

**Need to Revise Basic Premise of Science**

By

**Late Dr. M. RAFI-UD-DIN**

Published by :

**ALL PAKISTAN ISLAMIC EDUCATION CONGRESS**  
7-Friends Colony, Multan Road, Lahore

## NEED TO REVISE BASIC PREMISE OF SCIENCE

LATE DR. MOHAMMAD RAFI-UD-DIN

The concept of Islamic education as an instrument of national unification needs to be defined very clearly for drawing up a programme for its implementation.

The first necessary step is to discard the erroneous and dangerous Western dogma that all truth is sensory and to rewrite all our text-books on science subjects, from the 5th class to the M.A. level, in accordance with the world-view of Islam.

### Many reasons

The basic premise of the scientific knowledge of the West, that *all truth is sensory*, must be repudiated by us not only because it is un-Islamic and conflicts with our world-outlook but also because :

(a) It is wrong.

(b) It belies the incontrovertible truth that it is *impossible to have a science which has no philosophical basis* and does not start with a belief.

(c) It is self-contradictory.

(d) Since on account of it the *Western science is circumscribed by a wrong Idea*, it impedes the free and full development of science.

(e) It does not permit the physicist to account for and explain the *fact of order* observable in the physical phenomena of nature.

(f) It does not permit the biologist to account for and explain the *purpose* and supremely intelligent planning for a distant objective, observable in all organisms in nature and in the evolution of life as a whole.

(g) It does not permit the psychologist and the human and social scientist to reach the only possible rational and scientific explanation of *man's urge for an ideal*—which is that it is an independent urge of his nature which rules and controls all his animal instincts and motivates all his activities and that it can be perfectly satisfied only by an ideal of the highest beauty and perfection, which is God. The result is that the Western psychologist is utterly ignorant of the tremendous power in human

nature that motivates human activities and the sciences of these activities which can be founded only on the knowledge of this power, are in a state of complete disorder in the West.

(h) It is a danger to the continued existence of any society and any civilisation. It has already brought the Western civilisation face to face with death.

These points need some elaboration, one by one.

(a) The presupposition that all truth is sensory is incorrect because truth is not only that which is known to us directly with the help of our five senses, but also that which is known to us indirectly as our inference from a truth or a number of truths, known to us with the help of our five senses. Indeed, our daily life is based much more on our inferences than on our direct observations. The fact that the Western scientist himself cannot stick to his dogma of sensory truth is enough to establish its absurdity. For he inferred the existence as well as the properties of the atom from its effects without seeing the atom itself. An American scientist has recently observed a constellation of atoms under a powerful electronic microscope. But all the knowledge of the atom which we now have and which enabled some people to blast Hiroshima became available to humanity long before the atom was observed. The atom has been all along an assumption which was believed to be scientifically true because there could be no other explanation of a number of observed facts. Hence the belief that truth is always sensory does not bear examination. Just as the atom is known to us definitely by its observable effects in spite of its invisibility, God is known to us definitely by His observable activity in nature in spite of His invisibility.

(b) The Western scientist is wrong when he says that science does not start with any pre-conceived belief. Every human activity proceeds from the world-view of the individual who indulges in it and science as a human activity is no exception. That is why even the Western scientist has a belief about the nature and object of science and about the best and the most appropriate pre-requisites and pre-conditions of indulging in it. For example, he believes that science should not start with a pre-conceived belief—a belief which is ultimately derived from his view of the nature of reality and of its relation to science, i.e. from his world-view. Similarly the starting belief of Russian science is dialectical materialism. The Muslim premise of science, which is only one that can be shown to be accurate, is the concept of God.

(c) The premise of Western science is self-contradictory. The Western scientist not only contradicts himself but also proves the impossibility

of his standpoint, that scientific activity should not start with a belief, when he starts his scientific activity with the belief that science should not start with a belief at all.

**Growth impeded**

(d) Since the premise of Western science is wrong it is an impediment to the full and free development of science. A science cannot cross the limit prescribed for it by its basic presupposition or belief. It cannot reach conclusions which are contrary to its foundations because it cannot destroy its own basis. Thus a science which is based on the belief that all truth is sensory cannot come to the conclusion God, however, strong may be the evidence in its favour. It avoids, cuts short, diverts or twists the lines of thinking and reasoning which may lead to the conclusion God in order to remain "scientific" according to its own meaning of the word. That is why the Western scientists ignore and do not explain the fact of intelligent order observable in the physical phenomena of nature and the fact of conscious purpose observable in the biological phenomena of nature and the urge for an ideal as an independent controlling power of all human activities. That is also why they use the words Mathematical Mind (Jeans), Mind-Stuff (Eddington), Elan Vital (Bergson) and Entelechy (Driesch) instead of God whenever they find that observed scientific facts cannot be explained without assuming a metaphysical entity as their cause.

**Order in Nature**

(e) The premise of the Western scientist that all truth is sensory forbids him from explaining, or even acknowledging with all its implications, the fact of intelligent order observable in the physical phenomena of nature. Science is possible only because there is order in nature. What the scientist seeks and discovers through his observation of nature is nothing but order. The knowledge of science is entirely the knowledge of order in nature. It is the exact and infallible order prevailing in the physical world that has given rise to the physical sciences, and made possible their technological application. What is order? One characteristic of order is quite evident. It is the sure sign of the activity of a mind.

