



Islam and Science

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Session Overview

A) Islamic Worldview and Classification of Sciences

- Basic assumptions of the Islamic empirical science
- Islamic system of classifying sciences
- Problems of Eurocentric worldview/Islamic reframing

B) History of Modern Science

- Empirical science developed during the Islamic Golden Age and was secularized by the Europeans

C) Methodology of Modern Science

- Contemporary scientific methodology is *not fixed* and science has no timeless *intrinsic* rule(s)

Basic Assumptions

- Explains '*habitual*' relationships among physical phenomena
- Organized knowledge secured through systematic investigation of *Sunan'Allah fi al-Kawn*

Types of knowledge



Taşköprüzade
1491-1561

- **Shahādah** – external, perceptible world
 - Experts are called ‘ulama
 - Knowledge obtained = ‘*ilm*
- **Ghaib** – invisible world
 - Experts are called *Siddīqūn*;
 - Knowledge obtained = ‘*irfan*

Paths of Obtaining Knowledge



Taşköprüzade
1491-1561

‘ilm al-Ḥuṣūlī (Shahādah)

- acquired through reflection
- Tariq al-Nazar (path of reflection)
- Seeking and bringing evidence

‘ilm al-Ḥuḍūrī (Ghaib)

- acquired through experience
- Tariq al-Taṣfiyah (path of purification)

Path of Reflection (Ḥuṣulī)

Four Modes of Being (al-Wujood)

- kitābah: Being in writing
- ‘Ibārah: Being in utterance
- Dhahnī: Being in mind
- ‘Aynī: Physical external existence



Taşköprüzade
1491-1561

Seven Trees of Knowledge



Taşköprüzade
1491-1561

1. Wujūd Majāzī (Tree 1)

— **Figurative Sciences**

— Rules, calligraphy, order of alphabet

2. Wujūd Alfāzī (Tree 2)

— **Sciences of Words**

— Semantics, derivation of words, grammar

3. Wujūd Dhahnī (Tree 3)

— **Sciences of Mind**

— Logic, disputation, apologetics

Seven Trees of Knowledge



Taşköprüzade
1491-1561

4. Wujūd ‘Aynī

— Sciences of External Existence

— Shar’ī (Revealed Sciences)

— Ḥikmī (Philosophical Sciences)

Seven Trees of Knowledge



Taşköprüzade
1491-1561

4. Wujūd ‘Aynī

Shar’ī (**Revealed Sciences**)

—‘ilm al-‘Islāmī (Tree 4)

—‘ilm al-Tasawwuf (Tree 5)

Seven Trees of Knowledge

4. Wujūd ‘Aynī

Ḥikmī (Philosophical Sciences)

Natural
Sciences

—Ḥikmah Naẓarīyyah (Tree 6)

—Medicine, veterinary science, botany,
engineering, astronomy

—Ḥikmah ‘Amaliyyah (Tree 7)

