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ISLAMIC EPISTEMOLOGICAL WORLDVIEW AND ITS COMPATIBILITY WITH SCIENTIFIC RESEARCH

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Abstract

An attempt has been made in this paper to discuss the epistemology of research in Islamic perspective of expanding knowledge with regard to worldview and its compatibility with invariable change in the advancement of scientific knowledge. The universe and all being including human were created wisely and in a well planned fashion with perfection; then Allah (SWT) has given a portion of knowledge to man and He has absolute knowledge. The knowledge of sciences are invariably changing; once theories are accepted, but due to paradigm shift the same is modified or rejected. Therefore, scientific claims need to substantiate by the revealed knowledge, because there cannot be any conflict between the word of Allah, and the work of Allah, and hence the religion (Deen) and sciences can work in harmony with each other if, scientific facts are compatible with Qu'ran, and Qur'an endorse it .

Islamic epistemological worldview is based on "Tawheedic Paradigm of Ulu al-Albab" (the people of sound reason who belief in the philosophy of oneness of God), for integration of knowledge with reasoning and systematic approach of scientific methods for conducting research. However, revealed knowledge offers infinite opportunities to do research from the provided signs in the universe .

Since antiquity research has been a subject of criticism and not free from falsification. Time and space variables challenged men to reason, rationale,

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logic and eventually the Muslim scholars arrive at the concept of reformation to integrate knowledge- a way forward .

Keywords: Epistemology, Worldview, compatibility, Knowledge, Self-consciousness, Sense-perception, and Intellect.

Introduction

The two concepts “epistemology” and “worldview” are closely related. Epistemology in its broadest sense refers in fact to a worldview. Wolter summarized the relationship between worldview and epistemology what he calls "worldview crowns philosophy", that is, constructing a worldview is the highest manifestation of philosophy (Wolter, M. 1989, p.14).

Islamic Epistemological or philosophical worldview is based on both acquired knowledge and revealed knowledge. Revealed knowledge has three levels of perceptions- sensory, intellectual and spiritual- all are linked and have to be used together to arrive at factual knowledge. Islamic methodology of research is efficient since it relies on tadarruj (gradualism), takhassus (specialization), ijihad (opinion, i.e. a systematic original thinking), and tawheed (Oneness of God) on the inner-directed man (believers) to bring facts based on qiyas (mensuration) i.e. deduction and induction reasoning .

Allah “S.W.T.” says, “Man is created weak” (The Qur’an Surah Al-Nisa 4 Verse: 28). Allah “S.W.T.” says in other verses, “And by the soul and Him who fashioned it- and informed it with consciousness of its wickedness and its righteousness” (The Qur’an Surah Al- Shams 91 Verses: 7-8). There are some aspects of our weaknesses, including psychological, physical, intellectual, emotional, and structural. Allah inspired the human soul its falsification and its righteousness that is why senses are weak in terms of absolute thinking and decision making. Sometimes false and illusory perceptions, and man's experiences that are in many cases based upon false reasoning and false impressions of the senses are all characterized by inherent weaknesses and deficiencies in research.

Therefore, since antiquity research has been a subject of criticism and not free from falsification. No human research can claim 100% true, but we should keep on utilizing the senses through scientific methods to discover facts and to add something new for advancements of knowledge with consciousness and its righteousness, over all for the goodness of humankind. However, research is an ongoing process of applying a scientific approach, i.e. (systematic observation, data collection, classification and organization, deduction or induction, analysis and interpretation, etc.)

“The Gracious Qur’an” (2007). Translated by Ahmad Zaki Hammad, Interpretations. LLC, USA; ISBN: 0-978-7849-3-6

to answer a question or to find the solution of a problem or filling gap of the knowledge through making an important contribution to a field of new knowledge .

“Allah has made everything which He has created most good; then ordained his progeny from germs (cells) of life, from sorry water, then shaped him, and breathed of His spirit unto him and gave you hearing and heart” (The Qur’an Surah Al-Baqarah 32 Verses: 6-8). So the reality and truth a sense of perception and feelings supplemented in heart and mind. Therefore, reality and truth exclusively from within and moved within outwards. In this sense of perception, the research is to find ‘truth’- which is unknown. It raises 3W’s: What is unknown? How it is known? And Why is known ?

