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The earth is tilted at an angle of twenty three degree. If it had not been tilted, there would have been no seasons ; the poles would be in eternal twilight ; the water vapour from the oceans would move north and south, piling up continents of ice and leaving possibly a desert between the equator and the ice. The weight of the ice would depress the poles, causing our equator to bulge or erupt.

The observation and study of all these phenomena help us to discover a design, a plan, a method, a purpose and an absolute truth in this universe and lead us to discover 'Hand' of Creator, Designer, Planner, Organiser, Nourisher God behind all these phenomena.

The Holy Quran says :—

'Verily in the alternation of day and night and in all that God hath created in the heavens and the earth are signs for those who fear. (10:6)

This is only an example. A committee of experts in Islamiat and science should be set up to revise and re-write text books in all branches of science. The sooner it is done the better.

The passage as it stands  
 'The earth is a sphere  
 lightly flattened at the  
 poles rotating on an  
 axis.

The earth revolves round  
 the sun once a year.  
 The axis is inclined about  
 $23\frac{1}{2}$  degree to this plane  
 of revolution (ecliptic).

This inclination combined  
 with rotation and  
 revolution causes changes  
 during the year in the  
 length of daily sunshine  
 and darkness periods  
 and directness of the  
 sun rays : these factors  
 together cause the  
 seasons (Essentials of  
 Geography) Page 30

The passage as it should read  
 The following lines should be  
 added to this passage :—

'The spherical shape of earth,  
 its daily rotation, its yearly re-  
 volution and its inclination at  
 an angle of  $23\frac{1}{2}$  degree along  
 with numerous other adjustments  
 for life on this planet have made  
 the existence of man on earth  
 possible. The speed of the earth  
 in its orbit around the sun is  
 extremely constant. It rotates  
 on its axis and revolves round  
 the sun so regularly and so accu-  
 rately that a variation of a second  
 in a century would up-set all  
 astronomical calculations.

Had the shape of the earth been  
 not so as it is, or had its speed  
 or the angle of inclination of its  
 axis different from the existing  
 ones, life could not have existed  
 on this planet.

The earth rotates on its axis in  
 twenty four hours at the rate  
 of one thousand miles an hour.  
 Suppose it turned at the rate of  
 a hundred miles. Our days and  
 nights would then be ten times  
 as long as now. The sun would  
 then burn up our vegetation each  
 long day and would freeze it in  
 such a long night.

If the speed at which the earth  
 revolves round the sun would  
 have been greater or smaller  
 than what it is at present, we  
 would be too far from or too  
 close to the sun for our from of  
 life to exist.

taught even now in our schools, and colleges after 21 years of our winning independence.

Science should be taught in our Ideological Country not only as a systematised knowledge of the diverse phenomena of Nature but as an exposition and explanation of the Signs of God in such a way as to lead the young scholar conclusively and surely to a full and free conviction in Islamic Ideology. The profession of education should be considered sacred and only those should be allowed to enter this profession who not only profess but also practise our Ideology. Our training colleges and schools should turn out real. Muslim teachers and the whole atmosphere in these institutions should be Islamic.

We should give lead to the world by teaching science in our schools and colleges in such a way as with every lesson glories of God are made manifest and students are lead intelligently to discover for themselves a plan, a design a purpose in the universe and no alternative is left for them but to accept the existence of Planner, Designer, Law Giver, Nourisher God.

Our text books in science should be re-written with extensive quotations from the holy Quran and hadis. There should be no conflict between science and the subject of Islamiyat. Both the subjects should interpret, explain and interpenetrate each other. The books on Geography and all the branches of science should not only investigate the facts of Nature and answer the questions how? but they should also study these facts as a detailed exposition of the 'Signs of God' and should answer the question 'why' All these books should lead the student to discover 'Hand of God, behind every natural phenomenon.

I give below an example :—

Subject.....Geography  
 Name of Book.....Essentials of Geography  
 Author.....Freeman and Rauf

Page.....30

sition to facts of science drove the leaders of European enlightenment into the camps of scepticism and atheism and there developed in their minds a deep-rooted prejudice against all spiritual attitudes. There was a vacuum in their minds. But man cannot live in vacuum and without faith. It is faith which enlists in its service the entire energies of persons and nations. The new faith was found by the Scientists in God-less Mechanistic Materialism which denied the existence of God, soul and After-life and deprived existence of all purpose and all meaning. Justice, truth, integrity, honesty, sacrifice, selflessness, chastity, altruism had no intrinsic value and no place in the life of man. There was no religion, no moral code, no conscience, no after-life, no ultimate reckoning. Man was descended from brutes and was nothing but essentially and intrinsically a brute. A brute could have sexual relations with its mother, sister and daughter so a man could.

