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Harmonizing the Qur'ān and Modern Science: A Critical Study in the Context of the Indian Subcontinent

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Abstract

This study aims to examine the various approaches taken by Muslim scholars of the Indian Subcontinent in response to modern science, particularly during the 19th and 20th centuries, when colonial epistemology profoundly influenced Muslim thought in the region. These approaches seek to address a common problem: resolving the perceived incompatibility between Islam and modern science. However, they offer distinct solutions in this regard. The first section provides a comprehensive overview of the methods adopted by proponents of these approaches, highlighting the strategies used to harmonize the Qur'ān with modern science, the epistemological problems they identify and the theological solutions they offer. The second part presents a critical analysis of the attempts to harmonize the Qur'ān and modern science from the perspective of those who completely reject both the modern and Islamic versions of science. This paper adopts a qualitative approach, employing historical and analytical research methods to trace the development of these debates. Primary sources have been given priority to capture the authentic voices of the scholars involved, while secondary sources, including contemporary academic research, have also been used where necessary to provide contextual and comparative analysis. The paper aims to contribute to a deeper understanding of the modern intellectual history of the Muslim world in response to modern science and to highlight the ongoing relevance of these debates in contemporary Islamic thought.

***Keywords*:** Islamization, modernization, modern science, reconciliation, reconstruction

Introduction

The history of Islamic revival testifies that the call for the resurgence of Islam has manifested in two distinct dimensions: political [1] and epistemological. [2] Despite their differences, both dimensions share a common agenda, which is the revival of Islam.[3] However, they attribute the decline of the Islamic system to varying causes. The political revivalist movement views the fall of political order as the primary cause, considering academic backwardness merely as one of the effects of the disintegration of the Islamic state. Hence, the assertion is made that the revival of the Islamic academic tradition is considered impossible without an Islamic state system. On the other hand, the epistemological movement regards the disintegration of Islamic public order as the effect and the primary cause behind the decline is their academic backwardness. As a result, the argument posits that without the resurgence of Islamic epistemological discourse, the revival of the Islamic political

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[1]Nazih N. M. Ayubi, "The Political Revival of Islam: The Case of Egypt," *International Journal of Middle East Studies* 12, no. 4 (1980): 481–99, http://www.jstor.org/stable/163131.

[2]Mohammad Nejatullah Siddiqi, "Islamization of Knowledge: Reflections on Priorities," *The American Journal of Islamic Social Sciences* 28, no. 3 (2011): 15–34.

[3]Omar Javaid and Wahab Suri, "The Possibility or Impossibility of Islamization of Knowledge in a Neoliberal Market Order," *Journal of Islamic Business and Management (JIBM)* 10, no. 01 (June 30, 2020), https://doi.org/10.26501/jibm/2020.1001-010

order remains unattainable.[4] Both approaches, i.e. Islamization of modern science and the modernization of Islamic thought,[5] fall under the category of the epistemological dimension of the contemporary movement of Islamic resurgence.

2. Project of Islamization: Harmonizing Modern Science with the Qur'ān

Islamization is an attempt to recast modern science to conform to the Islamic belief system and worldview.[6] For Jāvaid et al., the Islamization of modern science is the reconciliation of Islamic and scientific knowledge to remove the paradoxical duality of sacred and secular.[7] According to Ansārī, the project of Islamization seeks to reform modern sciences to ensure their compliance with *Sharī'ah* principles..[8] It is an attempt to examine modern science and its practices and procedures on the basis of Islamic authoritative texts (*Nusūs*).[9]

2.1 Islamization of Social Sciences

The project of Islamization and its affiliated institutions have been underway for approximately the past sixty years. According to the advocates of Islamization's approach, modern science has two different aspects; the first is a repository of facts and information, while the second is the integration and framing of this information with respect to Western beliefs and worldview.[10] There is nothing wrong with the first aspect because it is a universal heritage that has been accumulating over time. However, the second aspect of modern science is considered false and corrupted because it has framed this universal heritage without any reference to God.[11] So, as Muslims, it is our responsibility to revise and recast the knowledge with respect to Islamic belief.[12]

2.1.1 Islamization of State and Democracy

Mawdūdī is one of the most influential figures who initiated the project of Islamization of social sciences in the Indian subcontinent. He strongly opposed the hereditary political system and derived Islamic political principles from the Qur'ān in order to Islamize the state. Mawdūdī conceptualized Islamic political history as a conflict between Islam and *jāhiliyyah*. Islam and *jāhiliyyah* cannot coexist and thus it is obligatory to eliminate *jāhiliyyah* by establishing God's kingdom (*Hākimiyyat-*

[4]Syed Abul ʿAla Mawdudi, *A Short History of The Revivalist Movement in Islam* (Lahore: Islamic Publications, 2004), https://archive.org/download/TheRevivalistMovementInIslamSyedAbulAalaMaududi/The%20Revivalist%20Movement%20in%20Islam%20-%20Syed%20Abul%20Aala%20Maududi_text.pdf.