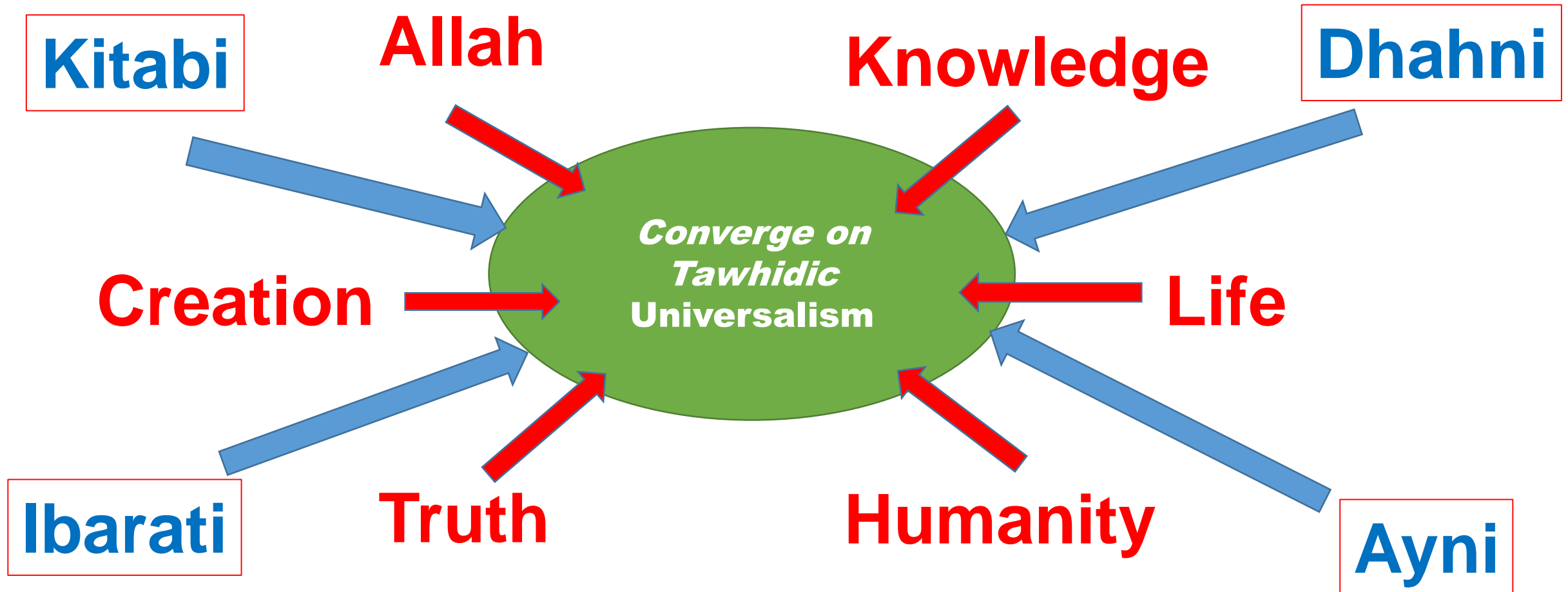
— Political science, ethics,
economics, leadership



Taşköprüzade
1491-1561

Tawhidic Universalism

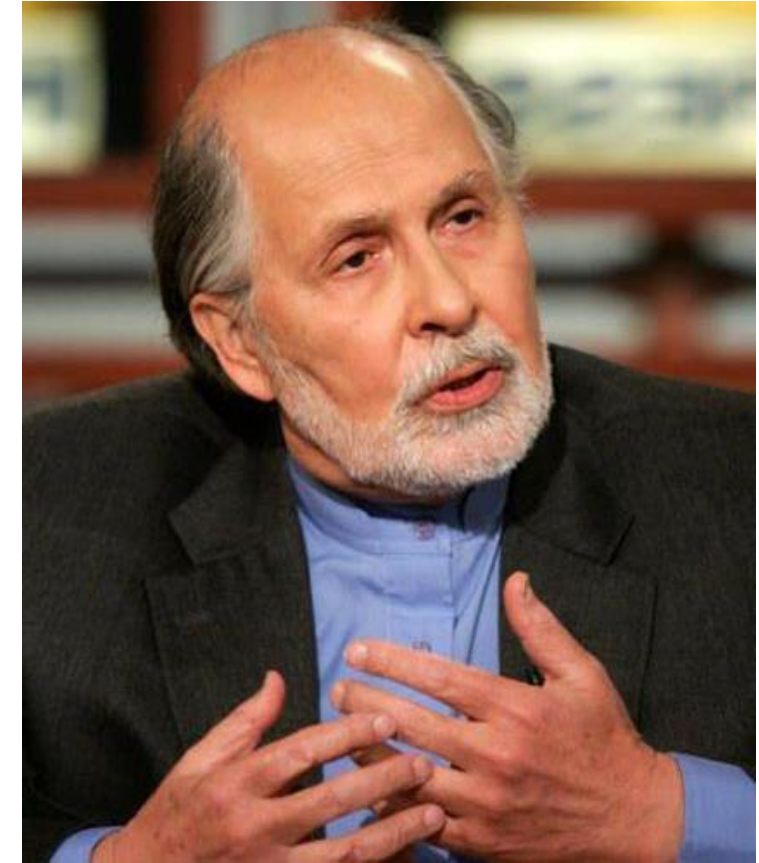
Implies An All-embracing Aspect of Epistemology



