

## Relativistic Scientism of Islam: Literature Review

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### **Abstract:**

This research would output the nature of interconnectedness between Islam and Science whose verbalization is over scientific attributes present in Islam. It would temper through the article. The relative comparison on the amalgamated bond between Islam and Science conveys out the comprables and discrepancies in the midst of them hand-picked cases. Quite moreover, this affiliation of Islam and Science reconnoitered in terms of operational and relatively effective deliberations. To the end, it is made known that the association between Islam and Science is neither of simplicity nor otherwise and in contrary, it is now in the lucidity.

**Keywords:** Islam, Science, Relativism, Literature.

### **Introduction**

Science and Islam constitute to be likened as for North and South poles of a magnet such that whose inter-gap is of mammoth. These two more often than not would find unequivocal phenomenon. Quite nonetheless the interior and exterior elements are well explicated in quranic textualisations. The comparative relativistic model of Islam and Science enables the verbalization of this whole paper, when the testimony of scientific postulations can be in commonality with the Islam. The ins and outs of the religion are clung out towards the comprehension in the format of the research, whose scholastic augmentation in an aggrandized pattern is attaining across the universe knowingly and unknowingly. Howsoever, the writer has extended his endowment en route the comparability of the Islamic and Scientific dimensions thereby the interconnectedness. Multitude means and ways are agile so as to put forth the intersections and non-intersections of the two disciplines for the better. The humans are at times in a state of labyrinth apropos of the two concentrations. This paper delivers the thoughts of minds unto the logical derivation pertinent to comparable enlightenment. First off is the existism and logicalism of Science, quite immediately is the fundamentalism of Islam. Juxtaposition of Science and Islam is placed right after in terms of ones and zeros plus et al. In eventuality, thus and thus we would word our verbose about axioms of Islam and its neighborhood if it is as being to be scientific, nonscientific, and pseudoscientific or the like. Whence the propinquity is as complex as a mess, albeit which the points of attainment are to be as realizable as would want to be to the dot and thereafter the fields can be of muchness for the positivity despite drops in the arena.

The sanguine astrophysics enthalls universal expansive theory. It asserts the universe as we know it started with a small singularity, then inflated over the next 13.8 billion years to the cosmos that we know today. Because current instruments don't allow astronomers to peer back at the universe's birth, much of what we understand about the Big Bang Theory comes from mathematical formulas and models. The relationship between religion and science is the subject of continued debate in philosophy and theology. To what extent are religion and science compatible? Are religious beliefs sometimes conducive to science, or do they inevitably pose obstacles to scientific inquiry? The interdisciplinary field of "science and religion", also called "theology and science", aims to answer these and other questions. It studies historical and contemporary interactions between these fields, and provides philosophical analyses of how they interrelate.

**The Sun and Planets:** *God is He who raised the heavens without pillars that you can see, and then settled on the Throne. And He regulated the sun and the moon, each running for a specified period. He manages all affairs, and He explains the signs, that you may be certain of the meeting with your Lord.* (13:2)

Today, the laws governing the celestial systems are well known. Galaxies are balanced by the position of stars and planets in well-defined orbits, as well as the interplay of gravitational forces produced by their masses and the speed of their movements. But is this not what the Qur'an describes in terms which have only become comprehensible in modern times. In chapter *al-Ambiyaa* we find:

*"(God is) the one who created the night, the day, the sun and the moon. Each one is traveling in an orbit with its own motion."* (21:33)

The Arabic word which expresses this movement is the verb *yasbahoona* which implies the idea of motion produced by a moving body, whether it is the movement of one's legs running on the ground, or the action of swimming in water. In the case of a celestial body, one is forced to translate it, according to its original meaning, as 'to travel with its own motion.'

*Have you not seen how God merges the night into the day, and merges the day into the night? That He subjected the sun and the moon, each running for a stated term? And that God is Cognizant of everything you do?* (31:29)

*He merges the night into the day, and He merges the day into the night; and He regulates the sun and the moon, each running for a stated term. Such is God, your Lord; His is the sovereignty. As for those you call upon besides Him, they do not possess a speck.* (35:13)

The notion of a settled place for the sun is vividly described in chapter *Yaa Seen* of the Qur'an:

*And the sun runs towards its destination. Such is the design of the Almighty, the All-Knowing. And the*

*moon: We have disposed it in phases, until it returns like the old twig. The sun is not to overtake the moon, nor is the night to outpace the day. Each floats in an orbit. (36; 38-40)*

“Settled place” is the translation of the word *mustaqarr* which indicates an exact appointed place and time. Modern astronomy confirms that the solar system is indeed moving in space at a rate of 12 miles per second towards a point situated in the constellation of Hercules (alpha *lyrae*) whose exact location has been precisely calculated. Astronomers have even give it a name, the solar apex.

