

PERSPECTIVE OF RESEARCH METHODS ON THE QUR'ANIC CONCEPT OF (*FIKR*) REFLECTION AND (*AQAL*) WISDOM

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ABSTRACT

Scientific research successfully transformed an individual from the Stone Age to the modern technological era by providing a voyage of discovery. In one way or the other, it has been adapted for knowledge creation in the field of natural, social and biological sciences. It is scholarly admitted that the research is an integral part of the academic and professional career for which thousands of books have been written to facilitate the attainment. However, the Holy Qur'an is providing a solid base with logical manner. The primary objective of this paper is to demonstrate the exceptional honor, dignity and superiority granted to man over all creatures of the universe with (*Fikr*) reflection and (*Aqal*) wisdom. It is believed that Qur'anic verses about (*Aqal*) and (*Fikr*) acts as booster to accelerate the pace of man's efforts for the eternal triumph. The study will try to find out the answer of the question that what is the actual concept of (*Aqal*) and (*fikr*) and how it can be related to the modern scientific methodologies? It will try to pinpoint that how in response to the Qur'anic directions, methodology of the content analyses has been adopted. Yet for Muslim intelligentsia, no such thing would be acknowledged unless it has been proved with reference to Qur'an or Hadith. They strongly believed that modern scientific research provides strong bonds with Qur'anic revelations enjoining its readers to explore the unexplored facts of the universe.

Key Word: Reflection, Wisdom, Islam, Hidden Truth, Strong Bonds, Technological Era

INTRODUCTION

Nature sets standards of every creature by giving consciousness, knowledge and sources as revealed by the Holy Qur'an. Allah SWT has provided specific characteristics and fundamental properties to every physical existence of the universe. By following the footsteps of the nature, the scientists have discovered partial knowledge about the unalterable fundamental properties of all materials of the cosmos and applied them in an integrated form. Hence, in order to conduct a scientific research the Qur'an provides arguments about *fikr* and *aqal* (critical thinking and observation) in detail and substantiate with examples for those people who use the reason. It is admitted that the power of reasoning and observation has enabled every individual to transform his or her life from the Stone Age to the modern technological era. The human mind from the inception of life had tried to articulate the Divine knowledge with temporal existence. With the help of extrasensory perceptions, it has attained the progress in research of science and technology. Like most of the creators of the world, man hardly attained much physical strength. He is not as big as a blue whale, nor could run like a leopard or fly like a bird, however, he could continue the learning process left by his predecessors. The centuries old long process enabled man to understand and continue procedure necessary for existence and development with the change of time. His knowledge enabled him to move into the seas like a fish, fly like birds and run faster than a leopard etc. The prospects of such invention and innovation were because Allah SWT bestowed upon man abilities of hearing, observation and logical

reasoning. It is said in Qur'an, "And these are the fables we set forth for mankind; but only those can understand them who know."¹

The Qur'an, in order to convey the eternal message to all coming generations, used dynamic and effective language through anecdotes and parables to convey its lofty ideas which are extremely pertinent and affect the mind and soul of the listeners. It reveals that how the Almighty Allah has maintained the whole universe in a systematic order and how He has created human beings by giving them specific guidelines to lead their life in a compatible manner? In point of fact, the Almighty does not divest himself from his methodology, ideology, administrative and ruling policies. Since the inceptions of human life on this earth no change is ever found in the fundamental characteristics of the universe. This unalterable phenomenon proves a very strong tool for scientific research for human beings who possess little knowledge but granted the power of intellect, critical thinking and observation.² The Qur'an named these abilities as *fikr* and *aqal* necessary for the growth of human being in order to understand and follow the right path.

