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The Holy Quran, the Prophets' Methodology of Reasoning, and the Scientific Method

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Abstract

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This research paper explores the intrinsic harmony between the Holy Quran, the logical methodologies of the prophets, and the modern scientific method. It addresses the widespread contemporary misconception that empirical science is an exclusively Western innovation, demonstrating instead that its core principles—systematic observation, hypothesis formulation, and experimental verification—were originally established through prophetic inquiry and are deeply embedded within Quranic vocabulary. By analyzing specific Quranic terms and key historical narratives, such as the empirical experiences of Prophets Abraham and Ezra (Uzair), the paper illustrates how divine revelation stimulates systematic, verifiable research. Furthermore, the study highlights how various Quranic verses provide the foundational frameworks for modern scientific disciplines, including biology, astronomy, geology, and hydrology, showing that a meticulous investigation of creation naturally guides humanity toward the recognition of the Creator.



Introduction

The etymology of the word "science" is derived from the Latin verb *scire*, meaning "to learn" or "to know," which developed into the noun *scientia* to historically denote learning, education, and the acquisition of knowledge. Transitioning through Old French into the English language, the term evolved over time to specifically designate a body of knowledge systematically acquired through observation and experimentation. Modern technical definitions describe science as an objective, logical, and systematic framework or technique for acquiring synthetic propositional knowledge regarding the structure and behavior of the physical or material world based on provable facts.

In the contemporary era, a prevalent misconception exists that the concept of science was introduced entirely by the West, which currently claims a monopoly over this vital domain of knowledge. However, a close technical analysis reveals that the true founders of science were the prophets and messengers of God. Through deep contemplation on physical and natural matters, profound questions arose in their minds, leading to subsequent observations that strengthened their faith and conviction. Alternatively, these prophets adopted rational and logical methodologies to establish truth and call people toward Allah, leaving the proponents of falsehood entirely speechless. In modern terminology, this exact empirical and rational approach is classified as the Scientific or Empirical Method.

While religion is primarily concerned with the *Creator* and science is concerned with the *creation*, they are fundamentally interconnected. Rational, sound scientific inquiry and careful reflection upon the material world ultimately lead a person directly to the recognition of the Almighty. Therefore, it has become imperative for modern Muslim societies to integrate religious and scientific education, promoting the study of contemporary disciplines to demonstrate the intellectual vitality and truth of Islam.

Literature Review

1. The Convergence of Quranic Vocabulary and the Scientific Method

The Holy Quran contains a rich vocabulary of terms whose meanings closely parallel the fundamental steps of modern scientific research. Rather than being a forced adaptation, the linguistic architecture of the Quran naturally encompasses the sequential stages through which scientific research passes to reach a definitive conclusion. The source text identifies specific Quranic derivatives and maps them directly to their corresponding steps in the contemporary scientific method:

- **يُرَءَوْنَ** (*Yura'oon* / Root: R-A-Y): Meaning "to see / view," this term corresponds to the initial step of **observing something and the arising of a question**.
- **تَنْظُرُونَ** (*Tunziroon* / Root: N-Dh-R): Meaning "to observe / look," this matches the core step of **observation**.
- **يَعْقِلُونَ** (*Ya'qiloon* / Root: Ta'aqqul): Meaning "to understand / reason," this directly parallels **formulating a hypothesis**.
- **يَتَدَبَّرُونَ** (*Yatadabbaroon* / Root: Tadabbur): Meaning "to ponder / reflect," this corresponds to the process of **experimentation and analysis**.
- **يَفْقَهُونَ** (*Yafqahoon* / Root: Tafaqquh): Meaning "to comprehend deeply," this matches **gathering evidence and utilizing various methods** such as deduction and inference.
- **يَتَفَكَّرُونَ** (*Yatafakkaroon* / Root: Tafakkur): Meaning "to contemplate / think," this represents **reaching a conclusion** after passing through the progressive stages of comprehension and reflection.

To avoid errors in observational results and perceive things in their true state, the Holy Quran explicitly invites humanity to engage in repeated, cyclical observation. For instance, in Surah Al-Mulk (67:3-4), the Almighty commands humanity to repeatedly cast their gaze toward the heavens to check for flaws or inconsistencies, noting that their vision will eventually return fatigued without finding any defect. In scientific language, this rigorous process of repeated observation under varying or constant conditions is precisely what constitutes experimentation and scientific research.