This materialistically disposed God-less science, anti-religious in conceptions and fundamental presumptions was introduced by European Colonial masters in their Asian and African colonies. The Indo-Pak sub-continent was not an exception. All branches of science were taught to the pupils of the sub-continent in such a way as to create an under current of contempt, aversion, antipathy and doubt in the minds of the students towards their religion.

This created an up-roar in Muslim religious circles. The Ulema asked the Muslims to boycott these educational institutions whose sole purpose seemed to wean the Muslims away from their religion and culture. This act of Ulema was misrepresented and mis-construed by the enemies of Islam and it was openly said that Islam was a narrow minded religion and did not allow its followers to learn science, because it found the findings of science incompatible with its doctrines.

The falsehood of this malicious allegation has been nailed to the counter in the preceding pages. However, it must be admitted that the same Mechanistic science based on materialism and anti-Islamic philosophy of life as was taught in pre-independence period by the British is being



Truth, so a conflict between two Truths is un-imaginable, unthinkable and un natural. Chemistry, Physics, Botany, Zoology, Geology, Astronomy, Geography, Medical science etc. were taught in the great mosque colleges of Baghdad, Medina, Neshapur, Cordova, Delhi etc under the same roof by the same teacher who taught Tafseer, Hadis and Fiqah. There was no dichotomy between subjects secular and the religious as the aim was the same in both the cases i.e. the winning of the pleasure of God. It may be noted in passing that according to the teachings of Islam, pleasure of God is won not only by praying, fasting, performing pilgrimage and other religious rites but also by any mental or physical act put in by the devotee for the welfare of mankind. "Of mankind, the best is he who is the most beneficial to people"——goes the hadis. So the harnessing of winds, waterfalls, rivers, seas etc. for the benefit of mankind, discovering improved methods of Agriculture, utilisation of minerals increasing the output of factories and mills by new inventions etc. all these things lead a Mus'lim to the pleasure of God in this world and salvation in the Here-After. The only essential condition is that the motive of the scientists should not be the furtherance of self interest or the advancement of narrower national cause but the winning of the pleasure of God through service to the whole of humanity. So it is clear from the above that Islam can never be incompatible with Science and it was never so in the past.

But this was not the case with Christianity. When the new scientific spirit, the new scientific knowledge and the new scientific discoveries reached Europe through Spain, and Sicily and brought about the famous movement known in European History as Renaissance, a conflict arose between the torch bearers of New knowledge and Christianity as was then in vogue with all its accretions, additions and distortions. The conflict was bitter and long and assumed enormous proportions.

The Inquisition was busy flogging, imprisoning, persecuting, and burning the pioneers of new thought and the result was a complete estrangement between science and religion. The obscurantism of church and its oppo-

3. Zoology Abu Ubaidah, Jahiz, Al-Damiri, Al-Masudi
4. Botany Al-Ghafqi, Abu Zakaria Yahya Ibn Muhammad Ibn Al-Awwan, Abdullah Ibn Ahmad Ibu al Baytar Ibn Sauri, Ibn Wahshiya Al-Dina wari, Al-Maskwih
5. Astronomy Khwarizmi, Mashallah, Ahmad Bin Muhammad al-Nahavandi. Musa bin Shakir and his sons, Al-Naziri, Muhammad bin Isa Abu Abdullah, Abul Hasan (inventer of telescope) Ibrahim Al-Fazari (maker of astrolabe) Abul Abbas Al Farghani, Jabir Ibn Afiah Al-zarqale
6. Mathematics Abu Abdullah Muhammad Ibrahim-al-Fazari, Hajjaj bin Yusuf Abdul Rahman. Mnhammad Ibn-Muhammad Baqi, Ibrahim Ibn-uz, zaya al-Misri, Abu Abbas Nairizi, Abul wafa, Al-Buzjani, Musa-Al-Khwarizmi, Nasir-ud-din Toosi, Omar Khyyans, Al Battani
7. Medical Science Jabir, Al-Razi, Ibn Sina Abul-Al-Jarrab Al-Zahrawi Abu Ali Al-Hasan.
8. Geography Al Khwarizmi, Ibn-Khurdabaih Al-Yaqubi, Ibn-Rusta, Ibn Yahya Zakariya Ibn Muhammad Al-Qazwini

One conspicuous thing which strikes the modern reader of the works of these celebrated authors is that their writings contain nothing against Islamic doctrines and no conflict is observable between Islam and science. The fact is that as Islam is Truth and true facts of science based on observation and experiment are also founded on

in the van of science; women were encouraged to serious study and the lady doctor was not always un-known among the people of Cordova.