(f) The evidence of order as indicative of the purposive activity of a mind becomes still more impressive in the system, design, plan, organisation, co-ordination, orchestration, wholeness, unity and uniformity to be observed in the living organisms. Each of the inner physiological functions of an animal, e.g. digestion, biochemistry of metabolism, the industry or hormones and vitamins, blood circulation, respiration, procreation,

automatic physical growth into a predetermined form, spontaneous activities of its vital organs, automatic healing of injuries and automatic health restoring reactions to diseases, indicate the mastery control and direction of some mind other than that of the animal itself. Thus by seeking and discovering order in nature science raises the question "Whose mind is there at work in every little detail of nature"? The obvious answer to the question is: "It is that of Creator of nature who is known to the common man as God".

The idea of God thus comes naturally and irresistibly into the physical and biological sciences as the only possible explanation of the facts of order and purpose observable in the external phenomena of nature.

It is sometimes asked: "How is it possible to bring the idea of God into science?" This question is put generally by the followers of the Western scientist who ignore the fact that what makes science possible is the existence of order in nature and that order cannot be explained except as the result of the intelligent activity of a Creator. The real question that should be asked is: "How is it possible for any scientist to separate the idea of God from science without ignoring or refusing to answer the questions raised by his own scientific inquiry and thus stopping the process of reasoning and thinking from taking its normal and natural course?"

(g) When we come from the physical and biological sciences to the sciences of the human mind and its activities like the Philosophy of Politics, Philosophy of Ethics, Philosophy of Education, Philosophy of Economics, Philosophy of Law, Individual Psychology, Social Psychology and Philosophy of History etc., generally known as the human and social sciences, we find that the need of revising the text-books and making the idea of God the central fact and the organising principle of each of these sciences is all the greater. Eminent scholars and writers of the West agree that these sciences are in a state of chaos at present so that it is not proper to call them sciences at all and the cause of it is the ignorance of the Western scholars of human nature.

Although we know that the Western scholars themselves admit that their social sciences are in a state of disorder and are in fact not sciences at all, we are so fond of imitating the Western man and belittling ourselves before him that we teach these sciences as they are in our Pakistani Universities. In brief, we need to revise the text-books of human and social sciences not only to make them Islamic but also to make them rationally sound and scientific. We cannot have an Islamic system of education in our country, unless we stop following blindly in the footsteps of the erring

Western scholar in his dogma that truth is sensory and give the idea of God the supreme importance in our educational system.

(h) Innumerable quotations can be given from the Western thinkers and writers to show that they have at last realised that the Godless premise of Western science was a mistake that it has eaten into the roots of the Western civilisation and that this civilisation can now be saved only if the idea of God, and consequently the idea of morality, is integrated with science.

McDougall wants to save the Western civilisation from an impending collapse by assuming, if possible, the powers of a dictator, "to divert all our most powerful intellects from the physical sciences to research in the human and social sciences", because he is convinced that the prevailing confusion of these sciences is sure to bring about the disintegration of this civilisation. However, he does not know how these sciences must be altered so as to make them a force for the perpetuation of this civilisation. But another outstanding Western philosopher tells that the crisis of the Western civilisation is due to the fact that it is based on the major premise that all truth is sensory and God and soul cannot be classified as truths and that in order to save this civilisation we must discard this premise and substitute it by a new spiritual premise. This Western philosopher, who was till recently the Chairman of the Department of Sociology at Harvard University and who has been described by the journal *Sociology and Social Research* as "one of the master-minds of our generation", is Prof. Pitrim Sorokin. He has written a whole book entitled 'The Crisis of Our Age' to show that Western civilization has reached a 'tragic crisis' which is going to end in its "disintegration", resulting in the "degradation and tragedy" of the "contemporary man". According to him the cause of the crisis is that the Western civilization: "emerged with a major belief that true reality and true value were mainly or exclusively sensory. Anything that was supersensory was either doubtful as reality or fictitious as a value. It did not exist or, being unperceivable by the sense, amounted to the non-existent. Since true reality and true value were thought to be sensory, anything that was non-material, that could not in the way of daily experience be seen, heard, touched or smelled had to be declared unreal, non-existent, and of no value. And that is exactly what has happened. Its first poisonous fruit is fatal narrowing of the realm of true reality and true value. Once the culture entered this path it has to move along it toward a greater and greater sensorisation of the world of reality and of value".

He says that the Western civilisation can be saved only if it shifts to a new premise—a spiritual premise—as its basis and this necessitates

“the deepest re-examination of the man.....  
premises and values of sensate culture, rejection of its superannuated pseudo values and re-enthronement of the real values it had discarded.....The present antagonism between religion and science is unnecessary not to mention disastrous. In the light of an adequate theory of true reality and value they are one and serve one purpose —the unfolding of the Absolute in the relative empirical world to the greater nobility of man and to the greater glory of God”

By giving the idea of God its proper place in the text-books of science we shall not only save ourselves from the poison of which the Western civilisation is dying but also enable the Western civilisation to know how to save itself.