

TENTATIVE SYLLABUS FOR

PHIL 517 Quranic Reading of Existence and Science (303)

(3 credits (ECTS 8 credits): 3 hours of class time per weekly lecture for a 14-Lecture semester)

Course description	<p>In this programme we will focus on the kawni verses (Cosmological verses) to show how the Quran reads the universe and we will adopt the manai harfi approach within Tawhidic weltanschauung (worldview). Reflection and tafsir of those verses shall be part of it. Moreover, this course will also cover the following subjects:</p> <ol style="list-style-type: none">1. Nursi and his philosophy of science2. Madrasatul Zahra3. Maana Ismi4. Maana Harfi <p>The following Quranic verses are examples of what we will cover. Some of these verses relate to methodological aspects others are cosmological in nature still others descriptive :</p> <p>“ It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers”.</p> <p>“And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day”. “And He gave you from all you asked of Him. And if you should count the favour of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful” (Ibrahim, Ayah 32-34).</p> <p>Earth as furnishing and sky as a roof (2:22). Rains sent down from heaven and all provisions brought out (2:164) Earth given life by rain from heaven. The blowing of air and controlled clouds in between heaven and earth Rains coming from heaven constantly and the streams getting to run beneath the gardens. (6:6).</p> <p>Everything brought out from earth like vegetables (6:99),</p> <p>Everything gets mixed when rain come down from heaven: (10:26);(10:31) ;(14:32) ,(15:22) ,(16:10,) (18:45) ,(20:53) , (22:63) ,(23:18) ,(24:63) ,(25:48) ,(27:60) ,(27:64).</p> <p>Allah is providing provisions from the heavens (15:16), (25:61), (31:10), In the heavens there are various levels and layers which have been created by Allah which are attractive to the onlookers (16:65). Through rains the Earth is given life after its death(16:79) ,(30:24), Birds are hanging in balance in the spheres of heaven which are handled by Allah(21:16) ,(21:104) O, In the creation of heaven and earth there is a purpose (2:164). And many other verses of the Quran constituting the Signs in the heavens and earth and their creation.</p>
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Course objectives

This course aims to cover the following objectives:

To learn about the Quranic methodological categories which regulate reasoning, science, thought and philosophy. These methodological Quranic notions are: *tafakkur, tafaqquh, tadabbur, ta'aqul, hikmah, ilm, basîrah* and *tazzakur*, etc.

In general, this course is a cosmological study of Islam presented in Nursian paradigm of Maana Harfi. First of all we need to reach to this conclusion that the basic factor in Islamic history responsible for the emergence of science was the Quran and its emphasis on the study of the Universe. The focus of attention therefore will be on the Quranic epistemology of science.

Afterwards the categories of reasoning and enquiry mentioned in the Quran will be highlighted and their relation with the emergence of science will be laid emphasis on and it will be shown how Quranic epistemology finally leads to Quranic worldview which becomes the philosophy of science in Islam.

Some sample personages who have adopted this worldview consciously and unconsciously and developed scientific understanding about the world will also be discussed in the context of science in Islamic history from Arab, and Muslim world. It will be shown that Greek philosophy was not responsible for such a scientific renaissance in Islamic civilisation though it also worked as a secondary factor for the onset of Golden Age of Islamic science in order to enable the students to see comparatively the role of Islam in the process of scientific advancements. In this regard the scientific views of al-Kindi Ibn Sina Ghazzali Ibn Rushd Ibn Khaldun Al Khwarizmi Ibn Haitham and others will be analysed critically.

The course will then deal with the Nursian approach to science and exclusively the Maana Harfi standpoint of Nursi will be a focal point after making the students to memorise verses regarding the universe. The present situation of science in Muslim world will be evaluated and the main drawbacks in Muslim understanding of science in contemporary times will be assessed. Then in general line with his rejection of the efficacy of causes and Nursi's affirmation of the 'Other –indicative 'over the 'self-referential ', will be highlighted thus completing his sacramental view of creation will be made the focal point. It will be shown how each pillar of thought lends credence to the other in Nursian approach of Maana Harfi and how an overarching spiritual edifice as a whole is constructed based on this approach.