Mathematics astronomy and botany, history, philosophy and jurisprudence, were to be mastered in Spain and Spain alone. The practical work of the field, the scientific methods of irrigation, the arts of fortification and ship-building, of the highest and most elaborate products of the loom the gravel and the hammer, the potter's wheel and mason's trowel were brought to perfection by the Spanish Moors.

Whatever makes a kingdom great and prosperous, whatever tends to refinement and civilisation was found in Muslim Spain. (Moors in Spain by Stanley Lane Pool)

Draper says :—

“The light of these universities shone far beyond the Muslim world and drew students to them from East and West. At Cordova in particular there were a number of Christian students, and the influence of Arab Philosophy coming by way of Spain upon universities of Paris, Oxford North Italy and upon Western Europe thought generally was very considerable indeed. The book-copying industry flourished at Alexadria, Damascus, Cairo and Baghdad and about the year 970 there were 27 free schools open in Cordova for the education of the poor”.

(Intellectual Development of Europe Vol.,II Page 36.)

Out of hundreds and thousands of Muslim scholars who made original and outstanding contribution to human knowledge, a few names are given below :—

S. NO.	SUBJECT	NAME OF MUSLIM SCHOLAR
1.	Chemistry	Jabir Ibn Hayyan, Zakaria Razi, Abu Mansure Muwaffaq, Abul Qasim
2.	Physics	Kindi, Jahiz, Banu Musa, Beruni, Razi, Abdul Rehman, Ibn Nasr

But the Arabs were not mere translators from Greek, Syriac, Pahlavi and Sanskrit into Arabic, The great period of translation was followed by even a greater period of creative productions and original contribution to the then known knowledge of the world. Briffault says:-

“The debt of our science to that of the Arabs does not consist in startling discoveries or revolutionary theories; science owes a great deal more to Arab culture, *it owes its existence*. The ancient world was as we saw pre-scientific. The Astronomy and Mathematics of the Greeks were a foreign importation, never thoroughly acclimatised in Greek culture. The Greeks systematised, generalised and theorised but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation, experimental inquiry, were altogether alien to the Greek temperament.... The spirit (of enquiry and those methods were introduced into the European world by the Arabs”. (The Making of Humanity page 191.)

Philip K. Hitti also recognises the greatness of Arabs in this respect when he says:—

“After materia medica, astronomy and mathematics the Arabs made their greatest contribution in chemistry. In the study of chemistry and other physical sciences, the Arabs introduced the objective experiment, a decided improvement over the hazy speculation of Greeks. (History of the Arabs page 380)

Stanley Lane Poole Says:—

“For nearly eight centuries under the Muhammedan rulers, Spain set out to all Europe a shining example of a civilised and enlightened State- Arts, literature and science prospered as they prospered nowhere in Europe. Students flocked from France, Germany and England to drink from the fountain of learning which flowed down in the cities of Moors. The surgeons and doctors of Andalusia were

Caeser. He forbade the study of the ancient writers of Greece and Rome. (Spirit of Islam chapter IX)

Max Kahan in chapter II of the 'Practice of Medicine' vol. I says:—" Everything pagan was forgotten, the clergy discouraged the study or the possession of books written by the ancient Greeks and Romans. They held in abomination their sculptures and their works of arts, their rhetorical lectures, and philosophical speculations, worldly joys, earthly beauty sensuous pleasures, pagan learning, metaphysical discussion were all abhorred as temptation of the devil. It was dangerous to know too much."

