

The Religious Knowledge (Ilm-Ud-Deen) Encompasses Naql and Reformed Aql

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Abstract

The knowledge in Islam is not isolated, inaccessible, unapproachable set of facts and information as it embraces a complete and undiluted information, facts and evidence which human beings could seize and embrace to discover the true goal of the life and realize it. The life goal in Islam is not defined in a narrow sense as it encompasses both the material and spiritual needs of human beings. It does not appear only to seek facts and information on how to create material benefits for the worldly needs without setting out the equilibrium between the material needs and spiritual needs which are indispensably important for human beings to achieve maximum satisfaction in terms of satisfying both physical and spiritual needs. Islam strikes a right balance between human beings' physical and spiritual needs by requiring them to seek knowledge to achieve them, so that they could become closer to their Creator who is the origin of all knowledge. For this purpose, acquiring of both revealed knowledge (Nakl) and acquired knowledge (Aql) which includes both physical and non-physical sciences, are indispensably necessary. Two essential factors which are necessary for acquiring Aql are the human' ingenuity and availability of natural and productive resources. Both these factors are creations of Allah and His great blessing for human beings. Hence, Nakl and Aql together must be regarded and grabbed as the great combination to establish a prosperous, just and equitable human society in this world as commanded by the preaching of Islam through Nakl.

Keywords: Naql, Aql, Intellectual Contribution, Materialism, Fundamental Flaws, Precise Equilibrium.

INTRODUCTION

The bifurcation of knowledge based on worldly and spiritual, or religious and secular, and requiring to choose between either of them, does not contribute to the development of knowledge or for the establishment of a true civilized society. In Islamic perspective, the

knowledge are two kinds (1) the revealed knowledge (Naql), and (2) the acquired knowledge (Aql).

The revealed knowledge (Naql) could not be acquired only by the human ingenuity because it is the guided knowledge which was revealed by Allah Almighty informing His greatest creation human beings, the purpose of the life, how to live happily and prosperously, and how to achieve salvation in our journey from here to our next destination. It also informs us why the human beings were created, why the universe was brought into existence? When it (the universe) will meet its end? It explicates the nature of the relationship between human beings and their Creator, the relationship between fellow human beings and relationship between the human beings and other creations including with the environment. The revealed knowledge primarily derived from the last and final revelation, Al-Quran which was revealed to Prophet Muhammed (Peace Be Upon Him) as the guidance to mankind and it is valid for all times, and Sunnah (practice) of the Prophet Muhammed (Peace Be Upon Him), and other supplementary sources.

On the other hand, the acquired knowledge (Aql) though not always be regarded as a depository of truth, they are helpful to meet the challenges of the ages as they are generally targeted to find solutions and answers for the mundane affairs of mankind. These knowledge includes physical sciences, social sciences, management science, industrial technological studies, modern information technologies, advanced information processing technologies including database technologies, cloud computing, artificial intelligence, business Intelligence and cutting-edge data mining technologies and other areas belonging to the fourth technological revolution

These knowledge are being sought through academic and professional studies, scientific discoveries and inventions. The research and development play a pivotal role in developing and disseminating them. The modern knowledge is a direct contributing factor for the modern production and service sectors as the advanced economics are knowledge based which has become a standard for other states to follow.

This paper will focus on examining and analyzing the significance of learning both Naql and Aql as the part of the Islamic duty to discover, determine and accomplish the task of establishing a noble civilization based on progressive, ingenious and inventive knowledge within the parameters set out by the revealed knowledge (Naql). The objective of this thesis is to discern the distinctiveness of Naql and Aql, and their relations to each other with the view

of ascertaining and determining how the knowledge of Aql could be developed in the context of Naql and how it could be exploited to accomplish the duties imposed under Naql.