[5]The modernization of Islamic thought is a movement aimed at reconstructing Islamic thought. For details, see, Zain Razzaq and Rab Nawaz, "Modern Reforms in the Islamic Thought with Particular Reference to Science: A Study in the Context of the Indian Subcontinent," Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilisation (ISTAC) 2024, no. Special issue (December 2, 2024): 37–57, https://doi.org/10.31436/SHAJARAH.VI.1928.

[6]Syed Abul ʿAla Mawdudi, *Scientific Research: Why and How?* (Delhi: Markazi Maktaba-e-Islami, 1984), 33; AbuSulayman A. A., ed., *Islamization of Knowledge: General Principles and Work Plan* (USA: The International Institute of Islamic Thought, 1989), 14.

[7]Javaid and Suri, "*The Possibility or Impossibility of Islamization of Knowledge in a Neoliberal Market Order*," 112.

[8]Javed Akbar Ansari, *Capitalist Values and Ideologies*: An Islamic Approach (Karachi: University of Karachi, BCC & T Press, 2017), 24.

[9]Ibid., 14

[10]Mawdudi, *Scientific Research: Why and How?* 4.

[11]Mawdudi, *Scientific Research: Why and How?* 13; Maryam Jameelah, *Modern Technology and the Dehumanization of Man* (Lahore: EI-Matbaat-ul-Arabia, 1983), 8.

[12]Mawdudi, *Scientific Research: Why and How?* 17.

e-Ilāhiyya).[13] The Prophets, according to Mawdūdī, were sent to rule out *jāhiliyyah* and establish an Islamic state through revolutionary struggle.[14] Mawdūdī emphasized that the *jāhiliyyah* manifested in the West is *jāhiliyyat-e-khālisah* (pure ignorant) because it is based on the negation of God.[15] For him, Western polity and their institutionalization like democracy, nationalism, and secularism are all based on atheism. He fully rejected democracy, membership of parliament, and the voting system and considered them against *Sharīa'h* and *Tawhīd*.[16] He was also critical of all Muslim Political Parties and Muslim scholars because they did not aim was not to create a purely Islamic state as an Islamic state is established by the Islamic revolution.[17] He advocated for Islamic rule rather than Muslim political independence or self-determination. Hence, he organized a revolutionary party - *Jamā'at-e-Islamī* in 1941 to establish *Hākimiyyat-e-Ilāhiyyah* in the whole of India.[18]

Jamā'at-e-Islamī passed through two phases from its establishment till the partition of India and entered the third phase after migrating to Pakistan. This phase was primarily an expansion and active process.[19] In the third phase, Mawdūdī decided to change the techniques[20] by adopting the principle of 'gradualism,'[21] but the central goal remained the same - the establishment of an Islamic state.[22] Instead of a planned revolution through an organized religious party, Mawdūdī decided to achieve his goal through the given parliamentary procedures of election through the emotionally religious

[13]Shahid Rasheed, *Muslim Attitude Towards Political Modernity* (Lahore: Institute of Islamic Culture, 2022), 228.

[14]Syed Abul 'Ala Mawdudi, *The Future Plan of Tehreek-e-Islami* (Lahore: Islamic Publications, 2000), https://www.scribd.com/doc/19033464/06-*Tehreek-E-Islami-Ka-Ainda-Laiha-e-Amal-By-Maududi*-تحریک-اسلامی-کا-آئندہ-لائحہ-عمل

[15]Syed Abul 'Ala Mawdudi, *Renewal and Revival of Religion* (Lahore: Islamic Publications, 2014), 12-15.

[16]Syed Abul 'Ala Mawdudi, *Islamic System of Life and its Fundamental* Concepts (Lahore: Islamic Publications, 1980); Syed Abul 'Ala Mawdudi, *Indian Independence Movement and Muslims (Part I)* (Lahore: Islamic Publications, 1999).

[17]Mawdudi, *Indian Independence Movement (Part I)*.

[18]Rasheed, *Muslim Attitude Towards Political Modernity*, 228-29.

[19]Israr Ahmed, *Islamic Party Movement: A Research Study* (Lahore: Tanzeem-e-Islami, 2008), 203.

