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ANALYSIS OF DA'WAH SCIENCE AND ISLAM IN EDUCATING UMMAH BY DR. ZAKIR NAIK THROUGH ISLAMIC COMMUNICATION IN INTERNET VIDEOS

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Abstract

Internet video is a new form of media that allows us to study the movement of narratives. Lectures discussing Islam and science often appear in this video. One of the most popular speakers in this material is Dr. Zakir Naik, a Muslim preacher from India. Dr Zakir Naik's lectures often interpret certain modern scientific discoveries to prove the divine origin of the Qur'an, Dr. Zakir Naik also uses material from the lecture "Qurʾān and Modern Science" in other lectures. He has included material i ʿ jāz ʿilmī similarly structured under various titles. This focus on iʿjāz creates a space where Muslims and others use videos and clips of Naik, sometimes for their own purposes. More research needs to be done, but Dr. Zakir Naik's video curation has the opposite point of view in the viewing and dissemination of the criticism video. Copying a video to a new user's "channel" opens it up to a new deployment network, new opportunities for discussion via comments and "likes", and new framing with changes in title, description, tags, and subtitles. The same goes for video criticism, which also generates backlash. As is common in fan-based media, the line between professional performance and amateur commentary quickly breaks down.

Keywords: Da'wah, Science and Religion, Islamic Communication

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INTRODUCTION

Scientific changes are increasingly fast and impact every part of our lives. Various belief systems are grappling with this change. Indeed, much of the interaction between religion and science is captured through Internet video, which is one of the entries recently this is in media news or other social technologies, These videos are part of a global discourse that dynamic and driven by Muslims as well as by adherents religion other. Analyzing the video allows us to examine how participants use authority derived from material religious and scientific by presenting Islam *and* Science Together (Briandana et al., 2020).

A study that was Published in 2017 identified 1006 videos of Unique Online that were posted on April 2015, which discuss natural sciences and Islam together, Among them identified 481 presenters. Of these presenters, only 13 (or less than 3%) each have ten or more unique videos. The speaker with the most videos so far is Dr. Zakir Naik, a Muslim preacher from India who also trained as a medical doctor. His videos have a high number of viewers, and he may be one of them Muslim speakers are more popular and discuss science and Islam today. In fact, sci- Ence forms an important component of his video lectures. In an attempt to dampen the popularity of Zakir Naik, this paper examines the use of Zakir Naik's knowledge in Da'wah as a form of expression of Culture and religion (Husnia, 2017).

Video as a source of information and communication is not the same as text. Before YouTube's explosive growth, Internet videos are available through links on the website. These original websites curate their material (i.e. the host chooses what videos to include and how to present them). This curation continues today, as users or channels choose what videos to upload, what titles to give, and how to describe them. Even when the user is not engaged in Original video recording they can expand its delivery by creating copy Additions. In doing so, they can add subtitles, distributing visual and spoken information more widely. Video lecture Add another dimension by multiple people time that allows researchers to study audience reactions. recorded or how Speakers change presentations over time or for specific audiences(Ghozali et al., 2022).

Discussion of science among contemporary Muslim or other Abrahamic religions is nothing new. Recent scientific examination of involvement Muslims with science includes monographs surveying some of the major personalities in Muslim perspectives, and different people to engage in new construction. Deep field Discursive English-speaking, one finds that science narratives are often used by Muslims to chronicle their long history of

engagement with science. Moreover, at least during the second century ten and entered the twentieth century One, science has enjoyed enormous prestige all over the world. Consequently some Muslims (like adherents of other religions as well) have tried to link science with Islam so that Islam can obtain some higher social status from science "West". Writing .ini focuses on Zakir Naik's Internet videos on science and Islam It has spoken in several places and times that allow researchers to study the reactions of audiences who are recorded or how Speakers change presentations over time or for specific audiences (Bigliardi, 2017).

Discussion of science among contemporary Muslim or other Abrahamic religions is nothing new. Recent scientific examination of involvement Muslims with science includes monographs surveying some of the major personalities, in Muslim perspectives and different goals for building new construction. Most people find that science narratives are often used by Muslims to chronicle their long history of involvement with science. Moreover, at least during the second century ten and entered the twentieth century One, science has enjoyed enormous prestige all over the world. Consequently some Muslims (like adherents of other religions as well) have tried to link science with Islam so that Islam can obtain some higher social status from science and have spoken in some places like Malaysia, Indonesia, Japan, Englishand Afrikaans South. The author's focus here is at material English speaking Produced by Zakir Naik and on the criticisms that have been made against him by people from different sections the world in particular at the use of science Zakir Naik in his presentation and on some personalities that may have influenced him. The article closes with an examination of how Zakir Naik communicates through video and how his videos create understanding certain intertextual. Miracles in/Qurʾān: Genres of Science and Islamic Discourse Now (Rebstock, 2011).

In recent decades individuals have built their public personas using science to make claims about the divine status of the Qur'an. The most famous of these, from the mid-twentieth century, was Maurice Bucaille (1920- 1998), a French Christian physician who, through his work on the Bible and later the Qurʾān, developed a special belief regarding the divinity of the Qurʾān. Bucaille's work on the Qur'an began when he was already in his fifties and continued until his death. He published two books directly related to science: La *Bible, le Coran* et la science: les Écritures saintes examinées à la lu- mière des connaissances modernes *(The Bible*, the Qurʾān and Science: The Scriptures in the Light

of Modern Knowledge, 1976*) and* L'homme d'où vient-il?: les réponses de la science et des Ecritures saintes *(What is the Origin* of Man?: The Answers of Science and the Holy Scriptures, 1981). The books have been translated into English and fourteen other languages, including many spoken in the Muslim world.

