

## **The Importance of Science and Technology in Islam**

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### **Abstract:**

Islam encouraged humans with its golden rays to study science and technology as well as other worldly and otherworldly benefits. On the one hand, the role of science and technology in the implementation of the daily life and religious affairs of the contemporary Islamic society has increased recently, on the other hand, the loss of the necessary motivation and enthusiasm for learning science and technology at the public level, and availability of sensitivity to science and technology under the pretext of applying and adhering to Islam at the special level are the problems that have turned the Islamic nation into a land Fertile for poverty, war and division. The purpose of this study is to create a strong motivation in the Ummah towards the study of science and technology in the light of Islamic teachings, and that its teaching is not in conflict with Islam but is sufficient to fulfill the obligation of Islam. This is a thematic study conducted in a library method and the relevant material is collected and analyzed from the verses of the Holy Qur'an and its Interpretations, texts of the Prophetic Hadiths and their commentaries. The results of the study showed that: Science and technology are among the matters of the world in which has been given the right to choose from taking and leaving, and that there isn't any specific rule for its prohibition or disapproval in Islam, but rather made learning it a sufficient obligation. Knowledge related to creation sciences including technology is a reason for fear of Allah and effective in spreading Islamic Da'wah. And throughout history, Muslims have made significant contributions to the empirical and creative sciences and have made many inventions in it.

**Key Words:** Fatwas, Holly Quran, Importance, Islam, Prophetic Hadith, Technology.

## **1. Introduction:**

Allah (S. W. T.) has revealed to His servants the things that benefit them through divine revelation and prophets, and has encouraged them to do things for the benefit of themselves and the society and to be greedy for them. Muhammad (peace be upon him) said: “أَخْرِصْ عَلَىٰ مَا يَنْفَعُكَ، وَاسْتَعِزْ بِاللَّهِ”. Translation: Be greedy for what benefits you, and ask Allah for help. (Muslim Al-Qushayri, No Date)

Science and technology are among the activities that help man in his daily life and worship and better servitude, but also reach the level of obligation.

### **1.1 Research Problem:**

Although Islamic society needs science and technology in its daily life, practice of religion and its role in their lives has increased, but on the other hand we see that in general at the Ummah level there is a lack of motivation and interest in science and technology learning, and at the special levels and particular circles of the people there is a serious sensitivity towards science and technology on the pretext of applying and adapting Islam. That has turned the Islamic nation into a land fertile for poverty, war, segregation and backwardness. In view of this problem, we have decided to explain and study the value of science and technology in the light of Islamic teachings.

### **1.2 Research Questions:**

Is the study of science and technology against the principles and texts of Islam?

What is the importance of science and technology education in Islam?

Can the development of science and technology have a negative impact on Islamic society?

### **1.3 Research Objectives:**

To encourage the community to study science and technology.

To explain the value and status of science and technology in Islam.

To combat the conflicting notions of science and technology in society.

## **2. Literature Review:**

Much has been written about the importance of science and technology in Islam, which shows that this subject is very valuable. In his article, Mr. Abdullah discusses the need and importance of using technology in calling to Islam, and explains the reasons for the value of technology tools. (Al- Hindi, 2010)

In his article, Mr. Talal quotes the hadith of the Prophet (peace and blessings of Allaah be upon him) as saying: (إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، إِنَّ الْأَنْبِيَاءَ لَمْ يُوْرثُوا دِينَاراً وَلَا دِرْهماً إِتْمَا وَرثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ) (Al- Hindi, 2010)

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(بحظ وافر), He argues that science and technology are mere sciences, And in order to encourage the development and learning of knowledge, it is enough that the prophets have left only knowledge as their heritage after themselves.(Talal, 2015)

Mr. Halim first described the role of Muslims in empirical and creative sciences and their extensive efforts, then discussed the invention of technology by the West, and the backwardness of Muslims in this field. As a disadvantage of technology, it has been revealed that the West has cooled its anger over the identity of Muslims by engaging Muslim families, women, children and youth with new and different tools and alienating them from their identity. (Halim, 2017)

### 3. Methodology:

This research has been done in a library method. All the research material has been taken from the Holy Quran verses and its Interpretations, Prophetic Hadiths and its explanations, and the sayings, researches and fatwas of Salaf Saleh and contemporary scholars, where I have explained the necessary explanation of the research problem and analysis of the issues in it. I have taken the verses of the Holy Quran and the texts of the hadiths of the Prophet from their original sources and then I have translated them into English, and Other materials, including Quran Interpretations, Hadith explanation, and scholarly sayings, I have confined with attributing them to their original sources and translating them into English.