[20]Mawdūdī said that "Now that this has become a regularized Islamic state, It is no longer the country of the enemy against which is our it is our duty to strive. Rather it is now a country of friends, our own country, the strengthening, construction, and progress of which are our duty". See, Charles John Adam, "Mawdudi and the Islamic State," in *Voices of Resurgent Islam*, ed. John L. Esposito (New York: Oxford University Press, 1983), 99–133.

[21]Radio Pakistan broadcast an interview with Mawdūdī in one of its national programs on March 9 and 10, 1978, in which the reporter asked Mawdūdī an important question about the gradual change of the system, whether the current laws of the West will remain in force during this gradual change. Can these two opposites (Islamic and Western systems) coexist? Mawdūdī responded that the entire system of life that has been corrupted over the years needs to be gradually changed, but we must begin the effort to change it today. If it is possible to replace the infidel laws with Islamic laws, replace them today, and do not delay in implementing Islamic law as much as it seems possible. Because a government that is truly Islamic and has a view to establishing Islam in practice, it will have to bring changes in all areas at the same time. It is wrong that until all reforms are completed, Islamic law should not be implemented**.** See, Syed Abul 'Ala Mawdudi, *Exposition*, 10th ed. (Lahore: AL-Badar Publications, 2009).

[22]In the opinion of Israr Ahmad, the techniques adopted in the post-partition period were very different from the earlier period, so it is impossible to treat these periods as phases of the same movement. See, Israr Ahmed, *Islamic Party Movement*.

and excitable masses of people.[23] However, his aim was nothing less than to demolish the entire structure constructed by the British imperialist masters and build an alternative. The first step of the principle of gradualism was to Islamize the Pakistani state and its constitution[24] by impressing Islamic values on its leaders and members, which was still functioning on the same secular foundations as during the British colonial era.[25] In this regard, Mawdūdī adopted the moderate approach.[26] He did not completely reject modern political methods and procedures, but adopted what was good and useful for achieving their objectives and rejected what was wrong and harmful.[27] Mawdūdī and his party started a campaign to force the 'Constituent Assembly' to draft an Islamic constitution that was endorsed by all Islamic parties.[28] As an Islamic alternative to modern political order, He proposed a system of Islamic polity in which the discourse of the Islamic state was central. He derived the concept of 'Islamic democracy'[29] or 'theo-democracy' from the Qur'ānic *nusūs*, in which the supreme sovereignty is exclusive to God alone and the status of a man is as a *Khalīfa* (vicegerent) who has been granted limited authority is formed under the supreme authority of God.[30] Mawdūdī said that the *Khalīfat* (viceregency) granted by God is actually a 'popular viceregency' that is not specific to any individual, family, or class, but every individual is *Khalīfah*.[31] Popular viceregency requires that all collective decisions should not be accepted without the mutual consultation of Muslims and the will of the Muslims should form the government because making collective decisions without consultation is the path to ignorance.[32] The Qur'ān used the term '*Shurā*' in the same sense but did not propose any specific form and procedure for it. Its forms may vary in different periods.[33]

2.1.2 Islamization of Economics and Finance

Mawdūdī is as famous for his ideas about Islamic economics as he is for his concept of an Islamic state. He mainly wrote about Islamic economics not to create a formal scientific field, but because it was related to his discussions about *dīn* and the Islamic state.[34] Mawdūdī is renowned as the founder of the Islamic economics discipline. His contributions are significant in establishing

[23]Aziz Ahmad, *Islamic Modernism in India and Pakistan* (Karachi: Oxford University Press, 1972), https://doi.org/10.2307/599663.

[24]However, before the formation of Pakistan, he had condemned the Muslim League for advancing this same principle. See, Ahmad, *Islamic Modernism in India and Pakistan*.

[25]Seyyed Vali Reza Nasr, *Mawdudi and the Making of Islamic Revivalism* (New York: Oxford University Press, 1996), https://archive.org/details/mawdudimakingofi0000nasr.

[26]Hussainī presented this principle adopted by Mawdūdī as a moderate Islamic position towards modern science. See, Syed Sadatullah Husaini, *The Changing World and Islamic Thought* (New Dehli: Hadayat Publications, 2018), 146-47.

[27]Mawdudi, *Islamic System of Life.*

[28]After the passage of the Basic Principles Act in 1949, almost all Islamic groups proclaimed that Pakistan has become an Islamic state and Islamic struggle was framed within the ambit of this presumed Islamic constitution. See, Ansari, "*Capitalist Values and Ideologies*".

[29]Similar efforts have been made in the field of economics since the 1990s, when Taqī 'Usmānī, vice president of *Dārul 'Ulūm* Karachi.

