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Chapter 1 : Islamic Golden Age - Wikipedia

Praise be to Allaah. Islam is the final religion, and one of the most important characteristics of this religion is that it is a religion that regulates all aspects of life. Islam is the religion of this world and the Hereafter. Allaah says (interpretation of the meaning): "Say (O Muhammad): Verily.

What are science and religion, and how do they interrelate? Science and religion is a recognized field of study with dedicated journals e. *Journal of Religion and Science* , academic chairs e. Most of its authors are either theologians e. The systematic study of science and religion started in the s, with authors such as Ian Barbour and Thomas F. Torrance who challenged the prevailing view that science and religion were either at war or indifferent to each other. *Zygon*, the first specialist journal on science and religion, was also founded in While the early study of science and religion focused on methodological issues, authors from the late s to the s developed contextual approaches, including detailed historical examinations of the relationship between science and religion e. Peter Harrison challenged the warfare model by arguing that Protestant theological conceptions of nature and humanity helped to give rise to science in the seventeenth century. Peter Bowler , drew attention to a broad movement of liberal Christians and evolutionists in the nineteenth and twentieth centuries who aimed to reconcile evolutionary theory with religious belief. It had contributors from philosophy and theology e. The aim of these conferences was to understand divine action in the light of contemporary sciences. Each of the five conferences, and each edited volume that arose from it, was devoted to an area of natural science and its interaction with religion, including quantum cosmology , Russell et al. See also Russell et al. The legal battles e. However, even if one were to focus on the reception of evolutionary theory, the relationship between religion and science is complex. For instance, in the United Kingdom, scientists, clergy, and popular writers, sought to reconcile science and religion during the nineteenth and early twentieth century, whereas the United States saw the rise of a fundamentalist opposition to evolutionary thinking, exemplified by the Scopes trial in Bowler , In recent decades, Church leaders have issued conciliatory public statements on evolutionary theory. Pope John Paul II affirmed evolutionary theory in his message to the Pontifical Academy of Sciences, but rejected it for the human soul, which he saw as the result of a separate, special creation. The Church of England publicly endorsed evolutionary theory e. Brown , including an apology to Charles Darwin for its initial rejection of his theory. For the past fifty years, science and religion has been de facto Western science and Christianityâ€™to what extent can Christian beliefs be brought in line with the results of western science? The field of science and religion has only recently turned to an examination of non-Christian traditions, such as Judaism, Hinduism, Buddhism, and Islam, providing a richer picture of interaction. In order to understand the scope of science and religion and what interactions there are between them, we must at least get a rough sense of what science and religion are. Indeed, they are terms that were coined recently, with meanings that vary across times and cultures. Tylor , who systematically used the term for religions across the world. Philosophers of science have attempted to demarcate science from other knowledge-seeking endeavors, in particular religion. For instance, Karl Popper claimed that scientific hypotheses unlike religious ones are in principle falsifiable. They disagree, however, on how to precisely and across times and cultures demarcate the two domains. One way to distinguish between science and religion is the claim that science concerns the natural world, whereas religion concerns both the natural and the supernatural. Scientific explanations do not appeal to supernatural entities such as gods or angels fallen or not , or to non-natural forces like miracles, karma, or Qi. For example, neuroscientists typically explain our thoughts in terms of brain states, not by reference to an immaterial soul or spirit. Naturalists draw a distinction between methodological naturalism, an epistemological principle that limits scientific inquiry to natural entities and laws, and ontological or philosophical naturalism, a metaphysical principle that rejects the supernatural Forrest Since methodological naturalism is concerned with the practice of science in particular, with the kinds of entities and processes that are invoked , it does not make any statements about whether or