### 4. Materials:

#### 4.1 The basic of science and technology in Islam

One of the perceived and great needs of contemporary Islamic society is specialized and professional education, which can change the present image of the society and bring prosperity. It is well known that science and technology form the foundation of vocational and specialized education. In this regard, Abu Ya'ala has narrated a hadith in his Musnad: { حَدَّثَنَا { مُصْعَبٌ، حَدَّثَنِي بِشْرُ بْنُ السَّرِيِّ، عَنْ مُصْعَبِ بْنِ نَابِتٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتَوَّنَهُ»

Translation: It is narrated on the authority of Aisha (may Allah be pleased with her) that the Prophet (peace and blessings of Allah be upon him) said: Indeed, Allah loves those of you who do their best.(Abu Ya'la Al-Mosali, 1984)

Shaykh al-Albaani said: This hadith is Hasan. (Al-Albani, 1995)

Manawi says in his commentary on this hadith: It means that Allah loves that whatever you do, do it perfectly and beautifully. And so the artisan and craftsman who has been given knowledge by Allah in the manufacture of goods and equipment, may carry out his work perfectly and beautifully with the intention that it may benefit Allah's creatures, who has taught me this business, and he will not do it with the intention that if I do not do it, my work will be wasted or my wages will be reduced, but his work and industry will be based on the principles of integrity of that industry. (Al-Manawi, 1356 AH)

Etqan or Perfection is not only desirable in the hereafter, but must also be considered in worldly and everyday social affairs. The Prophet (peace and blessings of Allaah be upon him), in spite of his divine revelation and natural genius, valued specialization and professionalism. Allama Ibn Hisham narrates the beginning of the battle of Badr from Ibn Ishaq: So the Messenger of Allah (May peace be upon him) came out to the field to reach the water before the disbelievers, so he stopped his army with the water of the first well near Badr. Habab ibn al-Mundhir said to him: O Messenger of Allah! Tell me about this place that Allah has commanded here, and cannot be done before or after, and if it is an experiment and a tactic? The Messenger of Allah, May Allah bless him and grant him peace, said to him: (بَلِّغْهُ هُوَ الرَّأْيُ وَالْحَرْبُ وَالْمَكِيدَةُ) He means: It is an experiment and a tactic. He said: O Messenger of Allah! this is not a the perfect place, Let the people go forward, so that we may take them to the nearest well to the polytheists, and we will cover the remaining wells, build a pool and draw water from it. Fill them up, then we will start fighting, so we will have water and they will not have water. With this, the Prophet (peace and blessings of Allah be upon him) said: (لَقَدْ أَشْرَفْتُ بِالرَّأْيِ) means: That is a very good idea. (Ibn Hisham, 1995)

(Shaykh al-Albaani called this hadeethda'eef. (Al-Albani, 1992)

We see very clearly that the Prophet (peace and blessings of Allah be upon him) appreciates the skill and expertise of a warrior, and acts in his light. And it shows us that Muslims should pay attention to specialization in all matters. And it is not possible to interfere in everything in the name of religion or because I am a great scholar, and to look down on the lord of specialization and profession, but to acquire specialization in all contemporary sciences is one of the most essential and necessary tasks.

That the great need of the Islamic community in the time of the Prophet (peace be upon him) was to strengthen its defensive part, and that is why in this section the instructions and statements of the Prophet (peace be upon him) regarding specialization and humility have been quoted. But now that Islamic society has become more complex than ever, and their needs have diversified and increased in line with the demands of the world, it is imperative that the Islamic society devote special time to the specialized training of individuals in all relevant and necessary fields. And provide funding, whether in the health sector, in the agricultural sector, in the industrial and manufacturing sector, or in the economic and commercial sector, or in the political, defense, social, intellectual and other fields.

#### **4.2 The importance of science and technology in the Holy Quran**

Experimental science and information technology can be considered as the basis of human life today, because the means of daily life, health and food, defense and military equipment and tools and even the means of conveying religion are all derived from technology and information technology. So if the Islamic society does not learn this science, how will it prepare these tools for itself?