[30]Syed Abul ʿAla Mawdudi, *The Islamic Law and Constitution* (Lahore: Islamic Publications, 2001).

[31]Syed Abul ʿAla Mawdudi, *Islamic State* (Lahore: Islamic Publications, 1992), 320.

[32]Mawdudi, *The Future Plan*.

[33]ibid

[34]Nasr, *Mawdudi and the Making of Islamic Revivalism*.

Islamic economics as a distinct discipline in the Indian subcontinent.[35] Islamic economics is an integral aspect of the Islamic way of life. He emphasized its underlying philosophical foundation[36] and derived its fundamental principles and framework from the Qur'ān and Hadīth in keeping with *Maqāsid* of *Sharī'ah.*[37] He also criticized capitalism and proposed a just economic system as an alternative.[38] He claimed that capitalism is based on certain principles such as ownership rights, the right to freely use resources, personal profit as a driving force, competition, difference of the rights of employers from employees, maximization of profit, and the non-interventionist role of the state. The flaws in capitalism are due to the exaggeration of these principles. Despite the exaggerations, these principles are valid and widely accepted.[39] Islam also possesses an economic system, but it doesn't prescribe a specific economic framework for all times, covering every aspect of economic life. Islam outlined the parameters within which an Islamic economic system can be formulated to address various situations, needs, and temporal contexts. It establishes the moral principles and legal foundations necessary for developing an Islamic economic system that represents a balanced alternative between socialism and capitalism.[40]

Another prominent figure in the realm of Islamic economics and finance is Muhammad Taqī 'Usmānī, acclaimed as a traditional Muslim scholar known for his expertise in *Sharī'ah* and Islamic *Fiqh*. He posits that Islam is not a system of life, but a religion whose rules are related to every aspect of life, including the economy. 'Usmānī stresses that the role of *Sharī'ah* experts extend beyond assessing the legal value of matters; they are also responsible for proposing a *Sharī'ah*-constrained and workable alternative.[41] Proposing an Islamic alternative to the capitalist economy is to ensure that all financial matters are in accordance with the Qur'ān and *Sunnah* and thus fulfill the economic objectives of the *Sharī'ah*. This responsibility should be entrusted to experts from various fields to devise a workable framework based on the principles outlined by Islamic scholars. The scholars need to monitor these structures to prevent the violation of any *Sharī'ah* injunctions.[42]

However, there is no need to propose an Islamic alternative to practices that do not emerge from real human necessities and needs. Banks have become indispensable for people in modern times. In this regard, the Center of Islamic Economics in collaboration with *Jāmi'ah Dārul'ulūm* Karachi started a series of lectures by 'Usmānī on Islamic Banking and Finance. With this consideration, the Center for Islamic Economics, in collaboration with *Jāmi'ah Dārul'ulūm* Karachi, initiated a lecture series by 'Usmānī on Islamic banking and finance. This lectures series was subsequently compiled

[35]M. Umer Chapra, "The Economic System of Islam," *Islamic Quarterly* 14, no. 1 (1970): 152; Farooq Aziz and Muhammad Mahmud, "Islamic Economics System in the Eyes of Maulana Maududi - An Analysis," *Indus Journal of Management & Social Sciences* 3, no. 2 (2009): 45–50.

[36]Syed Abul ʿAla Mawdudi*, Philosophy of Islamic Economics* (Lahore: Islamic Publications, 1988), 14.

[37]Nasir Nabi, "The Economic Thought of Sayyid Abul A'la Mawdudi," *Insight Islamicus* 17, no. 2011 (2017): 61-72.

[38]For Mawdūdī's critique of capitalism and his proposed alternative, see Zain Razzaq and Rab Nawaz, "An Islamic Response to Capitalism: A Study of Mawdūdī's Writings on Islamic Economics," *Al-Irfan* 8, no. 16 (December 30, 2023): 46–56, https://doi.org/10.58932/MULB0027

[39] Syed Abul ʿAla Mawdudi, *Islam and Modern Economics Ideologies* (Lahore: Islamic Publications, 1981), 22-27.

[40]Syed Abul ʿ*Ala Mawdudi, Principles and Objectives of Islamic System of Economics* (Lahore: Islamic Publications, 1979), 4.

[41]Muhammad Taqi Usmani, *Islam and Modern Economics and Business* (Karachi: Quranic Studies Publishers, 2010), 18.