But Bucaille is only one of the presenters of this form of Qur'anic interpretation, known as i'jāz ' ilmī, or *tafsīr 'ilmī*, among scholars. *I'jāz*, as it is often referred to in popular settings, which is a way of reading science from the Qurʾān. The main arguments like this: The Qurʾān was revealed to the prophet Muḥammad in Arabic first/seventh century. He couldn't possibly know future discoveries of modern science. If it can be shown that modern scientific discoveries, is like the expansion of the universe, is included in the Qur'an, so this fact must imply the divine origin of the book. The Word of Allah in the form of the Qurʾān (and) is considered miracu- lous by many Muslims. Idea Premodern about I'jāz in Al-Qurʾān is associated with his literary form and often focuses on claims of impartiality Quranic prose. Narration *i'jāz 'ilmī* This premodern is almost incomprehensible in Arabic and can be found in the works of scholars such as al-Ghazālī (d. 1111) and Jalāl al-Dīn al-Suyū ṭ ī (d. 1505), which presents Al-Qurʾān as "a comprehensive source of all knowledge, including scientific knowledge". Nevertheless, either al-Ghazālī nor did al-Suyūṭ ī extrapolate any scientific findings from the Qurʾān. Instead, *i'jāz 'ilmī* modern thrive at the time of European colonial powers dominated Muslim societies and When Science given primacy in the construction of modernity (Guénon, 2019). Consequently end century The nineteenth and early twentieth centuries witnessed attempts to present Is- Lam as "Modern" religion and "scientific". Variant *i'jāz 'ilmī* that more modern take advantage of this tradition. In competing with European and American missionaries, Muslim preachers sought to demonstrate the divinity of the Qur'an using the power of science.

During the last quarter century twentieth, organization that Newly established commissions such as the Qurʾān and Sunnah Scientific Miracles Commission in Saudi Arabia developed this modernist discourse. The Commission is funded by League Muslim World, a missionary organization provided by the government of Saudi Arabia. Scientific Miracles Al-Qurʾānik has also been promoted through event television, such as "Qurʾān and Zaghloul El-Naggar Science" in Egypt.Trained as a geologist, he was declared an Islamic Personality 2006 by Dubai International Holy Quran Award. Share El-Naggar,

the accuracy of the Qur'an cannot be disputed and hence, the scientific ideas in this noble book can be used to invite Islam into the mainstream language era wescience. In addition, famous Muslim preachers/scholars, such as Yūsuf al-Qara ḍ āwī (born 1926) and Muḥammad al-Shaʿrāwī, sometimes using ingredients scientific in their televised sermons. This is not to suggest that all Muslims agree about interpretation. There are even a wide variety of contemporary views on the relationship between science and Islam, and a number of Muslim scholars have taken exception to the project *I'jaz̧* (Bigliardi, 2017).

Similarly, not all forms *iʿjāz̧ ʿilmī* is the same. As outlined by Bigliardi, they can include materials in which verses of the Qur'anʾānik (1) "coincides[e] with scientific theories"; (2) "describe natural phenomena"; (3) "accurately describe a specific, fact, event, or occurrence"; (4) "foresee the development of contemporary technology or inventions"; (5) displays "numeric patterns in law scientific"; and (6) display permanent natural phenomena that describe "Islamic symbols or terms". Given that Al-Qurʾān codified more from 1,400 years ago, a relationship developed between scientific material and the Qur'anʾān requires interpretation of both the Qur'ān and material scientific itself. Although all forms *iʿjāz̧* described by Bigliardi there deep video Internet, Naik videos include only types (1) and (2). These are the attitude in which science and the Qur'ān are represented as agreeing with each other other. (We will rule out that Much of this science is misunderstood, wrong, or outdated, and that some interpretations of the Qurʾānik are also weak (Ghozali et al., 2022).

METHODS

The research method that researchers use is a descriptive research method with a qualitative type through historical methods, namely research that studies a pristiwa that occurs in the present and in the past based on traces obtained by understanding of Da'wah Science and Islam By Dr. Zakir Naik Through Islamic Communication in Internet Videos. In this study, the author approached using a descriptive-analysis approach.

RESULTS AND DISCUSSION

Personal History of Zakir Naik

Zakir Naik is an old public figure who has been actively building his own public persona. Therefore, much information about him is only available from sources such as his organization, the Islamic Research Foundation (IRF), or through offensive polemical discussions He and his views. Naik was born on October 18, 1965, in what was then called Bom- bay, India. One part of his personal history that is highlighted is his medical degree. In this he seems to have followed in his father's footsteps, because Abdul- Karim Naik is also a medical doctor as well as involved in "Outreach religion" (*Daʿwa*). This outreach includes sponsoring lectures designed to encourage the faith of Muslims. In interviews, both Naik and his father stated that Her family discussed whether she should continue her medical studies to be expert surgery, or being a preacher. He is said to have practiced medicine at least part-time, but may not do it for a long time. Unlike his medical training, we have no concrete information about Training religion Naik. His earliest biography mentions no exist formal training in religion, nor is it There is an interview with him. His father may have ensured that his sons obtained at least some education Islam, like memorizing the Qurʾān. Interviews indicate that Naik became interested in preaching through Ahmed's work Deedat (1918-2005), a South African preacher whose family emigrated from In- he was when Deedat was young (Sadouni, 2013).