Time and again the Qur’an invites, moreover, challenged humans to reason and to arrive at the concept of Tawhid via observation, reason, rationale and logic. It constantly reflected upon the laws of nature that operate in this universe and which are accessible to every human being. Allah “S.W.T.” says in the Qur’an, “and at the sky-how majestically it is raised; and at the mountains- how firmly they are erect; and at the earth- how smoothly it is spread? So remind the people, O Prophet, of the blessings and oneness of their Creator, for you are but a reminder sent to them”. (The Qur’an Surah Al- Ghashiyah 88 Verses: 18-21). Allah “S.W.T.” further Says, “For to God alone belongs all dominion over the haven (universe) and the earth. Now,

all through the earth there are wondrous signs of God, for those who are firm in faith. And they are within yourselves; as well, Can you not, then, see?" (The Qur'an Surah Al-Imran 3 Verse: 189). Allah "S.W.T." again mentions in Qur'an, "Moreover, He alone has subjugated for you by the night and the daylight and the sun and the moon. And the stars too are subjugated for you by His sole Command. Indeed, in all of this there are sure signs for a people who would use their reason to understand" (The Qur'an Surah Al-Nahl 16 Verse: 12) .

The Qur'an ever challenged human intellect and experience to find any flaws in the universe and assured man that such will not happen. Allah "S.W.T." states that, "he One who created seven heavens in layers, one above another. Never shall you see any discourse in the creation of the All-Merciful. So return your gaze to the heavens. Do you see any flaws?" (The Qur'an Surah Al-Mulk 67 Verse: 3). The Qur'an asked of the disbelievers to offer their reasoning and, "Now some among the people of the scripture have said: None shall enter the Garden of Paradise except for those who are Jews, or those who are Christians. These are their wishful fanacies! Say to them: Bring us your proof, if you are truthful in this" (The Qur'an Surah Al-Baqarah 2 Verse: 111). Allah "S.W.T." further says, "Will they not, then, (tadabbur) reflect or contemplate or examine on the meaning of Quran? If it had been from other than Allah, they would, most surely, have found in it much discrepancy" (The Qur'an Surah Al-Nisa 4 Verse: 82). Now, what appeals to aql of men should be adopted. Quran developed the epistemology and methods then, invites wise men in approaching their research problems to find solutions through tadabbur (contemplation) with scientific tools .

Allah "S.W.T." has created and ordained laws in all spheres of life with clear signs. Thereafter, He invites His best creation (human being) to read the Qur'an- as guiding principles to conduct research for the development and benefit of the entire mankind. Allah "S.W.T." says, "And you shall not ever follow that of which you have no sure knowledge, without first verifying its truthfulness. Indeed, hearing (interview) and sighting (observations) and

conceptions of the heart- every act of each of these faculties shall one answer for in the hereafter.” (The Qur’an Surah Al-Isra 17 Verse: 36) .

Now, we can precisely spell out the research in the light of the above verse of the Qur’an that, ‘Research is a process of verification of truth through interview, observations and conceptions’. For verification of truth a researcher must follow careful investigation, avoid much suspicion and false information; must also avoid manipulation of data which is not reliable and valid. There is, therefore, the process of scientific steps used to collect and analyze information be based on reliability and validity followed by quantitative or qualitative or both methods for testing and analyzing data for finding truth or facts .

In every respect, the ability of a researcher to develop original thinking and the selection of a topic comes through reason and use of intellect. Intellectual reasoning is highly praised and encouraged in Islam. With regards to the intellect, the Qur'an implores mankind to make use of several intellectual methods of acquiring knowledge, such as reflection (tafakkur), understanding/meditation/speculation (tafaqquh); meditation/contemplation (tadabbur), discernment (ta'qqul) discretion. All these words have been used in various verses in the Qur'an. Which in turn, determine the process of discovery via the ‘Scientific Method’ of research .

As a body of knowledge is being developed, a researcher is expected to move ahead and develop or discover new areas of thinking. What is obvious is already known; thus a researcher should try to break new grounds and initiate original thinking (Umar, 2000, p.50). Less emphasis may be given to what has been confirmed as universally true and scientifically proven unless there is a room or a need for further development. Occasionally, there may be the need to replicate researches to confirm the reliability and validity of past researchers. However, essentially the development of new thinking affords the opportunity for getting new and fresh insights through exploiting our God-given faculties, to the maximum, to realize the favours done to us by Allah and for the betterment of our lives on this temporal and mundane earth.