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There are references in the Qur'an to empirical sciences, which not only discuss its permissibility, but also call it a means of approaching God and an attribute of true fear of Him. Allah says (interpretation of the meaning):

{ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ (27) وَمِنَ النَّاسِ وَالدَّوَابِّ وَأَلْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ }

Translation: 27. Do you not see that Allah sends down water from the cloud, then we bring forth therewith fruits of various colors; and in the mountains are streaks, white and red, of various hues and (others) intensely black?

28. And of men and beasts and cattle are various species of it likewise; those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving.

[Surah Al-Fatir, 27-28]

Mohammad Rashid Raza says about the definition of (Ulama-Scholars) in this verse: The meaning of Ulama here is those who are aware of the secrets of the world, its different stages, And on the means and colors of the distinction of goods and species, Moreover they have knowledge of the signs of God's power and of His wisdom. And this word encompasses many sciences and arts, but all of the sciences. (Al-Husseini, 2005)

WahbaZuhili also says that the scholar here means one who knows the mysteries of nature, life and the mysteries of the world. And the reason is that here Allah first mentions different conditions of the world and the universe; The various fruits on the earth, the colorful inscriptions on the mountains, and the different colors of humans and animals, He later said: Those are feared from Allah who know his great powers, Because, who doesn't see big signs, so how can he be afraid of them. (Al-Zuhaili, 1418 Ah)

### 4.3The importance of science and technology in prophetic hadiths

Although there is no explicit command in Islam for the study of science and technology, Islam has given us a very broad path through which we can use our own experience in worldly affairs. And in this way we gain benefits for ourselves and the society. Imam Muslim in his Sahih has narrated a hadith on this subject:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرُو النَّاقِدُ، كِلَاهُمَا عَنِ الْأَسْوَدِ بْنِ غَامِرٍ، قَالَ: أَبُو بَكْرٍ، حَدَّثَنَا أَسْوَدُ بْنُ غَامِرٍ، حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِقَوْمٍ يُلْقِحُونَ، فَقَالَ: «لَوْ لَمْ تَفْعَلُوا لَصَلَحَ» قَالَ: فَخَرَجَ شَيْصًا، فَمَرَّ بِهِمْ فَقَالَ: «مَا لِنَخْلِكُمْ؟» قَالُوا: قُلْتَ كَذَا وَكَذَا، قَالَ: «أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ»

Translation: It is narrated from Anas that the Prophet (peace and blessings of Allah be upon him) came upon some people who were grafting trees, so the Messenger of Allah (peace and blessings of Allah be upon him) said to them: If you do not graft them, then they will be fine. Narrator says: The trees produced useless dates. Then the Messenger of Allah (peace and blessings of Allah be upon him) came to them and said: What is the matter with your palm

trees? They said, "You said so and so." "You know your worldly affairs well." he said. (Muslim Al-Qushayri, No Date)

Iz-ud-Din Sanaani (may Allah be pleased with him) said in his commentary on this hadith: I have not been sent except to relieve you from the torment and to show you the way to the reward. I am not a farmer. And in this hadith it is also stated that if the prophets do not know some things of the world, it does not matter, and it does not show their Weaknesses and shortcomings. And also in this hadith it is said that if one finds a way to improve and develop in agriculture or other occupations, he should do it, even if there is a person Oppose him, who is more qualified and superior than him. (Izz Al-Din Al-Kahlani, 2011)

In the above hadith, the Prophet (peace and blessings of Allah be upon him) has given us the authority to do the things of the world with your own thoughts and innovations, and I have left them to you. Based on this, we have to organize and carry out the worldly affairs with our own experiences and innovations according to the demands of the time, and it is clear that the greatest demand of the time is to learn experimental science and information technology, and to develop them in the Islamic community.

The study and development of experimental sciences and information technology as a material priority of the contemporary Islamic society has been mentioned not only in the prophetic hadiths as a choice.