Location Rising Waters in Mumbai is an important part of understanding its pre-presentation. Mumbaiport Indian Ocean, has had connections for a long time with Arab lands as well as with other parts of former British colonies, such as those in South Africa. It has also been home to various understandings about Islam, often compete among they own and with Christianity that had been sent earlier by missionaries. The efforts of American Christian missionaries, some of them well-funded, have continued at the moment this, and Naik has commented These activities and their funding as well. In multireligious India, Muslims has been a minority; in Mumbai census 2011 shows Muslims as 20,65% of the population. However, one should not interpret this minority as a uni-forming bloc. Mumbai is home to several like-minded Muslim groups *Sharīʿa*, brotherhood Ṣūfīand Muslim affiliation by place of origin, to say nothing from various social classes and level different educational attainments (Mir, 2018).

At On the other hand, the last quarter of the twentieth century also saw growth *Hindutva*, a form of Hindu nationalism, in the region.43 This nationalism, which used Sikhs as foil in the 1980s, then shifted its focus to Muslims. In the 1990s, a sixteenth-century mosque in the city of Ayodhya became a flashpoint. Hindu nationalists say the mosque was built in above Place of birth the right one from the Hindu god Rama. Conflict over space came to the fore in December 1992, When a group of "Nationalist "volunteers" destroy mosque to make way for a temple for Rama. As a result, riots broke out throughout India, including in Mumbai, which is hundreds of kilometers away from Ayodhya. Scar from These conflicts have been ongoing ever since, exacerbated by violence new which flares up periodically. Nationalism anti-Muslim sometimes regards Islam and Muslims as barbaric, anti-woman, and inclined on violence. These events have a social impact and politics that so spacious that most likely to have an impact on Zakir Naik's perception of Islam and Muslims in India. In this context, Naik presents himself as a Muslim who adheres to several The most conservative doctrinal position while also being pro- fessional Cosmopolitan. He usually wears Settings European business, coupled with a knitted hat worn to identify himself as a Muslim following the commandments of Allah. He refused to align himself openly with group Local religion, affirm-that he was only Muslim. Zakir Naik's family is part of his business. His wife, Farhat Naik, who is also highly educated, travels with her husband at least some of the time. Even though he does not appear in his video (Naik notes specifically that he considers it inappropriate), she apparently works in the "Ladies Wing" IRf, founded in 1992, and he was listed on the iRf website as a speaker. One of the Naik children, Fariq, seems to have followed him into the sermon. Fariq no have Credentials any scientific, but the presentation, Like his father's presentation, includes material on science and Islam. Zakir Naik's brother, Mohammed, who also Trained as a doctor, has appeared on stage with his brother since its inception In his career, he usually acted as a moderator in major lectures. (Alkhodari &; Habil, 2019).

Zakir Naik founded IRF in Mumbai in 1991 as a site for Islamic education and presentation. Original funding source for IRF offices It is unclear, but it is possible that Naik's father's relationship with Islamic outreach may have been allows it to identify funding both at home and abroad. But at first, the sole purpose of the IRF seems to be to provide a plate shape from which Zakir Naik can speak. This is what distinguishes it from Other great figures who Connect with *iʿjāz ʿilmī*, who usually present their ideas mainly in book. The IRF website has been live on the Internet since at least 1998. Zakir Naik Illustrates IRF as

it has a library video and book that Substantial computer that connect to Internet, and a video production studio in 1996. This facility seems to have been the original production base for the Naik video (Husnia, 2017).

In 2006, Naik founded Peace TV, a satellite television station based in Dubai. There are no independent estimates for its viewers, but Naik claims that the station has hundreds of millions of viewers. Peace TV has been banned from broadcasting in India's native Zakir Naik, but it can still be used globally over the Internet. Recent commercials for the channel feature Zakir Naik as its central figure, in an almost imperial framing. The channel often references awards that Naik has won in the Middle East and Southeast Asia.This figure of the prize is prominent in the biography of Naik's digital booklet that is on the IRF website and it includes a picture of Naik receiving the prize, as well as reproductions of newspaper commentaries about the trophy, generally from Arabic-language media. Some of these, such as the King Faisal International Prize, include substantial monetary awards as well.

Naik's public image suffered significantly in 2016, when reports surfaced that terrorists who had attacked an upscale café in Bangladesh cited work previously for inspiration. Zakir Naik soon released a video of denying any links with terrorism or terrorists. Nevertheless, he has not returned to India since then, even lost his father's funeral on October 30, 2016. Neverthe- less, the Indian government has shut down the IRF website, and possibly physical sites as well, on charges of inciting terrorism. Although it is not clear whether this issue has reduced Zakir Naik's online viewership, Zakir Naik continues to teach outside India, asserts that although Mumbai is its physical basecontext Sinful national is too limited a framework to study its work (Alkhodari &; Habil, 2019).