2. Prophetic Methodologies as Empirical Inquiries

The historical narratives recorded in the Holy Quran offer clear models of systematic inquiry that align with modern experimental designs:

Prophet Abraham's Cosmological Observations: Abraham (peace be upon him) examined the kingdom of the heavens and the earth to attain certainty. His evaluations of the physical sizes, rising, and setting of a bright star, the moon, and the sun relied on sequential hypotheses that contain the distinct reflection of modern research methods.

The Four Birds Experimental Design: While possessing complete faith in Allah's power to resurrect the dead, Abraham desired visual observation to achieve absolute tranquility of the heart. By divine command, he took four birds, tamed them, slaughtered them, mixed their flesh together, and placed portions on four separate hills. Upon calling them, they came back to life right before his eyes—a structured framework identical to an empirical experimental design.

Prophet Ezra's (Uzair) Century-Long Observation: When Ezra questioned how Allah would revive a completely ruined and destroyed town, he was subjected to a direct visual observation. Allah caused him to remain dead for one hundred years. Upon resurrection, he observed that his food had not spoiled at all, and he witnessed the bones of his donkey being systematically reassembled and clothed with flesh right before his eyes, establishing complete tranquility of heart through verifiable physical evidence.

The Rational Debate with Nimrod: In his theological disputation recorded in Surah Al-Baqarah, Abraham defended his stance against the tyrannical king Nimrod by utilizing an observable, empirical reality—stating that Allah brings the sun from the east and challenging Nimrod to bring it from the west. This reliance on observable facts left the disbeliever completely overwhelmed with astonishment and silenced.

3. Mapping Quranic Foundations to Modern Scientific Branches

The Holy Quran systematically groups and anchors distinct natural phenomena that directly trace to various modern branches of science:

Biology, Carpology, and Pomology: The Quran states that Allah created every living creature from water (Surah Al-Nur 24:45), a concept mirror-imaged by modern biological experts who maintain that life emerged through the medium of the ocean and that water is the principal component of living cells. Water is mentioned in 63 distinct places in the Quran, underscoring its role as the genesis of life. Furthermore, verses detailing the splitting of grains and date-stones map directly to Carpology, while verses detailing fruit ripening map to Pomology.

Astronomy, Selenology, and Celestial Spheres: Verses detailing the creation of the seven heavens in layers, the alternating cycles of night and day, the sun as a radiant light, and the moon as a luminous body with calculated phases correspond to astronomy, selenology, and the science of the celestial sphere.

Geology, Mineralogy, and Atmospheric Science: The Quranic mention of placing firm mountains on the earth to stabilize it and determine sustenance aligns with geoscience, geology, mineralogy, petrology, and geochemistry, while references to the changing of the winds align with climatology and atmospheric science.

Oceanography, Limnology, and Shipbuilding: Verses highlighting the subjection of the sea, rivers, and oceans for harvesting fresh meat and extracting ornaments (pearls), alongside

references to ships plowing and cleaving through the water, map directly to oceanography, limnology, and the science of shipbuilding.

Discussions:

The Etymology and Definition of Science

Some terminological definitions of science are presented below:

1. Systematic knowledge of the physical or material world gained through observation and experimentation.¹
2. "Knowledge about the structure and behavior of the natural and physical world, based on facts that you can prove, for example by experiments."²
3. "Science is an objective, logical, and systematic technique for acquiring synthetic propositional knowledge."³

From the technical definition of science, this aspect becomes clear: the concept known as science in the contemporary era was not introduced by the West. Rather, its true founders were the prophets and messengers. Through contemplation on physical matters, questions arose in their minds, and the subsequent observations served to strengthen their faith and conviction. Alternatively, the prophets adopted such rational and logical methodologies to call people towards Allah and establish the truth that the proponents of falsehood were left completely speechless. In the contemporary era, this very approach is termed the Scientific or Empirical Method.

The Scientific Method

It was stated in the previous pages that the purposeful and systematic study of things and matters is called science, which aids in their identification and classification. On the other hand, the specific method adopted and the stages passed through to bring this vital study to a meaningful conclusion is called **the scientific method** in technical terms.

