

Philosophy and the Philosophy of Science: An Islamic Perspective

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ABSTRACT

Philosophy is an endeavor of the pursuit of truth peculiar to human beings due to our sophisticated consciousness and the enduring soul bestowed on us by the Creator. Academically, Philosophy is called the mother of all sciences as most disciplines were taught /studied under this discipline. Philosophy of Science is a recent subject that helps us to determine what the basics of today's modern empirical science and its methodology entail. It also elaborates the difference between factual experimental natural sciences and pseudoscience. Islam has always encouraged believers to pursue science with a lofty purpose. God is the center of everything Islamic which includes the study of natural phenomena as signposts toward the Absolute Being. In the Paper we are going to discuss the meaning of Philosophy, its branches, Islamic approach to philosophy and sciences.

Key words: *Philosophy, Science, Epistemology, Metaphysics, Empiricism*

1. Introduction

The intellectual discussions among the early Arabs began with the Revelation of the Qur'an which gave utmost importance to rational thought, introspection, and contemplation. God prompted human beings to realize the Truth through the faculties of reason, empirical observation, and innate potentiality of intuition. In this regard, we are going to discuss various aspects of academic philosophy and explore how Islam presented its own Divine Philosophy. Moreover, we are going to thoroughly discuss the definition and methodology of modern science and the Islamic way of doing and pursuing science. Many Qur'anic verses have given much importance to discovering the various phenomena of Nature and it considers them as signposts towards the Absolute Being – God Almighty. Reason and intuition, if used soundly and properly will always lead us to acknowledge the Majesty and Power of the One and only True God – Allah the Glorious.

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First of all the paper will elaborate on the academic discipline of Philosophy and how the Qur'an proposed its own unique, infallible and Divine Metaphysics, Ontology, Epistemology, Ethics and Reasoning or Logic. Secondly, the definition, methodology and theories of science have been described in the proper manner of the Philosophy of Science. Finally, we will explore the Islamic Philosophy of Science and how it is different from the conventional way of doing Science.

2. Philosophy

The Word 'Philosophy' is a combination of two Greek Words – 'Philo' meaning 'love of' and 'Sophia' meaning 'wisdom'. Etymologically it's 'Love of Wisdom'. Cambridge Dictionary defines Wisdom as "The Ability to use one's knowledge and experience to make good decisions and judgments".

1. It means to discern and acknowledge the facts and reaching to sound conclusions after acquiring the knowledge without any bias. The equivalent term in the Quran used for philosophical introspection is 'Wisdom' (*al-Hikmah*) which means understanding and sound reasoning. When one understands the Divine Guidance in the form of a Holy Book *al-Kitab* he is applying his God-given potential of *Hikmah*. Quran at various places states that God has sent the messengers with the task of teaching the sacred books and *Hikmah* to people. Quran is itself called the Book of Wisdom.

Furthermore, the technical meaning of the word Philosophy is 'the human pursuit of the Truth through reasoning, understanding, introspection and thinking'. There is a major technical difference between philosophy and religion. Most philosophers have relied on pure reason and logic in their pursuit of finding out the true nature of reality while most religions claim to be of Divine origin. In Islamic epistemology revelation is the infallible and supreme source of knowledge while philosophers start with reason. Another major difference is the believer will defend his already accepted beliefs through philosophical and logical arguments as classical Muslim Scholars used philosophical reasoning and logic which became a special religious science in the form of 'Islamic scholasticism' or '*Ilm ul kalām*'. On the other hand, most philosophers, especially the secular ones start without any preconceived notions or definite beliefs and try to conclude at the end through a vigorous process of thinking.

As per the terminological and literal meaning of the word 'Philosophy', Islam can be considered as having its own philosophy. This will be further discussed in the coming sections. Let us first know the four important branches of today's academic philosophy.