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not supernatural entities exist. They might exist, but lie outside of the scope of scientific investigation. However, these stronger conclusions are controversial. The view that science can be demarcated from religion in its methodological naturalism is more commonly accepted. For instance, in the Kitzmiller versus Dover trial, the philosopher of science Robert Pennock was called to testify by the plaintiffs on whether Intelligent Design was a form of creationism, and therefore religion. Building on earlier work e. Still, overall there was a tendency to favor naturalistic explanations in natural philosophy. This preference for naturalistic causes may have been encouraged by past successes of naturalistic explanations, leading authors such as Paul Draper to argue that the success of methodological naturalism could be evidence for ontological naturalism. Explicit methodological naturalism arose in the nineteenth century with the X-club, a lobby group for the professionalization of science founded in by Thomas Huxley and friends, which aimed to promote a science that would be free from religious dogmas. The X-club may have been in part motivated by the desire to remove competition by amateur-clergymen scientists in the field of science, and thus to open up the field to full-time professionals Garwood For example, Kelly Clark argues that we can only sensibly inquire into the relationship between a widely accepted claim of science such as quantum mechanics or findings in neuroscience and a specific claim of a particular religion such as Islamic understandings of divine providence or Buddhist views of the no-self. For example, Mikael Stenmark distinguishes between three views: Subsequent authors, as well as Barbour himself, have refined and amended this taxonomy. For one thing, it focuses on the cognitive content of religions at the expense of other aspects, such as rituals and social structures. Moreover, there is no clear definition of what conflict means evidential or logical. Nevertheless, because of its enduring influence, it is still worthwhile to discuss this taxonomy in detail. The conflict model, which holds that science and religion are in perpetual and principal conflict, relies heavily on two historical narratives: The conflict model was developed and defended in the nineteenth century by the following two publications: Both authors argued that science and religion inevitably conflict as they essentially discuss the same domain. The vast majority of authors in the science and religion field is critical of the conflict model and believes it is based on a shallow and partisan reading of the historical record. Ironically, two views that otherwise have little in common, scientific materialism and extreme biblical literalism, both assume a conflict model: While the conflict model is at present a minority position, some have used philosophical argumentation e. Alvin Plantinga has argued that the conflict is not between science and religion, but between science and naturalism. The independence model holds that science and religion explore separate domains that ask distinct questions. The lack of conflict between science and religion arises from a lack of overlap between their respective domains of professional expertise. NOMA is both descriptive and normative: Gould held that there might be interactions at the borders of each magisterium, such as our responsibility toward other creatures. One obvious problem with the independence model is that if religion were barred from making any statement of fact it would be difficult to justify the claims of value and ethics, e. Moreover, religions do seem to make empirical claims, for example, that Jesus appeared after his death or that the early Hebrews passed through the parted waters of the Red Sea. The dialogue model proposes a mutualistic relationship between religion and science. Unlike independence, dialogue assumes that there is common ground between both fields, perhaps in their presuppositions, methods, and concepts. For example, the Christian doctrine of creation may have encouraged science by assuming that creation being the product of a designer is both intelligible and orderly, so one can expect there are laws that can be discovered. According to Barbour , both scientific and theological inquiry are theory-dependent or at least model-dependent, e. In dialogue, the fields remain separate but they talk to each other, using common methods, concepts, and presuppositions. Wentzel van Huyssteen has argued for a dialogue position, proposing that science and religion can be in a graceful duet, based on their epistemological overlaps. The integration model is more extensive in its unification of science and theology. Barbour identifies three forms of integration. The first is natural theology, which formulates arguments for the existence and attributes of God. It uses results of the natural sciences as premises in its arguments. For instance, the supposition that the universe has a temporal origin features in contemporary cosmological

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arguments for the existence of God, and the fact that the cosmological constants and laws of nature are life-permitting whereas many other combinations of constants and laws would not permit life is used in contemporary fine-tuning arguments. The second, theology of nature, starts not from science but from a religious framework, and examines how this can enrich or even revise findings of the sciences. For example, McGrath developed a Christian theology of nature, examining how nature and scientific findings can be regarded through a Christian lens. While integration seems attractive especially to theologians, it is difficult to do justice to both the science and religion aspects of a given domain, especially given their complexities. For example, Pierre Teilhard de Chardin, who was both knowledgeable in paleoanthropology and theology, ended up with an unconventional view of evolution as teleological which brought him into trouble with the scientific establishment, and with an unorthodox theology with an unconventional interpretation of original sin that brought him into trouble with the Roman Catholic Church. Theological heterodoxy, by itself, is no reason to doubt a model, but it points to difficulties for the integration model in becoming successful in the broader community of theologians and philosophers. Moreover, integration seems skewed towards theism as Barbour described arguments based on scientific results that support but do not demonstrate theism, but failed to discuss arguments based on scientific results that support but do not demonstrate the denial of theism. Natural historians attempted to provide naturalistic explanations for human behavior and culture, for domains such as religion, emotions, and morality. People often assert supernatural explanations when they lack an understanding of the natural causes underlying extraordinary events: It traces the origins of polytheismâ€”which Hume thought was the earliest form of religious beliefâ€”to ignorance about natural causes combined with fear and apprehension about the environment. By deifying aspects of the environment, early humans tried to persuade or bribe the gods, thereby gaining a sense of control. In the nineteenth and early twentieth century, authors from newly emerging scientific disciplines, such as anthropology, sociology, and psychology, examined the purported naturalistic roots of religious belief. They did so with a broad brush, trying to explain what unifies diverse religious beliefs across cultures, rather than accounting for cultural variations. In anthropology, the idea that all cultures evolve and progress along the same lines cultural evolutionism was widespread. Cultures with differing religious views were explained as being in an early stage of development. For example, Tylor regarded animism, the belief that spirits animate the world, as the earliest form of religious belief. Comte proposed that all societies, in their attempts to make sense of the world, go through the same stages of development: The psychologist Sigmund Freud saw religious belief as an illusion, a childlike yearning for a fatherly figure. The full story Freud offers is quite bizarre: The sons felt guilty and started to idolize their murdered father. This, together with taboos on cannibalism and incest, generated the first religion. Authors such as Durkheim and Freud, together with social theorists such as Karl Marx and Max Weber, proposed versions of the secularization thesis, the view that religion would decline in the face of modern technology, science, and culture. Philosopher and psychologist William James was interested in the psychological roots and the phenomenology of religious experiences, which he believed were the ultimate source of institutional religions. From the s onward, the scientific study of religion became less concerned with grand unifying narratives, and focused more on particular religious traditions and beliefs. Their ethnographies indicated that cultural evolutionism was mistaken and that religious beliefs were more diverse than was previously assumed. They argued that religious beliefs were not the result of ignorance of naturalistic mechanisms; for instance, Evans-Pritchard noted that the Azande were well aware that houses could collapse because termites ate away at their foundations, but they still appealed to witchcraft to explain why a particular house had collapsed. More recently, Cristine Legare et al.

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Chapter 2 : Has ISLAM held back their followers from technological and social advancement? | Yahoo Ans

Why is it so that Islam is the only system of life that can integrate man's needs for advancement and discovery of the universe around him? The features that distinguish Islam from other beliefs led Gibb (a well-known orientalist) to write: The kind of society that a community builds for itself depends fundamentally upon its belief as to the nature and purpose of the universe and the place of.