[42]Muhammad Taqi Usmani, *Interest-Free Banking* (Karachi: Quranic Studies Publishers, 2009), 22.

into book form by Muhammad Mujāhīd, titled *Islām aur Jadīd Ma'īshat-o-Tijārat.*[43] He also wrote a book in English on Islamic finance entitled, *An Introduction to Islamic Finance* which explores different modes of Islamic finance and economics. Throughout these lectures, 'Usmānī criticized capitalism and presented a separate financial system as a viable Islamic alternative to the capitalist economy.[44] He endorsed certain principles of capitalism to the extent that addressing economic problems requires the profit motive and market forces, such as the law of supply and demand, as they align with human nature. 'Usmānī also emphasized that private ownership is not entirely negated in Islam.[45] In the capitalist system, the profit motive was allowed to operate without constraints, resulting in distortions within society.[46] For him, the fundamental problem and flaw within capitalism lies in the unrestricted pursuit of profit. Unlike in Islam, where several *halāl* and *harām* restrictions are imposed on business and economic activities to prevent moral or societal disorder within the economy, capitalism lacks divine directives limiting the freedom to maximize profits. Any limitations in capitalism are typically human-imposed and subject to democratic legislation.[47]

Some of the Islamic economists are disappointed with the divergence of Islamic economics and financial projects from their objectives. For example, Nejatullah Siddiqui (d. 2022) claimed that the Islamic economic and finance literature of the late twentieth century, when Islamic banking was getting popular, is very different from earlier ones when Mawdūdī was developing the idea of Islamic economics. It was much broader than the introduction of Islamic finance, as its primary focus was on providing a just alternative to the ideologies of the time, capitalism and socialism. If we compare the efforts of contemporary *Sharī'ah* experts with Mawdūdī's writings on Islamic economics, we will come to know that with the establishment of Islamic banks, the focus gradually shifted away from the broader scope outlined by Mawdūdī.[48] According to Javed Akbar Ansārī, proponents of Islamizing economics merely provide an Islamic justification for capitalism. They seek to examine capitalist practices and procedures on the basis of the Islamic authoritative text (*nusūs*) without reference to Islamic social historical tradition and find out how capitalist practices can be revised and reformed to conform to Islamic legal injunctions.[49] The Islamization of the social science project creates the danger of submerging; therefore, it must be rejected.[50]

The Islamization of modern science discourse became widely popular in the subcontinent.[51] However, the scientific community did not support this because Islamic science has directed its investigations to problems outside the domain of science and so far, it has not discovered any previously unknown facts.[52] Some scientists believe that there is no such thing as an Islamic science.

[43]Usmani, *Islam and Modern Economics*, 7.

[44]Zain Razzaq and Rab Nawaz, "An Islamic Alternative to Capitalism: A Study of Sharī'ah-Compliant Finance with Special Reference to Muftī Taqī Usmānī," *Malakand University Research Journal of Islamic Studies* 5, no. 2 (2023): 13–24.

[45]Muhammad Taqi Usmani, *An Introduction to Islamic Finance* (Karachi: Quranic Studies Publishers, 2008), 17.

[46]Ibid., 40.

[47]Ibid

[48]Mohammad Nejatullah Siddiqi, "Shariah, Economics and the Progress of Islamic Finance: The of Shariah Experts," *In Concept Paper Presented at Pre-Forum Workshop on Select Ethical and Methodological Issues in Shari'a-Compliant Finance,* (2006).

[49]Ansari, *Capitalist Values and Ideologies*, 15.

[50]Javed Akbar Ansari, *Rejecting Freedom and Progress: The Islamic Case against Capitalism* (Lahore: Kitab Mehal, 2016), 77.

[51]Muqtedar Khan, *Islam and Good Governance: A Political Philosophy of Ihsan* (New York: Palgrave Macmillan, 2019), 59.

[52]Pervez Hoodbhoy, *Islam and Science: Religious Orthodoxy and the Battle for Rationality* (London: Zed Books Ltd, 1991), 77.

Science is a universal science that cannot be localized as Islamic, Indian, or Christian science. Similarly, the Islamization project faced substantial criticism from the Islamic revolutionary camp in Pakistan.[53]

3. Modernization of Islam: Attempts to Harmonize Qur'ān with Modern Science

The Orientalist scholarship in Western scholarly literature has portrayed Islam as ignorant, backward, and anti-science. However, there has been a paradigm shift in this monolithic approach to the academic study of Islam.[54] Many prominent Islamic scholars engaged, both directly and indirectly, in exploring the Qur'ān's relationship with modern science, demonstrating that Islam is in harmony with contemporary scientific knowledge. However, their ideas have not gained widespread popularity or significant influence among the masses.