The heart of human reason is the intellect. Man has been specially endowed with the requisite qualities of critical thinking through the use of his intellect. Umar, (2000, p.51) states that, Original thinking may come due to experience or intuition (ilhaam). It also differs from person to person. What is needed, however, is that for original thinking to produce a good research topic, the researcher is expected to have a good sense of imagination and to organize the concepts and ideas in a systematic fashion. Also, the researcher needs an appreciable level of skills of articulation to put the thinking in perspective in the research undertaking.

Literature Review

Abu Sulaiman, A.H., (2013: pp.4-9). Islamic worldview is comprehensive, law-governed, and disciplined. Unfortunately the predominant worldview among Muslims, which purports falsely to be 'Islamic,' is theoretical, atomistic, passive, and selective. For the Muslim community to recover the Qur'anic worldview and rebuild a system of rightly guided Islamic thought, we should recognize that sound instincts, universal laws, and realities of time and place, and revelation are the sources of Islamic knowledge. AbuSulayman rightly points out, recovery of the Qur'anic worldview is essential for any real and lasting transformation. The Qur'anic worldview contains a foundation for reform; it should be reflected in a cogent, coherent, scientific manner in the structure, applications, and outcomes of Islamic societies. Yet the Qur'an remains a constitution, an eternal message, a call, a law, and a worldview valid for all times and places. Its function is not to issue instructions or promulgate laws to manage Quranic Worldview for the society in specific times and places; instead, it presents a timeless, divinely inspired worldview .

Faruqi (1987: p.50) rightly concludes that, "Reason will be well balanced only when it submits to the guidance of revelation as to the ultimate aim of existence". To put it succinctly, we acknowledge the limitation of mind. Therefore, we do not only want to make use of the human invention system, Trial and Error .

Al Attas (1980: p.17) noted that, "All wisdom is knowledge but all knowledge is not wisdom." Sometimes what we assume knowledge to be is in real only the contemplation (Taammul/Tafakkur) of man. The more this contemplation becomes consolidated with facts, the more it comes near to Truth and Wisdom. Therefore, wisdom can be considered the final stage of man's contemplation, which could be according to Qur'an, either, 'ilm al yaqin' (the knowledge of certainty) (The Qur'an Surah Al-Takathur102 Verse: 5), 'ain al yaqin' (the eye of certainty) The Qur'an Surah Al-Takathur102 Verse: 7), and 'haqqul yaqin' (the truth of certainty) (The Qur'an Surah Al-Haqqah 69 Verse: 51). Hence the difference between Wisdom and Knowledge could be considered as the progress of human thought.'

Hashim & Rosily (1997: p.19) argues that Methodological differences are minor compared to differences in philosophical framework that form the basis of their paradigm. Therefore, we can be optimistic the possibility of reconciliation and cooperation, assuming that the followers of both scholars are able to reach out to each other in honest, intellectual discourse .

Shehu (2000: pp.1-15) adds that some of the opponents of the neutrality of knowledge go to the extent of saying that the entire exercise of deriving knowledge is not of getting new facts about the world but of perceiving the world in particular ways according to a given world view. He further argues on dominant methodological framework in conventional research is that, man's intellect, psyche, senses, and material world constitute the realms of all his scientific endeavours. Sense perception, reason, and experience, therefore, are the only tools with which knowledge can be sourced and arrived at. Thus, revelation- in whatever term form-is dismissed as not being a source and means of getting knowledge. Based on influenced sense perception on schemas that are products of our socio-cultural and overall historical context and experiences what constitutes reality in our world is therefore only relative to us and always depends on our perception of it .

Ziauddin Sardar (1997:p.15) asserted that Muslims need to evolve their own paradigms change and appropriate disciplines within the conceptual categories and value framework of Islam, not the emphasis should be on Islamizing existing disciplines .

Mohammad Kamal Hasan (2009:pp.45-46) "A Return on The Qur'anic Paradigm of Development & Integrated Knowledge: The Ulu Al-Albab", have an argument about Muslim policymakers, intellectuals, and scholars should promote the Tawhīdic paradigm of holistic development and holistic knowledge. The issue of the epistemology of human reason is closely related to the paradigm of research and development which denies the importance and validity of Divine revelation as a chief source of knowledge and wisdom. The Qur'an projects the concept of the Ulu-Albab, as intellectuals and scholars of excellence who combine the understanding of the Book of Nature with the Book of Revelation, and integrate human reason with Divine revelation. The paper ends by suggesting that Muslim countries develop institutions of learning or systems of education which integrates worldly knowledge with religious knowledge in a harmonious and symbiotic manner.