Zakir Naik's Intellectual Formation

Ahmed Deedat plays a central role in Naik's official persona. Recent biography Zakir Naik on the website The IRF includes a paragraph about its relationship to Deedat, noted that Deedat called Zakir Naik "Deedat plus" in 1994. The iRf de-scribes Naik as Deedat's best student and has traveled to Durban Afrikaans South, where it receives Training three months. Reetz sug- gests that after his training in Durban under Deedat, Zakir Naik has shifted from practicing a form of "popular Islam" with Sufi roots to a deeply activist reformist position that by some people described as Islam and others as Salafis." No trace main of the day in Zakir Naik's presentation on the roots Ṣūfī. Advantages given to Deedat in Zakir Naik's

biography on the IRF website can be interpreted as at temptation by Zakir Naik to acquire some Deedat social capita among Muslims. Both met when Zakir Naik's father organised a conference in Mumbai in 1987 where Deedat invited to speak. Deedat born in 1927 in Surat, India, some hundreds of kilometers above the coast from Mumbai, but his family moved to Afrikaans South when He still a child. Although formal education is limited, He challenged local missionaries to argue, "speaking out against Argument evangelical." In 1984, he even "Challenging Pope John Paul II for a public debate on Christianity" (which was rejected), Zakir Naik to praise before other Muslim televanges-list like Amr Khalid and Khaled al-Gendy. Description of the Deed show that he based his thinking on the "polemical model of Indian religion in defending Islam against the 'hegemonic West'." Presenting Islam in a comparative framework, Deedat worked in a discursive field that lacked *ʿulamā* in South Africa in the mid to late twentieth century. Because he stayed in "a sea of Christianity", to increase his acceptance, he borrowed his techniques from Protestantism, as Muslims in South Africa and India had done for more than a century. This is similar to the adaptations often seen in between Evangelists of various traditions. Deedat's approach uses a variety of me- he, Including videotapes, State of the Art at the time. He also organizes local foundations and Foundation international. Deedat receives some of his funding from Gulf states and goes on "lecture tours" international", the culminating at his acceptance of the King Faisal Award for ser-representative of Islam in 1986, the same prize that Naik received in 2015 (Samue & Rozario, 2010).

Deedat's authority seems to be based on his ability to be the best Christians in English with their own scriptures, an approach more geared towards fellow Muslims rather than non-Muslims. In this sense, his lectures can be considered more as a counter-proselytizing than evangelism to non-Muslims. Politics also intersected with his work. Deedat is loyal to Saudi Arabia's position in 1991 Gulf War against Iraq, which means "he benefits from the supply that stronger than Gulf Arab states, unlike other Islamist movements that see Financial resources they reduced when they sided with Iraq Zakir Naik's intellectual views were also shaped by global evangelism Christians and Muslims in the last decade century twentieth. This period saw the emergence of transnational satellite programming, which complemented increased use of the Internet. Lecture television has advantages because able to reach illiterate audiences, which sometimes the Internet cannot. The availability of Arabic-language satellite television on some chan- nels brought locally known preachers to a wider audience. Sets and presentations on TV

Peace Naik were most likely influenced by the program Religious Station satellites based in the Middle East (Mustapha &; Razak, 2019).

Iʿjāz ʿIlmī Presentation before Dr. Zakir Naik

Unlike in Naik's case, science is rarely featured in Deedat's lectures. One of them is a video titled, "The Qur'an, A Miracle of Miracles", delivered in Abu Dhabi, UAE, ON JULY 5, 1987. The context is different from the way Naik finally pres- ents *iʿjāz*. Given the title, The talk may be expected to include many examples *iʿjāz ʿilmi*but only There are several. Deedat for the first time discuss *iʿjāz ʿilmī* when he Discusses the expansion of the universe (Guénon, 2019). This segment lasts only about four minute. Most of this time is spent contextualizing astronomers as elite, as opposed to Deedat himself.

That these astronomers, with their mighty telescopes, when they look into space and they analyze the motion in the sky, and they tell you, as if they did, as if they were the ones. who makes these things, these machines spin, as if they are cultivating the 'plants' of this universe. Deedat spent the following minutes describing the expansion of the universe. Such a person [astronomer], with his extraordinary learning, he said that this universe appeared with the Big Bang, billions of years ago. Because he watched the universe and he noticed that these heavenly objects receded from the central place, somewhere, all came out in all directions. Away. Like a balloon. When you blow, it gets bigger and bigger; something like that happens in the sky. In heaven. These galaxies, they are receding from us at a faster and faster rate. And once they reach the speed of light, 186,000 miles per second, once they reach that speed , we won't be able to see them again.

So they say that this universe came into existence with the Big Bang, who said that? The most educated people of science. Astronomer. I tell you, where did you get these funny ideas? This fairy tale? About the Big Bang. They say, "no, no, no," that's not a fairy tale. This is the fact! A verifiable fact Deedat opens and closes the segment by reminding his audience of part of the Qur'anic verse, "and he divides it" (Qurʾān 21.30). He went on to emphasize that the prophet Muḥammad was "an illiterate man in the desert, someone who does not know how to read or write. This emphasis on illiterate Muḥammad is a standard part of the i'jāz allusion: since the prophet Muḥammad was illiterate, he could not have known any scientific concepts known in the ancient Mediterranean region during his lifetime. So since such concepts are mentioned in the Qur 'an , the Qur'ān must be miraculokita.

