
Islamic Studies as a Comprehensive Repository of Knowledge and Wisdom: An Exploratory Analysis in the Perspective of University Students' Perceptions

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ABSTRACT

By the mercy and grace of ALLAH, the most compassionate, we acknowledge the divine guidance that illuminates our path. Islamic studies often perceived as a straightforward and commonplace subject holds profound significance in shaping our understanding of the world and our place within it. By recognizing the intricate harmony between faith and science, we can bridge the gap between these seemingly disparate disciplines. Islamic studies offers a unique lens through which to explore the natural world, revealing the majesty and wisdom of ALLAH's creation. By delving into its vast ocean of knowledge, we can uncover new insights, challenge assumptions. Through this journey of discovery, we can reconcile faith and reason, foster personal growth and spiritual development.

Keywords: Islamic studies, wisdom, Knowledge, Repository, University

Challenging misconception; the beauty and depth of Islamic studies

We are highlighting the misconception that Islamic studies is an easy or trivial field of study, and that people often underestimate the depth and breadth of knowledge that it requires. Emphasizing that Islamic studies is a rich and complex field that incorporates various sciences and disciplines, and that it demands significant effort and dedication to master. Because some people consider Islamic studies an easy and simple subject, to the extent that when a student of Islamic studies is preparing for an exam in a college or university library or somewhere else they mock them saying so much effort for such an easy subject, however they don't know that Islamic

studies is a very vast and comprehensive subject and all sciences derived from Quran E Majeed- The famous writer Ibn al-Arabi writes that there are 77450 sciences in the Qur'an equal to the number of its words. As he says:

إن علوم القرآن خمسون علماً وأربعمئة علم، وسبعة آلاف، وسبعون ألف علم على عدد كلم القرآن.¹

Translation: The sciences of the Qur'an are seventy seven thousands, four hundred and fifty sciences according to the number of words in the Qur'an.

Here some examples from Quran with references:

Physics

سَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ²

And He has harnessed the night and the day subservient to you and he has harnessed the sun and the moon subservient to you and the stars all under his control surely in this there are clear signs for those who think deeply.(16:12)

1) Chemistry

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ³

And we have crafted from water every living being. (21:30)

2) Biology

And the sea we have made it subservient to you that you may eat from it fresh meat (16; 14)

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ⁴

In sorah Hajj Allah Says:

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلاً ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَنْ يُتَوَقَّىٰ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا⁵.

3) Theology

الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا⁶

And your LORD is one Lord so worship him alone and for those who do not acceptance in the hereafter we have formed an agonizing reprimand (25:2)

4) theosophy

(سَأْتِرِهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ)⁷

We will reveal to you our wonders in the universe and in your own soul, until you realize that this is indeed the truth and that it comes from your lord but will you still not believe? (41; 53)

5) history

(ذَلِكَ مِنْ أَنْبَاءِ الْفُرَىٰ نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ)⁸

We will tell you the stories of the past nations. (11:100)

6) science of war

(وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ ۗ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ)⁹

Prepare whatever forces you can muster and mobilize your cavalry and infantry to intimidate the enemies of ALLAH and your own enemies and to warn those who are against you though ALLAH knows them well (8:60)

7) Criminology

(وَمَنْ يَفْتُلْ مُؤْمِنًا مْتَعَمِدًا فَجَزَاءُؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا)¹⁰

Whoever takes the life of a faithful person deliberately will face an everlasting torment incurring ALLAH fierce anger stern disapproval and a degrading retribution and ALLAH will withhold his mercy and direction from them (4:93)

8) Law of inheritance

(يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۗ إِنْ أَمْرُوهُ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۗ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ ۗ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ۗ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۗ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)¹¹

They ask you for a ruling. Say ALLAH gives you a ruling concerning the person who has neither parents nor children .if a man dies and live behind a sister she gets half of what he leaves and he inherits from her if she has no children if there are two sisters they get two thirds of what he leaves if there are brothers and sisters the male gets twice the share of the female ALLAH makes clear to you lest you go astray and ALLAH knows everythin well. (4:176)