The framework of Islamic thought represents a comprehensive view of life and the universe. A Muslim is therefore required to acquire both religious and worldly knowledge. In fact, Islam advocated knowledge at a time when the whole world was engulfed in ignorance. In a matter of years the early generation of Muslims became a learned and refined people, for Islam had awakened in them the faculty of intellect. Those early Muslims understood from the teachings of their religion that useful knowledge is necessary for the benefit of the self and of humanity. Hence, they pursued it to such a degree that they surpassed other nations in development and productivity and carried the torch of civilization for many centuries. Muslim history abounds with examples of scientific and cultural ingenuity. Muslims inherited the knowledge of the nations that came before them, developed it and placed it in the context of a precise moral framework. Muslim scholarship made a vital contribution to the enrichment and advancement of human civilization. While Europe was still in the dark ages, religious Muslims were making great advances in the fields of medicine, mathematics, physics, astronomy, geography, architecture, literature, and history documentation to mention but a few. Many important new procedures were transmitted to medieval Europe from Muslim regions, such as Arabic numerals with the principle of the zero vital to the advancement of mathematics and the use of algebra. Sophisticated instruments, including the astrolabe and the quadrant, as well as good navigational maps, were first developed by Muslims. Only after people lost sight of their religious beliefs and obligations did the scientific achievements of the Muslim world cease and fall into obscurity. Similarly, Islam does not now oppose any modern inventions that are beneficial to mankind. It is sufficient that they be used in the name of God and for His cause. In reality, machines, instruments and devices have no religion or homeland. Even something so simple as a glass can be filled either with a nourishing drink or with a poison. Television can provide education or immorality. It is up to the user to decide, and a Muslim is commanded to make good use of all the means at his disposal while being prohibited from causing harm to himself or others. Failure to use the proper means toward benefit is, in effect, a deprecation of Islamic teachings. A truly Islamic government is required to the best of its ability to provide all means that promote adequate education for its citizens. Education is a right for all individuals and the required moral duty of every capable Muslim. All able, intelligent and skilled individuals in an Islamic society are required to educate themselves not only in the basics of their religion but in necessary worldly affairs. Further, it is obligatory upon qualified people to study every beneficial field of knowledge. For example, since every society needs doctors, it becomes obligatory for some people to go into the field of medicine to fulfill the needs of society. Advancements in science and technology are among the ways and means to achieve development of the Muslim world. Islam calls upon Muslims to pursue knowledge in the broadest sense of the word. There has never been an established scientific fact that contradicted the teachings of Islam. It also welcomes beneficial technological advances and allows people to enjoy the fruits of human ingenuity. To a Muslim, conflict between science and religion is an impossibility, for religion comes from God and so does His system of creation and development. The modern, purely materialistic approach to scientific and technological advancement has indeed granted man a measure of physical comfort, but not mental or spiritual comfort.

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Chapter 3 : Islamic Medicine - History of Medicine

The unity of Islam allows a proper scientific perspective, which promotes advancement and development in the fields of science and technology. Such understanding of reality and the relation between the human being and nature in addition to the role Muslims should play in science is clearly illustrated in this quote from Dr. Mahathir Mohammed's.

The Universality of Islam Published On: The features that distinguish Islam from other beliefs led Gibb a well-known orientalist to write: The kind of society that a community builds for itself depends fundamentally upon its belief as to the nature and purpose of the universe and the place of the human soul within it. This is a familiar enough doctrine and is reiterated from Christian pulpits week after week. But Islam possibly is the only religion, which has constantly aimed to build up a society on this principle. It is simply because all other religions and dogmas have never adopted a true monotheistic way of life. They emphasized the personification of god through nature. They also assumed that contradiction was a principle characteristic of knowledge. Christians, Hindus, Buddhists, etc. Neither Hinduism, Buddhism nor Christianity could elevate their followers to engage in scientific thinking. Nevertheless, as soon as they became Muslims and worshipped the Almighty God alone, they became scientists and great thinkers side by side with the Muslim Arabs of that era. Examples from history as presented above are great witnesses. Muslims were able to acquire the qualities needed for scientific thinking and advancement for two main reasons: Only they will remember [who are] people of understanding. And Allah is acquainted with what you do. If it had been from [any] other than Allah, they would have found within it much contradiction. Then will they not believe? But is it not sufficient concerning your Lord that He is over all things a Witness? It is covered by waves, above which are waves, above which are clouds. Darknenses, one above another. If a man stretches out his hand, he cannot see it The darkness in deep seas and oceans is found around a depth of meters and below. At this depth, there is almost no light. Below a depth of meters there is no light at all. Human beings are not able to dive more than forty meters without the aid of submarines or special equipment. Human beings cannot survive unaided in the deep dark part of the oceans, such as at a depth of meters and deeper. Scientists have recently discovered this darkness by means of special equipment and submarines that have enabled them to dive into the depths of oceans We can also understand from the following sentences in the previous verse, " It is covered by waves, above which are waves, above which are clouds It is clear that the second set of waves is the surface waves that we see, because the verse mentions that above the second waves there are clouds. But, what about the first waves? Scientists have recently discovered that there are internal waves, which "occur on density interfaces between layers of different densities. Internal waves act like surface waves. They can also break, just like surface waves. The human eye cannot see internal waves, but they can be detected by studying temperature or salinity changes at a given location. However, these scientific facts had already been revealed to Prophet Mohammed more than years ago. Modern Trends in Islam, pp. During this period, as many as 33 million gods were worshipped by Hindus. Almost everything that possessed any attractiveness or utility had been vested with divine attributes.