Through its unique perspective and meaning-acquiring (*mana-i harfi*) approach, this course will fill an important gap in scientific literature by making sense out of seemingly senseless natural phenomena. It will provide the means to go beyond the visible and explore the rich and colourful invisible in the backstage. It will attempt to introduce students to a cohesive "book out of the piles of words of sciences and show that beings are meaningful sentences". It will help the students to see the big picture which merges the physical and non-physical realms and guides them to author their own meaningful book of the universe.

Prerequisites	None
Textbooks	<ul style="list-style-type: none"> ▪ The Qur'ān ▪ Muslim Philosophy Science and Mysticism, Kak Sarup & Sons, New Delhi, 2001 ▪ The Attitude of Islam Towards Science and Philosophy A Translation of Ibn Rushd's (Averroes), Famous Treatise Faslul-Al-Maqal, Translators Dr. Hamid Naseem Rafiabadi, Dr. Aadil Amin Kak Sarup & Sons, New Delhi-] 10002, First edition 2003 ▪ Ghazzali and Western Thought, Hamid Naseem Rafiabadi Publisher: Adam Publishers & Distributors-India, Sarup & Sons, 2002 ▪ Contribution of Islamic Civilisation to Science Education and Technology: Some Fresh Insights, Hamid Naseem Rafiabadi in (IJIIS) Indonesian Journal of Interdisciplinary Islamic Studies, Vol. 1, No. 1, September 2017 ISSN 2597 – 9698 ▪ Khaldun, Ibn. "The Muqaddimah", Translated by Franz Rosenthal. ▪ Ibn Khaldun (1969). N.J. Dawood (ed.) <i>The Muqaddimah: An Introduction to History</i>. Princeton University Press ▪ Islam and the Arabs - 1st Edition - Rom Landau - Routledge ▪ Dr. Hamid Naseem Rafiabadi., <i>Emerging from Darkness: Ghazzali's Impact on the Western Philosophers</i> New Delhi, Sarup, 2002, viii, 392 p., Rs.1250/ISBN 81-7625-310-3. ▪ Dr. Hamid Naseem Rafiabadi and Aadil Amin Kak (Translated) <i>The Attitude of Islam Towards Science and Philosophy A Translation of Ibn Rushd's (Averroes) Famous Treatise "Faslul-Al-Maqal</i>. New Delhi, Sarup and Sons, 2003, xii, 207 p., \$23.Rs 450/ ISBN 81-7625-413-4 ▪ Dr. Hamid Naseem Rafiabadi <i>Muslim Philosophy Science and Mysticism</i>, New Delhi, Sarup and Sons, 2001, iv, 349 p., ISBN: 81-7625-230-1. ▪ Dr. Hamid Naseem Rafiabadi, A Brief Introduction to Islamic Epistemology, <i>Ilm Al Kalam & Muslim Philosophy</i> Publisher: City Book Centre, Srinagar, Jammu & Kashmir Year of Publication: 2010, (3rd Revised and Enriched Edition) Pages: 464 ▪ Dr. Hamid Naseem Rafiabadi, <i>Challenges to Religions and Islam, (A Study of Muslim Movements, Issues Trends and Personalities)</i>. published, Sarup & Son, New Delhi, Three Volumes 2007 ▪ Seyyed Hossein Nasr, <i>Science and Civilization in Islam</i>, (New York: The New American Library, 1970 ▪ Seyyed Hossein Nasr. (1981). <i>Knowledge and The Sacred</i>, (Edinburg: Edinburg University Press.)
Assessment & evaluation	Reading reflections (2) (10%, 5% each) and midterm assignment (30%), Attendance and participation (10 %), final assignment (20-page term paper) (50%)
Attendance	Required through Zoom
Medium of instruction	English
Leading Instructor	Prof. Hamidullah Marazi

Tentative Course Contents

(May be modified to suit the needs)

During a 14 week-semester, there will be two classes each week. Each class will be 1.5 hour in total. Classes start at 16:00 Istanbul Time; 14:00 London Time; 21:00 Kuala Lumpur Time.