- i. **Metaphysics:** Metaphysics is the study of those aspects of reality that are beyond the scope of purely physical or natural sciences. It asks lofty questions such as: What is the nature of Reality? Why is there something rather than nothing? What is the purpose of the Universe? What is the meaning of life? Is there a God? Are we merely mortal or do we have an immortal spark of the Divine called the Soul or Spirit? Metaphysics is a worldview of any person regarding what actually exists and what are the contents of reality. Aristotle called it the first Philosophy and said it is the discipline dealing with 'first causes and the principles of things'.
- ii. **Epistemology:** Epistemology is the theory of knowledge. The topics discussed and thought about in this branch are related to the validity and the methods of acquiring knowledge. The questions raised in this subject are what is Knowledge? Is knowledge possible? If it is possible, does acquiring knowledge have any limitation? What are the different ways and means to acquire knowledge? Philosopher and scholar Noah Lemons articulates epistemology in these words, "Epistemology or the theory of knowledge is concerned with a variety of questions about knowledge and related topics. Certainly one of the most important questions is "What is the content of our Knowledge?"¹ There are various methods elaborated by the philosophers through which we can acquire knowledge. Rationalism or the use of Reason and Logic, Empiricism or the observation through our senses and intuition or a mystical way of extra sensory perception are some of the important means in this regard. There is no denying the fact that Rationalism and Empiricism are generally accepted and pragmatically applied by all and sundry. But intuition or prophetic revelation is believed by the religious or spiritually inclined humans.
- iii. **Ethics:** Ethics also is a main branch of Philosophy and peculiar to humans. Since time immemorial we humans have been setting ethical and moral standards for ourselves and others to live in harmony with

ourselves and each other. Philosophers throughout the ages have extensively talked and written about morality and ethical theories. Most religions and many other philosophical systems consider morality and moral values as objective and universal grounded in the Will and commands of the Absolute Being. But secular philosophers mostly believe in the relative nature of ethics which could change due to changing times and throughout different cultural frameworks. All the great religious and philosophical thinkers have deeply professed and promulgated the basis and contents of ethics and the discussions are still going on.

- iv. **Logic:** We all use logic and reasoning in our thoughts, discussions and conversations. But some philosophers compiled and devised systematic techniques for coming closer to truth through sound reasoning and valid argumentation. Aristotle is commonly called the 'Father of Logic' because he meticulously devised its principles. But there were philosophers from other civilizations who wrote and expounded the rules of logic. "Logic is the theory of good reasoning. Studying logic not only helps you to reason well, but it also helps you understand how reasoning works"²

3. Science and Scientific Methodology

The Word 'Science' is derived from the Latin word '*Scientia*' meaning knowledge and knowing. It also means expertise and skill in Latin. A simple way of defining the term Science could be that it is a process by which the knowledge of facts is acquired. After the modern scientific revolution, it was generally defined as a systematic study of nature and natural phenomena through observation and repeated experimentation.

The epistemological basis of science is empiricism, which we already discussed in the previous section of philosophy. To add further, observation of the physical events, things and phenomena leads to a hypothesis by a scientist. A hypothesis is a tentative theory that goes through vigorous experimentation. If it does not pass the test of experimentation, it is out rightly rejected by the scientific community. But if it passes the initial test of experimentation, it is tested several times to acquire the same results. In the end, a Hypothesis becomes an established scientific theory.

Another major addition for maintaining the accuracy in the scientific methodology is the theory of 'falsifiability' popularized and stated by the philosopher of science, Karl Popper in his famous Book 'The Logic of Scientific Discovery'.³

This theory of falsifiability is supposed to be a demarcating line between actual science and pseudo science. A hypothesis can be scientific only if it can be refuted experimentally. Take the example of the Theory of Gravitation by Sir Isaac Newton. Commonly understood, objects fall on the ground due to gravity. This theory has the potential to be refuted or falsified. How? If someone drops a ball or a stone, and instead of falling it flies back upwards, the theory is nullified. But repeated experiments and observations have not gained any evidence contrary to the theory of gravity and it has passed all the empirical tests.

Another example of a falsifiable theory or report can be given as follows. If one claims that behind a hill is a village where many people live, it is a falsifiable report which can either be proven conclusively or refuted categorically. One has only to climb the hill and reach to the other side, if everything is empty, theory will be falsified and if people are living there, the theory will be established.

What is an example of an unfalsifiable, non-scientific hypothesis? It is a hypothesis or an opinion that has no way to be proven wrong. It can neither be proven nor disproven. Here is an example. If some people are sitting in a room and one of them claims or asserts that there is an invisible demon among them. How can this claim be falsified? It is a claim which can neither be proven nor disproven. It can neither be tested nor denied. No scientific experiment can be conducted on this claim and hence it is out of the domain of the scientific verification. This is an example of an unfalsifiable hypothesis and cannot be even considered as far as empirical observation and experimentation are concerned.

