripture among these scriptures is illusory and baseless.<sup>29</sup>

A thorough comparative review of the Bible's Old Testament and Gospels, namely the Torah, Jabur, and Injil, and the Qur'an, at what time and in the context of which they were collected and compiled, makes it clear that these scriptures were compiled in different ways. Different methods used in the compilation of these three scriptures are an important aspect of this study.<sup>30</sup> The correctness of the message and content of these three scriptures depends on the difference in the

situation. According to Bucaille, the writings that make up the Old Testament of the Bible were composed over nine hundred years. These compositions differ from one another and their designs and colours have been altered by human hands over the centuries. New information is intermingled with the narrative of the original text in such a way that it is difficult to determine from what source and how, and where they were added.<sup>31</sup>

According to Bucaille, the purpose of compiling the New Testament of the Bible (Injil) was to collect and publish in a book the words, sayings, and actions that Jesus Christ left for people through his evangelism. Unfortunately, none of those who compiled these sayings, statements, and accounts were eyewitnesses and listeners of those words and actions; Rather, the prevalence of various religious sects such as Judeo-Christianity was very high in the society during that period. Various stories about the life and preaching of Jesus Christ were also prevalent among these communities. The writers of the Gospels in the Bible were the spokesmen of a religious community of the time. So, each of them compiled stories or written stories in their respective communities, but the layers or stages that passed through during the transmission of these stories or work from one man to another man disappeared long ago. Not only that, but the original stories or original works also disappeared. So, as we see the New Testament of the Bible today, there is no way to say for sure how closely it corresponds to the original Bible, Bible.<sup>32</sup>

The reason for the contradictions and inconsistencies of some things described in the Bible is that these stories and works have been taken from different sources in different ways. The writers of the Gospel have presented the events in the light of their position and perspective. As a result, some events described by them are so vague that there is room for doubt about their authenticity and correctness. It is because of this doubt that the truth is essential in the judgment and analysis of the Jewish and Christian scriptures, as well as the entire biblical epistemology. The genealogy of Jesus described in the Gospels of Matthew and Luke is an excellent example of the contradictions and improbable events in the biblical narrative in the light of modern scientific knowledge.<sup>33</sup>

The two genealogies of Jesus are not only contradictory but scientifically untenable. In addition, several other examples are presented in this book, from which the conservative attitude of Christian theologians can be clearly understood. Special attention has been paid to the review of the Gospel written by John. Because it is distinctly different from the other three gospels. To speak of this distinction, special mention must be made of the Eucharist or Lord's Supper. John's Gospel contains no account of such an important Christian event that many Christians are unaware of.<sup>34</sup>

Dr. Bucaille, while discussing the compilation method between the Bible and the Qur'an, wrote that the history of the revelation of the Qur'an as a holy book and the history of the composition and compilation of the other two scriptures, namely the Old Testament of the Bible and the New Testament of the Bible, demand originality. The Qur'an was revealed over almost twenty-three years; and the moment a part of the Qur'an was revealed to Muhammad (S.M) through the angel Gabriel, it was recited by Muslim believers. Not only that, but the words of the Quran were recorded during Muhammad's lifetime.<sup>35</sup> Based on this, the work of compiling the Qur'an began immediately after the death of Muhammad and Caliph Uthman. After twelve long years of tireless efforts, the work of the final compilation of the Qur'an was completed. The Quran was written during the time of Muhammad (S.M); apart from that, every verse and lesson of the compiled Quran is checked with the help of a Muslim hafiz. These Hafiz memorized the Quran as soon as it was revealed. Note that the process of memorizing and reciting the Qur'an continues from the beginning of the revelation. Since then, every verse of the Quran has been preserved with utmost care and caution. Because of this, there was never any problem with the authenticity and correctness of the Quran.<sup>36</sup>