3.1 Reinterpretation of the Qur'ān

Sayyid Ahmad Khān (d. 1898) repeatedly emphasized in most of his writings the reconciliation of Islam with modern science as both are divine. Principally, there is no conflict between Islam and Modern science because both are two different ways of expressing the same truth; Islam is the word of God while science is the work of God.[55] Furthermore, he suggested that the word of God must be followed only to the extent that it is consistent with nature (world of God).[56] For him, denying the work of God is impossible as it is quite apparent. Consequently, to believe a contradiction between the two would lead to rejecting the word of God. The contradictions between Islam and science, according to Ahmad Khān, only occurred due to misinterpretation of the revealed text[57] that can be resolved by reinterpreting the Qur'ānic text.[58] Ahmad Khān was the first in modern India to realize the necessity for a new interpretation[59] as for him, the existing Islamic thought cannot meet modern challenges caused by science. However, the emergence of a new *'Ilm-ul-Kalām* is needed.[60] The purpose of the new *'Ilm-ul-Kalām* is to show that religious truth is not incompatible with science. For Khan, this purpose can be fulfilled;

1. By recognizing that the problems of the Qur'ān and modern science are the same. The truth is that the Qur'ān and science agree with religion.[61]

[53] For instance, see Zain Razzaq and Rab Nawaz, "The Islamic Revolutionary Case Study Against Sharī'ah-Constrained Capitalist Economics in Pakistan," *Jahāt Ul-Islām* 18, no. 1 (July 2024): 12–21, www.jihat-ul-islam.com.pk.

[54] Mehboobul Hassan Bukhari, "Liberal Trends on the Contemporary Muslim Indian Subcontinents", *The Routledge International Handbook of Contemporary Muslim Socio-Political Thought*, ed. Lutfi Sunar (New York: Routledge, 2021), 342–55, https://doi.org/10.4324/9781003143826.342

[55] Sayyid Ahmad Khan, *Writings on the Principles of Interpretation of Quran* (New Delhi: Maktabah Jamia Limited, 1995), 50.

[56] Mohammad Imteyaz, *Indo-Muslim Religious Thought in 19th Century: Sir Syed Ahmad Khan and His Critics* (Aligarh Muslim University, 2008), 156.

[57] Christian W. Troll, *Sayyid Ahmad Khan: A Reinterpretation of Muslim Theology* (New Delhi: Vikas Publishing House, 1978), https://doi.org/10.1017/S0020743800026519,169.

[58] Burhan Ahmad Faruqi, *Qur'ān and the Real Problems of Muslims* (Lahore: Ilm-o-Irfan Publishers, 1989), 222.

[59] Bashir Ahmad Dar, *Religious Thought of Sayyid Ahmad Khan* (Lahore: Institute of Islamic Culture, 1957), 262.

[60] Imteyaz, *Indo-Muslim Religious Thought*, 162.

[61] Syed Zafarul Hasan, "Nawadir (Presidential Address)," *Al-Mārif (Institute of Islamic Culture)* 3 (1985): 317–20.

2. By showing that the domain of the Qur'ān is different from that of modern science and there is no contradiction between them.[62] Where religion discusses topics which science also deals with, its purpose is not the same as that of science; i.e., it does not aim at telling us like science, what the nature of such object exactly is. It only aims at the moral and religious conclusion.[63]

By employing the second method, Ahmad Khān addressed the question of whether the earth is stationary or in motion from the Qur'ānic perspective. For him, the Qur'ān neither proves that the earth is stationary nor does it prove that the earth is in motion. Similarly, it cannot be proved from the Qur'ān whether the sun is stationary or moving. The Qur'ān did not address these astronomical problems because it believed that human knowledge would resolve them by itself as it progressed. The Qur'ān describes such scientific matters as people observe them. The real purpose of religion is to promote morality and not to raise questions that hinder the achievement of this aim.[64] Similarly, in response to another question, Ahmad Khān asserted that the Qur'ān never proves Geocentrism. People believe in the motion of the sun because they believe it is moving around the earth. The Prophet's duty was not to explain the actual reality of the phenomenon, nor was it deemed necessary for those people; instead, the purpose of mentioning the motion of the sun in this verse is to illustrate the omnipotence and majesty of God.[65]