The Qur’anic description of the sequence of day and night would, in itself, be rather commonplace were it not for the fact that it is expressed in terms that are today highly appropriate. The Qur’an uses the verb *kawwara* in chapter *az-Zumar* to describe the way the night ‘winds’ or ‘coils’ itself around the day and the day around the night.

*He created the heavens and the earth with reason. He wraps the night around the day, and He wraps the day around the night. And He regulates the sun and the moon, each running along a specific course. He is indeed the Almighty, the Forgiver. (39:5)*

**Honey formation and Medicine:** More than 1,400 years ago Allah and His messenger told us that honey can heal a variety of medicinal problems.

*Allah says in the Quran, and your Lord inspired the bee: “Set up hives in the mountains, and in the trees, and in what they construct.” Then eat of all the fruits, and go along the pathways of your Lord, with precision. From their bellies emerges a fluid of diverse colors, containing healing for the people. Surely in this is a sign for people who reflect. (16:68, 69)*

The Prophet, has also told us of the healing found within honey for a variety of medical problems, including stomach ailments. One hadeeth, reported by Bukhari, states that a man came to the Prophet, because his brother had a stomach disorder. The Prophet said "Let him drink honey." The man returned a second time and again the Prophet, responded again, "Let him drink honey." The man returned again, and said "I have done that." The Prophet then responded, "Allah has said the truth, but your brother's stomach has told a lie. Let him drink honey." He drank it and was cured.

Modern medicine is only just learning of this fact. Traditional uses of honey have included honey mixed with lemon for sore throats. Honey coats the throat and reduces throat irritation. Research has already shown that honey blocks the growth of oral bacteria. Honey has also been used for stomach pains and problems. Modern research shows that honey is effective when used in the treatment of gastric or peptic stomach ulcers. Research has also revealed that honey is effective in the treatment of various wounds and infections because of its antimicrobial (antibacterial, antiviral and antifungal) properties.

Researchers are not absolutely sure why honey heals but they are learning new things about honey every day. We do know that honey contains a variety of sugars and minerals. Honey is also considered an antioxidant. This means it allows the blood to circulate better and provide more oxygen to areas of the body such as the brain. Honey can also be used externally to promote healing when applied to wounds, even postoperative wounds. Honey has also been effective in its use to treat burns. It has even been shown to be low in calories and useful as a sweetener for diabetics, people with heart disease or those overweight.

Although there is healing in honey for a variety of medical disorders, certain precautions should be taken. Children under the age of one year never be given honey due to the possibility of infant botulism. This type of food poisoning can be deadly, however, it only seems to affect infants under one year of age. Also, if you have any known allergies to specific plants, then you should make sure the honey you are using is not made from that plant. People with allergies to bee stings should be careful when using other bee-related products such as royal jelly. If these precautions are followed, then honey may provide healing for you.

As Muslims, we must acknowledge and accept that Allah and His Prophet, know better and have revealed the truth. We should, therefore, study the research that is available, not to confirm or deny the truth that has been revealed by Allah and his Prophet, but to learn of new ways we can use honey.

“And there is a lesson for you in cattle: We give you a drink from their bellies, from between waste and blood, pure milk, refreshing to the drinkers”. (16:66)

The **QUR'AN** was revealed 600 years before the Muslim scientist Ibn Nafees described the circulation of the blood and 1000 years before William Harvey brought this understanding to the Western world. Roughly thirteen centuries before it was known what happens in the intestines to ensure that organs are nourished by the process of digestive absorption, a verse in the **QUR'AN** described the source of the constituents of milk, in conformity with these notions. To understand the Qur'anic verse concerning the above concepts, it is important to know that chemical reactions occur in the intestines and that, from there, substances extracted from food pass into the blood stream via a complex system; sometimes by way of the liver, depending on their chemical nature. **The blood transports them to all the organs of the body, among which are the milk-producing mammary glands.** In simple terms, certain substances from the contents of the intestines enter into the vessels of the intestinal wall itself, and these substances are transported by the blood stream to the various organs. This concept must be fully appreciated if we wish to understand the following verse in the **QUR'AN**:

**"And in cattle (too) ye Have an instructive example: From within their bodies WE produce (milk) for you to drink; there are, in them, (Besides), numerous (other) Benefits for you; and of their (meat) ye eat."(23:21)**

The Qur'anic description of the production of milk in cattle is strikingly similar to what modern physiology has discovered.