METHODOLOGY

The research will mainly embrace a deductive method, especially to ascertain, analyze and determine the question of identifying, comparing and contrasting Naql and Aql and to determine the question of how Naql could be applied to fill the gaps of incompleteness, weakness and flaws in Aql. This paper will adopt both Library and Bench based research methods for drawing, drafting, composing, arranging and completing the paper. The inductive principles, evidences and arguments will be developed subsequently to derive conclusions based on the established premises. Both the primary and secondary materials will be used for support and substantiate this research throughout its writing.

DISCUSSION AND RESULTS

The knowledge without Naql is incomplete as the human being will not able to know the true purpose of his mission in this world as the Al-Quran states “*He taught man which he did not know*’ (Sura 96:5), and consequently, the man’s knowledge pursuit without acquiring the knowledge of Naql will end without the right direction and goal. This knowledge induces man to seek further knowledge as Al-Quran declares that “*Only those fear Allah, from among His servants, who have knowledge* (Sura 35:28). This Quranic verse informs us that the seeking knowledge as an act of God fearing (*Taqwa*).

Naql also reveals knowledge on different subjects especially when it reveals information on Allah’s creations and their functions, and they include the areas of (1) Physics: The emergence of the universe through the singularity (joint entity) and the separation (Bing Bang), formation of celestial bodies, galaxies, their functions, rotation, revolution of stars, of Sun and its family. The expansion of the Universe (Hubble discovery) and the end of the universe (Big Crunch) and reemerging of a new universe (which modern science unable to explain the question of what will happen after the big crunch). Time Relativeness: the bigger the mass (objects with a lot of mass) the gravity is stronger and time runs slower wherever gravity is stronger (2) Astronomy: The gaseous clouds and formation of stars and planets, and nebulas. Rotation and revolution of planets in the solar system and spinning of our moon on its axis. The revolution of Sun along with around the Milky Way and so with the entire solar system. (3) Geology: The

fundamental information on the function of earth's constituents and its physical geography including its solid, waters, and the air that encircles it and other aspects of Earth science like geologic, hydrologic, water cycle and atmospheric sciences (4) Montology: The physical, natural, geological, and biological aspects of mountain regions, and the different types of mountains including folded, fault-block, Dome, Volcanic and Plateau. The mountains serve as pegs and Isostasy- the gravitational equilibrium between Earth's crust and the crust 'floats' (5) Oceanography: the physical, chemical, and biological features of the ocean, including its current and future conditions (6) Botany: The structure and classification of plants, role of bacteria, water cycle, Zig Zag theory (Robert Brown, 1827), (7) Biology: including physical contents, functions of bones, joints and cells and blood circulation, and Embryology which provides information on the development of gametes (sex cell), fertilization, and development of embryos, stages of prenatal development, three veils of darkness and fetuses, (8) Mental science and Psychology including the function of the brain, forelock and control center, cerebral cortex, and perception, cognizance, consciousness, preciousness and subconsciousness (9) Dermatoglyphics and Pain Receptors - free nerve endings and non-pain receptors or third-degree burning (which destroy the epidermis and dermis) which has no sensational effect, and (10) Information on areas of physical sciences, humanities, social sciences, commerce, law, equity and justice.

AqI-objectives and Flaws

Although, the knowledge is the necessary engine for the growth of human development and civilization, the question is always raised on the objective of acquiring it. The objective may be indefinable as (1) doing things in a civilized, systematic and sophisticated manner so that harm and adverse consequences of doing things in an uncivilized, unsystematic and unsophisticated manner could be avoided. and (2) to achieve peace, prosperity and happiness among the people across the globe, as if the sophisticated knowledge or knowledge based revolution is unable to bring peace, prosperity and happiness, the whole purpose of the acquiring knowledge is apparently lost because no civilization could be sustained when wars, brutality, oppression, viciousness, sadism and other form of merciless and inhumanity are rampant.

The question is whether these objectives have been achieved or have reached closer to achieve. As far as the first objective is concerned, it may be argued that the modern discoveries and inventions have substantially contributed for human benefits in terms of doing things or

business in very effective and active manner. However, this argument is also could be subjected to counter arguments, especially on the ground that the dividends of modern developments, scientific and technological progress are not reasonably available to the majority of human beings.