Tawhidic Universalism

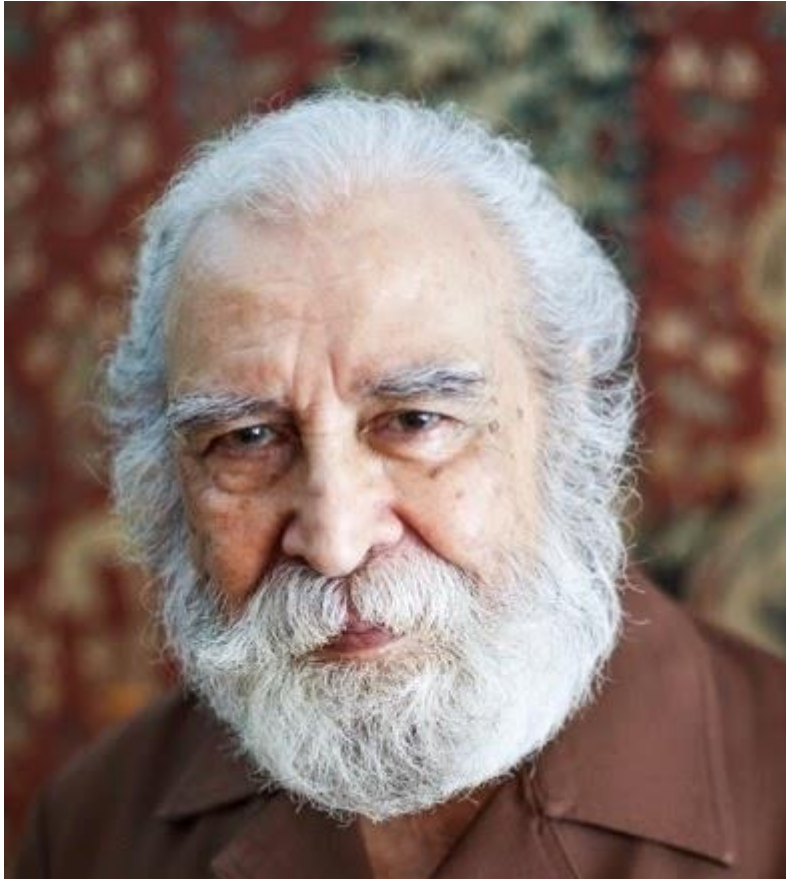
"Muslims must seek to create their own science by **incorporating** what is positive in modern science to **a worldview where God reigns supreme...**"

Seyyed Hussein Nasr, "Islam and the Problem of Modern Science," *Aligarh Journal of Islamic Thought* 1 (1988):20.