Modern science only confines itself to the discoveries in the field of natural and physical domains and distances itself from the pursuit of the Supernatural or the Absolute Truth, God. It is becoming more and more inclined toward the belief in philosophical materialism, and paranormal anecdotes, prophetic revelations, and mystical intuitions have been altogether taken out of the domain of science.

4. Scientific Methodology

Epistemologically scientific discoveries and technologies are based on empiricism. It is the direct or indirect observation of the physical, natural, and material

phenomena through sense perception and sophisticated tools. The journey from mere observation to becoming a scientific fact can be illustrated in the following steps:

1. Observation: In this first step a scientist observes any natural event thoroughly and uses sophisticated machinery to conduct vigorous research in any particular area. The ideal way of doing this is to observe experience, perceive and analyze things without any preconceived notions and bias.

2. Hypothesis: After thorough observation, a scientist develops his viewpoint and builds an opinion. The Hypothesis is not an established scientific fact or theory but an initial step to be looked into the nature of the research. But it's not an ordinary opinion based on wishful thinking and imagination. As previously stated it must fulfill the criteria of falsifiability.

3. Experimentation: A Hypothesis must go through tests and experiments to prove its worth. Either it will pass the vigorous tests again and again or fail to become a theory. Experimentation is a very important part of scientific research and methodology without which there could be no progress. Moreover, when the predictions made by any scientist come true it adds to the accuracy of the hypothesis. For example, when Albert Einstein devised the theories of General and Special Relativity, they were proven repeatedly by fulfilled predictions and experiments even decades after Einstein's death.

4. Theory: Lastly when a hypothesis fulfills all the criteria for being accepted by the scientific community, it becomes an established theory. Like the Theory of Gravitation, Relativity, Quantum Mechanics, Big Bang Theory, etc.

5. Philosophy of Science

The Philosophy of Science discusses the basics and ground on which science is established. It simply elaborates the meaning, methods and importance of the scientific endeavor. The Philosophy of science is concerned with all the assumptions, foundations, and implications of science, and with the use and merit of Science.

The Metaphysics of Science is that the physical reality is knowable and orderly. Epistemologically human brain has the capacity to grasp, observe and discover the intricacies of nature and the Universe. So it has its own philosophical basis. To

begin with, the first question raised and discussed in the ‘Philosophy of Science’ is ‘what Science is?’ A major branch of philosophy, logic is highly used in science which is both deductive and inductive. But the general way of Science is based on induction.

“Induction is the method of (logical) reasoning in which a generalization is argued to be true based on individual examples that seem to fit with that generalization. For example, after observing that (living things like) trees, bacteria fish, animals and human have cells, one might inductively infer that all organisms have cells”.⁴

A common example of induction is given by philosophers that after repeatedly observing that swans are white, it is concluded that all swans must be white. We reach a conclusion based on a generalization. So induction is going from particular to the general.

Another method of logic, also used in science is deduction. It is going from a generally accepted fact to a particular conclusion.

An example of deduction used in science is as follows: “Deduction is the method of reasoning in which a conclusion is logically reached from premises. For example, if we know the current relative positions of the moon, sun, and Earth, as well as exactly how these move with respect to one another, we can deduce the date and location of the next solar eclipse”.

A famous example of deductive logic is as follows:

All Humans are mortal

Socrates is a Human

Socrates is mortal.

There are two premises or general facts and a final conclusion based on those facts.

We saw that Science has its own metaphysics, epistemology and logic which is nothing but the Philosophy of Science.

6. Islamic Philosophy and the Philosophy of Science

Before and during the time of the Prophet, Arabs were devoid of any philosophical thought. They were the masters of poetry and the religious tradition was of paganism and idolatry. There was almost zero literacy among Arabs and a tiny

minority had access to reading and writing. So, most of the prose and specifically poetry was transmitted generation after generation through oral transmission. On the other hand, there were many civilizations that were rich in philosophical traditions. For example, India had six systems of in-depth philosophical schools—Sankhya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedanta. Similarly, Chinese and other cultures were highly philosophically inclined.