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Chapter 4 : Is Islam Against Science? - IslamiCity

To a Muslim, conflict between science and religion is an impossibility, for religion comes from God and so does His system of creation and development. The modern, purely materialistic approach to scientific and technological advancement has indeed granted man a measure of physical comfort, but not mental or spiritual comfort.

The Universality of Islam Published On: It rejects all types of myths and superstitions, since they are the greatest enemies of science. Tawheed refers all aspects of causality to Allah. Therefore, scholars should be able to investigate and discover these relationships, know them, and then put them to the use of humanity. Thus, their views of science have been fallacious. The unity of Islam allows a proper scientific perspective, which promotes advancement and development in the fields of science and technology. Such understanding of reality and the relation between the human being and nature in addition to the role Muslims should play in science is clearly illustrated in this quote from Dr. In this modern world Muslims have a real mission. They must bring back the spiritual values to a world that is fast becoming Godless and thoroughly materialistic, so arrogant that it thinks it knows all the answers to everything; a world which will develop the ultimate means of destruction and place it on the hands of irresponsible and insane individuals; a world tittering in the brink of a man-made Apocalypse. Presently, people want to create a world according to their wishes. They forget that for all their brilliance, they can hardly answer the "why" questions. They cannot answer why it works the way it does, why the universe operates in the way it does, why matter acts in the way it does, why oxygen and hydrogen form water, etc. Our scientific endeavor may provide different mechanisms to achieve adequate observation of and descriptive laws of the universe. Adequate explanatory ability will remain most of the time beyond the reach of purely human science. If any answers would emerge, they would only be conjectural. The 21st Century is insignificant to the Muslims and non-Muslims alike. It is just a period in time, which will see many changes to which Muslims will be part of, regardless of their stand towards them. It is better if they faced it with their eyes wide open and with a clear vision of what they want to do and the role they wish to play. And if they chose to play a constructive role while retaining their faith, the spiritual values and brotherhood, they would be able to contribute positively to the development of humankind. It is a reminder regarding the function of Islam as a genuine drive for guiding and benefiting science which its aim should be for the benefit of humanity: Islamic Future - Vol. Robinson, The Story of Medicine, p.

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Chapter 5 : Does Islam encourage scientific advancement?

Islam is a great proponent of learning and stresses greatly on the importance of learning. Islam wants its followers to get knowledge about things that Allah has created and bestowed so that they are better able to acknowledge His blessings.

All the development, technology, social awareness, relationship building and management all have become possible because of us learning from experiences and observation. If this element were to be taken out of human history, then we would still be living in stone age. The science of today is nothing else then observation. The scientists first observe a problem and then on the bases of experimentation followed by further observation reach to a particular solution. Thus, observation is science and science is a pivotal component of the whole learning process. Islam is a great proponent of learning and stresses greatly on the importance of learning. Islam wants its followers to get knowledge about things that Allah has created and bestowed so that they are better able to acknowledge His blessings. The lines below discuss the ways in which Islam encourages learning, observation and science. In the Name of your Lord Who has created all that exists. He has created man from a clot a piece of thick coagulated blood. And your Lord is the Most Generous. Who has taught the writing by the pen. He has taught man that which he knew not. Moreover, this ayah also shows that teaching comes from Allah Almighty as he is the one who taught writing to man, therefore, the forms of learning that we see in the world at present are all a blessing from Allah Almighty and not utilizing them would mean being ungrateful of the blessings that are bestowed upon a person. This provision of the ability to learn and seek knowledge is from Allah Almighty regarding which He says in Quran in the following way: And He gave you hearing, sight, and hearts that you might give thanks to Allah. The purpose behind why Allah gave us sight, heart and hearing is that we should utilize it in the way of learning and get knowledge about whatever is around us. When a believer utilizes all these senses for the purpose of learning and seeking knowledge, then he or she ultimately reaches the conclusion that the blessings of Allah Almighty are endless and that we need to be grateful for each and every one of them with every breath of ours. As far as the importance of seeking knowledge or striving in the way of its increase is concerned, Allah Almighty commanded Prophet Muhammad PBUH to pray for its increase, in the following way in Quran: Increase me in knowledge. A Muslim must try to understand that Muhammad PBUH was a Prophet and the most knowledgeable person there could ever be, if Allah is asking Him for praying for increase in knowledge, then the Muslims at present who have such little knowledge should never cease the quest for seeking more knowledge. Hence, there is no stop to learning and seeking of knowledge whether religious or scientific in Islam. Pertaining to the reward associated with the process of learning and seeking knowledge, Prophet Muhammad PBUH said in a hadith: Now this hadith can be interpreted in two ways. The first of which is the obvious that those who seek knowledge are blessed by Allah Almighty. The second way in which this hadith could be seen is the fact that when a person strives on the way of seeking knowledge and is true to the cause, he or she then gets to know the reality of things, and when one is able to understand the reality of things then he or she is able to differentiate between the right and wrong and the acting upon the former is what leads to paradise. There have been different theorists throughout history who have spoken about different ways of learning. Some of those ways of learning are void of any code of conduct. Islam is a religion that strictly follows the code of conduct , therefore, Muslims scholars have given six etiquettes of learning. Asking Question “ The process of learning starts with asking question. A Muslim is to ask questions because if the questions are not asked then things will go on in the same unexplained manner making progress impossible. However, the one thing to remember while asking question is good manner. When questions are asked in the manner of politeness and with sincerity, there importance supersedes the questions asked in a rude or condescending manner which halts in learning. Listening Attentively “ Most of the times it happens is that when a person asks question afterwards he or she does not remain quite, which prevents the answers from reaching the heart and mind of the person. Therefore, after asking the right question it is more than imperative