**Human Embryonic Development:** *O people! If you are in doubt about the Resurrection—We created you from dust, then from a small drop, then from a clinging clot, then from a lump of flesh, partly developed and partly undeveloped. In order to clarify things for you. And we settle in the wombs whatever we will for a designated term, and then we bring you out as infants, until you reach your full strength. And some of you will pass away, and some of you will be returned to the vilest age, so that he may not know, after having known. And you see the earth still, but when we send down water on it, it vibrates, and swells, and grows all kinds of lovely pairs. (22:5)*

*We created man from an extract of clay. Then we made him a seed, in a secure repository. Then we developed the seed into a clot. Then we developed the clot into a lump. Then we developed the lump into bones. Then we clothed the bones with flesh. Then we produced it into another creature. Most blessed is God, the Best of Creators. (23: 12-14)*

Literally, the Arabic word *alaqah* has three meanings: (1) leech, (2) suspended thing, and (3) blood clot. In comparing a leech to an embryo in the *alaqah* stage, we find similarity between the two. Also, the embryo at this stage obtains nourishment from the blood of the mother, similar to the leech, which feeds on the blood of others. The second meaning of the word *alaqah* is “suspended thing.” The suspension of the embryo, during the *alaqah* stage, in the womb of the mother.

The third meaning of the word *alaqah* is “blood clot.” We find that the external appearance of the embryo and its sacs during the *alaqah* stage is similar to that of a blood clot. This is due to the presence of relatively large amounts of blood present in the embryo during this stage. Also during this stage, the blood in the embryo does not circulate until the end of the third week. Thus, the embryo at this stage is like a clot of blood.

How could Prophet Muhammad have possibly known all this 1400 years ago, when scientists have only recently discovered this using advanced equipment and powerful microscopes which did not exist at that time? Hamm and Leeuwenhoek were the first scientists to observe human sperm cells (spermatozoa) using an improved microscope in 1677 (more than 1000 years after Prophet Muhammad). They mistakenly thought that the sperm cell contained a miniature preformed human being that grew when it was deposited in the female genital tract.

Professor Emeritus Keith L. Moore is one of the world's most prominent scientists in the fields of anatomy and embryology and is the author of the book entitled **The Developing Human**, which has been translated into eight languages. This book is a scientific reference work and was chosen by a special committee in the United States as the best book authored by one person. Dr. Keith Moore is Professor Emeritus of Anatomy and Cell Biology at the University of Toronto, Toronto, Canada. There, he was Associate Dean of Basic Sciences at the Faculty of Medicine and for 8 years was the Chairman of the Department of Anatomy. In 1984, he received the most distinguished award presented in the field of anatomy in Canada, the J.C.B. Grant Award from the Canadian Association of Anatomists. He has directed many international associations, such as the Canadian and American Association of Anatomists and the Council of the Union of Biological Sciences.

In 1981, during the Seventh Medical Conference in Dammam, Saudi Arabia, Professor Moore said: "It has been a great pleasure for me to help clarify statements in the Quran about human development. It is clear to me that these statements must have come to Muhammad from God, because almost all of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God." Consequently, Professor Moore was asked the following question: "Does this mean that you believe that the Quran is the word of God?" He replied: "I find no difficulty in accepting this."

During one conference, Professor Moore stated: "...Because the staging of human embryos is complex, owing to the continuous process of change during development, it is proposed that a new system of classification could be developed using the terms mentioned in the Quran and Sunnah (what Prophet Muhammad said, did, or approved of). The proposed system is simple, comprehensive, and conforms to present embryological knowledge. The intensive studies of the Quran and hadeeth (reliably transmitted reports by the Prophet Muhammad's companions of what he said, did, or approved of) in the last four years have revealed a system for classifying human embryos that is amazing since it was recorded in the seventh century A.D. Although Aristotle, the founder of the science of embryology, realized that chick embryos developed in stages from his studies of hen's eggs in the fourth century B.C., he did not give any details about these stages. As far as it is known from the history of embryology, little was known about the staging and classification of human embryos until the twentieth century. For this reason, the descriptions of the human embryo in the Quran cannot be based on scientific knowledge in the seventh century. The only reasonable conclusion is: these descriptions were revealed to Muhammad from God. He could not have known such details because he was an illiterate man with absolutely no scientific training."

## **Conclusion**

Thus and thus, it is pellucid that the collaborative discussion in the foresaid format indeed is cogent

on writing away the matters in terms of literature review as to be the sciencism of Islam. The examples are well stated over isles in order that there would be good degree of similitudes and thereby they can quite act as testimonials towards the concrete cornucopia of science in Islam. All the same, the scientifically invented theories, knowing, postulations and quite more are equably evidenced around the holy verses and stanzas of the Quran. In the like manner, the commonalities between Islam and the Science are of infinitum and yet to be in revelation as for the whole thousands of milky ways, galaxies, black holes plus god particles et cetra.

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