It was the Qur’anic Infallible and Divine Philosophy that started the sophisticated intellectual discussions and thoughts among the early Muslims. As has been stated earlier that Philosophy has four main branches, the Qur’an elaborated and talked about all of them thoroughly and with Divine Authority. Qur’an led a great emphasis on using reason as a tool to discern the difference between truth and falsehood. For those who do not use their sound reasoning Qur’an addresses them in these words, “Surely the worst of the beasts in God’s sight are those that are deaf and dumb and do not use their reason” (8:22). Here being deaf and dumb are used as metaphors for following traditions blindly and not using the God-gifted reason to reach to truth.

For believers, it is not only easy but incumbent to believe everything which the Qur’an states and commands. But for Non-Muslims, especially those who are rationally inclined, there must be a systematic way of preaching and sharing Islam with them. Qur’an states, “Invite all to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord alone knows best who has strayed from His Way and who is rightly guided”⁵

In this verse, Qur’an commands us to engage people who do not adhere to Islamic Faith with wisdom and reasonable argument. Being polite and using kind words is incumbent upon a preacher of Islam. As it is evident that there are different kinds of non-Muslims, some are outrightly atheists, others belong to one or the other religion. We have to be articulate enough to make our statement attractive and interesting and to grab the attention of the other. The preconditions for this are using wisdom, reason and kind language. Now it’s obvious that a non-Muslim does not believe in the Muslim Holy Scriptures and our arguments should be based on philosophy, logic and sound reasoning. Especially for those who are highly rationally inclined like the followers of the school of Philosophical Materialism (*Dahriyyoon*). Now the question is what kind of philosophical help can Qur’an provide us and how it can be called a Divine Philosophy?

7. Qur'an – A Divine Philosophy

The basic question can be raised how can a religion be called a philosophy? Not always. But when we consider the literal and the terminological meaning of the word philosophy and discard the academic pursuit of this subject, we can say that Qur'an promulgated God's own Philosophy which is not based on man-made thought, introspection, reasoning and thinking processes. Let us consider the conventional branches of the academic discipline of the subject of Philosophy – Metaphysics, Epistemology, Ethics and Logic. Qur'an talks and gives detailed accounts of all these branches but with Godly authority.

As we stated earlier, Metaphysics raises lofty questions such as; why is there something rather than nothing? What is the actual reality? What is the purpose of the Universe or Existence as a whole? What is the meaning of life? Is there a Creator, God, or the Absolute Being? Are we mortal or immortal?

Qur'an answers all these questions. The existence of God is the default position of Being. God cannot, not exist as He is the Absolute, Eternal and Ultimate Being on whom everything is dependent and He is Self-Existing and is not dependent on anything or anybody. The Actual Immutable Reality is the Essence of God and His Unity. The primal purpose of the Creation of the Universe is God's Absolute Will, as He says, "Indeed your Lord is the Doer of What He Wills".⁶

Another main purpose of the Creation of the Universe is to manifest the Glory and Majesty of and to test the epitome of the Creation – Human Beings.

"Blessed is the One in Whose Hands rests all authority. And He is Most Capable of everything. He is the One Who created death and life in order to test which of you is best in deeds. And He is the Almighty, All-Forgiving."⁷

This is the metaphysical crux of the Creation, to create human beings for developing an intimate relationship with God and to pass the test of this world to attain salvation in the hereafter. The meaning of Human Life is to love, adore, respect and worship God in every sphere of our lives.⁸

Epistemology of the Quran is also simply comprehensible. Divine Revelation is the highest source of knowledge Islamically and 'Aql or Reason is an important tool to recognize and accept the Truth. The Qur'an also affirms the validity of the sense perception or empirical observation in the pursuit of knowledge as we perceive and

observe the creation minutely we realize the Might and Power of God in every blade of grass, from atoms to galaxies.

Ethics, another important branch of Philosophy is widely discussed in the Qur'an and Sunnah and the basis of morality in Islam is objective and grounded in God. Qur'an mentions a detailed account of ethical codes of conduct and their worldly and other worldly utility.

Qur'an sometimes uses the methods of rationalism, reasoning and logic to convince non-believers of its Truth. By and large, most of the people during the time of the Prophet believed in the Supreme Being, Allah. But they associated false gods and idols with God. There was a group among the Makkans who denied the concept of afterlife and resurrection after death saying how can they be resurrected when they will rot, Qur'an answered in a reasonable and logical manner. It responded by saying that if God is able to create them from the state of nothingness, it's also pretty easy for God to make them again.