Haris, (1979: p.2) strongly argue that knowing the world or coming to know the world, is not a matter of learning or coming into possession of a set of facts or truths about the world, which are there in the world, and which the world yields up to those who are able to see them; it is rather a matter of coming to perceive the world in particular ways, from particular perspectives, and from particular viewpoints which are largely determined by and arise out of once interaction with a particular historical and social context .

Ibrahim, (1987:117-130) found that modern history of Embryology goes back to the 1673, Leeuwenhoek who discovered a simple microscope, described the early stages of the chick embryo. The staging of human embryos was not described until 1941. The attitude of Qur'an is very scientific and compatible to all sciences including modern medical sciences. It encourages mankind to think, to reflect and to investigate all natural phenomena. The Qur'anic revelations do not negate the modern scientific truths, which have come to light in many areas of human knowledge. Maurice Bucaille, in his book, The Bible, The Qur'an and Sciences shows how Qur'anic revelations are in agreement with modern science in the areas of cosmology, geology, astronomy, animal and vegetable kingdoms, and human reproduction. He quoted a lot of verses of Qur'an in his article "Islamization of Attitude and

Practice in Embryology” some of them are here: (The Qur’an 32:18; 40:67,75; 37:38; 85:5-7; 76:2; 53:45-46; 42:49-50; 77:2-23; 96:2; 23:14; 39:6; 22:15; 82:78; 60:64).

Zuberi (1987:45-50), vehemently argued the principles of Islamic attitudes towards science are derived from the Islamic heritage in the following areas: (1) The development of "scientific habit" delineating the attitudes of reason, al 'aql, al tadabbur and al tafakkur which in turn determine the processes of discovery via the "scientific method". He discussed how these attitudes prompt humans to question and conquer (taskhiir) the surroundings for the benefit of human beings. (2) Techniques of documentation and transmission of knowledge as taught by the science of hadith and fiqh and exemplified by preservation of Greek science and its introduction to the modern world by Muslims. (3) Original research to establish social institutions-irtifaqat and, (4) the use of scientific attitudes to understand and influence social behavior. He considered three broad criteria which would serve as a litmus test, for the success or failures of scientific development. These are:

- Problem Solving;
- Dignified Living; and
- International Obligations.

Objectives of the Study

The general objectives of a Muslim Scholar for investigating scientific facts must be to win the pleasure and submit your will before Allah “S.W.T.” and pray Him for success in this world and in the world here after. Allah “S.W.T.” says, “Do you not see that Allah made available for you what is in the skies (universe) and all that in the earth and has showered you with many blessings- known and unknown” (The Qur’an Surah Al-Luqman 31 Verse:20). It also makes a general impression of goodness, purity and piety because research investigation based on self consciousness and justice without any social pressure to bring the truth. For seeking knowledge, the

objectives of research must be fully in line with the commandments of Allah “S.W.T.”.

The main objectives of the paper are to examine the past researches in the field of sciences which are invariably changing due to paradigm shift. Therefore, scientific claims are looked at in the light of the revealed knowledge, because there cannot be any conflict between the word of Allah “S.W.T.” and the work of Allah “S.W.T.”. Hence the religion (Deen) and sciences can work in harmony with each other if; scientific facts are established and endorsed by the Qur’an .

Methodology of the Study

The methodology adopted in this study is deduction (istintaaj/Istidlaal) and description. The method of data collection primarily based on Holy Qur’an and from the other secondary sources such as reviewing literature, journal articles, books, edited books (especially IJIT), e-resources etc. This paper aims at filling-gaps between revealed knowledge and acquired knowledge compatibility .

The methods of acquiring knowledge through provided tools such as Mind (Aql), Heart (Qalb), Senses(al-hawaas) Intuition, (Ilhaam/AI-hadas) and acquired tools such as rational, experience, description, experimentation, and examinations for conducting scientific research. In doing so, the researcher should use and rely upon appropriate methodology and systematic procedures for data collection and analysis information.

Discussion

Islamic Worldview

Worldview is an English translation of the German word Weltanschauung, it is rendered in Arabic as Ru'yat al- Islam lil al-wujud. Oxford University Dictionary defined a worldview as the set of beliefs about fundamental aspects of Reality that ground, and influence all one's perceiving, thinking, knowing, and doing. It is a study of the world; a view of life; literally, a

perception of the world; a particular philosophy of life; a concept of the world held by an individual or a group .