However, the most critical concern is the second objective of creating peace, prosperity and happiness as since the beginning of the industrial revolution and the emergence of discoveries and inventions, the world has been witnessing miserable and depressed scenarios of human divisions, dissections, detachments, antipathies and hostilities. Despite many pious promises in the national, regional and international forums to promote unity among the mankind, practically no ideology or work plan was introduced or promoted to unite people across the globe for the sacred purpose of achieving peace through respecting the rights of the people through acknowledging and granting equitable political, social and economic rights to everyone.

The acquiring of new knowledge undeniably made a wide range of contributions to the modern developments. The late eighteenth and early nineteenth century were epitomized by a revolution in science, especially in the area of physics which was accompanied with the inventions of industrial machines. This brought a new era of revolution which is widely known as the Industrial Revolution, which was marked by the transformation and transition of homemade manufacturing process to new factory made manufacturing processes in Europe, the United States and later in Japan.

The opening of École Polytechnique in Paris in 1794, stimulated the process of extensive dissemination of scientific knowledge which was accommodated with the swift development of mathematics and thermodynamics. The expectation of Isaac Newton (1643 – 1727) that science, especially law of the basic forces of attraction and repulsion could directly contribute to the industrial revolution, encouraged Hans Christian Oersted (1777- 1851) to discover (in 1820) the connection between electricity and magnetism. Michael Faraday (1791- 1867) discovered the elements underlying electromagnetic induction, diamagnetism and electrolysis, James Prescott Joule (1818- 1889), Julius Robert von Mayer (1818-1889) and Hermann von Helmholtz (1821- 1894) contributed to develop the law of conservation of energy which subsequently developed into the law of thermodynamics, Augustin-Jean Fresne (1788- 1827) discovered the undulatory theory of light, William Thomson Lord Kelvin (1824- 1907) and James Clerk Maxwell (1831- 1879) discovered mathematical forms and mechanical

transformations which eventually led to the second law of thermodynamics (Encyclopedia Britannica, n.d).

John Dalton(1766- 1844) introduced the atomic theory into chemistry, and the theory of colour blindness, [Dmitry Mendeleev](#)(1834- 1907) formulated the Periodic Law and creating and the periodic table of elements, Joseph Achille Le Bel (1847- 1930) emphasized on stereochemistry and Jacobus van 't Hoff(the first winner of the Nobel Prize in Chemistry-1852- 1911) introduced a study which indicates a correlation between the arrangement of atoms or groups of atoms in space and specific chemical and physical properties(Encyclopedia Britannica). Two important biological theories which were introduced during this period are (1) extension of Cell theory by Theodor Schwann (1810- 1882) and Matthias Jakob Schleiden (1804- 1881), and (2) the germ theory of disease (microbial fermentation and pasteurization) by Louis Pasteur (1822- 1895) and Robert Koch (1843- 1910).

These discoveries and revolutionary studies in Physics, Biology and Chemistry directly contributed for the inventions which were allied with the process of the industrial revolution as this period was also marked by new inventive developments in the industrial areas which ensured specialization and mass production. This created a game changing opportunity to make the human life booming, flourishing, prosperous and successful in terms of resolving the problems related to production, services and distribution which could equivalently, evenly and unvaryingly resolve the problem of illiteracy, poverty, scarcity, unemployment and social disparity and disenchantment. Consequently, these developments could have offered decent lives for all human beings by establishing equality, equity and prosperity based on universal brotherhood and global peace.