Similarly, God uses the teleological logical argument for convincing materialists that God is the Designer. Qur'an says, "Do they not then look at the camels, how they are created?"⁹ A camel is perfectly adapted to the desert environment and is of immense help to humans. The sophisticated design, especially in the living beings could not be a product of chance; hence a Supreme and Infinitely Intelligent Designer must exist to engineer, mould and create them. These are examples of the logical arguments used in the Qur'an.

Till now we saw the Qur'an, not as an academic discipline of Philosophy but as a Divine Philosophy. Now we turn toward the Islamic Philosophy of Science.

8. Islamic Philosophy of Science

i. Development of Science by Medieval Muslims

Natural Philosophy or the Natural Sciences are an essential part of human endeavour. It is the discovery of the natural and physical phenomena through observation and experimentation, eventually, some of the discoveries led to utilitarian technology and inventions which made human life easy and facile. Various branches of natural sciences have been worked upon from ancient times but it gained momentum primarily in the golden age of Islam when Greek Philosophy and Scientific books were extensively translated into Arabic and disseminated throughout the Muslim World. Starting from the 12th Century C.E. many European

scholars started to translate these Arabic philosophical and scientific books into Latin and various other European languages. Muslim corpus of science became a vehicle for the transmission of knowledge from the Muslim world to the West and eventually to the whole world.

One important thing to be noted is that Arab scientists were not the copycats of Greek sciences; instead, they rectified and fixed many loopholes and errors in the theories of the previous scientists. Though it is usually believed that the theory of Empiricism was given and popularized by John Locke in the 17th Century C.E., but many Muslim scientists had already devised the strict empirical scientific methodology based on which they discovered and invented many tools and medicines. Let us take the example of Ibn Haytham (965-1040 CE), he was one of those practical scientists who has given a detailed account of the empirical methodology which should be the ground and backbone of natural sciences. “In his writing, one sees a clear development of the scientific methods as developed and applied by the Muslims and comprising the systematic observation of physical phenomena and their linking together into a scientific theory (Empiricism). This was a major breakthrough in scientific methodology, as distinct from guess and gesture, and placed scientific pursuits on a sound foundation comprising systematic relationship between observation, hypothesis and verification”.¹⁰

Similarly, other prominent Muslim scientists put forward many theories after clear observation and experimentation, one example is of Ibn Nafis (1213-1288) who is considered ‘The Father of blood Circulation’ even by many Westerners because he gave a detailed account of the pulmonary and coronary blood circulation centuries before William Harvey (1578-1657).

ii. Science and Religion are in Harmony

It is thought by many non-religious thinkers that Religion and Science are inimical to each other. This bitter experience is mainly because of the suppression of philosophical and scientific thought by the Catholic Church in the medieval era. The killing of a great Unitarian Christian and a Scientist, Giordano Bruno (1548-1600) and the persecution of Galileo Galilei (1564-1642) are clear examples of the clash between clergy and scientists. Galileo observed that earth is not the centre of the Solar System but all the planets including earth revolve around the sun. This was not against the teachings of the Bible but the interpretative tradition of the

Catholic Church had accepted the ancient theory of Ptolemy that Earth is the centre and the sun, moon and planets revolve around it. A basic reason was the peculiarity and sacredness of earth as Jesus came to this world. But eventually, Galileo won when later on Catholic Church publicly apologized for the Inquisition and today all the Catholics believe what Galileo observed.

This was not the case with the Medieval Muslim scientists. Religious scholars perceived no contradiction between Islamic beliefs and scientific discoveries. Ibn Nafis was not only a scientist but he belonged to the class of clergy himself. He was a Scholastic and a Jurist. In modern times almost no religious tradition is against the scientific endeavor or technological progress. Take the example of Francis Collins, Former Director of the National Genome Research Institute of the Federal Government of the United States. “Collins made a name for himself by discovering the location of three important disease genes –those responsible for cystic fibrosis, Duchenne muscular dystrophy, and Huntington’s disease”¹¹ He had a great role to play in the sequence of the human genome. Besides being a great scientist, he is also a devoutly religious person. He has also written a best-selling book on the topic of the Existence and Majesty of God, ‘The Language of God’. There are several examples but the above-mentioned examples conclusively prove that a scientist can be a devoutly religious and spiritual person as well and there is no dichotomy in this regard, whether in the medieval era or the modern.