9) Law and jurisprudence

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا¹²

And do not follow what you are ignorant of indeed your senses your perception and your innermost thoughts all will be held accountable (17:36)

10) Science of branches

قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً¹³

And we sent down the Quran E Majeed in it is healing for the believers (41:44)

11) Science of fundamental

(وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ)¹⁴

it is He who fashioned the night and day and the sun and moon each moving in its designated path subject to his will (21:33)

12) linguistics

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرَ بِالْقُرْآنِ مَنْ يَخَافُ وَعَبِيدِ¹⁵

We are fully aware of what they say and you (O Prophet) are not a dictator over them but a messenger to whoever fears my warning and seek guidance 50:45)

Highlights the power of language

13) Exegesis

(بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ)¹⁶

And indeed we have made the Divine Book clear for reminder. (16:44)

Emphasizes the importance of interpretation

14) Morphology

(ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ

لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)¹⁷

and indeed we formed man from a clot of blood ,then we made him a droplet of serum then we formed him into a clot then we made from the clot bones then we clothed the bones with tissue then we produce him as another formation so honored be ALLAH the best of makers (23:14)

15) Grammar and syntax

(فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ)¹⁸

And indeed we have made the Quran-E-Pak easy to understand in your tongue so that they may remember (44:58)

It emphasizes the importance of clear language

16) Pronunciation

(أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا)¹⁹

And recite the QURAN E MAJEED with measured recitation (73:4)

17) Necromancy

(إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ)²⁰

When Joseph told his father o baba i had a dream where i saw eleven stars and sun and the moon all bowing down to me (12:4)

18) Pharmacology

(وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ)²¹

There are clear signs on the earth for those who are confident in their faith and within yourselves as well don't you observe? (51:20-21)

19) Zoology

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ)²²

And there is no living thing on the earth or birds that takes flies with its wings except that they are groups like you we have negated nothing in the book and then to their Lord they will be gathered (6:38)

20) Medical science

(قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً)²³

And indeed we sent down medical treatment from the QURAN E MAJEED a cure for the believers (41:44)

21) agronomy

(وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَلَدِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا)²⁴

We have indeed dignified the children of Adam and conveyed them by land and sea and provided them with sustenance and favored them far above many of our creations (17:70)

22) botany

(وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ)²⁵

And we have created gardens of date-palms and vines, and We caused springs to gush forth (36:34)

23) economics

(وَأَتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمَسْكِينِ وَالْأَبْنَاءَ السَّيِّئِينَ وَلَا تُبَدِّرْ تَبْدِيرًا)²⁶

And give to the close relatives their rights and to the poor and to the traveler and do not waste (17; 26)

Many verses and rulings have been revealed in the Qur'an related to economics, Ibn Ashur writes in the commentary on verse 7 of Surah Hashr: وكذلك أن نأخذ من قوله تعالى: "كي لا يكون دولة بين الأغنياء منكم"²⁷ تفاصيل من علم الاقتصاد السياسي وتوزيع الثروة العامة²⁸.

We should also take from the Almighty's saying: "كي لا يكون دولة بين الأغنياء منكم" details from the science of political economy and the distribution of public wealth.

24) calligraphy

(بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ)²⁹

And we have certainly made the Quran E Majeed for a reminder (16:44) Highlights the beauty of the Quran E Majeed language and script

25) culture ,sociology

(وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ)³⁰

We have indeed dignified the children of Adam
Emphasizes human dignity and culture value. (17; 70)

26) political science

وَشَاوِرْهُمْ فِي الْأَمْرِ³¹

And consult them in the matter (3:159)

27) ethics

(إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا)³²

Indeed ALLAH commands you to deliver trusts to their owners and when you judge between people to judge with justice good is the instruction that ALLAH gives you ALLAH is ever all hearing all seeing (4:58)

28) psychology

(بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ)³³

And indeed the soul the soul is a witness against itself (75:14)
Highlights self-awareness and introspection

29) philosophy

(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ)