However, instead of disseminating new knowledge and distributing the dividends of new benefits and gains, the states which led the industrial revolution sought to colonize the powerless states and their people and keep them as virtual slaves for the execution of their (big powers) the primary plan of extending and enhancing the mass production and forcefully dumping them into the colonized states for an uneven exchange of physical and human resources. Sadly, affirmative and progressive expectation by human beings was lost as its history was marked by the practice of selfishness, egotism, ravenousness, greediness, superciliousness, arrogance and power struggle and power grabbing. It was manifested evidently by a brutal, inhuman and bloody rivalry, hatred and antagonism between dominating, subjugating and persecuting powers to oppress and brutalize the subjugating people who were

not belonging to so called ‘great powers’ or power blocs, and who did not have the political, economic capacity or/and military capability to resist these overwhelming powers

The objective of colonization of powerless states could be identified as (1) spreading of the ideology of the respective colonized states while gradually eliminating the ideologies of the colonized states, (2) extracting both physical and human resources from the colonized states without any reasonable rewards (3) dumping of manufactured goods in these states for exchange of such resources in an unfair, uneven and imbalanced system, and (4) engaging in cultural and ideological genocides. The suppression of local resistance against those colonial powers had been very severe and brutal as millions have been killed, maimed, imprisoned and subject to torture and other inhumanities.

Apart from suppression of colonized people, the power struggle of rival powers contributed to the eruption of two world wars which brought miseries, desolations, anguishes, distresses and all other untold hardships and sufferings. The human and material costs of both wars were very heavy which claimed millions of death and destructions of many millions worth of properties. The horrible destruction and deaths by the detonation of atomic bombs over two Japanese cities Hiroshima on August 6, and Nagasaki on August 9, 1945, is only one example of this destructive story.

The shocking question will naturally erupt as to why the world was led to devastation, desolation and destruction instead of peace, prosperity and happiness, despite a massive development in acquiring knowledge and its conversion into new methods of production and service? Even today we could witness that with the modern scientific and technological developments, people across the globe are suffering from deprivation, disposition, depression and desperateness.

As much as the acquired knowledge contributed for the civilized method of conducting mundane affairs and created several benefits to mankind, it also contributed for depravation, degradation, decadence and practice of selfishness, hatredness and modern slavery.

Concept of Animalistic Human Nature and Materialism

The seventeen to twentieth centuries were not only marked by scientific and technological developments, but they also significantly marked by the induction and development of ideological and philosophical discourses. Two important aspects of these discourses are the theses on (1) human nature, and (2) the nature is indispensably linked to material goals of this

life. The philosophy of modern materialism had its root in the Greeks' and Romans' philosophies, especially Thales of Miletus (c. 580 BCE) and the other pre-Socratic philosophers' works. These materialistic philosophies, whether it is dialectical or non-dialectical or metaphysical, they regard a human being as a mere physical object, who is struggling to survive as his fellow beings also part of the same struggle, and his primary goal is to achieve a maximum pleasure even at the high cost of others. In short, a human being is regarded as a mere machine whose value is depended on his/her capability to compete and oust others. Thomas Hobbes (1588- 1679) portrayed the human nature as a selfish, greedy, nasty and brutish (Leviathan- 1651), the French philosopher Julien Offray de La Mettrie (1709-1751) connected animals behavior with the human beings (L'Homme Machine (1747, Man a Machine), Paul-Henri d'Holbach (1723- 1789) believed that there is nothing known as morality in nature as it is strictly limited to matter and motion and he promoted hedonistic ethics(Système de la nature- System of Nature), the German Philosopher Georg Wilhelm Friedrich Hegel (1770 -1830) renewed the Plato's theory of Dialectic and summarized his argument by declaring that the reality depends on the cycle of synthesis which is not static. His thesis on "Dialectic" influenced other philosophers like Karl Marx, Friedrich Nietzsche, Jean-Paul Sartre, Friedrich Engels and other Neo-Hegelian philosophers.