The Islamic Worldview is a comprehensive conception of the universe and man's relation to it from the Islamic perspective, thereby serving as a basis for one's philosophy or outlook of life. The vision of reality and truth that appears before our mind's eye revealing what existence is all about; for it is the world of existence in its totality that Islam is projecting. Thus by 'worldview' we must mean ru'yat al-Islam li'l wujud (Al-Attas, 1995 pp.1-2). The Islamic worldview is based on two sources: the Qur'an, which Muslims believe to be the direct word of God and the traditions of the Prophet Muhammad (PBUH). However, the nucleus of both is the principle of "Tawheed" which provides motivation to all that there is in Islamic religious thought (Ahmad. 1982 p.13). The Islamic worldview is simple and easy to understand and rationalize. It is based on three fundamental principles which are: tawheed (theism), khilafah (Vicegerency), and 'adalah (Justice). These principles not only frame the Islamic worldview, but they also constitute the fountainhead of the maqasid (objectives) and the strategy of Man's life in this world.

According to Hamid, (1993: p.2), "a worldview is a way in which a person sees and explains the world and his place in it. A person's worldview not only affects the way he thinks, but it also affects the way he acts or behaves. A people's worldview therefore shapes and moulds their lives". Islamic worldview is comprehensive which includes all domains of life, such as social, cultural, scientific, economic (interest free), political, spiritual, and above all to establish peace in the world for the goodness of mankind here and hereafter is the complete way of life with no separation between state and deen (religion). Hence, Islamic worldview is incompatible with the Western worldview which is based on materialistic life, interest based economy, political immorality, and separate church from state .

Islamic worldview contains a foundation for reform and reformation is the process. The Qur'an speaks frequently of the processes of comprehending (al-tadabbur) – using one's reason (al-aqlal/taaqqu), reflection (al-tafakkur), and seeing. It should be reflected in a cogent, coherent, scientific manner in

the structure, applications, and outcomes of Islamic societies. The Qur'an is addressed to the individual, to the community, and to the human race as a whole: "God has promised those of you who have attained to faith and do righteous deeds that, of a certainty, He will cause them to accede to power on earth" (The Qur'an Surah al-Noor 24 Verse:55). Its function is not to issue instructions or promulgate laws to manage society in specific times and places; instead, it presents a timeless, divinely inspired worldview. This vision of Islam provides a basis for meeting human needs in an atmosphere of safety, justice, and peace of mind (Abu Sulaiman,2013,pp. 4-7).

The Qur'anic concepts of love, compassion, the doing of good, and charity. This worldview relates to marital relationships and to a practical reformulation guaranteeing the rights of both men and women in the economic, political, social, and educational domains. Such a reformulation will allow these spheres to operate more harmoniously via Qur'anic concepts and principles, thereby forming integrated subsystems within the broader society (Abu Sulaiman,2013,p. 8).

The Islamic worldview put forward by Salisu Shehu (1998, pp.18-25) is based on three basic conceptions: i) the Islamic conception of God; ii) Life and the Universe; and iii) Man as Vicegerent on the earth as principal actor in the universe. His Islamic worldview is summarized as follows :

i) The Islamic Conception of God

The Islamic worldview put man at the center in relation to God, and his relation to other creatures in the universe. God exists and His Existence is an infinite and Eternal which never had any beginning and will never has an end. The Qur'an says: "He is the First and the Last, and the Manifest and the Hidden. And He alone is all-knowing of all things". (The Qur'an Surah Al-Hadid 57 Verse: 3). His Existence therefore, preceded time and also transcends it. This is because time as we conceive of it in this world is itself His creation. He has dominion and power over all things since He is the One that creates life and death, which are the common and phenomenal characteristics of all creatures in the universe without exception. He has Absolute and Unlimited Knowledge, Wisdom, Power and Will. He is

therefore Omniscient, Omnipotent, Sovereign, and Supreme above all things. All things (including man) depend on Him for everything and in anything because nothing escapes or defies His Will. Thus, it is He, and only He alone, deserves to be worshiped. And this (worship) is the purpose for which He created man in particular and the universe in general .

ii) The Islamic Conception of Life

In Islam, life has purpose. It is the worship of God. He is the source of the life and He gave it for this purpose. Nothing whatsoever comes into existence by chance or accident. Nobody created himself. Nobody can create and give life except Him. While declaring this purpose of life and affirming that He is the source of all creation, He says: "Did you think, then, that We had created you in vain, and that you would not be returned to Us for judgment?" (The Qur'an Surah Al-Mu'minun 23 Verse:115) .