Verily we have created man to toil and struggle (90:4)

It explores human existence and purpose

30) polemics and rhetoric

(وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ)³⁴

And argue with them in a manner that is best (16:125)

31) Algebra

(وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ)³⁵

And we it is who have built the universe with might and we who are expanding it wide (51:47)

32) literature

(أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْءَانَ تَرْتِيلًا)³⁶

And recite the Holy book with measured recitation. (73:4)

33) embryology

(وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ)³⁷

And certainly we made man from a ringing clay (23; 12)

34) Cosmology

(وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ)³⁸

We created the heavens the earth and everything between them in six days without any fatigue touching us (50; 38)

Describe the creation of the universe.

(خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ

كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ)³⁹

He created heavens without any visible pillars and He placed firm mountains on the earth so that it would not shake with you He scattered throughout them all kinds of creatures and we sent down from the sky rain and caused to grow on earth every kind of blessed plant (31:10)

37. Astronomy

(الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ)⁴⁰

The sun and the moon are made to follow a precise reckoning and the stars and the trees bow down in worship (55:5 and 6)

Muslims played a pivotal role in the advancement of astronomy during the medieval period. This is evident in the enduring legacy of Arabic nomenclature in the field, with numerous astronomical entities still bearing

Arabic designations in contemporary Western languages. As the renowned historian, Prof Hitti Wroted:

“Not only are most of the star--- names in European languages of Arabic origins--- but a numbers of technical terms--- are likewise of Arabic etymology and testify to the rich legacy of Islam to Christian Europe”.⁴¹”

35) Geography

(قَالَ بَلْ رَّبُّكُمْ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ الَّذِي فَطَرَهُنَّ وَاَنَا عَلٰى ذٰلِكُمْ مِنَ الشّٰكِرِيْنَ)⁴²

And we have certainly made the earth a vessel for the living (21:56)

36) geology

(وَالْاَرْضَ فَرَشْنٰهَا فَنِعْمَ الْمٰوِدُونَ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ)⁴³

We stretched out the earth what a masterful creation it is. We created everything in pairs so you may be reminded (51:48and49)

37) archeology

(الَمْ يَرَوْا كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَّكَّهُمْ فِي الْاَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَاَرْسَلْنَا السَّمٰءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْاَنْهٰرَ تَجْرِيْ مِنْ تَحْتِهِمْ فَاهْلَكْنٰهُمْ بِدُنُوْبِهِمْ وَاَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا اٰخَرِيْنَ)⁴⁴

Don't they realize how many civilizations before them we wiped out? we had given those people more power and resources than you have today we showered them with abundant rainfall and made rivers flow at their feet but then we destroyed them because of their wrongdoing and created new generations after them.(6:6)

(اِنَّ فِيْ ذٰلِكَ لَآيٰتٍ لِّمَنْ كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ)⁴⁵

We have indeed left a clear sign among them but most of them do not believe (26:8)

38)timekeeping

(وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ)⁴⁶

And indeed with god one day is equivalent to a thousand years in your reckoning

39) mathematics

(وَلَقَدْ خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ وَمَا مَسَّنَا مِنْ لُّغُوْبٍ)⁴⁷

In six days we brought into existence the heavens earth and all that lies between them without experiencing any fatigue or weakness (50:38)(⁴⁸)

"Shortly, the Qur'an contains numerous verses that pertain to various scientific disciplines and fields of study. While the aforementioned examples illustrate the connections between the Qur'an and select sciences, a thorough examination of the text reveals a multitude of verses that intersect with diverse areas of inquiry. Islamic exegetes have meticulously interpreted these verses, and scholars have authored comprehensive treatises on the

subject. According to the prominent Sufi philosopher, Ibn Arabi, the Qur'an encompasses seventy thousand sciences, in addition to sixty fundamental sciences that are derived from Hadith. These sciences, as expounded upon by Islamic scholars, demonstrate the profound depth and breadth of the Qur'an's wisdom and its relevance to various fields of human knowledge."