The materialism polemic had received an additional support from Charles Darwin (1809-1882) as he regarded human beings as another organism and suggested that human beings could be successful only if they could survive and he indicated that only the strong will survive (the survival of the fittest). Although the twentieth century produced several promoters of materialism like Immanuel Kant(1724–1804), Franz Brentano(1838–1917), Rudolf Carnap(1891–1970), Hans Reichenbach(1891–1953), Gilbert Ryle (1900-1976), Ludwig Wittgenstein(1889—1951), Herbert Feigl(1902–1988), U.T. Place(1924-2000), J.J.C. Smart(1920-2012) D.M. Armstrong(1926-2014), , David K. Lewis(1941–2001) and P.K. Feyerabend(1924-1994) who made different discourses on the elements of materialism based on the psychological aspects, consciousness and reductionism, they are unanimous in their position on human nature which they described as egoistic, selfish, conceited and arrogant. They believed that the human problems demand answers without disregarding their behavioral needs which are naturally nasty.

The theory of materialism is also applied as the fundamental theory to several subjects like political science, international politics, physics, biology, economics, sociology, psychology, law, and philosophy.

In studies of political science and international politics, the theory of Political Realism has dominated on the behavioral studies on leading states or actors. The Darwinian survival of the fittest is applied to this theory, which explicates that the building of power and consolidating it are important factors for the survival of political powers, and power plays the major and decisive role in international relations and factors like morality, values or ethics are either non-relevant or secondary factors. From ancient and medieval realists like Thucydides (460 BC—404BC?) Niccolò Machiavelli(1469—1527), Thomas Hobbes (1588–1679), Jean-Jacques Rousseau(1712—1778), and Max Weber(1864–1920), Friedrich Nietzsche(1844–1900) to neo realists Kenneth Waltz(1924- 2013) and Morgenthau(1904- 1980) produced their respective thesis based on predominance, decisiveness and consolidation of power, though they had different views on the goals of achieving power. The German realist Carl Schmitt (1888 – 1985) even overtly supported Nazism and Hitlerization. The Nazism and Fascism also derived ideological inspiration from materialism and political realism.

The subject of psychology is important as it will assist one to know how the mind could work efficiently for the benefit of everyone but the modern psychology had included Sigmund Freud theory who applied the psychodynamic approach to psychology, which explains that the mind is responsible for both conscious and unconscious decisions based and driven by the desires and he suggests a conflicting mind which will contain id, ego, and super-ego. He ridicules the religious preaching as an illusion as he believed that civilization requires repression of drives and instructs such as sexuality, aggression, and the death instinct in order that civilization can work. The danger of modern psychological theories lies with their fundamental perception of nasty and foul human behaviour which needs a psychosomatic mechanism to repress it and even unchecked or free sex is suggested as the part of such drive.

The subject of physics has contributed to the discovery of several physical laws, including the law of gravity. However, the scholars of physics have different views on the laws governing the universe. On the question of the birth of the universe, many scholars agreed with the Bing Bang Concept but they have no idea about on how the fascinating universe was formed according the right proportion and its operational mechanism in well balanced, but they attribute the universe could have been come into existence either by chance or chaos. According to Stephen William Hawking (1942-2018) universe might have come from nothing. They also have no answer on what would be the consequence after the Big Crunch for which Al-Quran provides the answer (*Sura 14: 48 and 21:104*). Although learning of Biology has contributed to the development of modern medical science, the Darwin's evolutionary theory

is being still emphasized. The subject of sociology deals with the study of social life, social change, the social causes and consequences of human behavior. Even though Muslim scholars like Ibn Khaldun(1332–1406) had contributed enormously for development of subject of sociology, so called classical sociologists like Herbert Spencer(1820 – 1903), Benjamin Kidd(1858–1916), Lewis H. Morgan(1818-1881), E.B. Tylor(1832- 1917), and L.T. Hobhouse(1864-1929) who were neo Darwinist’s determinists(Social Darwinism) and modern sociologists like Charles A. Beard(1874-1948), Max Weber, Ellsworth Huntington(1876-1947), Ellen Semple(1863-1932), Friedrich Ratzel(1844-1904), Paul Vidal de La Blache(1845-1918), and others, have adopted economic, geographic, psychological, and cultural approaches to the subject of sociology, have unanimity on the fundamental approach of connecting human developments with biological organism which is based on Darwin evolutionary theory. The anthropological approach to this subject was adopted well along by several sociologists to introduce social stratification theories. The US sociologist C. Wright Mills in 1956 proposed that a “power elite” dominance is the top of the hierarchy.