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to keep quiet and listen to the answer attentively. Try To Understand â€” Most of the times it happens that the answer goes over the head, this does not mean that there is something wrong with the answer, rather what it means is that one has not understood it properly. Therefore, sufficient time needs to be given to understanding as well. Memorizing â€” Once one has received an answer to some question, one should hold on to it and try to memorize the answer so that when such a situation or the same problem is faced in the future, one could recall the memory and get the answer for that issue. Teaching And Practice â€” After the question is answered and the answer properly understood, a seeker of knowledge then needs to further impart that knowledge to others. Moreover, other than teaching the other important thing is to act upon what is learnt as acting stands as the best form of teaching, therefore, the answer needs to be implemented in the form of acting upon it as well. In short, Islam is a great proponent of learning and encourages all those who go on the path of learning. Islam understands that any kind of knowledge whether religious or scientific that is beneficial for mankind needs to be adopted and learned. It is only on the bases of knowledge that humans could become more advanced and civilized.

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Chapter 6 : Science Islam - Muslims Contribution To Science

Studying the Bible can help you build a relationship with Jesus Christ. Order a free copy today. Islam is in many ways an obstacle to progress of humanity in general. The Islamic Golden Age had very little to do with Islamic doctrine and more to do with the combination of excellent Islamic.

By admin on May 16th, Rabia says: May 15, at 7: A lot of Muslims go abroad to Western countries to get their professional education and become doctors, scientists, engineers, researchers etc there. Why, for example, can this not be done in Pakistan instead? Hi, Rabia, You have raised a great question worth discussing. Being a cancer research scientist and have spent more than 40 years in the medical research field, let us share our view points on this subject. Science requires open mindedness and financial support from government. You decide where those two points stand when comes to what Muslims want. Galileo was imprisoned because he discovered things against the Biblical teachings. It was not in the interest of churches that such disclosures gets out of hands. Later, luckily, Christians decided to settle for science and not the church. Now the West is enjoying prosperity. Now China is a world power. Both these country have same type of people, same land and same type of financial issues. He Spend all spare money in creating Mosques and madrasas and banning all non-Sunnis. Results are obvious today. Pakistan has now very strong Islam base and no one has daring talking against Islam. Since there are not many jobs, that created rooms for al-queda and other fanatic organizations. Compared to Pakistan, today, India has lots more peace and prosperity. However, Indian Muslims have maximum number of kids because Allah said so. We visited Turkey four years before and found the country to be prosperous. However, at that time, President Tayyip Erdogan was spending lots of money building Mosques in every town and government spent lots of money taking control of mosque management in Turkey. Burka was banned but he lifted that and took the country from secular to religious side. Only thing up is the bombing and terrorism. Results are apparent, load and clear. Which scientist wishes to go live in Saudi Arabia, even for any amount of salary? Muslims have to decide what is more important for them.

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Chapter 7 : Muslims Contribution To Science

Unlike other religions that threw its followers into dark ages, Islam encouraged science, and the Islamic state prospered when the followers were true to their religion. Source(s): History. And, oh, I am a Muslim.

However, an elite group of traders who travelled from such towns as Makkah, Yathrib, Khaybar and from Yemen to the centres of ancient civilizations, including Syria, Mesopotamia and Egypt, were open to outside influences. A handful of traders were familiar with reading and writing of one sort or another. Among them were members of the Quraysh tribe and it was they who brought foreign influences into Arabian trading centres. Nevertheless, most of the population of Arabia were pastoralists who often quarrelled among themselves. It was only during the pilgrimage season to Makkah that fighting was abandoned by common consent. On the whole the Arabian environment did not encourage the growth of civilized values. It is hard to see how such a primitive people could emerge from centuries of backwardness to a level of culture. The march of the Arabs from darkness to light is one of the conundrums of history and few historians have adequately explained the phenomena. By harnessing their latent physical and spiritual power, the Arabs somehow reconstructed their own lives. Having begun with a tabula rasa, they achieved an astonishing advancement in their social, political and intellectual life within a very short time. How did they do this? Incredible though it may seem to any uninitiated student of history, these Arabs not only changed their way of thinking but also their view of the world and their role in it. How could such a people have made any contribution towards the progress of any science, be it natural, physical or social? Two manuscripts of the Quran: Historians must find an answer to these questions and to others which may arise from them. From a historical point of view, it would seem absurd to talk of the origin of any form of Islamic sciences within a century or two of the rise of Islam. How and where do we begin such a discussion? To find an answer to the phenomenal rise of Islam and the Islamic sciences, one looks to the role of Islam in Europe, when Arabic books on science and philosophy were translated into Latin in the Arab Kingdoms of Spain, Sicily and southern Italy and the effect of this development on European society in the 15th and 16th centuries CE. If we proceed from these preliminaries to a proper discussion of the rise of Islamic sciences, we must take a broader view of world history. It would seem that we need a satisfactory explanation to make sense of the development of Islamic science and the intellectual roots of Islamic civilization. In trying to approach such a subject we are entering into a potentially controversial area and one that requires a good deal of research and perseverance. Three essential factors need to be analyzed: We may refer to these three essential sources of Islamic science one after another. In doing so, one could not ignore the relevance of Islamic sciences to medieval Europe [1]. Mesopotamia Let us recall the heritage of science and technology that preceded the advent of Islam in the 7th century CE and what might have been inherited by the Arabs along with the rest of mankind. Sailing ships were known as early as BCE; the wheel, which was invented in Mesopotamia, was used by potters, and by armies for transportation. Standard weights were used in commerce based on the shekel of 8. The Sumerians, who were advanced in astronomy, made star catalogues in the 2nd millennium BCE, identified the Zodiac, and used a month solar calendar along with a day lunar calendar; but in the 3rd millennium BCE regularly used a day calendar, which had been adopted, in a modified form, by Jews and Muslims. The Babylonians recorded a solar eclipse as early as BCE and devised an instrument to detect when a star or planet was due to appear in the south. Some of these achievements resulted from developments in mathematics, notably by the application of multiplication tables. Solutions to quadratic and cubic equations were achieved; theorems governing plane geometry were created, together with a system of sixty for measuring time. Positional notation was in use in Mesopotamia four thousand years ago. The Assyrians used water clocks. Medicine and surgery also developed in Mesopotamia, where tooth filling was practiced, physicians established an important profession, and incompetent surgeons were liable to compensate patients in the event of error. Lamps made of stone and pottery were used in ancient Mesopotamia. Although ploughshares were used in Canaan ancient Palestine, the