Rather, learning this and other similar sciences and disseminating them is an Islamic act, and in the Hereafter, it is considered as a means of giving eternal and living rewards. Imam Muslim in his Sahih has narrated a hadith on this subject:

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُرَيْدٍ، وَقُتَيْبَةُ بْنُ مَعْبُودٍ، وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ هُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنِ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ "

Translation: It is narrated from Abu Hurayrah that the Messenger of Allah (peace and blessings of Allah be upon him) said: When a person dies, all his deeds are cut off except for three things: The ongoing charity, the knowledge that some take advantage of, and the righteous son who prays for him. (Muslim Al-Qushayri, No Date)

Imam Nawawi (May Allah bless him) in his commentary on this hadith says: In this hadith, the virtue and value of knowledge is explained. It also encourages people to work harder in the field of science. And it proves that knowledge must be passed down from generation to generation through compilation, teaching, education and explanation. And it is necessary to choose the most useful and then the most useful in science. (Al-Nawawi, 1392 Ah)

Ibn al-Malak in Sharh al-Masabih has mentioned the types of useful sciences. He says: In this hadith, knowledge is restricted to profit because useless knowledge has no reward. And the most useful knowledge is the knowledge of Allah, His attributes, actions, angels. It also includes theology means the knowledge of believes. And it also includes the knowledge of the books of Allah means Tafsir. And the knowledge of the kingdom and of Allah on earth and in

the heavens is also included in it, which includes the astronomy. It also includes Muhammad's Shari'aknowledge, which includes commentary, hadith, jurisprudence, and principles of jurisprudence.(Ibn Al-Malak, 2012)

Hassan Abu Al-Ashbal has also mentioned in the commentary of Muslim about the useful (beneficial) knowledge, He writes: This means the knowledge of Sharia, in which there is no variance. And this basis is based on the Sharia arguments which are the Book of Allah, Sunnah, QiyasSahih, Ijtihad and Ijma '. But other sciences which are not in conflict with Sharia but are practically for Sharia and in the service of Muslims, Such as science of trade, science of industry, science of agriculture, That all theseare for the settlement of the Islamic Ummah and the rest of humanity,And this knowledge not only enters into it, but in some cases reaches the degree of obligation, And the study of such sciences, without a doubt, is one of the sufficient obligatory according to the scholars.(Abu Al-Ashbal, No Date)

#### 4.4 Study of Science and technology is the command of Allah

The study of science and technology for the Islamic Society and the development of features of its various types has also been discussed in the Prophetic Hadiths from a different angle. The Prophet (peace and blessings of Allah be upon him) encouraged his Ummah to learn the military industry and its implementation in order to make fighting anddefensive weapons and means-which was the most important necessary of that time- for the protection of their religion, faith and homeland. Imam Muslim has narrated a hadith in his Sahih in this regard:

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا ابْنُ عَمْرٍو بْنُ الْحَارِثِ، عَنْ أَبِي عَلِيٍّ ثُمَامَةَ بْنِ شَفِيٍّ، أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْمِنْبَرِ، يَقُولُ: " {وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ} [الأنفال: 60]، أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ، أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ، أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ "

Translation: It is narrated from UqbaEbn- Al- Aamir that I heard the Messenger of Allah (peace and blessing of Allah be upon him) sitting on the pulpit, Sayed that: {وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ} (and prepare for them whatever strength you can) Be aware that the real power is shooting, Be aware that the real power is shooting, Be aware that the real power is shooting.(Muslim Al-Qushayri, No Date)

The Prophet (peace and blessings of Allaah be upon him) said in his commentary on this verse of Surah Anfal: {وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ} (and prepare for them whatever strength you can). (Surah Anfal: Verse 60) It means; prepare your strength and power against the enemies of Islam with all your might. And the Messenger of Allah (peace and blessing of Allah be upon him) said that the preparation of strength and power for the implementation of this verse is that you should acquire the skill of shooting, and he repeated it three times to emphasize it. The fact is that shooting is considered as a measure of strength and power in the time of the Prophet (peace and blessings of Allah be upon him), Shooting still determines the strength of the superpowers. The only difference was that at that time only arrows, spears and some long-range simple machines were used, and the Prophet (peace and blessings of Allah be upon him) also gave instructions in the light of the tools and equipment of that time. But now machine guns, rockets, tanks, jet fighters, long-range missiles and other such devices are

being used. And it is clear that the creation of such devices and their learning and operation is impossible without learning the basics of science and technology and putting a lot of effort into it.