This ignores, of course, the abundant learning that took place in the ancient world beyond reading books, to say nothing about the connection that premodern Arabs had with the world outside the Arabian peninsula.

Turning to biology and the origin of life, Deedat continues, "You biologists say 'life comes from the sea'," before quoting a different passage from the same Qur'anic verseʾānik (21.30): "He has made from water every living thing." As he did with the expansion of the universe, he placed the origins of life in the context of Muḥammad's illiteracy : "An illiterate man in the desert, he couldn't possibly know that, could he? No, never!" Deedat at this point rhetorically speaks to scientists: "You people of science, you people of study, you, you are atheists, you are agnostics, why don't you believe?" This approach fits with its presentation structure, which pits Western scholars, unnamed but clearly identified as Christian or atheist, who cannot imagine the Qur'an as anything other than the product of Prophet Muḥ ammad's own literary works. The rest of the ninety-minute presentation is a fairly conventional sermon, albeit with a very anti-Western and anti-Christian emphasis, and without much scientifical content.

The video shows that Deedat's outreach is not aimed at non-Mus- audiences. Although the lecture was professionally recorded., with multiple camerasand Manufactured for distribution later, sarcastic comments about Europe and the United States, including their scientists, is an integral part of pre-percentages. This anti-Western emphasis may be easily understood as side other from the orientalist discourse on Islam manifested in many mission Christian and European colonial narratives. There are also interesting implications that, in Deedat's mind, Muslims are not scientists. He compares modern astronomers who look through telescopes with "Bedouin fourteen hun- Dred Year that then," as if no scientific learning had taken place between the two periods, Ignoring the achievements of astronomers in East Premodern middle. Overall, Deedat's presentation is framed in the context of the moralization of narratives, with *iʿjāz ʿilmī* limited to just a few verse Al-Qurʾānic.To better understand the context of Deedat's use of Qur'anic miracles, people can compare him with the French doctor Maurice Bucaille. We have vidio from a talk by Bucaille in Villa Park, Illinois, titled, "The Qurʾān & Mod- ern Science". Good deep lectures as well as in his book, Bucaille describes the origin of the universe without reference to the "Big Bang". In the book, he argues that Qurʾānic verse 21.30 refers to "the process of separation (*Fatq*) of the gular mass of primary sin that The elements were originally

fused together (*ratq*)." Descrip- His tion in the lecture is more complete (Briandana et al., 2020).

The main idea to be derived from the Qur'ān regarding the creation [of the universe] is the merging of celestial and terrestrial evolution. With fundamental data on the existence of an initial unique gas mass, the elements of which although at first fused, then became separate. These ideas are expressed in surah *Fussilat*, ... then God turned to heaven when it was smoke [Q. 41.11], and in surah *al-Anbiya*, let not people see that heaven and earth are united and we are miserable with them [Q. 21.30]. The process of separation[ation] results in the formation of multiple worlds. All this perfectly corresponds to modern ideas about the existence of primary nebulae and the process of secondary separation of the elements that formed the initial unique mass, or can we imagine that a man, more than a thousand years ago, could be the author of such reflections.

At the end of the video, an organizer frames the lecture as a non-Muslim target, even though it appears to have been presented to a mostly Muslim audience. Organizersthat not mentioning his name in the video, telling the audience about upcoming local Bucaille talks, suggesting that they bring "Non-Muslims this is an opportunity that good for you to do the job *Daʿwa* [call to Islam, Outreach Islam] for which you are responsible, to impart the truth of the Qurʾān to others. And you can't get a more reputable scholar on Al-Qurʾān [rather than Bucaille] Bring as many Americans as you can." 100 Organizations obviously took this as an opportunity for *Daʿwa* for non-Muslims (Gardner & Hameed, 2018).

This video of the two previous figures gives us contrasting views and context on how *iʿjāz ʿilmī* has been presented. The videos, although the two were linked back in the 1980s, were redirected to YouTube and continue to attract viewers. Although both lectures appear to have been given in a primarily Muslim context, the material was presented differently by physician Bucaille, a European, non-Muslim scholar, than it was by Deedat, who commented on the West and Christianity. In addition, Deedat did not speak as a scientist, while Bucaille was a trained and practicing physician. In fact, Bucaille's scientific credentials and his affiliation with the "West" can shed a warm light on the positive image of the Qur'ān he presents. The Naik presentation has elements of Deed and Bucaille, as discussed in more detail below.

Presentation of the Miracles of the Qurʾānik Zakir Naik

Video lectures of Dr. Zakir Up according to Count We, more than sixty lecture recordings represent a substantial body of work. As of 2007, Zakir Naik has also organized several annual "peace conferences" in English or Urdu, designed to unite large numbers of Muslims. But it is his discussion of science that is often highlighted by viewers. To focus on this material more closely, sec- Tion .ini researched his construction of Qurʾānic miracles using a representative former. Naik has included science-based topics since the earliest recorded presentations, since a recorded lecture in 1994 entitled, "The Quran and Science: Conflict or Conciliat ion". The initial video also discusses topics such as women's rights in Islam and Islamic banking and business ethics. Up later too deep discussion "media" as a whole, Entity anti-Muslim, and discussion of violence and terrorism (Mihelj et al., 2011). But In the late 1990s, material on science and the Qur'an form the core of its media brand, and such a pair appears in lectures with seemingly unrelated titles, such as "Is God Exist?