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Mesopotamians used a primitive form of plough called an ard, which has been found in Uruk, and the irrigation system caused a revolution in Mesopotamian agriculture. Metallurgy also developed in this region of the Middle East. A wide range of advances in Mesopotamian civilization became part of the common heritage of mankind. Egyptian medicine, practised by the priests in the 2nd millennium BCE, was the most sophisticated in ancient times, and some carvings of about BCE depict a surgical operation in progress. Imhotep, an Egyptian d. An early form of hieroglyph i. The paintings and reliefs on the walls of ancient palaces and inside the Pyramids, elegant furniture and the use of bronze for utensils were also among the achievements of the ancient Egyptians, the Pyramids being the high point. Knowledge of these ancient civilizations was spread through stories told by Arab sages. The Greek legacy The Greeks also made a significant contribution to science and technology. The Greek civilization, which flourished during BCE CE, was, in a chronological sense, a successor to the Middle Eastern civilizations of Mesopotamia and Egypt, but its impact on the Arabs did not occur until two centuries after the advent of Islam. As a historian of science admits: Science before the Greeks, as practised in Babylon and Egypt, consisted mainly of the collection of observations and recipes for practical applications [2]. According to one source, what was achieved before the Greeks was treated as only advances in technology rather than theoretical science. Greek philosophers studied science out of curiosity, as an effort to know and understand things. They were not inspired by religion or mythology nor were they interested in the application of science. They introduced scientific methods based on reason and observation. They built institutions, such as the Academy, the Lyceum and the Museum. With the closure of the Academy and Lyceum in CE, followed by the Museum, the Greek epoch in the history of science ended. However, their influence spread far and wide for at least another millennium. This is MS Leiden Or. The earliest Greek scientists were Thales, Anaximander and Anaximenes. Thales ca BCE believed that water was the essence of natural phenomena. To him, matter came in three forms: He also thought that the stars were made of water. His pupil Anaximander, ca BCE was believed to have written the earliest book on science, which claimed that life originated in the sea. Anaximenes ca BCE , a pupil of the former, thought that air was the essence of the universe, and that a rainbow was a natural phenomenon and not a divine sign. Aristotle is generally thought to be the father of life sciences. He studied plants and classified plants and animals. He also wrote on embryology. Aristotle believed that the earth was the centre of the universe. The greatest Greek contribution to medicine was made by Hippocrates of Cos, an author of many books, whose Hippocratic Oath is still used as a code of ethics by the medical profession. He freed medicine from superstition and religion. Greek medicine also spread to Rome, where the physician Galen, through his teaching and prolific writings popularised it. The Greek scientist Empedocles formulated the idea of the elements air, water, earth and fire , which were adopted by Plato and Aristotle. To Plato, geometry was the most suitable method of thinking about nature. Euclid of Alexandria, the author of the Elements, was the most influential Greek geometrician. The Greeks made important contributions to mathematics, which is a science based entirely on reason, with no need for observation or experiment. Pythagoras 5th century BCE regarded mathematics as the most important branch of science. Archimedes founded mathematical physics and discovered the laws of hydrostatics. He also invented the Archimedian Screw, a device designed to raise water for irrigation. The Alexandrian engineer Hero was credited with the invention of a series of automata. The Greeks also built a water-carrying tunnel through a mountain. Aristotle thought that motion is created by an object trying to reach its natural place. Ctesibius was thought to have been the founder of the Alexandrian school of engineering. Philon was credited with some technical achievements, including a force pump, and a mechanically driven water clock. Ptolemy, a great Greek astronomer from Alexandria, wrote the Almagest, which described the planetary motion and placed the Earth as the centre of the Universe, with the Sun and the Moon revolving around it. He also emphasized that all other planets revolve around the Sun [3]. In the 7th century, the Arabs already had a calendar with twelve months named in Arabic e. The Arabs had no schools or educational institutions in the pre-Islamic era, but these existed in Alexandria, Antioch, Edessa and Harran in Mesopotamia and Persia where some of them were employed at the medical school of Jundishapur in