iii. Qur’an Promotes the Pursuit of Natural Sciences

Many verses of the Holy Qur’an prompt and instigate us to ponder, introspect and think about the natural phenomena. God has bestowed us with the faculty of senses and reason through which we grasp the physical aspects of reality. But there is a major difference between the conventional scientific method and the Islamic one. Modern science completely ignores the Divine aspect of Existence and assumes physicalism and materialism as true. They exclude God and Spirituality from their search for facts. But the pivotal point of the Islamic way of science is the search for the Absolute. Qur’an gives importance to that sound reasoning which will lead us to God and acknowledge His Might and Creative Power. Seeing and observing the balance and fine-tuning of nature and the universe, one concludes that it all can’t be a product of chance and blind forces. Intelligent design and sophisticated creation necessarily require a Creator. But for that very purpose, it becomes a necessity for us humans to discover the intricate mechanism of the physical and biological things

which leads to scientific discoveries and inventions. Holy Qur'an says, "Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember God (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): 'Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.'"¹²

The above verse, like many others, encourages us to deeply ponder over the creation of God, the Universe and all it contains. Seeing the symmetry and beauty of the creation of Allah, one always remembers Him in every situation. This verse also refutes the assumption of the philosophical materialism that there is no inherent or objective purpose to the Universe, life and the whole physical reality. God has made everything with a specific purpose and plan. Ultimate salvation is for those who recognize and accept this Truth. Today's New Atheists give the impression that Science and Religion are poles apart and in clear contradiction. Let us see what prominent scientists have to say about this. Sir Isaac Newton was one of the most remarkable physicists of his time and his discoveries and inventions are still acknowledged and used. He says, "This most beautiful system of sun, planets and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being... Blind metaphysical necessity, which is certainly the same always and everywhere could produce no variety of things. All that diversity of natural things which we find suited to different times and places could arise from nothing but the ideas and will of a Being necessarily existing".¹³

Max Planck, the world-famous scientist of the twentieth century, who did fundamental work in understanding the atom, and who was awarded the Nobel Prize in Physics in 1920 regarded both Religion and Science to be mutual helpers in leading us to Almighty God. He says: "Religion and Natural Science are fighting a joint battle in an incessant, never relaxing crusade against skepticism, dogmatism against superstition, and rallying cry in this crusade has always been, and always will be: On to God."¹⁴

It means both Religion and authentic science must be in harmony to discern the facts and eliminate falsehood. They must be in harmony and the Divine aspect of reality should be included in the pursuit of natural sciences. Both Qur'anic verses and natural phenomena are called '*Āyah*' in the Qur'an, that is, both are the signs of

God. Natural events and the contents of the whole physical universe are signposts toward the Absolute Truth, which is God. Maulana Wahiduddin Khan articulates this message in these words, “The greatest evidence of God before us is His creation. Nature itself and our study of nature, both proclaim the fact that there is one God who, in the infinity of His Wisdom, has created and continues to sustain this universe”.¹⁵

9. Conclusion

Modern conventional science is devoid of any spiritual element and there is no mention of God and the Divine in the science textbooks and highly sophisticated books written by eminent physicists, biologists and chemists. The main reason for excluding Godly contents from the scientific literature is over emphasis on empirical nature of natural sciences. The belief is that which can't be empirically proven and tested cannot and should not be the domain of physical sciences. God, Soul, and other supernatural entities can't be observed through sense perception and observation directly and they are excluded. This epistemological framework lacks the aspect of Rationalism. Qur'an in many places has given stress on using one's reasoning through serious thought, pondering and introspection. The logical conclusions of the origin of the Universe and the teleological fine-tuning of the physical reality necessarily demand and require a Supreme Creator but there's almost no emphasis on Reason as a source of knowledge in scientific circles and over-emphasis on the only empirical way of knowing.

The Pivotal Point and the kernel of the Islamic way of doing and pursuing science are to keep God in consideration primarily and regard the Signs of God in Nature as the stepping stones towards the Absolute Truth – God. This is what the Muslim theorists and philosophers of science are writing and talking about these days. There is a dire need among the Muslim circles to devise a Divine Methodology of doing science far aloof and opposite to the materialistic assumptions.

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