The teachings of the holy prophet (Peace on him) on the other hand had enshrined in the hearts of the Arabs veneration for knowledge. They considered knowledge and wisdom their own lost she-camel as reported in the traditions quoted above and acquired it from whatever source they could. The third caliph Usman did not mind the society of the Christian poet Harmalah; Umar-bin-As the conqueror of Egypt saw no objection in having friendship with John Philoponus, a Greek grammarian of Alexandria and the pious Umar II had no qualms of conscience to transfer the schools of medicine from Alexandria to Antioch and Haran and to publish the medical treatise of Ahrun, an Alexandrian Christian priest which had been translated by Masarjaway from Syriac into Arabic. Islam being an extremely tolerant religion, the non-Muslim subjects enjoyed all civil rights and there was no prejudice against them or their works. Al-Mansur, the first Abbaside Caliph ordered the translation of books from foreign languages into Arabic; Indian books such as 'Hitopadesa' and 'Sidhannat' Almagest of Ptolemy, several works of Aristotle, books of Euclid and a large number of other Greek, Byzantine, Persian and Syrian works were translated into Arabic. Caliph Mamun, Harun Rashid and many other Abbaside Caliphs undertook the enormous translation work of all the known books of the world on every branch of knowledge and paved the way for the later outstanding achievements of Muslim scholars and scientists.

human knowledge and rendered yeomen service to the cause of science at a time when Europe lay sunk in the lowest depths of degradation, ignorance and superstition.

The Arabs introduced Mariner's compass, gun-powder and paper into Europe, made the first scientific attempt at flight, made glass from stone, invented telescope, windmill, astrolabe, projected letters for the blind, the whole science of Algebra and the art of printing, added enormously to the old Greek knowledge of Geometry, and trigonometry, made catalogues and maps of stars, ascertained the size of the earth by measuring a degree on the surface of the earth, made watches, clocks, clepsydras, sun-dials, pendulum for the measurement of time. revolutionised the science of medicine etc. at a time and in an age when the bearers of free thought were being relentlessly persecuted in Christian Europe, when the learned Bruno was being burnt by slow fire by the Inquisition for up-holding the copernican theory, when Galileo was being forced by persecution to recant, withdraw and renounce the views honestly held by him, when according to Draper the Western nations used un-tanned skins or at best leather for their dress and were devout believers in all the world fictions.

The Christian hatred for learning from 300 to 1200 A.D. serves as a striking contrast to the great Islamic advancement in learning. From the fourth century of the Christian era to the 12th, says Ameer Ali, the gloom that overshadowed Europe grew deeper and deeper. During these ages of ferocious bigotry Ecclesiasticism barred every access through which the light of knowledge, humanity or civilisation could enter. Under Constantine and his orthodox successors, the Aescclapians were closed for ever, the public libraries established by the liberality of the pagan emperors were dispersed or destroyed, learning was branded as magic and punished as treason and philosophy and science were exterminated. The ecclesiastical hatred against human learning had found expression in the Patristic maxim, 'Ignorance is the mother of devotion, and Pope Gregory the Great the founder of ecclesiastical supremacy gave effect to this obscurantist dogma by expelling from Rome all scientific studies and burning the Palatine library founded by Augustus

افضل العبادته طلب العلم

2. The pursuit of knowledge is the best of worship.

من سئل عن علم فكتمه ألجم بلجام من نار

3. Whoever is asked about a piece of knowledge and hides it, shall be bridled with a bridle of fire.

تفكر ساعته خير من عبادته ستين سنة

4. Contemplation for a moment is far better than prayer for sixty years.

العلم حيات الاسلام و عماد الدين

5. Knowledge is the very life and the pillar of Islam.

العلم فريضته على كل مسلم مسلمته فاطلبوا العلم ولو بالصين

6. The pursuit of knowledge is an incumbent duty of every Muslim man and woman and so seek ye it even though it were in China.

و الحكمة ضالة المؤمن اينما وجدها التقطها

(7) Wisdom is the lost she camel of the true believer, he should pick it up where-ever he finds it.

خذوا الحكمة من اى و عاء خرجت

(8) Learn wisdom and it would not harm you from whatever vessel it comes out

The result of these teachings was that the Muslims devoted themselves whole heartedly to the acquisition of knowledge from whatever source they could acquire it and soon after the advent of Islam achieved leadership in learning and scholarship and laid the foundations of modern science.