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Topics	Learning Objectives & Description of Topics	Reading assignments and Guest instructors
Lecture 1 Introduction and discussion	The Quran as the source of Islamic World View The nature of Islamic Science and Philosophy The Universe in the Qur'anic Context.	The Quran as the source of Islamic World View Prof. Hamidullah Marazi
Lecture 2 Quran and Early Intellectual Discussions	The Qur'anic Epistemology: A general Introduction Verses of the Quran talking about scientific Methodology	Methodological Verses of the Quran regarding science Prof. Hamidullah Marazi
Lecture 3 Cosmological Verses of the Quran	Cosmological Verses of the Quran Description of Kawn and other Heavenly Bodies in the Quran	The concept of Heavenly bodies in the Quran Prof. Hamidullah Marazi
Lecture 4 Tafakkur as a scientific category in the Quran	Epistemological Significance of Tafakkur and its relationship with reading of the creation	Reading the Quranic verses regarding Sama Ard and Najoom and memorizing kawni verses Prof. Hamidullah Marazi
Lecture 5 Taaqul in the Quranic context	The reason and rationality in Islamic perspective	Ijtihad and reasoning in its universal application Readings from Epistemology, the book mentioned above Prof. Hamidullah Marazi
Lecture 6 Hikmah and science: relation and context	Classical understanding of the term hikmah in the context of philosophy and medicine	Reading Faslul al Maqal of Ibn Rushd to understand his approach to hikmah in Shariah of Islam Prof. Hamidullah Marazi
Lecture 7 Ilm and its vast Quranic connotations	How the Quran has alluded to various sources of Ilm; revealed and human?	Relevant article on Knowledge in Islam given above Prof. Hamidullah Marazi

<p>Lecture 8 Quranic Views about Creation of Man</p>	<p>Studying Human Creation from the Quranic perspective and the Quranic creationist viewpoint</p>	<p>(Qur'an 23:12-14) (Sahih Muslim 608). (Sahih Muslim 3328), (Sahih Muslim 3329.) (Sahih Muslim 614). (Sahih Muslim 6397). (Sahih al-Bukhari 3208). (Sahih Muslim 6393). Prof. Hamidullah Marazi</p>
<p>Lecture 9 The Quran and the study of Nature</p>	<p>Highlighting the repeated calls of the Quran to observe and reflect upon natural phenomenon. Quranic encouragement to study nature, encouragement for scientific inquiry, and the investigation of the truth</p>	<p>Studying the Quranic verses like: (29:20), (3:190) etc. Oliver Leaman (ed.). The Qur'an: An Encyclopaedia. p. 572. Retrieved 13 May 2018.) Prof. Hamidullah Marazi</p>
<p>Lecture 10 Ijtihad in the Context of Science and Technology</p>	<p>The Relevance of Ijtihad in the field of scientific activity and to make it meaningful to the needs and requirements of a people.</p>	<p>How can we say that behind the scientific spirit of Muslim civilisation was the notion of ijtihad? Prof. Hamidullah Marazi</p>
<p>Lecture 11 The Holistic Cosmological Argument of the Quran</p>	<p>Islamic notion of cosmology and its relationship with the Quranic worldview</p>	<p>A comparative study of Islamic and Western Cosmology Reading the Quranic verses like (45:3-5). Prof. Hamidullah Marazi</p>
<p>Lecture 12 Utilising the services of non -Muslims for teaching the children of Ansar after the Battle of Badar</p>	<p>Respect for knowledge and learning and patronage by the Prophet (SAW) and presenting a healthy model for a very integrated approach to education</p>	<p>Relevant sections from books on Seerah. Prof. Hamidullah Marazi</p>
<p>Lecture 13 A) Nursi Madrasatul Zahra and philosophy of Science</p>	<p>A) Nursi Madrasatul Zahra and philosophy of Science B) Nursi Madrasatul Zahra and philosophy of Science</p>	<p>Nursi as a holistic thinker and his scheme for an integrated knowledge Prof. Hamidullah Marazi</p>

B) Maana Harfi and Maana Ismi		
Lecture 14. The Impact of Muslim contributions to European Civilisation	Studying golden age of Science in Muslim World	Translation of Arabic scientific literature into European languages.

Assignments and Assessment Due Dates:

<ol style="list-style-type: none"> 1. Analytical Description of evolution of Science in early days of Islam 3rd Week 2. Critical Reflection on Risale Nur and its scientific contents 5th Week 3. Mid Term paper (ten pages) 8th week 4. Final paper (20 pages) 16th week 5. Oral participations all weeks 	<p>Percentage</p> <p>5 %</p> <p>5 %</p> <p>30 %</p> <p>50 %</p> <p>10 %</p>
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