In the light of the Islamic conception of life and of the universe, in relation to Allah, Islam presents a balanced and upright vision of life which strikes a moderate balance between the two dominant aspects of life-the material and the spiritual. Whereas Islam emphasizes tenacious commitment to the pursuit of the life of the Hereafter, it however does that within the context of the material and mundane life. Islam does not therefore deny man the benefits of material and sensual enjoyment. It only lays on it certain restrictions, ordinances and injunctions in order to guide and moderate it; and to direct it towards honour, nobility, righteousness, uprightness and goodness. In this way, Islam gives man the opportunity to satisfy the innate spiritual urges in him. Qur'an says: "Rather, with all that God has given you, seek the glory of the abode of the Hereafter. Do not forget your portion of the good life in this world, but do good to God's servants as God has been good to you. Yet do not seek to sow corruption in the land. For, indeed, God does not love the sowers of corruption" (The Qur'an Surah Al-Qasas 28 Verse:77) .

This brief explanation of the Islamic worldview shows a balanced and comprehensive way of life encompassing the here and now, as well as the Hereafter. The position of man in this worldview is a very central one. It

elevates man above all creatures, but never above the Creator and never even to a position; at par with Him. Man is God's servant and must rely on, Him for all his pursuits and sustenance. Thus, even in his quest for knowledge, man is dependent upon God. That human reasoning and sense organs are vital and efficient means of acquiring transforming and transmitting knowledge is not rejected by Islam. But the fact of their limitations and weaknesses makes it necessary for man to be guided by a Divine, Absolute and Sublime source of Knowledge-revelation. Man cannot therefore, do away with revelation, so long as he wants to succeed and prosper.

iii) The Islamic Conception of the Universe

The universe was created for the purpose of man to exploit and live in it to fulfill the purpose of his creation. The universe did not therefore, come into existence by chance or accident. At a point in time, since it is a temporal entity, the universe shall come to an end. This end shall solely be determined and brought because He alone knows when it shall strike. In this regard Allah "S.W.T." says in Qur'an: "They ask you scornfully about the Hour of Doom, O Prophet, when its arrival shall be, Say to them: Indeed, the knowledge of its arrival is solely with my Lord. None shall reveal it at its time, except Him. It weighs heavy in the heavens and upon the earth. It shall not come to you, save suddenly. They ask you about the time for it as though you are apprised of it. Say: Indeed, its knowledge is solely with God. But most people do not know this" (The Qur'an Surah Al-A'RAF 7 Verse:187) .

Islamic worldview shows a balanced and comprehensive way of life encompassing the here and now, as well as the Hereafter. The position of man in this worldview is a very central one. It elevates man above all creatures, but never above the Creator and never, even to a position at par with Him. Man is God's servant and must rely on Him for all his pursuits and sustenance. Thus, even in his quest for knowledge, man is dependent upon God. That human reasoning and sense organs are vital and efficient means of acquiring transforming and transmitting knowledge is not rejected by Islam. But the fact of their limitations and weaknesses makes it necessary for man to be guided by a Divine, Absolute and Sublime source of

Knowledge revelation. Man cannot, therefore, do away with revelation, so long as he wants to succeed and prosper.

Advancement of Science and Invariable Change

Scientific methods of research have a degree of rigorousness, verifiability and validity that consist of systematic observation, classification, interpretation, analysis and presentation of data. Scientists are constantly trying to make new discoveries or to develop new concepts and theories, but the body of knowledge produced by science should undergo constant change. Such change is progress toward a better understanding of nature. It is achieved by constantly questioning whether our current ideas are correct .

The result is that theories come and go, or at least are modified through time, as old ideas are questioned and new evidence is discovered. Karl Popper told that, "Science is a history of corrected mistakes", and even Albert Einstein commented of himself that "this fellow Einstein retracts what he wrote the last year " (<https://eric.in>). Many scientists have remarked that they would like to return to life in a few centuries to see what new knowledge and new ideas have been developed by then, and to see which of their own century's ideas have been discarded .