According to the modern Western researcher, Lindberg:

"True science can be recognized by its methodology. Specifically the scientific or experimental method, according to which a theory, if it is to be truly scientific, must be built on and trusted against the results of observation and experiment." ⁴

Apparently, there seems to be no immediate compatibility or resemblance between the Holy Quran and the scientific method. However, if those narratives in the Holy Quran that begin with a question or curiosity are studied closely, a distinct design emerges within them that mirrors what is known as the **Scientific Method** in the contemporary era. The fundamental principles of scientific research or the sequence of its methodology generally consist of the following factors:

Observation
Question

Hypothesis
Experimentation
Analysis
Approve or Disapprove
Induction/Deduction
Further Experiments
Conclusion ⁵

The Holy Quran and the Scientific Method

There exists a rich vocabulary of Quranic terms whose meanings closely parallel the fundamental principles of modern scientific research. According to this perspective, the following words and their derivatives in the Quran serve as catalysts that stimulate research, inquiry, and curiosity:

Quranic Derivative	Root Word	Literal Meaning	Frequency in the Quran	Corresponding Step in the Scientific Method
يُرَءَوْْنَ (Yura'oon)	رأى (R-A-Y)	To see / view	298 times	Observing something and a question arising
تَنْظُرُونَ (Tunziroon)	نظر (N-Dh-R)	To observe / look	133 times	Observation
يَعْقِلُونَ (Ya'qiloon)	عقل (Ta'aqqul)	To understand / reason	51 times	Formulating a hypothesis
يَتَدَبَّرُونَ (Yatadabbaroon)	تدبر (Tadabbur)	To ponder / reflect	44 times	Experimentation and Analysis
يَتَفَقَّهُونَ (Yafqahoon)	تفقه (Tafaqquh)	To comprehend deeply	28 times	Gathering evidence / utilizing various methods (e.g., deduction, inference)
يَتَفَكَّرُونَ (Yatafakkaroon)	تفكر (Tafakkur)	To contemplate / think	18 times	Reaching a conclusion after passing through different stages of comprehension and reflection

It can be argued that adapting the Quranic text to fit modern scientific methods is merely a formality, because every relevant word of the Holy Quran inherently encompasses all those stages through which scientific research passes to reach a conclusion. To perceive things in their true state and to avoid errors in observational results, the Holy Quran invites humanity at several places to engage in repeated observation and study, which ultimately guides one toward a definitive conclusion. For instance, the Almighty states at one place:

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوُّتٍ ۚ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ۚ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ۚ

"[He] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks? Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued." ⁶

Here, the Holy Quran strongly emphasizes repeatedly casting one's gaze and pondering deep over matters. This is merely a difference of terminology or concept; otherwise, in scientific language, this very process is called **Observation** and **Experiment**. Studying something through repeated observation and changing conditions—meaning through experimentation—and drawing profound conclusions through critical thinking is precisely what is termed **Scientific Research**.

The Methodology of the Prophets and the Scientific Method

The narrative of Prophet Abraham (peace be upon him) in the Holy Quran serves as an excellent example of this systematic sequence of inquiry known as the scientific method. The Holy Quran states:

وَكَذَٰلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ۖ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْإِفْلِينَ ۚ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

"And thus We showed Abraham the kingdom of the heavens and the earth that he might be of those who possess certainty. When the night covered him [with darkness], he saw a star. He said, 'This is my lord.'... [Ultimately he declared]: 'Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah.'" ⁷

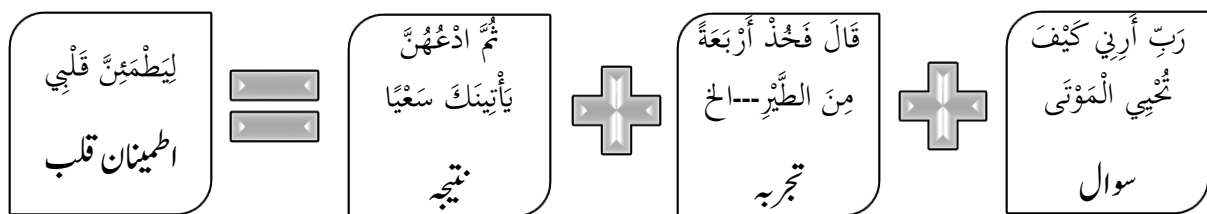
The hypotheses that Prophet Abraham (peace be upon him) apparently relied upon regarding the rising, setting, and physical sizes of the bright star, the moon, and the sun—before ultimately arriving at the true recognition of God—contain between the lines a distinct reflection of those very principles of research that are called the scientific method today.