Instead of basing their knowledge on conjecture and speculation, they based it on observation and experiment. The great Muslim scholars, physicians, astronomers and scientists such as Al-kindī, Jabir, Al-Farabi, Zakariya Razi, Al-Khwarizmi, Al-Battani, Abul-Qasim, Ibn-ul-Baytar, etc. made vast and un-precedented contribution to the

the very first verse of the holy Quran revealed to the holy prophet (Peace and blessings of Allah be upon him) :—

اقرا باسم ربك الذي خلقه خلق الانسان من علقه ه الاور ربك الاكرم  
الذي علم بالقلم ه علم الانسان ما لم يعلم ه  
(٩٦ : ١، ٢، ٣، ٤، ٥)

1. Read, In the name of thy Lord Who created.
2. Created man out of a mere clot of congealed blood.
3. Read ! And thy Lord is Most Bounteous.
4. He who taught by the Pen.
5. Taught man that which he knew not. (96:1 to 5)

In fact God Himself was the First Teacher to teach the first pupil Adam (Peace on him).

The Holy Quran says :—

و علم ادم الاسماء كلها

'And God taught Adam the names of all the things' *i.e.* the basic concepts.

Realising the importance of literacy for acquiring knowledge and knowing that most of his followers were illiterate, the holy prophet (Peace on him) agreed to free some of the captives of Badar on the condition that each of them would make ten Muslims literate.

The importance attached by the Holy Prophet (Peace on him) to the acquiring of knowledge is apparent from the following traditions :—

من اراد الدنيا فعليه بالعلم - ومن اراد الاخرته فعليه بالعلم - ومن ارادهما معاً فعليه بالعلم

1. Whoever wishes to have benefits of this immediate world let him acquire knowledge ; whoever wishes to have the benefits of the Here-After let him acquire knowledge and whoever wishes to have both together, let him acquire knowledge.



i.e. altruism, chastity, sincerity, honesty, righteousness, justice, sacrifice piety in thought, word and deed etc. etc. so that every physical act of a Muslim, based as it is not on selfishness and greed but on selflessness leads to his spiritual progress and brings him nearer to God and not away from God. A Muslim must face the facts of life, must make the most of Natural resources placed by God at his disposal and if the motive is the winning of the pleasure of God through the service of humanity, the Muslim scientist will experience 'Light through service' in the same way as he experiences 'Light through worship' at prayer time :

The Holy Quran says :—

الم تر وان الله سخركم ما فى السموات وما فى الارض اسبغ عليكم  
 نعمه ظاهرته و باطنه - (٢٠ : ٣١)

1. Do you not see that God has made everything in the earth as well as heavens subservient to you and has covered you with His bounties both open and hidden. 31 : 20

و مسخر لكم ما فى السموات وما فى الارض جميعاً منه  
 (١٣ : ٣٥)

2. All that is in the heavens and in the earth has been subjugated to man 45 : 13

This subjugation and conquest of the forces of Nature comes through knowledge and that is why Islam lays great stress on acquiring knowledge. The prayer of the holy prophet (Peace and blessings of Allah be upon him) was :—

رب زدنى علما

“God grant me more knowledge.” (The Holy Quran)

The word knowledge here and used else where in the holy Quran and the traditions should be construed in the broadest sense of the term. The importance of reading, writing and acquiring knowledge has been emphasised in

appropriate size of the earth, its appropriate distance from the sun and the moon, four remarkable properties of water (its power of absorbing vast quantities of oxygen at low temperatures, its maximum density at 4° C above freezing where-by lakes and rivers remain liquid, the lesser density of ice than water so that it remains on the surface and power of releasing great quantities of heat as it freezes, preserving life in oceans, lakes and rivers throughout the long winters), presence of metals near the surface of the earth rendering civilisation possible, the marvellous stability of the earth etc ; etc ; and when in addition to these adjustments for life he sees for himself that the universe is governed by precise laws and that even the behaviour of insensible matter is not at all haphazard but obeys definite laws, he is forced to admit that it is mathematically impossible that all these essential conditions for the existence and preservation of life on this planet coupled with perfect order, law, harmony prevailing in the universe could exist by mere chance. As he makes tremendous strides up the mountain of knowledge, contemplates and concentrates on the multitude of freshly discovered facts of science, he is forced to bow his head in adoration to One Eternal God, his own Creator and the Creator of the entire universe.

So it is perfectly clear that the learning of various branches of science has been made compulsory by the holy Quran for every Muslim because a deep observation and a penetrating study of the subject is bound to lead the learner to God. The second reason why a Muslim is exhorted by the holy Quran to study science is that all the material resources of this universe have been made by God subservient to man and he is asked to make the best use of all the forces of Nature by conquering them and making them serviceable to mankind through knowledge.