To analyze how Naik represents science, we discuss below one lecture, "The Qur'an and Modern Science: Compatible or Incompatible". Naik has delivered these lectures repeatedly, in various locations, for over twenty years. It is also one of his most curated video lectures. Curation Frequent lectures can taken as an indication of its significance for a number of big Viewers. That so many different users have placed such videos in the channel Their own YouTube rather than just watching it on Zakir Naik's channel shows that they consider it important and also that they want to pass it on to others. Among the various versions of lectures, the Most often cut and parodied are both indicative Its popularity is from 1996. We know ten other lecture recordings that have found their way onto the Internet between 1994 and 2017, Presented in Malaysia, Indonesia, India, Dubai, MauritiusAfrikaans South, and Saudi Arabia Our analysis of these videos shows that Naik made only minimal changes from one to the other, giving nearly identical lectures with no notes during more than twenty years. Lack of variety in lecture material during time that long pointed out that Zakir Naik did not adjust the presentation to Different audiences or for changes in the social and political climate. As a video Individual December 1996 lectures in Mumbai have curated seventeen river, and eight more times only included a question and answer session. These curated videos are between less than 4 hours long and only 41 minutes long. Video copy older ones often consists of from two sections, each of which includes lectures and session Q&A. A 2008 lecture on the same topic, also in Mumbai, has been assessed dozens of times. This copy includes various subtitles and voiceovers through

voiceovers. An indication of how popular this topic is is that of the lecture videos "Qurʾān and Science Modern Knowledge" from February 2017 has been curated nine times. A thorough discussion of what curated copy means .ini For video reception is out of scope article This, but it shows interest in presentation Zakir Naik (Husnia, 2017).

Dr. Zakir Naik began the lecture with framing the interaction with the Qur'ān in three era: the age of miracles, which was thousands of years ago; era literature and poetry; and the age of science and technology (i.e. today). Deep version Early in his lecture (1994), Zakir Naik said that the Qur'an "must prove itself to be the word of God in all ages", an element he had dropped from The version more recently. Although this triple skeleton seems to be reviving development positivist, Zakir Naik's point is actually that the Qur'an is under-standing as a miracle in these times, not that society has evolved in some way. Some versions of the discourse include a number of verses The Qurʾān animates the piety of the Qurʾān. Interestingly, like Deedat, Naik removes any reference about Muslim natural philosophers medieval in its discussion. Only the authority he refers to in this passage outside the Qur'anʾān itself, is Albert Ein Stein. He noted that while the Qur'an is "not a science book", from "more than six thousand marks or *verse*[verse], more than a thousand talk about science." Zakir Up did not change this number at any time between 1994 and 2017. In his era-based frame, Zakir Naik builds material *iʿjāz ʿilmī-his*. Like Mrs.-Caille, he grouped his presentations into scientific fields, which he later slammed with looking at individual Qurʾānik verses, mentioning dozens for lecture for an hour. These segments often pair a single verse of the Qur'ānic with a scientific idea that science has only known "recently" through the work of primarily Western scholars(Alkhodari &; Habil, 2019).

Zakir Naik started the presentation that Focus on *iʿjāz* with the Big Bang, using Qurʾānic verses 21.30, as did Deedat and Bucaille, but without the use of Bucaille verses 41.11. He continues through the development of our planet and its environment and the animals that inhabit it, providing a number of supporting Qurʾānik verses throughout. He recited verses of the Qurʾānik – both the Arabic text and the surah numerals and indeed the entire lecture, without notes, are the main components from its sanctity and an important part of its brand. One big difference from the concept of scientific-verse is paired occurs when Naik discusses the water cycle, completing the segment by creating a list nine or ten verses in a row, which are in several rec almost always attracts applause. The audience seemed to enjoy the performance more his knowledge of the Qurʾān rather than the framework of his Qurʾānik interpretation. This showmanship was closer to Deedat's presentation than Bucaille's. After a pause for applause,

Zakir Ascending proceed with drugs, including human embryos- Ogy. The segments in embryology, almost always the longest, are designed for em- phasize human uniqueness. This material uses scientific authority a non-Muslim Canadian anatomist, Keith L. Moore (b. 1925). Moore has been a long time is associated with the statement about the similarity of the embryology of the Qurʾānik matter and what is known in modern embryology. Zakir Naik closes lecture By discussing the science of pain receptors. He linked pain receptors to how humans would be "roasted in Hellfire," with the skins of "sinners" replaced constantly as they were burned and tormented (He uses verse 4:56 to relate this with the Qurʾān). In his support, he cites a pain researcher's conversion from Thailand, the Name at Most of the lectures cannot be deciphered but it seems Tejatat Tejasen, who converted to Islam at one of the Saudi conferences on *iʿjāz* at early 1980s. Zakir Naik reinforces his emphasis on conversion by re-peating *Shahādah* Tejasen as the closing remarks of the lecture (Samue & Rozario, 2010).