Experimentation and observation hold ultimate importance because they strengthen faith in the perfect power of Allah Almighty and grant tranquility of the heart. The Holy Quran mentions various observations shown by Allah Almighty to His chosen servants for the sake of their peace of mind. For instance, one such incident relates to Prophet Abraham (peace be

upon him). He possessed complete faith in Allah Almighty's ultimate power to resurrect the dead; however, to achieve absolute tranquility of the heart, he wished to witness it visually.

By the command of Allah, he took four birds, tamed them, and after slaughtering them, mixed their flesh together and placed portions of it on the peaks of four separate hills. He then called out to each bird one by one, and they came back to life right before his eyes.⁸

If this incident were to be presented in a scientific manner in the contemporary era, it would not pose much difficulty, because the exact same approach was adopted here which is now termed the scientific method. The explanation of these blessed verses can be illustrated through the following **Experimental Design**:



Another incident relates to Prophet Ezra (Uzair, peace be upon him), which also begins with a question. He too possessed complete faith in the perfect power of Allah; however, when he saw a town completely destroyed in a strange and ruined state, he wished to know how Allah Almighty would bring this town back to life. To show him a visual observation, Allah caused him to remain dead for a hundred years.

Then, bringing him back to life, Allah asked, "How long have you remained in this state?" He replied, "A day or part of a day." Allah said, "No, rather you have remained in this state for a hundred years. Look at your food, it has not spoiled at all, and look at the bones of your donkey, how We assemble them? And right before your eyes, We clothe them with flesh." Witnessing all of this happen, Prophet Ezra (peace be upon him) achieved absolute tranquility of the heart regarding the perfect power of Allah.⁹

The verses of Surah Al-Baqarah that mention the debate between Prophet Abraham (peace be upon him) and Nimrod also demonstrate this. Because Abraham defended his stance or hypothesis using an observable reality, even a tyrannical king like Nimrod was left completely speechless.

The Almighty states:

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالسَّمَسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

"Have you not considered the one who argued with Abraham about his Lord because Allah had given him kingship? When Abraham said, 'My Lord is the one who gives life and causes death,' he said, 'I give life and cause death.' Abraham said, 'Indeed, Allah brings the sun from the east, so bring it from the west.' So the disbeliever was overwhelmed with astonishment, and Allah does not guide the wrongdoing people."¹⁰

Here, for the sake of brevity, only a few Quranic incidents have been presented for study in light of the scientific method. However, the reality is that the Holy Quran contains many such examples where a line of demarcation was drawn between truth and falsehood using logical and observable facts, to the point that those representing false concepts were left completely silenced.

For instance, when the entire nation turned against the idol-breaker Abraham (peace be upon him), he invited them to analyze an argument and a hypothesis whose inevitable conclusion was the oneness of God and the complete lack of proof for idol worship.¹¹ These incidents manifest the reality that while Allah Almighty emphasized the observation and study of the universe—strongly inviting and encouraging it—He also granted direct visual observations to His servants. In this regard, a clear relationship between the Quran and science emerges concerning observation, experimentation, and contemplation of creation (*tadabbur fil-khalq*).

The process of passing through various stages to discover facts related to physical matters, moving from observation to reaching a verifiable conclusion, is called the scientific method. If one reflects deeply, the difference here may merely be one of terminology; otherwise, its foundation, informal methodology, and core concept are the gifts of the Holy Quran itself. It is the advanced form of this very concept that is now called the scientific method, with the West being labeled its inventor.

It is a result of this very misconception that the West considers itself to hold a monopoly over such a vital field of knowledge in the contemporary era. On the other hand, our scholars display indifference, detachment, and prejudice toward it. In truth, this field of knowledge is that very wisdom which is entirely the lost heritage of the believers; our ancestors are its pioneers, and originally, our holy book, the Quran, is its foundation and caller.

The Foundation of Quranic Verses and Scientific Content

If the aforementioned contemporary definitions are analyzed, the following core components of science emerge:

- Science is a form of knowledge.
- It is a coherent body of knowledge.
- It pertains to existing and material objects; meaning, it does not concern itself with metaphysical realities, concepts beyond human comprehension, spirituality, or speculative hypotheses.

It is an integrated system of knowledge wherein the sequential process—moving from observation and questioning to experimentation—is intrinsically linked to the final conclusion.

This knowledge consists of facts for which verifiable evidence can be presented.

It is an objective*, logical†, and systematic framework.