3.2 Domains of the Qur'ān and Modern Science are Separate

Burhān Ahmed Farūqī (d. 1995) challenged the notion that the primary objective of religion is solely to enhance moral values because it eradicates the distinct status of the Qur'ān and makes it a mere tool for enhancing moral virtues.[66] The problems and purpose of the Qur'ānic knowledge and man-made knowledge which seem to be identical need to differentiate.[67] For him, the Qur'ān has knowledge that cannot be obtained through science. Consequently, considering religion as the source of science can cause the stagnation of scientific enhancement.[68] According to Farūqī, Qur'ānic knowledge is the knowledge of the objectives and the plan that guarantees the attainment of these objectives. How to develop intellectual, moral, artistic, religious, and spiritual values in life is the key concern and purpose of the Qur'ān.[69] This knowledge is productive and can ultimately achieve the desired results. Man-made knowledge is the knowledge of the nature of things, which is different from that of Qur'ānic knowledge.[70] Seeking this knowledge in science instead of religion can lead to deprivation of religion.[71] So, there are basically two types of knowledge, one which is given by the Qur'ān and the other which is acquired by human beings.[72] For example, the main problem of economics is the production, distribution, and consumption of wealth, which is organized under the values and ideologies of each economic system while 'Qur'ān-based economics' deals with the

[62]The former course is relatively complicated because, despite the resemblance in the problems of religion, science, and philosophy, it is full of apparent contradictions that require the extraordinary capability to resolve. See Muhammad Suheyl Umar, *Iqbal's Sermons: A New Perspective*, 3rd ed. (Lahore: Iqbal Academy Pakistan, 2018).

[63]Syed Zafarul Hasan, "Nawadir (Presidential Address)."

[64]Ainslie Thomas Embree, *Sources of Indian Traditions*, *Sources of Indian Traditions* (New York: Columbia University Press, 1958), https://doi.org/10.7312/mcde13828; Sayyid Ahmad Khan, *The Last Articles* (Lahore: Rifah-e-Aam Press, 1898).

[65]Khan, *The Last Articles*, 41.

[66]Burhan Ahmad Faruqi, *Methodology of Qur"ān* (Lahore: Institute of Islamic Culture, 1986).

[67]Faruqi, *Methodology of Quran,* 72.

[68]Faruqi, *Quran and the Real problems*, 41.

[69]Ibid., 103.

[70]Faruqi, *Methodology of Qur'ān*, 9.

[71]Faruqi, *Quran and the Real Problems*, 41.

[72]Faruqi, *Methodology of Qur'ān,* 74.

problem that how to prioritize the attitude of helpfulness, selflessness, and empathy over acquisitiveness and covetousness.[73] Similarly, sociology deals with the problem of what is society, and on what basis is a society formed. What are the reasons for the rise and fall of societies? whereas the problem of 'Qur'ān-based sociology' is how to reform social life and how to prioritize the attitude of brotherhood over racism.[74] The problem of political science is what the state is, and on what basis the state is formed. What is its purpose and how does it achieve that purpose? Lust for power gives rise to political antagonisms, in turn, the demand for rights becomes the driving force of action. The one who demands rights is regarded as an offender of lawlessness and the one from whom rights are demanded is a persecutor and oppressor and thus this conflict never ends. Qur'ānic polity creates a social contract between the ruler and the subject by declaring the fulfillment of duty as the motive of action.[75]

Farūqī criticized those who want to reconcile Islam and science are in difficulty grasping the nature of the fundamental implications of Islam and science and the limits of their validity and have consequently ended up obliterating their fundamental distinctions.[76] The reconciliation process ignored these distinctive aspects of the Qur'ān and molded it into a pattern of science. Consequently, the Qur'ān has become the knowledge of exegesis, interpretation, and causation that failed to produce the desired results in society.[77]

3.3 Exegesis of the Qur'ān and Modern Science

Jāvēd Ahmad Ghāmidī often expresses his opinion on the relationship between Islam and science in his TV programs. Like Farūqī, Ghāmidī also believes Islam and science are separate domains of knowledge that do not contradict each other. Ghāmidī also believes that the description of scientific realities and historical events is not the real concern of the Qur'ān at all. The core concern of the Qur'ān is to inform mankind about the oneness of God, and about the day of judgment. He said that 'sometimes the secondary comments in the Qur'ān serve to strengthen the concept of the Oneness of God and the day of judgment, providing additional reasoning for these fundamental beliefs. Ghāmidī emphasized that if the factual realities stated in the Qur'ān appear to be consistent with the facts concluded by modern science, it will confirm the facts stated in the Qur'ān. However, regardless of such affirmations, the primary concern of the Qur'ān is moral. For example, *Sūrah As*-Sajdah 32: 1-11 describes the story of the creation of man, it can be said that current scientific research conforms to a great extent to these details, although this was not the intention of the Qur'ān. Since it is the Word of God which cannot be untrue; many such Qur'ānic truths have been verified by scientific research over time. So, the Qur'ān and modern science can be compatible, but it is important to interpret the Qur'ān based on its own statements and not impose scientific understandings, as modern knowledge is constantly evolving.[78]