The subject of economics is another area which creates more chaos than solution as either competition or control or the combination of both are suggested as only the panacea for economic development, growth, distribution and disparities. The classical economists like Adam Smith (1723- 1790) and J.S. Mill (1806-1873) proposed competition and role of the invisible hand for all economic questions. Neo Classics or neo-Liberalists proposed that the state should play efficient and facilitating role in favour of competition. The unrestricted and repulsive competition doubtlessly is an economic Darwinism as only the strong could survive, remain and win in the competition, as we have been witnessing in many national and global economies. The economic theorists also derived inspiration from the sociobiological theories expounded by materialism exponents which explicate that man is greed and his wants are unlimited and therefore, unable to satisfy. This also justifies the role of interest lending/borrowing in the local and international economy as its fundamental assumption is based on the presumption that man is greedy to increase and accumulate wealth no matter what cost others’ will pay.

In the area of legal studies, the Legal Positivism, which explicates that there is no necessary relations between law and morality or law and justice, provides a theoretical basis for many states to originate and develop their respective laws. Although, the natural law school made some inroads, especially in the area of international human rights law, it could not deter the overwhelming onslaught of legal positivism. For instance, in the area international

humanitarian law, the human right values are virtually surrendered to the international political expediencies, particularly in some important areas like civilian killings.

The acquired knowledge (Aql) in any subject is not per se evil as it is indispensably necessary for human developments and prosperity, but misleading theories are ingrained in some subjects as discussed above, which make the learners to perceive that the acquired knowledge is necessarily conflicting with the revealed knowledge, as these knowledges (the acquired knowledge) present Godless hypothesis. The main problem with these misleading theories is that they are derived their basic premises from the theory of materialism which explicates that man's primary goal is to seek material benefits (utilitarianism and hedonism) according to his physical and psychological desires as he is by nature selfish, egoistic and greedy.

Hence, in order for Muslims to comply with the commands of Allah to enjoin what is right and prohibits what is wrong (Al-Quran 3:110), Stand out for Justice, as witness to Allah (Al-Quran 4:135), Stand out firmly for Allah, as witness to Equity (Al-Quran 5:8) or to establish weight with Justice and fall not short in the balance (Al-Quran 55:9) and Judge between people with Justice or to follow Allah's command to render back the Trusts to those who are due (Al-Quran 4:58), they have the obligatory duty to learn (1) the Revealed knowledge (2) the Acquired knowledge, and (3) to discover new knowledge by reforming the existing acquired knowledge for the benefits of mankind by dynamically replacing misleading theories contained in the acquired knowledge which corrupt and confuse societies through adopting materialistic approaches to the fundamental questions.

Revealed Knowledge

The revealed knowledge could not be acquired only by philosophical or scientific inquires, though scientific methods may be used to support the reliability of the revealed knowledge. They could be understood only by learning the revealed sources. The comprehensive knowledge of Primary and Secondary sources of Islamic knowledge which include (a) the science of Quran (Ulum-al-Quran) (b) Usul at-Tafsir (Science and Methodology of Quran exegesis) (C) Usul Hadith (the Science and Methodology of Hadith), (D) Usul Fiqh (the Science and Methodology of Jurisprudence) and (E) Sīra (the life history of Prophet Muhammed (Peace Be Upon Him) and Islamic History, and (F) Islamic Civilization, is indispensably necessary.