Science is essentially a human-structured methodology or endeavor. (That is, it does not spontaneously manifest or evolve merely by the laws of nature, nor does it fall into the human lap like a ripe fruit; rather, it requires a concerted, organized effort executed under a formal plan.)

** i.e., based on empirical and factual data. † i.e., pertaining strictly to rational and observable matters.*

By keeping these contemporary definitions of science in view, it becomes apparent that the Holy Quran has harmonized the diverse links of this interconnected chain—directed toward uncovering these concepts and hidden realities—within verses covering two primary themes. This synthesis is so profound that the knowledge or concept designated as "science" in the modern era seems to originate and emanate from the intellectual rays of the Holy Quran. A close examination reveals that the Quranic verses specifically encompassing the following two themes are, in reality, advocates of the scientific approach to study:

1. Verses encouraging the acquisition of knowledge
2. Verses inviting reflection and contemplation upon the universe and natural phenomena

1. Verses Encouraging the Acquisition of Knowledge

The Holy Quran is the epicenter and fountainhead of all knowledge within the heavens and the earth. Commentators, scholars, and researchers have deduced various sciences from the Holy Quran. Furthermore, every constructive piece of knowledge and reality that has been invented or discovered by non-Muslim nations is mentioned in the Holy Quran through diverse dimensions and stylistic expressions, tracing its foundations back to the Book of Allah.

The Holy Quran is the source of numerous exoteric (manifest) and esoteric (hidden) sciences. This reality becomes manifest to man only when he studies the Holy Quran meticulously. Multiple verses of the Holy Quran praise the people of knowledge and express strong disapproval of ignorance. Inspired by the verses encouraging the acquisition of knowledge, the Muslims of the early Islamic era laid the foundations of numerous branches of knowledge that are designated as "science" in the contemporary era:

Verses Encouraging the Acquisition of Knowledge:

- "...Only those fear Allah, from among His servants, who have knowledge."¹²
- "Say, 'Are those who know equal to those who do not know?' Only they will remember [who are] people of understanding."¹³
- "...and Allah will raise those who have been given knowledge, by degrees."¹⁴
- "...and turn away from the ignorant."¹⁵
- "...and none will remember except those of understanding."¹⁶

2. The Invitation to Reflect and Contemplate upon the Universe and Natural Phenomena

A profound relationship is established between the Creator and the creation within the universe of the heavens and the earth. To reinforce this connection, prophets and messengers were sent to humanity from time to time, until the chain of prophethood reached its culmination. A logical dimension of this conclusion is that guidance, knowledge, and the exposition of all matters through which the creation can perceive its Creator are detailed in the final divine book.

This ultimate divine manuscript is the fountainhead of all mysteries and hidden realities. No matter the era in which these mysteries are uncovered, humanity is compelled to acknowledge that this discourse can only belong to that Ultimate Truth Who is the Creator of the entire universe; for only the Creator can possess absolute knowledge of what He has created, whereas the creation can only discover it progressively. This is precisely why, up to the present day, whatever branches of science humanity has invented or discovered, their mention already exists within the Holy Quran:

The Invitation to Reflection and Contemplation:

Related Science	Branch of	Translation	The Invitation to reflection and contemplation
• Astronomy • Linguistics • Genetics		"And among His signs are the creation of the heavens and the earth, and the diversity of your languages and your colors. Indeed, in that are signs for those endowed with knowledge."	وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَإِخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَلَوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ. ¹⁷

- Water cycle/Hydrologic cycle/H₂O cycle. - Soil science climatology - Atmospheric science	"And in the alternation of the night and the day, and in the provision that Allah sends down from the sky, thereby giving life to the earth after its death, and in the changing of the winds are signs for people of understanding."	وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَّاحِ آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ.¹⁸
Biology, Ornithology (Science of Birds)	"There is no creature that walks upon the earth nor any bird that flies with its two wings except that they are communities like yourselves in many respects."	وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ¹⁹
Astronomy, Selenology (Science of Moon)	"He is the One who made the sun a source of radiant light and the moon a luminous body, and determined for it phases so that you may know the number of years and the reckoning of time."	هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابِ²⁰
Science of celestial sphere	"Indeed, We have created above you seven paths (or seven heavens)."	وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ²¹
- Geology - Geoscience (The science of Earth), - Mineralogy, petrology, geochemistry	"And He placed firm mountains upon the earth, bestowed abundant blessings within it, and determined therein its means of sustenance."	وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَامًا²²
Science of celestial sphere	"He is the One who created seven heavens, one above another. You will not find any inconsistency in the creation of the Most Merciful. Then look again: do you see any flaw? Then look again and yet again; your sight will return to you humbled and weary, finding no defect."	الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَافُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ. ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ.²³