Thus the narrative plot of the material *iʿjāz* Naik opens with the beginning of the universe and culminates with the eternal painful resurrection of man and Hell . Heaven, an abstract space often mentioned in the Qur'ān but not included in the physical universe, is not discussed in lectures. His framing of the "age of science", which begins with the Islamic/scientific descrip- tion of the cosmos and ends with the Islamic/scientific construction of Hell, throws the whole subtly into a theological or moral frame not mentioned by Naik. This subtle moralization contrasts with Deedat's strong moralization frame. Moreover, unlike *the more* tafsīr-oriented iʿjāz of the *first half of the twentieth century, Naik's presentation does not refer to when* Qurʾānik verses were transmitted or to earlier interpretations of the Qurʾān. Naik either encourages scientific curiosity or provides an esoteric interpretation of the Qur'anic, as found in *iʿjāz ʿilmī Muhammad* ʿAbduh (1849-1905).

Zakir Naik also used material from the lecture "Qurʾān and Modern Science" in other lectures. He has included similarly structured iʿjāz *ʿilmī material* under various titles. For example, his lecture "The Qur'an: Should It Be Read With Understanding?" (2009) uses *iʿjāz* a lot, although not necessarily exactly the same material as "the Qur'an and Modern Science". He also reuses the same material in a much shorter form when answering questions, or as part of other lectures . Zakir Naik's discussion of astronomy provides clues to its intellectual sources. His presentation was much closer to Bucaille's, though he never mentioned it directly as a source. For example, here's Zakir Naik from his 1996 lecture If you ask a scientist, how did our universe form? How could it appear? They will tell you about the Big Bang theory. Originally, the entire

universe was one main nebula. Then there is a secondary separation. That gave rise to galaxies, which increasingly split to form things like our solar system. Which gave rise to the planet, the Sun, and the Earth today, where we live. I began my talk by quoting a Qur'anic verse from [Q21.30] which says [Arabic] 'Let not people see heaven and earth united and We give alms.' This verse of the Qur'anʾān talks about the Big Bang theory briefly. Imagine, what we know today the people of the Qur'an fourteen hundred years ago. Bucaille's influence is suspect here because, although Bucaille does not use the term "Big Bang" directly, he does use phrases such as "primary nebula" and "secondary separation ", which Deekat did not.

Naik's use of the term "theory" here shows his ability to adapt over time as he chooses. A 1994 lecture also used the phrase "Big Bang theory", which is (and is) common in the scientific literature. However, on recordings of lectures in 2008 (and continuing with the 2011, 2013 and 2017 versions), Naik dropped the word "theory" in this phrase. This is because the opening of his lecture confirms that the Qur'ān does not contradict proven scientific facts, although it may contradict unproven scientific theories. Since he claimed that the Big Bang was already mentioned in the Qur'an, he therefore dropped the appendage of theory *to signify that it was now a* fact. The problem of using scientific theories when interpreting the Qur'ān has been refuted by Muslim scholars, from Maḥmūd Shaltūt to Sayyid Quṭb who has noted the problem of continuous changes in science that make the Qur'ān seem wrong. Nevertheless, "theory" in scientific language refers to concepts that have a high standing. Zakir Naik usually represents a theory in arguments with ers questions as the meaning of something close to the hypothesis, *and often compares it to* a law, which he suggests the theory change into when it is proven. This confusion seems to be widespread, as comments on this clip and others often suggest that while commentators may disagree with Naik in general, they think he is right regarding the construction of this theory versus law.

Critics and Fans: Engagement with Dr. Zakir Naik

Although it would be interesting to investigate how dr. Zakir Naik has developed his da'wah as a business model (other researchers, for example, have leaked the business model of Indonesian Islamic preacher Aa Gym, b. 1962, and Turkish writer and Islamic creationist Harun Yahya real name, Adnan Oktar b. 1956), here we focus on how Naik has achieved its status As Narrator *iʿjāz ʿilmī* which is dominant. As mentioned above, while its organization presenting it as "Deedat plus", Zakir Naik's material leans more towards Bu's narrative Caille. Naik's other lectures, using the same "Qurʾān and Modern Science" material, are equally

unoriginal; Their allusions can be found in lectures by popular Muslim preachers othersin contemporary media. However some of his videos, especially clips, are widespread (that is, downloaded and uploaded to another curator's page, with or without additional editing), and some of his longer talks have been viewed several times surprisingly Given the length. Two different lectures by Naik were among the fifteen video Top the most viewed in our 2014-2015 catalog, and they are the only ones in group that which is more than an hour. At Channels YouTube Rises itself, 2008 version from The lectures of the Qurʾān and Modern Science are video Duration full The second most viewed discussing science. A copy of a video retitled clip from Zakir Naik videos and videos using Naik's name in the title without Zakir Climb Other shows that the name Naik is widely known and that it is able to attract an audience. Channels that use the name Zakir Naik are mainly channels that does not appear to be affiliated with Zakir Naik or the IRF is a further indication of Naik's famous perception (Mustapha &; Razak, 2019).