Salvation according to Islam lies not in renouncing the world by becoming a 'lama', a 'sanyasi', a 'yogi' or a monk but in confronting and conquering the forces of Nature for the betterment of humanity and by living physical life in this physical world not according to the dictates of one's animal instincts but according to higher principles of Islam

هو الذى جعل الشمس ضياء والقمر نوراً و قدر - منازل لتعلموا السنين  
والحساب - ما خلق الله ذالك الا بالحق - يفصل الايت لقوم يعامون ه

(١٠ : ٥)

10. It is He Who made the sun to be shining and the moon to be a light and measured for her stages that ye might know the number of years and the reckoning of time. God did not create this save in truth and righteousness. He explains His Signs in detail for those who understand. 10:5

ان فى اختلاف الليل والنهار وما خلق الله فى السموات والارض لايت  
لقوم يتقون ه

11. Verily in the alternation of day and night and in all that God hath created in the heavens and the earth, are signs for those who fear Him. 10:6

It is clear from the above verses that every Muslim has been ordained by God through the holy Quran to study the whole creation in the heavens as well as in the earth and all natural phenomena not in isolation from God but as Works of God. In other words it means that the study of science has been made obligatory on every Muslim by the holy Quran because true science based on observation and experiment and bereft of its wrong theories, speculations and wrong philosophy of life is nothing but an exposition and commentry on the Works of God revealing to the Muslim student of science not only the wonders of the universe and its perfectly accurate and intricate machinery but also the Existence of Intelligent, Wise All-knowing, All-Powerful God Who is Nourisher of the Universe.

When a Muslim studies various branches of science and learns through first hand observation and experiment about the existence of wonderful adjustments for life on this planet e g., the presence of a dense blanket of gases in proper proportion in the atmosphere giving us life and protecting us against the deadly impact of numberless meteors, the rainfall, winds, the water-cycle, the carbon-Dioxide cycle,

ان شرالدواب عندالله الصم البكم الذين لا يعقلون

5. And the worst of creatures in the eyes of God are the deaf and the dumb who do not exercise their reasoning faculty.

ان فى خلق السموات والارض واختلاف اليل والنهار والفلك التى تجرى فى البحر بما ينفع الناس وما انزل الله من السماء ماء فاحيا به الارض بعد موتها و بث فيها من كل دابته و تصريف الريح والسحاب المسخر بين السماء والارض لايت لقوم يعقلون  
(٢٠١٦٣)

6. Indeed there are signs for Allah's Sovereignty for sensible people in the creation of the heavens and the earth, the difference in day and night, the ships which sail upon the sea with that which is of use to man, the water which Allah sendeth down from the sky, reviving the earth after its death, the dispersing of all kinds of beasts therein, the ordinance of the wind and the obedient clouds between the heaven and the earth. 2:164

ان فى السموات والارض لايت للمومنين و فى خلقكم وما يث من دابته ايت الله لقوم يوقنون  
٣٥ : ٣, ٣٥ : ٣

7. There are signs for believers in the heavens and the earth. There are signs for people with sure faith, in your creation and all the animals that God scattered in the earth.

ما ترى فى خلق الرحمن من تفاوت - فارجع البصر هل ترى من فطور  
ثم ارجع البصر كرتين ينقلب اليك البصر خاسئا و هو حسيره  
(٦٤ : ٣٠٣)

8. Thou canst observe no fault in God's creation. Look again. Canst thou see any rift? Then look again, yet again, thy sight will return unto thee tired and weakened. 67: 3-4

و هو الذى خلق اليل والنهار والشمس والقمر كل فى فلك يسبحون  
(٢١ : ٣٣)

9. And God created the night and the day and the sun and the moon. They float each in an orbit. 21: 33

## ISLAM AND SCIENCE

Science is the ordered and well criticised body of empirical knowledge of the panorama of the material universe summing up uniformities of change in formulae which when confirmed by observation, experiment and criticism are called Laws of Nature. These Laws of Nature *i.e.* generalisations of known facts deal with phenomena of Nature open to our sensory organs and are verifiable.

The Holy Quran calls the phenomena of Nature "Signs of God" (آيات الله) and enjoins upon the believers to observe study, think and contemplate over the phenomena of Nature *i.e.* what-so-ever is in the heavens and the earth. He is exhorted by the Holy Book not to live like a dumb, deaf and blind person but to open his eyes and ears and use all his faculties in order to observe for himself a plan, a design, an order, a harmony, a beauty, a symmetry and a purpose in this universe leading the observer inevitably to Faith in the Existence and Intelligent Activities of God, the Designer, Planner, Creator and Sustainer of the universe.