Ibid	"And the heaven will be split apart, and on that Day it will become frail and without strength."	وَأَنشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ. ²⁴
Ibid	"Have you not seen how Allah created the seven heavens in successive layers?"	أَلَمْ تَرَ أَنَّى خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا. ²⁵
Astrology	"The sun and the moon follow a precisely determined course according to a fixed calculation."	الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ. ²⁶
Science of celestial sphere	"He it is Who created the heavens and the earth with perfect wisdom and purpose. Exalted is He above whatever partners the disbelievers associate with Him."	خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ. ²⁷
Carpology (The science of fruits & seeds)	"Indeed, Allah is the splitter of the grain and the date-stone. He brings forth the living from the dead, and He is the bringer forth of the dead from the living."	إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ²⁸
- Water cycle - Horticulture , - Pomology (The science that deals with fruits & fruit growing.)	"And He is the One Who sent down water from the sky, then by means of it (the rain) We bring forth every kind of clustered grain, and from the sheath of the date-palm, low-hanging clusters, and gardens of grapes, and olives, and pomegranates—resembling each other (in appearance) yet different (in taste). Look at their fruit when they bear fruit, and (look at) its ripening. Indeed, in these things there are signs for people who believe."	وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ. ²⁹
The Creation of the Universe.	"And it is He Who created the heavens and the earth in six days."	وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ. ³⁰

• The Creation of the Universe. • Water cycle • Pomology • Oceanography and Limnology. • Shipbuilding (the construction of ships and other floating vessels)	"Allah is He Who created the heavens and the earth and sent down water from the sky, then brought forth therewith fruits as provision for you; and He has subjected the ships for you, that they may sail through the sea by His command; and He has subjected the rivers for you."	اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ. ³¹
▪ Astrology ▪ Selenology	"And He has made the sun and the moon subservient for you, both constantly pursuing their courses; and He has subjected the night and the day to a system for you."	وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ. ³²
▪ Astrology ▪ Selenology ▪ Astrology	"And He has subjected for you the night and the day, and the sun and the moon; and all the stars are also bound by His command. Surely, in this are signs for people of understanding."	وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ. ³³
▪ Oceanography and Limnology. ▪ Shipbuilding (the construction of ships and other floating vessels)	(Surah An-Nahl, 16:14): "And He it is Who has subjected the sea (including rivers and oceans) so that you may eat fresh (and choice) meat from it, and extract from it ornaments (such as pearls) which you wear. And you see the ships plowing through it (cleaving the water), so that you may seek His bounty (sustenance through commerce and trade) and that you may render thanks."	وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ حَمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاحِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ. ³⁴

Every age and era possesses its own distinctive intellectual character. The present age is marked by the unprecedented advancement of scientific knowledge; consequently, science is rightly regarded as the dominant form of contemporary knowledge. In the modern world, the authentic and effective propagation of Islam can also be undertaken on the basis of

contemporary scientific understanding. Indeed, the need for such an approach is greater today than at any previous time. It is therefore imperative to promote the study and dissemination of modern scientific disciplines within Muslim societies and to integrate religious education with scientific education so as to demonstrate the truth and intellectual vitality of Islam.

Accordingly, it is essential for today's Muslim student to understand the relationship between Islam and science in the light of the Qur'an and the Sunnah. Religion is concerned with the **Creator**, whereas science is concerned with the **creation** brought into existence by Allah Almighty. In other words, the subject matter of science is creation, while the subject matter of religion is the Creator. It is a self-evident and rational truth that when creation is examined through careful reflection, contemplation, and sound scientific inquiry, such investigation ultimately leads a person to the knowledge and recognition of the Creator. At that point, one cannot help but proclaim:

"Our Lord! You have not created this [all of this] without purpose and wisdom."³⁵

Regarding the encouragement of scientific knowledge for a believer, Allah, the Lord of Honor, has stated at another place in the Holy Quran:

"We will soon show them Our signs in the universe and within their own selves, until it becomes clear to them that He is the Truth."³⁶

In this glorious verse, the Almighty states that We will show man both the internal signs present within his own being and the external signs scattered everywhere across the universe. Upon witnessing these, a person will spontaneously and restlessly cry out that Allah alone is the Truth.