The other side of Zakir Naik's impact comes from those who reject his stance. This rejection rarely comes from Muslims. Most critics highlight the scientific discrepancy in material *iʿjāz* Zakir Naik. Indeed, more than two dozen internet videos critique or parody Naik's approach to science. The two most recurring topics among these critical videos are astronomy and biological evolution. (We focus here only on criticism against the material *iʿjāz*; we will discuss the pre-percentage of the evolution of Zakir Naik in a separate article.) In astronomy, majatau topics including the shape of the Earth (Up compares the shape of the Earth with egg ostrich), Big Bang, and Naik claim that No one knew that the moon's light was reflected before the seventh century. Other topics of interest of concern is Zakir Naik's claim that no one understood the cycle of rain or how fresh and salt water flowed into each other before the time of the prophet Muhammad. Critics also address Naik's discussion of embryology. None claim *iʿjāz* Zakir Naik that original or the only one available on the Internet video. But the presentation that It has been used by critics to respond to details of the claims. This may indicate Naik's dominance of me- dium, especially in matters of Islam and science. Some of the videos come from regular video bloggers (vloggers) who often discuss topics about Islam and science (e.g. The Rationalizer and The Arabic Mask), while Other videos use text cards without voiceovers to make their critiques. Video Parody covers a wide range of topics, not just science (Edelman, 2012; Guénon, 2019).

Nevertheless, Zakir Naik is recognized as a well-known personality, at least by some Muslims around the world. Some of his videos have become platforms for public discussion about the truth or lies of Naik (or Islam). One might find critical videos referenced in comments to Zakir Naik's videos, as well as on online discussion platforms such as Reddit. On the question that would be beneficial to further investigation - tion is whether references to Zakir Naik present him as an authority or simply as a ubiquitous and easily findable video source. Nevertheless, Zakir Naik has been named "Islamic personality of the year " by the Dubai International Holy Quran Award. Even Harun Yahya, who was looking for publicity, invited Zakir Naik to his show. Zakir Naik's relationship and impact on politics is both local and global. Zakir Naik rarely mentions local politics in his presentations. Nonetheless, local un-derstandings have political repercussions . In Malaysia, for example, local Hindu groups have protested that Naik's talk is inflammatory, even as the government has rewarded him. Although this protest appears to be an *i'jāz element* in Naik's presentation, his medical de- gree authority means that at least part of his social authority derives from the medical doctor's reputation as " moral".

Dr. Zakir Naik has been criticized for its finances relations with Saudi Arabia, relations with Indian "Salafi" groups, lack His support of *madrasah* (Islamic school) while running its own exclusive school in Mumbai, and for spreading "harmful" content through Peace TV broadcasts. His emphasis on unity Muslim has also come under fire for its rejection of Muslim cultural diversity, particularly tradition Ṣūfī the Indian support its own "homogeneous" brand of Islam. Some countries, such as United States and United Kingdom, has denied him entry to a visa. However, his award shows how some Muslims are Muslim Manipu political elite social presentation Late Religion and also Use to market Piety they are alone. This tension can also be observed among preachers in Indonesia. In addition, we know of at least one group of students in Norway who have focused on the material in an attempt to learn more about Islam. These students, mostly second-generation immigrants from various ethnic backgrounds, can use Peace TV and other Zakir Naik media to engage with Islam that does not seem to be limited to any particular cultural heritage. Zakir Naik's strategy to never Imposing his copyright on the video, or even in his own name, has made it possible user for Create a pool Videos that broad, curated by hundreds of users of video plate forms, all available to educate viewers about his ideas about Islam (Mihelj et al., 2011).

CONCLUSION

Dr. Zakir Naik, from the beginning under the tutelage of Ahmed Deedat, has joined the ranks of many Muslim preachers who promote their own understanding of Islam. Naik has particularly focused his efforts on multi-religious areas of the world, where his efforts to convert non-Muslims, particularly atheists, have revolved around brands built on scholarly representations of the Qur'an. Zakir Naik's Qur'anic interpretations are not original or unique, and although common, they do not represent the understanding of all Muslims. In this sense the many awards that Zakir Naik received recognized him not for his skills as a scientist, or even for his skills as a preacher, but for his skills as a showman ready to engage in question and answer sessions on all sorts of topics. His skillful use of media, demonstrating effective cultural engagement and use of technology without substantially altering his core presentation, has earned him a successful career spanning over twenty-five years. With his current legal troubles in India, it appears he will land in Malaysia or Saudi Arabia, each home to organizations that continue to fund iʿjāz *ʿilmī research*.

This focus on *iʿjāz* creates a space where Muslims and others use Naik's videos and clips, sometimes for their own purposes. More research needs to be done, but the curation of Zakir Naik's video has the opposite point of view in the viewing and dissemination of critical videos. Copying a video to a new user's "channel" opens it up to a new deployment network, new opportunities for discussion through comments and "likes", new framing with changes in title, description, tags, and subtitles. The same goes for criticism videos, which also generate backlash. As is common in fan-based media, the line between professional performance and amateur commentary is quickly broken. Whether Zakir Naik is criticised by 'professional evangelists' of other faiths or by ordi- nary people who want to right wrongs, this engagement shows the impact of Zakir Naik on a wider range of cultures. But the numbers play suggested by the discussion of his video spread should not distract us from the cultural elements that Zakir Naik's performance expertise has so effectively disseminated. Zakir Naik has become a household name in much of South and Southeast Asia, even in what is often a crowded field of Muslim preachers. Similarly, Zakir Naik's videos have been used by social groups based in Europe to learn about Islam being presented as universal and driven by a particular culture. His behavior and characteristics can be easily identified, and indeed have also been caricatured. It's easy to overlook the pre-percentages of Up based on the flaws of its science content alone. Nevertheless, Zakir Naik has developed his transnational authority over

the past few decades and has become a recognizable cultural symbol to acknowledge and learn more about.

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