Our understanding of the universe has changed over time due to advancement of scientific knowledge. In early 1st century, the Greek astronomer Ptolemy presented his "Geocentric model". In 12th century, the Arab astronomer Nur ad-Din al-Bitruji proposed an alternative theory of Ptolemy's geocentric model to "Homocentric model" that was based on planetary motion. Homocentric model of Al-Bitruji was replaced by the "Heliocentric model" published by Nicolas Copernicus in 1543 states that, "the Sun near the center of the Universe, motionless with Earth and the other planets orbiting around it in circular paths'. Although, heliocentric model wasn't completely discarded; but it was modified to account for more detailed new observations improving scientific understanding of the astronomy. In the twentieth century, Kepler's Law of Ellipses found that the exact shapes of all the planets move in elliptical orbits with the Sun at the center. However, researchers haven't gone back to the idea of an earth-

centered universe, instead have been modified through time as new piece of information emerged .

The theory of thermodynamic estimates, that the age of the Earth is about 400 million years old which was contradicted by geological estimates, when radioactive dating of rocks showed that the Earth was billions of years old.

Edwin Hubble (1889-1953) observed that not only were galaxies moving away from the Earth, but were also moving away from one another. This meant that the universe happened to be expanding in every direction, in the same way a balloon expands when filled with air. Hubble's new findings placed the foundations for the Big Bang theory.

The Big Bang theory states that around 12-15 billion years ago the universe came into existence from one single extremely hot and dense point, and that something triggered the explosion of this point that brought about the beginning of the universe. The universe, since then, has been expanding from this single point. In 1965, Penzias and Wilson discovered a 2.725 degree Kelvin Cosmic Microwave Background Radiation that spreads through the universe. Thus, it was understood that the radiation found was a remnant of the initial stages of the Big Bang. Presently, the Big Bang theory is accepted by the vast majority of scientists and astronomers. The Big Bang theory endorsed Islamic view of the Originator or Creator. It is mentioned in the Qur'an, "Allah is the Originator of the heavens and the earth..." (The Qur'an Surah Al-an'Am 6 Verse:101). Allah "S.W.T." in another verse of Qur'an says, "Is not He who created the heavens and the earth Able to create the likes of them? Yes; and He is the Knowing Creator. His command is only when He intends a thing that He says to it, 'Be,' and it is." (The Qur'an Surah Al-Yasin 36 verse: 81-82). The above verses prove that the universe had a beginning, that God was behind its creation, and all that Allah needs to do in order to create is to say "Be," and it is. Could this be an explanation as to what triggered off the explosion that brought about the beginning of the universe?

Edwin Hubble discovered the galaxies of the universe are moving farther apart. This means that the universe is getting continually bigger or getting bigger forever. Alternatively, the galaxies may come together, until finally they will collide and explode. This event is called the “Big Crunch”. If the Big Crunch occurred, the sky would grow as hot as the sun. Finally, everything would vanish into a black hole. Allah “S.W.T.” says, “And the heaven We created with might, and indeed We are (its) expander.” (The Qur’an Surah Al-Dhariyat 51 Verse: 47) At the time of the revelation of the Qur’an, the word “space” was not known, and people used the word ‘heaven’ to refer to what lies above the Earth. In the above verse of Quran the word ‘heaven’ is referring to space and the known universe. The verse of Qur’an points out that space and the universe happens to be expanding. This verse of Qur’an does not contradict and it is compatible with Hubble’s Law .

The Charles Darwin theory of biological evolution was based on the idea that all species of organisms arise and develop through the natural selection with modification from a single common ancestor that compete, survive, and reproduce. His theory of evolution gained widespread acceptance as an explanation of the origin of species, but there was continued criticism with his idea of the significance of natural selection as the mechanism of evolution. Especially, the religious international community rather than biologists continue to discard the Darwin theory in favor of creationism, the belief that the universe and life were created by a supernatural power .

According to the Qur’an, Adam had no parents and was a fully formed human being. Allah “S.W.T.” says, “Allah created Adam from dust, then said to him: “Be.” And he was”. (The Qur’an Surah Al-Imran 3 Verse: 58). Allah “S.W.T.” in another verse of Qur’an says, “Allah has separating the conjoined heaven and earth and creating a variety of living creatures which walk on their belly...upon two legs and...upon four” (The Qur’an Surah Al-Nur 24 Verse: 45). Above verses of the Qur’an when explained scientifically, are completely incompatible with modern evolutionary theory of Darwin. However, the human being is created creative with the knowledge of pen and his creations are well evidenced by the advancement of science and technology while animals are not creative by nature. Allah “S.W.T.”further

says, “They have hearts with which they do not understand, they have eyes with which they do not see, they have ears with which they do not hear; those are like animals and even worse, those are the absent-minded or the heedless” (The Qur’an Surah Al-A’Raf 7 Verse: 179). The sudden creation of complete modern organisms is naturally incompatible with Darwin’s theory of evolution. When this passage is interpreted literally, it is completely incompatible with modern evolutionary theory. It is creationism.