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south-west Persia during the 6th and 7th centuries. From here, Greek science and learning spread to the East and the West. Among the Syrians were two Christian sects. The Nestorians taught Greek science and philosophy in their schools and translated Greek books into the Syriac language and these were translated into Arabic during the Islamic period. Nestorians held theological views contrary to those of the patriarch of Constantinople and consequently they were banned in C. Nestorians and his followers fled Byzantium for Syria, but on being persecuted there some of them escaped to Mesopotamia, and few of them were employed at the medical school of Jundishapur which was founded by the Sassanian King Khusraw Anushirwan in the mid-6th century CE [4]. Thus education in one form or another was available in Egypt, Syria, Mesopotamia and Persia at the time of the advent of Islam in the 7th century, though the inhabitants of Arabia, on the edge of civilization, remained in ignorance of them. To see education in perspective we should now turn to some Arabic sources. As we have already indicated, the Arabs until the 6th century CE transmitted everything orally, including Arabic poetry. The book begins with a chapter on the creation myth, which cites the Genesis in the Old Testament as a source narrated by Wahb ibn Munabbih. The interpretation of Islamic history begins with the story of Adam and Eve and proceeds to narrate the role of the Prophets and Messengers chosen by God from their children as part of the process of passing divine guidance to mankind from generation to generation. Ibn Qutaybah claimed that before the advent of Adam and Eve, the earth was inhabited by spirits Jinn. According to Ibn Qutaybah, Adam had tilled the soil and Eve had woven cloth and by so doing the pair had provided the essential first steps towards a civilized life. Adam had 40 sons and 20 daughters. Adam was seen as a Prophet of God who received divine revelations. Among the revelations he received were ones which prohibited the eating of dead flesh carrion.

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Chapter 8 : What is Islam's view about education, science and technology? - GainPeace

The main sources of Islam, the Quran and the Sunnah (Prophet Muhammad's traditions), encourage Muslims to seek knowledge and be scholars, since this is the best way for people to know Allah (God), to appreciate His wondrous creations and be thankful for them.

Overview[edit] According to M. Shamsheer Ali, there are around verses in the Quran dealing with natural phenomena. Mohammad Hashim Kamali has stated that "scientific observation, experimental knowledge and rationality" are the primary tools with which humanity can achieve the goals laid out for it in the Quran. The astrophysicist Nidhal Guessoum while being highly critical of pseudo-scientific claims made about the Quran, has highlighted the encouragement for sciences that the Quran provides by developing "the concept of knowledge. Bring your proof if you are truthful 2: Lastly, both assertions and rejections require a proof, according to verse 4: Science is the pursuit of knowledge and understanding of the natural and social world following a systematic methodology based on evidence. Scientists maintain that scientific investigation needs to adhere to the scientific method , a process for evaluating empirical knowledge that explains observable events without recourse to supernatural notions. In Islam, nature is not seen as something separate but as an integral part of a holistic outlook on God, humanity, the world and the cosmos. It is also known as Arabic science since the majority of texts during this period were written in Arabic , the lingua franca of Islamic civilization. Despite these terms, not all scientists during this period were Muslim or Arab , as there were a number of notable non-Arab scientists most notably Persians , as well as some non-Muslim scientists, who contributed to scientific studies in the Muslim world. A number of modern scholars such as Fielding H. Garrison , Sultan Bashir Mahmood , Hossein Nasr consider modern science and the scientific method to have been greatly inspired by Muslim scientists who introduced a modern empirical , experimental and quantitative approach to scientific inquiry. This culminated in the work of Ibn al-Nafis , who discovered the pulmonary circulation in and used his discovery as evidence for the orthodox Islamic doctrine of bodily resurrection. At least some scholars blame this on the "rise of a clerical faction which froze this same science and withered its progress. Please help improve the article by presenting facts as a neutrally-worded summary with appropriate citations. Consider transferring direct quotations to Wikiquote. March At the beginning of the nineteenth century, modern science arrived in the Muslim world but it was not the science itself that affected Muslim scholars. Rather, it "was the transfer of various philosophical currents entangled with science that had a profound effect on the minds of Muslim scientists and intellectuals. Schools like Positivism and Darwinism penetrated the Muslim world and dominated its academic circles and had a noticeable impact on some Islamic theological doctrines. Some rejected modern science as corrupt foreign thought, considering it incompatible with Islamic teachings, and in their view, the only remedy for the stagnancy of Islamic societies would be the strict following of Islamic teachings. In their view, the only remedy for the stagnation of Muslim societies would be the mastery of modern science and the replacement of the religious worldview by the scientific worldview. The majority of faithful Muslim scientists tried to adapt Islam to the findings of modern science; they can be categorized in the following subgroups: Their motivation was to encourage Muslim societies to acquire modern knowledge and to safeguard their societies from the criticism of Orientalists and Muslim intellectuals. In their view, one must try to construct a new theology that can establish a viable relation between Islam and modern science. The Indian scholar, Sayyid Ahmad Khan, sought a theology of nature through which one could re-interpret the basic principles of Islam in the light of modern science. The revelation had only the privilege of prophecy. Finally, some Muslim philosophers separated the findings of modern science from its philosophical attachments. Thus, while they praised the attempts of Western scientists for the discovery of the secrets of nature, they warned against various empiricist and materialistic interpretations of scientific findings. Scientific knowledge can reveal certain aspects of the physical world, but it should not be identified with the alpha and omega of knowledge. Rather, it has to be integrated into a