The knowledge seeking process of the revealed knowledge also includes through understanding on (1) Ijma (Consensus) (2) Qiyas (Analogy) and (3) Ijtihad (process of legal reasoning). The

spatial changes and new developments necessitate to embrace Ijtihad and go beyond the Taqlid limitation as new ages bring new challenges which were not existed during the classical period of Muslims. If Ijtihad is not adopted, then there will be a problem of Muslims becoming unresponsiveness, indifference and impassiveness to the modern questions which new civilization poses. If we have no answers within the limits of Shariah for these questions, it will provide free licenses for Godless ideologies, atheism and materialism to overtake every aspect of our lives and Muslims will absolutely fail in their duty to enjoin what is right and forbid what is wrong. The whole process of seeking revealed knowledge and discovering new knowledge requires the objective approach (Maqasidi of Shariah) and avoidance of (Shakli) literal interpretation (A. Majeed, M, 2018).

Acquired Knowledge

An Extensive and profound acquired knowledge on the different subjects and disciplines are important. Some of these subjects are interdisciplinary and those experts in specific subjects also need to enhance their knowledge in interdisciplinary and interconnected subjects. The subjects under the acquired knowledge have acquired sophistication in terms of their application, determination, and development of analytical and testing tools. Indispensably, the weighty knowledge of these applications and tools are important. Muslims should be able to identify the beneficial aspects and harmful aspects of these knowledges. For instance, if we take international humanitarian law, we could identify many beneficial things which are aimed at reducing the severity of the horrors of wars. However, we also could identify that the advocates of international humanitarian laws or human right law, so far failed to make the civilian killings as an offence of strict liability. In this context, human rights advocates virtually give up to the political expediencies based on political realism theory.

Reforming Acquired Knowledge

The task of reforming the acquired knowledge is necessary for two major reasons (1) replacing harmful materialist based theories which lead human beings to hatred, animosity and destruction. As noted above, the materialistic theories are well ingrained in all subjects which ultimately justifying self-interest and selfishness among global communities. The materialist theories also preventing emerging of any ideology which could unite people globally based universal brotherhood and solidarity, and (2) some subjects of the acquired knowledge do not provide answers to burning problems. For instance, the existing economic theories or strategies

do not address the aggravating global (even national) economic and income disparities which rotate around vicious cycle.

A comprehensive and thorough knowledge in modern sciences is an essential ingredient for this purpose and Muslims could acquire abundant examples from the Muslims contributors to the civilization who were pioneers in the development of modern knowledge. Muslims contribution to science and intellectual culture were extended over 600 years. The European Renaissance of the pre modern period was momentarily influenced and contributed by the Muslims' intellectual accomplishment and success. Eventually, it was the European Renaissance which was influenced by the Muslims intellectual achievements gave birth to modern science and developments.

The American Professor P.K. Hitti (1886- 1978) has referred the companions of the Prophet of Islam as 'A Nation of Heroes' (Dr. Abroo A, 2020). Bertrand Russell (1872-1970) British philosopher, mathematician, and Nobel laureate observed that "Our use of the phrase 'the Dark Ages' to cover the period from 699 to 1,000 marks our undue concentration on Western Europe... From India to Spain, the brilliant civilization of Islam flourished. What was lost to Christendom at this time was not lost to civilization, but quite the contrary... To us it seems that West-European civilization is civilization; but this is a narrow view." He further claimed that it were Muslims "who introduced the empirical method" in the study of nature, and cultivated it widely when they were leaders of the civilized world Islamic Civilizations and The Modern World((Osman B, 2018). Jonathan Lyons describes the most salient aspects of the vibrant tradition of Islamic learning as he narrated that the fascinating story of the various ways in which this learning was transferred to the West and how it helped to transform profoundly Western civilization in the later middle Ages(Jonathan L, 2009).