ATTAINMENT OF KNOWLEDGE

Modern Science and Technology have attained its excellence and much higher levels of development due to workable research. The methods of research in the contemporary world pertains to the things already searched out or had been explored partially or the nature of the things as they are. The word research derived from the Latin word by pre-fixing 'Re' into it which means the derivation of new knowledge from existing knowledge. In the Islamic perspective Allah SWT (the all-knowing) praised the excellence of learned persons and knowledge seeker in quest of truth. The pursuit of knowledge through research removes the veil of ignorance, leads a man to discover non-existence as existence or uncover the veil of non-existence over the beauty of existence.³ Hence Allah SWT states in no unambiguous terms, "Say (O Prophet), are they equal: those who possess knowledge(*yalamoon*) and those who don't(*la, yalamoon*)?"⁴

It is admitted that man use to come out to understand the vastness of the universe because true worship reflects the knowledge to use it as inductive reasoning based on empiricism.⁵ Cogitation and intellectual capacities use to give rise to the modern research which creates a link between mankind and the other objects of the universe. The knowledge devoid of reflection and investigation inevitably results in contentment. The revelation of the Qur'an, in this regard, for the solution of worldly problems is needing in-depth observation and intellect. The human mind is used to analyze data obtained through experience and observation but in reality, it aims to explore the truth about the creatures of Allah SWT. Prophet Mohammad (PBUH) draws attention to this important fact such as, "An hour of reflection and contemplation is better than a year of supererogatory religious worship."⁶ Hence a powerful believer requires physical and mental health supplemented with scientific and technical competence to grasp the purpose of life. To inculcate *Fikr* and *Aqal* in man Qur'an has persuaded by its numerous *Ayats* as:

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيعًا مِّنْهُۥٓ اِنَّ فِيْذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ.

¹ Surah, Al Ankaboot, 29:43:44.

² Muhammad Atharuddin, Fouzia Firdous, Scientific Research; Instructions from Holly Qur'an, *IIUC Studies*, (2011), vol., 9, p. 226.

³ Jami Lawa'ih, translated by Winfield, E.H. and Kazvin, as *Flashes of Light: A Treatise on Sufism*, (London: Royal Asiatic Society, 1914), p. 2.

⁴ Surah Al Zumr, 39:9

⁵ MohdShamirilyas, Mohd Shukri Hanapi, The perspective of Islamic Research Methodology on the Qur'anic Concept of Al-Fu'ad, *International Journal of Academic Research in Business and Social Sciences*, (2017), vol,7, Issue2, P-838.

⁶ Ajluni, *Kashful al-Khafa'*, 1.370.

“Oh mankind; He has made subservient to you whatever present in the heavens and whatever present in the earth. Surely there are signs for those who reflect.”⁷

At another place Quran says:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا.

“He it is Who created for you (for your Service), O mankind all that it is in the earth.”⁸

In point of fact, the scientific methodology has been formed by the evolution of research related to the incidences in natural sciences. In consequence it has given rise to the process of creative thought and intellectual rejuvenation. Whereby the ‘*amanh*’ (anything entrusted either a commodity responsibility or task) should be handed over to its rightful owner, as states in Qur’an, “Allah commands you to give back the trusts to their rightful owners.”⁹ The Arabic word for knowledge, ‘*ilm*’, appears frequently in the Qur’an, which pleads the followers for the attainment of knowledge through research. However, the depressing aspects of the contemporary Muslim world are the moral and social decadence and incapacitating state of mental and physical inertia. By providing the beckon light Qur’an declares that everything on this earth is meant for a purpose where human wit and the design of the universe naturally lead to a discussion of the relationship between mankind and other objects of the universe.

However, the research and quest for knowledge are not only concerned with the welfare of human beings but to identify the very existence of man on this planet. From the earliest civilizations human beings have required information for their survival, social progress and to prevent themselves from being sick. For this purpose man laid the foundation of medical research and invented machines to facilitate his livelihood. Yet the substance of the medicines, testing and preparation has been man’s struggle to curtail high morbidity rates.¹⁰ In addition, the process of thinking over the creation of earth and skies and what is in it, actually leading the man to the excellence of knowledge and recognition of its Creator by him.

وَإِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ. الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا¹¹

Time and again, Allah Almighty has mentioned signs of His power and strength for those people who are wise enough. It is provided that the man is internally grafted with the passion of demand and follows a naturally programmed positive aspiration during his existence on this earth. Hence, it is established by these verses that Qur’an itself commands self-study and contemplation to attain the right path.