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metaphysical frameworkâ€”consistent with the Muslim worldviewâ€”in which higher levels of knowledge are recognized and the role of science in bringing us closer to God is fulfilled. These ritual considerations include a lunar calendar, definition of prayer times based on the position of the sun, and a direction of prayer set at a specific location. Scientific methods have also been applied to Islamic laws governing the distribution of inheritances and to Islamic decorative arts. Some of these problems were tackled by both medieval scientists of the Islamic world and scholars of Islamic law. Though these two groups generally used different methods, there is little evidence of serious controversy between them on these subjects, with the exception of the criticism leveled by religious scholars at the methods of astronomy due to its association with astrology. According to some MUSTAFA AKYOL , the relative lack of Muslim Nobel laureates in sciences per capita can be attributed to more insular interpretations of the religion than in the golden age of Islamic discovery and development, when society was more open to foreign ideas. Please help to create a more balanced presentation. Discuss and resolve this issue before removing this message. August Whether Islamic culture has promoted or hindered scientific advancement is disputed. Islamists such as Sayyid Qutb argue that since "Islam appointed" Muslims "as representatives of God and made them responsible for learning all the sciences," [43] science cannot but prosper in a society of true Muslims. However, Qutb states, in Muslim majority countries governments have failed to follow the sharia law in its completeness, which explains the failure of science and many other things in the Muslim world. Science and Religion in Islam. To Edis, many Muslims appreciate technology and respect the role that science plays in its creation. As a result, he says there is a great deal of Islamic pseudoscience attempting to reconcile this respect with other respected religious beliefs. Edis maintains that the motivation to read modern scientific truths into holy books is also stronger for Muslims than Christians. Islamic views on evolution The Quran contains many verses describing creation of the universe; Muslims believe God created the heavens and earth in six days;[7: The heavens and earth formed from one mass which had to be split[The angels inhabit the seventh heavens. The lowest heaven is adorned with lights[He held that interpretations of the Quran might require amendment should Darwinism eventually be shown to be true.

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Chapter 9 : The greatest scientific advances from the Muslim world | Science | The Guardian

The science which the early Muslims acquired through the translation of ancient books on scientific texts came to be known as Islamic Science, which is currently being described by some as Arabic science.

The framework of Islamic thought represents a comprehensive view of life and the universe. A Muslim is therefore required to acquire both religious and worldly knowledge. In fact, Islam advocated knowledge at a time when the whole world was engulfed in ignorance. In a matter of years the early generation of Muslims became a learned and refined people, for Islam had awakened in them the faculty of intellect. Those early Muslims understood from the teachings of their religion that useful knowledge is necessary for the benefit of the self and of humanity. Hence, they pursued it to such a degree that they surpassed other nations in development and productivity and carried the torch of civilization for many centuries. Muslim history abounds with examples of scientific and cultural ingenuity. Muslims inherited the knowledge of the nations that came before them, developed it and placed it in the context of a precise moral framework. Muslim scholarship made a vital contribution to the enrichment and advancement of human civilization. While Europe was still in the dark ages, religious Muslims were making great advances in the fields of medicine, mathematics, physics, astronomy, geography, architecture, literature, and history documentation to mention but a few. Many important new procedures were transmitted to medieval Europe from Muslim regions, such as Arabic numerals with the principle of the zero vital to the advancement of mathematics and the use of algebra. Sophisticated instruments, including the astrolabe and the quadrant, as well as good navigational maps, were first developed by Muslims. Only after people lost sight of their religious beliefs and obligations did the scientific achievements of the Muslim world cease and fall into obscurity. Similarly, Islam does not now oppose any modern inventions that are beneficial to mankind. It is sufficient that they be used in the name of God and for His cause. In reality, machines, instruments and devices have no religion or homeland. Even something so simple as a glass can be filled either with a nourishing drink or with a poison. Television can provide education or immorality. It is up to the user to decide, and a Muslim is commanded to make good use of all the means at his disposal while being prohibited from causing harm to himself or others. Failure to use the proper means toward benefit is, in effect, a deprecation of Islamic teachings. A truly Islamic government is required to the best of its ability to provide all means that promote adequate education for its citizens. Education is a right for all individuals and the required moral duty of every capable Muslim. All able, intelligent and skilled individuals in an Islamic society are required to educate themselves not only in the basics of their religion but in necessary worldly affairs. Further, it is obligatory upon qualified people to study every beneficial field of knowledge. For example, since every society needs doctors, it becomes obligatory for some people to go into the field of medicine to fulfill the needs of society. Advancements in science and technology are among the ways and means to achieve development of the Muslim world. Islam calls upon Muslims to pursue knowledge in the broadest sense of the word. Prophet Muhammad said, "Seeking knowledge is an obligation upon every Muslim. There has never been an established scientific fact that contradicted the teachings of Islam. It also welcomes beneficial technological advances and allows people to enjoy the fruits of human ingenuity. To a Muslim, conflict between science and religion is an impossibility, for religion comes from God and so does His system of creation and development. The modern, purely materialistic approach to scientific and technological advancement has indeed granted man a measure of physical comfort, but not mental or spiritual comfort.