On the other hand, the words of the Quran are completely free from contradictions and contradictions. Not only that, while there are numerous examples of human intervention in the biblical texts, there is no evidence of human intervention in any of the Qur'anic texts. Most importantly, if one judges and reviews the words of the Qur'an impartially in the light of scientific data and modern knowledge, then one will see that the Qur'an is unique in terms of the accuracy of its description.<sup>37</sup> Moreover, the Qur'an contains sayings and statements that are related to modern science in various ways. The surprising thing is that there is no room to think about how the Quran is related to these scientific matters which are well-established and proved by the discovery, analysis, and research of modern science. There are verses in the Qur'an - verses whose meaning or interpretation was not possible until now. Coming to the very modern age, the meaning, interpretation, and analysis of these verses are only possible in the light of modern scientific research, discovery, and information.<sup>38</sup>

Dr. Bucaille said, the comparative analysis also showed that the difference between the description of the Bible and the description of the Qur'an is fundamental in some respects. Where the biblical account is considered unacceptable by scientific analysis, the same line of scientific analysis shows that the Qur'anic account is fully consistent with modern science. This truth has been captured in our study of such cosmological and flood narratives. A review of the events of the exodus of the Jews from Egypt shows that the Qur'anic account there significantly complements the biblical account. Not only that, the archaeological research of Hazrat Musa. There are many similarities in the descriptions of both the scriptures regarding the artifacts discovered during the period. Besides, there are great differences between the Bible and the Qur'an in other matters.<sup>39</sup> This stark difference in narration between the two scriptures only proves the fact that those who accuse and believe without evidence that 'Muhammad copied the words of the Quran from the Bible' - their accusations and beliefs have been proved to be completely false and false. has been<sup>40</sup>

Judging from the point of view of the excellence of knowledge and science achieved during the time of Muhammad, it can be seen that there are statements and descriptions of science in the words of the Qur'an. Those scientific subjects cannot be the work of any person of that time. Therefore, there can be no reason to object to the fact that the Qur'an is nothing but a divine book.<sup>41</sup>

On the one hand, the Qur'an is unique among the revealed scriptures in its authenticity, and on the other hand, the Qur'an is also unique in its description of established and authoritative matters of science.<sup>42</sup> Today when we discuss and review this feature of the Qur'an as well as conduct research and analysis on its scientific sayings and statements, it cannot but emerge as a truth-challenge; And that truth is 'No human interpretation of the Qur'an is impossible.' That is, the Qur'an is not the work of any man; Rather, this Qur'an is truly a divinely revealed book.<sup>43</sup>

### **Conclusion**

Dr. Maurice Bucaille's contribution to researching the Quran's comparative religion is undeniable. He himself converted to Islam from Christianity after catching the mistakes of the Holy Quran. Then he researched science and the Quran together. He researched all the messages of Allah related to science in the Holy Quran. Allah declared in the Holy Quran that the Quran is a book full of science. He proved this declaration of Allah by researching it. He proved that Astronomy, Physical science, Mathematics, Galaxy, everything is proven by the Holy Quran. He conducted separate research on oceanography. He surprised the world by researching Biology, human life structure, the theory of the creation of the earth, etc. Dr. Maurice Bucaille was truly an Islamic scholar. He researched multiple scientific subjects from the Quran and revealed the mystery. In addition, he presented various debates and arguments with Christians on Islam. Through this, he proved the superiority of Islam over all other religions.