Ghāmidī emphasized that when studying the Qurʿān and commenting on its interpretation, it is important to show that your interpretation reflects the original author's intent. In this regard, to understand the correct meaning of the Qurʿānic words, the interpreter of the Qurʿān has to determine

[73]Ibid., 80.
[74]Ibid.,79.
[75]Ibid., 81.
[76]Burhan Ahmad Faruqi, "A Critique of Iqbal's Reconstruction of Religious Thought in Islam," *Jihat Al-Islam* 1 (2007): 37–48, https://jihat-ul-islam.com.pk/journal/index.php/jihat-ul-islam/article/view/279.
[77]Faruqi, *Methodology of Qur'ān*, 9.
[78]In a YouTube video titled "Is the Earth Static *(Kya Zameen Sakin hai?)"* Ghāmidī answered some important questions about Islam and science. For the full video visit https://www.youtube.com/watch?v=vmJpHFF50sg (accessed 01, April, 2023)

how the Arabs used the words during the time of ignorance (*Jāhiliyyah*) when the Qurʿān was revealed (popular usage of the words).[79] If the word has multiple meanings and implications, the next step is to determine what meaning has been specified by the construction of the sentence and to what extent the connotation has been limited and bound by the context and coherence. The issue is not whether the image formed in the interpreter's mind by the meaning of the word is compatible or inconsistent with any modern science. An interpreter of the Qurʿān must focus solely on understanding God's intention.[80]

4. Critical Analysis of Harmonizing the Qur'ān with Modern Science

The attempts to harmonize the Qur'ān with Modern science have been criticized and rejected by some Islamic scholars for the following reasons:

1. It is impossible to construct Islamized sciences because modern sciences can serve no other purpose other than establishing the Western capitalist order.[81] Therefore, For the Islamic revival social and state policy must be legitimated on the basis of Islamic knowledge's (*fiqh*, *usūl* and *kalām*).[82]
2. Islam can neither survive nor flourish within the capitalist order because of its unique ability to incorporate other value systems. Therefore, the establishment of Islamic rule necessitates the complete deconstruction of capitalism.[83]
3. The Qur'ān has a self-sufficient ability that does not need any new interpretation in line with modern science.[84]
4. Both modernization and Islamization approaches lead to the same end – subordination of the Qur'ān to capitalist epistemology.[85]

5. Conclusion

The discussion above demonstrated that both Islamization and modernization approaches seek to address a common problem: resolving the perceived incompatibility between Islam and modern science. However, they offer distinct solutions in this regard. For the Islamization approach, the main cause of this incompatibility is modern science because it has no reference to God. From the viewpoint of modernization, thought is often seen as the primary barrier to harmonizing Islam with modern scientific principles. Islamization approach attempts to reform, revise, and recast the science in the light of Qur'ānic principles and beliefs. On the other hand, the modernization approach provides two different solutions to overcome this contradiction. Some of them seek to reconcile Islam with science through the reinterpretation of the Qur'ān, while others separate them in their respective domains to show that there is no incompatibility between Islam and modern science.

Conflict of Interest

The manuscript author has absolutely no financial or non-financial conflict of interest regarding the subject matter or material discussed in this manuscript.

[79]Javed Ahmad Ghamidi, *Islam: A Comprehensive Introduction*, 2nd ed. (Lahore: Al Mawrid, 2014), https://issuu.com/webmaster.jag/docs/05_islam_-_a_comprehensive_introduc.

[80]Javed Ahmad Ghamidi, "Does Quran Mention Black Holes?," Ghamidi Center Of Islamic Learning, July 29, 2024, https://www.youtube.com/watch?v=GfAn-8iC3hU.

[81]Ansari, *Capitalist Values and Ideologies*, 263.

[82]Javed Akbar Ansari and Ameen Ashar, "Why Islamic Revolution?" *Al-Burhan*, August 2013.

[83]Ansari, *Capitalist Values and Ideologies*, 265.

[84]Ansari, *Rejecting Freedom and Progress*, 88.

[85]Ansari, *Capitalist Values and Ideologies*, 16.

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Appendix

Comparison of Islamization and Modernization Approaches to Resolving the Incompatibility between Islam and Modern Science

Problem statement	Resolving the incompatibility between Islam and Modern Science	Resolving the Incompatibility between Islam and Modern Science.
Cause of the problem	The problem lies with modern Science as it has no reference to God.	Traditional Islamic thought is the main problem.
Methods	Islamization of modern science	Modernization of Islamic thought
Solution	Modern Science needs to be reformed, revised, and recast according to Qur'ānic principles.	1. Reconciling of Islam with Modern science through reinterpretation of the Qur'ān. 2. Separating them according to their respective domains.