Many of the wonders and unique phenomena of the universe are mentioned in the Wise Quran, in the discovery and extraction of which the role of science has been, and will continue to be, prominent—such as water. Water is mentioned in the Holy Quran in 63 different places under various contexts, from which one can gauge how vital water is for the survival of life. The entire play of this world and all the adornment and beauty of the face of the earth depend on this very water. Water is the true secret behind human creation, the insects of the earth, and the life of all beasts and birds.

There are millions of species of living beings on the face of the earth, including humans, animals, insects, birds, and plants. Regarding them, experts in biology believe that all these things emerged into existence through the medium of the ocean.³⁷

Consequently, water is the genesis of life and the foundation of the vital force. This very concept is also found in the Holy Quran:

The Quranic Verse

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ ۖ فَمِنْهُمْ مَّن يَمْشِي عَلَىٰ بَطْنِهِ ۖ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ رِجْلَيْنِ ۖ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ ۚ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"And Allah has created every living creature from water. Of them are those that crawl on their bellies, and of them are those that walk on two legs, and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent." ³⁸

Scientific Commentary

It is clear from the aforementioned verse that:

"The emergence of one thing from another is a matter in which there is no room for doubt or suspicion. This part of the verse clearly states that every living thing has been made from water, or let us say that the origin of every living thing began in water. Both possible interpretations are completely in accordance with established scientific facts. Life is, in reality, water-based (of aquatic origin), and water is the principal component of living cells; without water, life is impossible." ³⁹

In short, the Holy Quran is the fountainhead and source of all religious and worldly knowledge—whether humanity has already uncovered it or the secrets of this final divine revelation demand further advancement in human intellect, civilization, and resources, ultimately leading to the discovery of these realities in the future, the foundations of which have already been laid in the Holy Quran.

From the contemporary and modern definitions of science, the viewpoint emerges that it is a discipline that verifies facts regarding physically existing objects through empirical evidence and experimentation. Therefore, there is no inherent flaw or conflict in this field of knowledge with Islamic values and the spirit of the Quran.

On the contrary, if the contents and intricacies of science are examined closely, the Holy Quran reveals prominent evidence and clear indications regarding scientific knowledge, its details, various branches, and core concepts. This proves that alongside providing spiritual guidance, religious direction, and wisdom concerning both worldly affairs and the hereafter, the Holy Quran also encourages the pursuit of future fields of knowledge, ensuring that the journey of human development and progress continues uninterrupted.

Conclusion

In summary, the Holy Quran stands as the ultimate epicenter, fountainhead, and source of all religious and worldly knowledge. Because science is defined as a systematic, objective, and logical discipline that verifies facts regarding physically existing material objects through empirical evidence, there is no inherent flaw, conflict, or contradiction between scientific knowledge and Islamic values or the spirit of the Quran.

On the contrary, the structural components, details, and diverse branches of science find their early indications, foundational frameworks, and validation within the text of the Holy Quran and the empirical methodologies of the prophets. The contemporary notion that the West holds an absolute monopoly or sole ownership over science is a historic misconception. While modern Western frameworks treat science as an exclusive domain, and certain religious scholars display indifference or prejudice toward it, this field of knowledge is entirely the lost heritage of the believers, pioneered by Islamic ancestors, and fundamentally summoned by the Quran. As human civilization, intellect, and technological resources continue to advance, future empirical discoveries will inevitably go on to uncover and validate the profound realities whose foundations have already been laid out within the divine manuscript of the Holy Quran.

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- ⁶ . Al-Mulk, 67:3-4
- ⁷ . Al-An'am, 6:75–79 (Note: The Urdu text captures the essence from verse 75 up to the conclusion in verse 79)
- ⁸ . Quran: 2:260
- ⁹ . Quran: 2:259
- ¹⁰ . Quran: 2:258
- ¹¹ . "They said, 'Have you done this to our gods, O Abraham?' He said, 'Rather, this largest of them did it, so ask them, if they should be able to speak.'" — Al-Anbiya, 21:62–63 (Note: The Urdu footnote lists verse 60, but the quoted Arabic text spans verses 62–63)
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- ¹³ . The Quran: 39:9
- ¹⁴ . The Quran: 58:11
- ¹⁵ . The Quran: 7:199
- ¹⁶ . The Quran: 3:7
- ¹⁷ . The Qur'an, 30:22
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