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**Note and References**

- <sup>1</sup> Ahmad Murad, Maurice Bucaille, *Firaoun Sirru Islamihi* (Egypt: Al-Ittihad, January 11, 2016 A.C), p.12
- <sup>2</sup> New York Times review of Mummies of the Pharaoh: *Modern Medical Investigations by Maurice Bucaille*. Translated by Alastair D. Pannell and the author, p. 236.
- <sup>3</sup> *The story of Maurice Bucaille's inspiring conversion to Islam*, Arab News, March 01, 2013; www.quranandscience.com.
- <sup>4</sup> Ibid
- <sup>5</sup> Surah Yunus: 92
- <sup>6</sup> *The story of Maurice Bucaille's inspiring conversion to Islam*, Arab News, March 01, 2013; www.quranandscience.com.
- <sup>7</sup> Dr. Bucaille was asked what made him interested in studying the Qur'an and other religious texts. He then said, "Fifty years ago, by the Grace of God, I became professionally qualified to practice as a surgeon, and used to discuss and compare (views on) Islam and Christianity with my patients who came to consult me (and with my co-professionals). I was told by some of them that my knowledge of Islam and its discipline was, to a great extent, misconceived and mistaken. In the beginning, I was inclined to doubt them, but now and then, some people produced actual and original Quranic Verses in contradiction of my references, and I was compelled to revise my conclusions. And, as a result of this revision and review, I felt that they were right and I was wrong. Cf. Why I Embraced Islam? P. 3-4
- <sup>8</sup> The story of Maurice Bucaille's inspiring conversion to Islam, Arab News, March 01, 2013; [www.quranandscience.com](http://www.quranandscience.com).
- <sup>9</sup> I knew then that the Quran was the "Work of Allah" and had not been authored by any human being. I was also convinced that Mohammed (S.A.W.) was a true Prophet of God. Cf. Why I Embraced Islam? P. 4-5.
- <sup>10</sup> Ibid.
- <sup>11</sup> Maurice Bucaille, *The Quran and Modern Science* (France: Gold books, 1998 A.C) P. 14
- <sup>12</sup> Ibid.
- <sup>13</sup> Sura al Muminum: 12-14
- <sup>14</sup> Sura az Zariyat: 47
- <sup>15</sup> Sura al Yasin: 40
- <sup>16</sup> Maurice Bucaille, *The Bible the Quran and Science* (London: Legend publication, 2003 A.C), P.101-103
- <sup>17</sup> *The Quran and Modern Science*, P. 14
- <sup>18</sup> Sura an Naba: 6-7
- <sup>19</sup> Sura al Amnia: 30
- <sup>20</sup> Sura az Zariat: 47
- <sup>21</sup> *The Bible the Quran and Science*, P.111-112
- <sup>22</sup> Surah al-Furqan:53
- <sup>23</sup> *The Bible the Quran and Science*, P.119-120
- <sup>24</sup> *The Quran and Modern Science*, P. 16
- <sup>25</sup> Ibid, p. 8
- <sup>26</sup> As Allah said, إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حِينًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِ اللَّهِ الَّذِي خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ وَإِنَّ رَبَّكَ لَعَلِيمٌ Surah al-A'raf :54
- <sup>27</sup> *Sahifatul Ittihad*, Egypt: January 11, 2016 AD. P. 21.
- <sup>28</sup> *Firaun Sirru Islamihi*, p. 67
- <sup>29</sup> Dr. Maurice Bucaille, *At-Taawrat wal Anazil wal Qur'an wal Ilm*, trans.: Ali al-Zawhari (Cairo: Maktabatul Qur'an, 1999 A.C), p. 279.
- <sup>30</sup> Abdulla Galadari, *Quranic Hermeneutics Between Science, History, and the Bible* (London: Bloomsbury Academy, 1887 AC), P. 47.
- <sup>31</sup> *At-Taawrat wal Anazil wal Qur'an wal Ilm*, P.279
- <sup>32</sup> Ibid., p. 280.
- <sup>33</sup> Ibid.
- <sup>34</sup> Ibid., p.281.

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<sup>35</sup> Ibid., p.173.

<sup>36</sup> *The Quran and Modern Science*, P. 19-22

<sup>37</sup> Ibid

<sup>38</sup> *At-Taawrat wal Anazil wal Qur'an wal Ilm*, p.282.

<sup>39</sup> Uri Rubin, *Between Bible and Quran* (Egypt: Kitabul Fitr, 2005 A.C), P. 236-237

<sup>40</sup> Ibid., p.172.

<sup>41</sup> Ibid

<sup>42</sup> Muhammad Mubarak Habib Mohamed, *The Qur'ān, and the Scientific Spirit: An exploration of Key Issues*, Ali Saifuddien Centre for Islamic Studies, Universiti Brunei Darussalam, Brunei Darussalam, p. 3-7

<sup>43</sup> Dr. Maurice Bucaille, *The Bible, Qur'an, and Science*, Translation: Akhtarul Alam (Dhaka: Janata Press & Publications, 2000 AC), p. 339.