Agreeing in part with both the tenets of faith and the laws of science is a common way for people of many faiths to reconcile potential conflicts between science and religion. Many Muslims, Christians and Jews agree with modern scientific theories but with the understanding that God’s will underwrites the laws of physics and is the ultimate creator and sustainer of those laws. From this position, He can allow the miraculous to occur .

Flick (2009, pp.13-14), argues about results of research in sciences and social sciences. Utilization research has demonstrated that scientific findings are not carried over into political and institutional practices as much expected. When they are taken up, they are obviously reinterpreted and picked to pieces. “Science no longer produces ‘absolute truths’ which can uncritically be adopted. It furnishes limited offers for interpretation, which reach further than every day theories, but can be used in practice comparatively flexibly. Analyses of research practices have demonstrated that the (abstract) ideals of objectivity formulated by methodologies can only be met in parts in conducting concrete research. Despite all the methodological controls, influences from interests, social and cultural backgrounds are difficult to avoid in research and its findings. These factors influence the formulation of research questions and hypothesis as well as the interpretation of data and relations .

Husaini (2006, pp.39-40) also mentions in same line with referencing the verse of (The Qur’an Surah Al-An’Am 6 Verse: 77), described as “we can realize our potential as hanif (one who turns towards what is right) if we do not allow ourselves to succumb to distorting influences like social pressures and traditionalism. This is exactly the same argument put forward by (e.g.

Harris, 1979; Sulaiman, 1998). Shehu (2000, p.22), summarized the whole idea as follows :

- Derived conclusions cannot be locally valid for generalization because there could be exceptions.
- Methodology of data collection is theory laden; that is the investigator has pre-conceptions and motives which influence his choice of methodology in his investigations and this subsequently affects the outcome .
- In trying to gain data about the world, filtration mechanisms operate between our sensation of the world and our perception of knowledge of it. Such mechanisms include :
 - i) Psychological delusions- insanity for instance affects our perception and there is a difficulty in knowing who is a sane person. Galileo, for instance, was regarded as being insane when he publicized his scientific findings .
 - ii) Our conceptual schemas may describe the world as what it is not if they are inadequate .
 - iii) Social pressure may lead us to accept things simply because they are stated by famous authorities or the majority of the people .

Conclusion

Islamic epistemology of research paradigm is based on induction and deduction approach of reasoning; Islamization – ‘Tawheedic Model’ of Integration of Knowledge (IOK). Hence, Islamic worldview of research provides a methodological framework that is not only distinctive, but inclusive in nature; it is also compatible with modern sciences. It is evident that a theory turned into a paradigm will be rejected for the sake of new paradigm by means of a scientific revolution. When such a revolution takes place, the meaning of the previous observations and experimentations, sometimes appreciated or entertained by for a long time, may lead to transforming into another paradigm .

Therefore, there cannot be any conflict between the word of Allah and the work of Allah, and hence the religion (deen) and science must work in harmony with each other if, science is compatible with Qu'ran (revealed knowledge), and Qur'an endorse it. Allah "S.W.T." Says in Qur'an: "For the word of your Lord is ever fulfilled with profound truth and justice- and there is none who can replace His words! And He is the All- Hearing, the All-knowing" (The Qur'an Surah Al-An'am 6 Verse:115). In another verse, He says: "O mankind! Truly decisive proof of the true religion has come to you from your Lord in this Quran. And herein have We sent down to you a manifest light" (The Qur'an Surah Al-Nisa 4 Verse:174). Everything must be weighed against Qur'an. And if anything contradicts must be rejected. It must be noted that nothing in the cosmos should actually contradict them. If it does, there must be some inaccuracies or corruption that prevented the researcher from arriving at the correct and valid results. It is imperative that, scientific knowledge in constant advance what is regarded today as true may appear tomorrow as wrong or by contrast, what we see today as wrong may be proved to be true in the future .

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