This faith is called Faith through Reasoning (استدلالي يقين) or one may call it Faith through Knowledge (علم اليقين)

The Holy Quran says :—

قل انظروا ماذا في السموات والارض

1. Say, observe what-so-ever is in the heavens and in the earth.

افلا ينظرون

2. Do you not observe ?

افلا يتفكرون

3. Do you not think ?

افلا يتدبرون

4. Do you not contemplate ?

(iii)

Down to fifteenth century whatever scientific activity existed in Europe was engaged in assimilating Arab learning without greatly adding to it.

Science is the most momentous contribution of Arab civilization to the modern world. But its fruits were slow in ripening. It was not science which brought Europe back to life. Other and manifold influences from the civilization of Islam communicated its first glow to European life.

BRIFFAULT'S 'The Making of Humanity'

Page 202. Lines. 2-6 and last para.

So long as the Muslims kept their eyes of mind open and devoted themselves to finding Truth they succeeded in making discoveries and inventions and became the masters of the worlds. The suzerainty of the universe was at their feet. When they neglected knowledge and gave up the study of universe this progress came to a halt and their supremacy declined.

The aim of the author in writing the pamphlet "Islam and the Science" is to cause an awakening among the Muslims by inculcating in their minds the true conception of Science relating to Islam.

A. AHSAN

of His merey? Is there any God beside Allah? High exalted be Allah from all they ascribe as partner (unto Him) "Is not He (best) Who produceth creation, then reproduceth it, and Who provideth for you, from the heaven and the earth? Is there any God beside Allah? Say bring your proof, if ye are truthful." —A.—Quran. Surah XXVII-60-64.

(D) "Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and We made every living thing of water? Will they not then believe?" (XXI : 30)

(E) "Allah is He who sendeth the winds so that they raise clouds, and spreadeth them along the sky as pleaseth Him, and causeth them to break and thou seest the rain downpouring from within them And when He maketh it to fall on whom He will of his bondmen, lo! they rejoice," (XXX : 48)

A cursory study of the above verses will convince even a casual reader that Islam does not advocate blind faith. On the other hand, it ordains its followers to observe nature. The study of natural phenomena leads to the systematised course of cause and effect which is the basis of all the sciences.

Briffault, a renowned author had to declare in his book "Making of Humanity" about the influence of Islam in the following words,"

"For although there is not a single aspect of European growth in which the decisive influence of Islamic culture is not traceable, nowhere is it so clear and momentous as in the genesis of that power which constitutes the permanent distinctive force of the modern world, and supreme source of its victory—natural science and the scientific spirit,"

## PREFACE

Some mis-informed and mis-guided people hold the wrong notion that Islam is opposed to the Scientific research and investigation. The Holy Quran on which the Islamic ideology is based categorically contradicts this biased and baseless allegation.

The following Quranic verses illustrate the issue that the Islam enforces rational thinking:—

(A) “Verily in the creation of the Heavens and of the earth, and in the succession of the night and of the day, are signs for men of understanding; who, standing and sitting and reclining, bear God in mind and reflect on the creation of the Heavens and of the earth, and say: O, Our Lord! Thou hast not created this in vain.” —Al—Quran sura III verses 190—192.

(B) “And those who, when they are reminded of the revelations of their Lord, fall not deaf and blind thereat.” —Al—Quran. Sura XX V—73

(C) “Is not He (best) who created the heavens and the earth and sendeth down for you water from the sky wherewith We cause to spring forth joyous orchards, whose trees it never hath been yours to cause to grow. Is there any God beside Allah? Nay, but they are folk who ascribe equals (unto Him)!

“Is not He (Best) who made the earth a fixed abode, and placed rivers in folds thereof and placed firm hills therein and hath set a barrier between the two seas. Is there any God beside Allah? Nay, but most of them know not. “Is not He (best) who guideth you in the darkness of the land and the sea. Ho who sendeth winds as heralds



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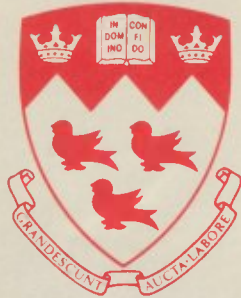
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