Seyyed Hussein Nasr

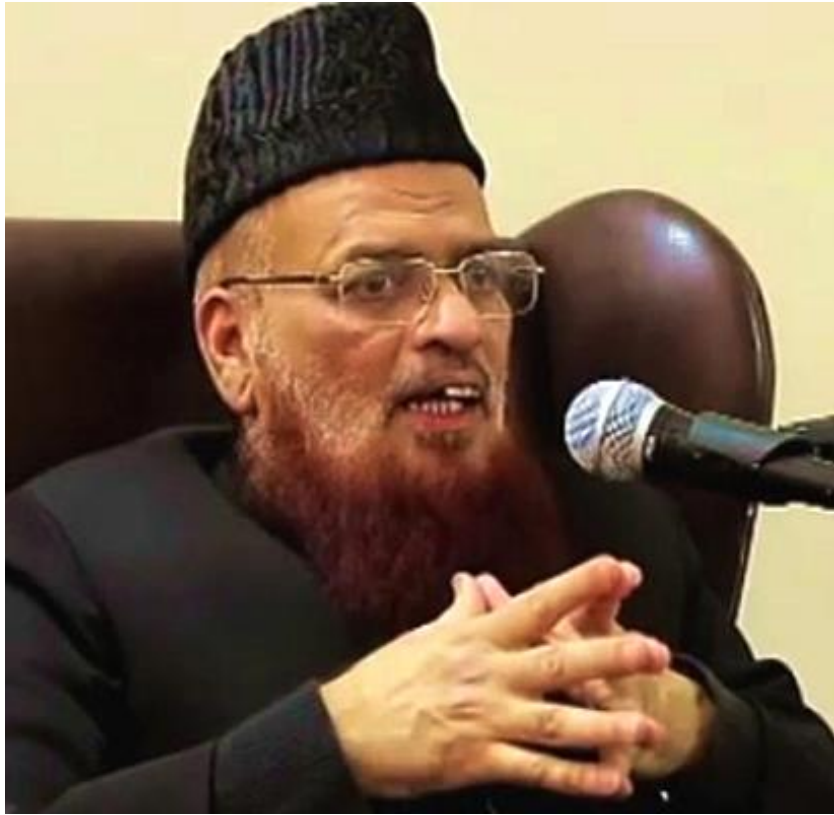
Tawhidic Universalism



Syed Muhammad Naquib al-Attas

"knowledge must be imbued with Islamic elements and key concepts after the foreign elements and key concepts have been isolated from its every branch."

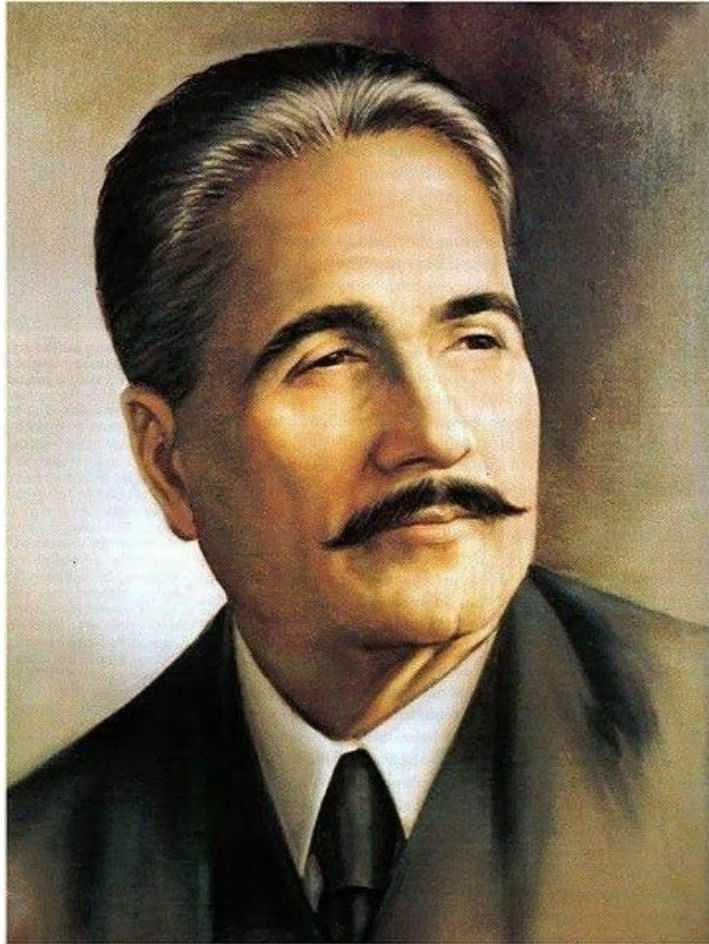
Tawhidic Universalism



Mufti Taqi Usmani

“Pakistan needs **a single and integrated education platform.** Our education system should include teachings of **all worldly and divine aspects.** Muslims education structure was not so divided before British colony.”

Tawhidic Universalism



Dr Muhammed Iqbal

“I believe that **empirical science**, association with the visible, is an indispensable stage in the life of contemplation”.

(Thoughts and Reflections of Iqbal, ed. S. A. Vahid, pp. 113-14):

Eurocentric Worldview

1. **Bias:** a priori commitments in the scientific method
2. **Assertion:** only empirical knowledge is valid
3. **Arrogance:** not acknowledging limitations
4. **Reductionist:** dealing with the parts and missing the whole

Islamic Reframing

1. To **acknowledge** wide but finite frontiers of knowledge
2. To **accept** scientific laws (*Sunan al-Allah*)
3. To **study** physical phenomena (via *Tadabbur Aayaati'Allah*) as the basis of science
4. To **protect** (*Istiqamat*) yourself from methodological biases
5. To **appreciating** *tawhid* as an integrating paradigm

Any Question?