Ultimately, contemporary Islamic society, and especially its leadership, is obliged and seriously obliged to pay close attention to this part of the industry, in order to represent and obey the command of Allah, and to follow the miraculous word of the Messenger of Allah. And by this way, they will afford to prepare the means to defend and protect the faith, honor, soil and blood of the Islamic Ummah. On the other hand, as much as the Islamic society needs to develop and advance the industry in the military and war ground, At the same time, the daily necessities industry needs to be strengthened and expanded, Because industry today is the foundation of the economy, And if Muslims are poor and begging foreigners and the enemies of Islam, So how will they be safe from their ideological and material oppression? While they do not neglect any opportunity for the ideological and material destruction of the Islamic Ummah.

#### **4.5 Fatwas of Salaf-e-Saliheen and contemporary scholars on study of science and technology**

Finally, I would like to quote the fatwa of Hujjat-ul-Islam Imam Ghazali on the priority and importance of experimental science and information technology for the Islamic community, which he has stated about ten centuries ago. Under this heading (Bayan al-Ilm al-dhi ho fardkafaya) he writes: One is the Shari'ah knowledge which is obtained through revelation, and the other is non-Shari'ah which is obtained through reason and experience, such as arithmetic or medicine. There are two kinds of non-sharia: one is evil and vile like magic, and the other is good or Mahmood .There are two types of non-Shari'a Mahmood knowledge: One is sufficient obligatory, the other is in the degree of virtue and recommendation. Sufficient obligatory knowledge is the science which there is no way out of them in the management and running of world affairs, Such as the science of medicine, because it is necessary for the survival and well-being of bodies, or as the arithmetic, because it is important in transactions, wills, inheritance matters, and so on. And this is the science that if a city was devoid of one of its scholars and experts, then all its inhabitants are guilty of it, and if one person learns it, then the obligation falls on him from others. Therefore, it should not be strange to say that medicine and arithmetic are among the sufficient obligations, but also learning the basics of industry is one of the sufficient obligations, such as agriculture, weaving, politics and governance, bloodshed, and tailoring. (Al-Ghazali, No Date)

Sheikh Ibn Baz says about technology that it is not considered as innovation, but innovation can be found in religious affairs and worship. He added: "Building and inventing boats, clothing, spaceships and other useful industries that will be a source of comfort for the Islamic Ummah is desirable and necessary." The Prophet (peace and blessings of Allaah be upon him) said: ( احرص على ما ينفعك واستعن بالله ) **Translation:** focus on what is best for you, and ask aid from God. (Muslim Al-Qushayri, No Date)(**Ibn Baz, No Date**)(Ibn Baz, 2022)



## 5. Results:

- 1- Knowledge related to the creation sciences, including science and technology, is a means of creating fear of God and knowing Him fully.
- 2- The teaching of science and technology is necessary and obligatory on the basis of this verse of the Holy Qur'an { وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ } [Surah Al-Anfal: 60], so that the physical and spiritual security of Muslims is protected.
- 3- Science and technology education is sufficient obligatory.
- 4- Science and technology is one of the most significant sciences and Allah will continue to reward man even after death.
- 5- Science and technology is one of the things in the world that man has been given the right to choose and leave according to his circumstances. And in Islamic law, there is no definite rule of prohibition or abomination.

## 6. Discussion:

The contribution and extensive efforts of Muslims in the empirical and creative sciences are clearly written in history. The West has put a lot of effort into today's technology, but Muslims are far behind. One of the major disadvantages of technology is that it has alienated Muslim families, women, children and young people with new and different tools and alienated them from their identities. (Halim, 2017)

Calling to Allah is one of the greatest Islamic duties. The use of technology in da'wah is very important and effective in spreading da'wah. Among the effective tools in Da'wah to Allah are: Facebook, Twitter, Instagram, Website ... (Al- Hindi, 2010)

Science plays a vital role in human settlement and development. Knowledge is the legacy of the prophets. ( إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، إِنَّ الْأَنْبِيَاءَ لَمْ يَوْرَثُوا دِينَاراً وَلَا دِرْهَماً إِنَّمَا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِظِّ ) (Al-Tirmidhi, 1975) وافر.

## 7. Conclusion:

Science and technology are among the matters of the world in which has been given the right to choose from taking and leaving, and that there isn't any specific rule for its prohibition or disapproval in Islam, but rather made learning it a sufficient obligation. Knowledge related to creation sciences including technology is a reason for fear of Allah and effective in spreading Islamic Da'wah. And throughout history, Muslims have made significant contributions to the empirical and creative sciences and have made many inventions in it.

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