The attitudes of some universities students

In universities some students of English, maths, science and law etc often take pride in their field of study while students of Islamic studies are looked down upon as ordinary and weak students.

Some students of Islamic studies also view their own field as inferior and when they fail to get admission in other subject. They even say with pride. I came to Islamic studies by chance however they should be proud that they have chosen a subject that included all sciences and knowledge.

Positive attitudes:

The intelligent students showed a positive attitude towards Islamic studies embracing the knowledge with enthusiasm

Many students displayed a curious and open attitude toward Islamic studies eager to learn more negative attitudes.

Unfortunately some students exhibited a negative attitude toward Islamic studies resisting the knowledge with skepticism

A few students showed an apathetic attitude toward Islamic studies seeming uninterested in the subject.

The intersection of science and Islam

When we study science and Islam together we learn more about the world and its secrets .science help us understand how things work. And Islam teaches us about the wisdom and beauty of creation .This combination help us see the world in a new light and appreciate its beauty .it also helps us become better people and live in harmony with nature and each other

Science teaches us about the physical world.

Islam teaches us about god and our purpose.

Together they help us make sense of everything.

They help us find answers and learn more.

By studying both we can become wiser and more knowledgeable

Why Islamic studies included in arts category

The science and Islamic studies has a powerful combination both have perfect match.so therefore we raise the question, why Islamic studies included in the arts category? Whereas science has originated from the Quran E Majid itsellf .from this perspective islamic studies is not a part of science but rather science is a part of islamic studies .it is deeply connected to the scientific principles and knowledge that are derived from the QURAN

E MAJID. while Islamic studies are often included in the humanities or arts. There is a strong case to be made for including them in the scientific disciplines.

Here are some reason why;

1. Islamic teachings emphasize observation, experimentation and reflection which are core scientific methods
2. Islamic studies can provide a unique perspective on the natural world, encouraging a deeper appreciation for the complexity and beauty of creation.
3. The integration of Islamic studies and science can foster a more holistic understanding of the world .recognizing the interconnectedness of all things.

By including Islamic studies in scientific disciplines, Students can gain a more comprehensive understanding of the world and its complexities.as well as develop a more nuanced appreciation for the relationship between science and faith

Based on evidence and proof

A good aspect of Islamic studies is that support their claims and arguments with evidence and proof, such as verses from QURAN E MAJEED, Hadith (the saying and actions of the prophet MUHAMMAD) and other reliable sources

The QURAN E MAJEED itself encourages believers to seek knowledge and wisdom, and to rely on evidence and proof when making arguments or claim

(قل هاتوا برهانكم ان كنتم صدقين)⁴⁹

Tell them bring your evidence if you are honest:

(وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ)⁵⁰

Say the truth comes from your lord whoever wants to believe can believe and whoever wants to disbelieve can disbelieve (Quran 18:29)

(أَمَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ إِلَهُ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ
إِنْ كُنْتُمْ صَادِقِينَ)⁵¹

Who is that creates and then recreates and who provides for you from the sky and the earth? Can there be another god besides ALLAH? Bring your evidence if you are telling the truth (27:64)

This verse emphasizes the importance of presenting evidence to support one's claims and this principle is deeply rooted in Islamic scholarship and inquiry.

Islamic studies is compulsory and vast subject

Some universities students, when they see courses like mathematics, English, computer science etc in the BS Islamic studies program they raise question like:”why do Islamic studies students need English mathematics, computer science etc”? So Islamic studies are not a compulsory subject? Islamic studies is a vast and compulsory subject

THE MERIT OF ISLAMIC STUDIES SHOULD BE HIGH

When students sit together in the universities buses and when have conversation or introduction and when the a student of Islamic studies says I am a student of Islamic studies then students from other department consider themselves superior and more elevated .in their opinion Islamic studies is considered inferior,weak ,and only those students who pass with low grades get admission in Islamic studies

The main reason for considering Islamic studies inferior is its low merit compared to English, science, mathematics etc. The merit list of Islamic studies should also be high because it is a compulsory subject not an optional

Importance of Islamic studies;