It is beyond my task to trace the multi-disciplinary contributions of Muslim scholars in this precise work as it will take many volumes. However, it may be useful for readers to know some leading contributors whose names were even celebrated by non-Muslim Scholars, though they substituted English names for their Muslim names, and they include Al-Razi(865-925) who contributed hugely in the areas of Alchemy, Medicine, Mathematics, Ophthalmology, Anatomy, and Natural Sciences, Ibn-Sana(Avicenna-890-137 AD) who was a pioneer in mental health, and was a herald of today's psychotherapists. He produced a Canon of Medicine

(Al-Qunun fit-Tibb) which was read and used throughout Europe until the sixteenth century, Al-Khwarizmi (.780-850AD) mathematician and astronomer. He is known as the "father of algebra", a word derived from the title of his book, '*Kitāb al-Jabr*'. Al-Rāzī (854 AD-925AD) was a Persian polymath, physician, alchemist, philosopher whom the Encyclopedia Britannica refers him as the Islamic version of Socrates in philosophy and of Hippocrates in medicine. Al-Rāzī's two most significant medical works are the Kitāb al-Manṣūrī which became celebrated work in the West as it was translated by Gerard of Cremona's 12th-century Latin translation, and Kitāb al-ḥāwī, which traced the existing medical works and provides his own medical discovery as commentaries. Furthermore, some of his works on diseases and remedies for Small Pox and Measles, which had been translated into Latin, Byzantine Greek, and various modern languages (Encyclopedia Britannica, n.d), Jabir Ibn Hayyan(Geber- 721- 813) the father of Arab chemistry and one of the founders of modern pharmacy. He had authored 300 books on philosophy, 1300 books on mechanical devises and hundreds of books on alchemy. Many of these books were translated into Latin in the Middle Ages including Kitāb al-Zuhra (Book of Venus) on the noble art of alchemy and Kitāb-al-Kimya (Book of Chemistry), and al-Kindī (800-873) was an Arab Muslim philosopher, polymath, mathematician and physician who contributed to develop the subject of psychology by applying ethics to it.(Stafford Encyclopedia of Philosophy, 2020) These are only few names but on a little glance, one would discover that their contributions, whether physical sciences or social sciences, embrace all the subjects, areas and learning spheres.

Muslim contributions in the area of law and jurisprudence were very enormous as they contributed to the development of both common law and civil system. In the words of Professor Weeramantry (1926-2017), "Islamic international law constitutes a vital part of the Islamic legal heritage. This is a discipline which was well developed in Islam, contrary to views which generations of prejudicial writing have instilled in the non-Islamic mind, and requires close attention in any study emphasizing the international importance of Islamic law (Weeramantry C.G, 1988).

The seeking and gaining knowledge must have the objective of leading the world into peace, prosperity, unity and harmony among all nations and peoples and such objective must be achieved or at least must be seemed to be achieved. Ironically, we have been witnessing that with all these massive inventions, mass productions and enormous political, economic and commercial activities, the world is moving towards the repressive direction in terms disunity, conflicts, confrontations, wars, spread of hatred ideologies, creation of animosity and causing

economic/income disparities and leading to the political, economic and social revulsions and unrests.

It is an obligatory and constant duty on Muslim learners to take every precaution to ensure that they do not fall into the trap of deviant and misguided ideologies in their pursuit of knowledge as the religious knowledge (Ilm-ul-Dīn) must be essentially based on Islamic knowledge which encompasses the revealed knowledge (Naql), the acquired knowledge (Adl) minus Godless and materialistic ideologies (may be described as reformed Adl) and any rejuvenated thought or new knowledge based on Naql and reformed Adl which could benefit the whole mankind in terms of their physical, psychological and spiritual needs.

It is a fundamental religious duty of Muslims to seek these knowledges as Al-Quran imposed this duty on Muslims as it commands “*You are the best people to enjoin what is right and prohibit what is wrong* (Al-Quran 3:110). However, to accomplish this duty it is necessary to identify what is right/benefits and what is wrong/harmful to mankind in the context of Naql, and to think and work creatively through reformed acquired knowledge (Adl) for the benefits of the mankind, and to create a great civilization based on God consciousness, universal brotherhood, equality, equity, reciprocity of respecting each other’s rights and establishing global brotherhood and distributive justice.

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