Islamic studies are the foundation upon which a person builds there life they provide the guidance wisdom and values necessary to navigate the challenges of the world by studying Islam individuals can:

- discover their purpose and meaning in life
- learn from the examples of prophets rule models and historical figures
- understand the laws and rules that govern their actions
- develop a strong moral character including honesty, compassion and justice
- find comfort, solace and guidance in times of need
- build a strong connection with their creator, fostering a sense of gratitude and humility
- become better versions of themselves, striving for continuous improvement
- Cultivate a sense of community and belonging, connecting with fellow believers.
- gain a deeper understanding of the world, its complexities and their place in it
- develop critical thinking, reflection and problem-solving skills
- learn to balance their spiritual and materials needs
- find inspiration and motivation to make a positive impact in the world

- understand the importance of justice ,equality and compassion in all aspects of life
- develop a sense of responsibility, accountability and stewardship
- learn to appreciate and respect other culture, beliefs and perspectives
- become more empathetic, tolerant and open minded individuals

Islamic studies are essential for individuals, communities and societies to thrive. They provide the moral, ethical and spiritual framework necessary for personal and collective growth. by embracing Islamic studies, individuals can transform their lives, become a source of inspiration for others and make a positive impact on the world.

Suggestion

Children should learn the QURAN E MAJID with translation in school and then start learning its interpretation (tafseer) in college, then in Universities, advanced interpretation (tafseer) of the QURAN E MAJEED should be taught in depth with a focus on contextual analysis, historical, background, and scholarly insights.

The life of prophet MUHAMMAD(SAW) (seeratunabi) should taught as a compulsory subject in school, alongside the QURAN E MAJEED and its translation ,with a focus on his exemplary character, teachings, and historical significance ,as well as his impact on world history and the development of Islamic values, ethics and civilization.

Was Islam essential for scientific progress?

While strong and generous rulers were crucial for scientific advancement in Islamic empires, it's debatable whether the faith itself played a necessary role. Some argue that encouraging Muslims to be more observant could improve science in Islamic countries. Citing the gold age of science and learning under Islamic governance. However, this perspective overlooks the complex historical context. Islamic requirements did influence scientific pursuit, such as astronomy, algebra and medicine. For instance, the need for accurate prayer times sparked interest in astronomy leading to innovations like the time keeper role in mosques. Similarly, Islamic inheritance laws drove the development of algebra and healthcare teachings contributed to medical advancement. Examining funding reveals a nuanced relationship between science and faith, while some scientific institutions, like hospitals, received religious funding through waqf endowments, other like observatories, were excluded. Individual scientists also couldn't access this fund. This suggests that Islam played a role in shaping scientific inquiry but wasn't the sole driver of progress.

Personalities challenging

Another approach to understanding the impact of Islam on science is to examine the motivations and beliefs of individual scientists. The author

says this book reveals that many prominent scientists, engineers and philosophers were Muslim, but also that many belonged to other faiths. Interestingly Muslim scientists often held unconventional views, challenging established ideas in both science and religion. These individuals were more likely to question mainstream perspectives, sometimes leading to accusations of heresy notable examples include ibn sina and ibn arabi who faced criticism for their innovative ideas. This suggests that the Islamic faith may have inspired some scientists to think outside the box and push the boundaries of knowledge.

Is scientific exploration essential to the Islamic faith?

One argument against the notion that religion drove scientific progress is the inherent nature of Islam. While science facilitated the practice of Islamic obligations such as prayer times and direction the faiths simplicity and minimal requirements are also a significant draw. Converts to Islam often appreciate the lack of hierarchical authority and the straightforwardness of its teachings. Interestingly despite modern technological advancements Muslims still rely on traditional methods like sighting the crescent moon to begin Ramadan or using shadows to estimate prayer times. Even minor deviations in prayer direction are accepted. Furthermore historical maasajid often deviate from perfect alignment with mecca highlighting the faiths emphasis on simplicity and practicality over precise scientific calculations. This suggests that Islam focus on spiritual simplicity may have mitigated the need for scientific innovation.⁽⁵²⁾

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