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ¹²

All these Qur’anic verses establish a flawless theory of research based on immaculacy and perfection of divine knowledge. These have manifested the presence of physical and metaphysical, visible and invisible, telescopic and microscopic, concrete and the abstract. The extraordinary emphasis for the quest of knowledge does have an integral and natural relationship with the main prerequisite of Islam. The Islamic doctrine of *Fikr and Aqal* is inseparable from modern research methods and by considering the impact of modern research on the contemporary technological world the Muslims undoubtedly enthralled by it. The major problem ahead is to refute fabricated phrases that are being spread in the contemporary milieu. The Muslims are forbidden to propagate such phrases and every *Sunnah* should be told with research and authentic references. A Hadith, in this regard, has mentioned, “Allah loves the person who is performing a job to do it in the best possible

⁷ Surah Al-Jathiyah, 45:13.

⁸ Surah Albaqra, 2:29.

⁹ Surah Al-Nissa, 04:58

¹⁰ Sorensen and J. Richard Elper, “*Developing Information System for Human Organizations*”, (New York: Academic Press, 1978), p. 127.

¹¹ Surah Al Imran, 3:191

¹² Surah Al-Mulk, 67:30

way.”¹³ A week tradition emerged amongst the Muslim masses during recent milieu of social and electronic media. In order to highlight these perceptions, this paper has two objectives, firstly, to identify the concept of *fikr andaqal* in modern research methodology perspective and secondly, the value of critical thinking, observation and determination to meet the challenges of the modern technological era. In spite of great emphasis on knowledge and learning, the Islam provides some ethnics for the knowledge and research by saying that any kind of knowledge acquired for evil motives is prohibited. Moreover, “Every action that ceases to peruse its objective is unacceptable”¹⁴

QUR’ANIC VIEWS ABOUT *FIKRAND AQAL* (Islamic Critical Thinking)

As mentioned earlier, there are hundreds of verses which speak about the cosmology, astronomy, human and natural sciences. These verses illuminate the knowledge about the earth's sun, moon, planet, twilight and navigation system, expansion of the universe and the big bang theory and age of the universe etc and the people of intellect and reason possess precise knowledge. These are the people of perception who apply their minds towards the greatness of almighty's creatures. Qur'an has mentioned those people in different grades. However, the reason enables the prudent person to enter into the valley of remembrance and guidance and Allah SWT calls those people '*Tazakkur*' by mentioned more than two hundred times in Qur'an. He says that once the prudent person from the valley of remembrance when enters into the valley of the constructive world which is '*Tadabbur*' has been mentioned 8 times in Holly Qur'an with all its derivatives. Similarly, then the person travels from constructive wisdom (*tadabbur*) to prudence (Ta'aqul) and realistic understanding which has been mention 49 times in Holly Qur'an that enables the person to meditate in the science of Qur'an, and to become the person of '*tafakkur*' and then he starts contemplating, pondering about the science of God. It is interesting to note that the word '*tafakkur*' has been mentioned 18 times in Qur'an to enable the man to enter into the valley of '*Al Baseerah*' insights, which makes the person open the sense which is '*shahoor*', and the '*shahoor*'. Similarly, it is stated that the person having sense and awareness enters into the valley of '*ilm*' which is the ocean of knowledge that has been mentioned 855 times in the Holy Qur'an. It enables him to reach the doors of gnosis (*Al-Marif*), which leads a man to reach '*Eqan*' and ocean of perfection. However, when the person enters into the ocean of firmness he became one of '*mutaween*' and such a person possesses a firm belief in God and unto His creations.¹⁵

However, in spite of clear identifications, unfortunately the Muslims are encouraged to verify the Truth, towards enlightenment. The will of the Muslims to avoid the knowledge seeking is also contributing much in this regard. Although success and prosperity in life demands discipline in thoughts and deeds but the moment, a man abandons the discipline in life, renders the whole activity fruitless. The same principle applies to the thought process and religion. Hence Religion too is based on some rules about the creations of the creator. It is believed the Muslims, who are the believer of Quran, can find many encouragements to pursue scientific research endeavors based on reasoning. Reason says that 'I don't accept any system without the creator and there is no existence of anything without the creator'. No institution of the world can function without an organized system of rules and regulations serve as the identity of the system which cannot be challenged by any other authority.¹⁶

Almighty Allah raised His Prophets for the guidance of mankind and enlightened them on the commandments of Allah so that humanity can be guided with those commandments from the education of the Prophets. So

¹³ Jalaud-din Al-Suyuti Al-Saghir Vol. No. 2. Hadith No. 1861

¹⁴ Ahmad Rajai and Abdul Rahman Al-Awadi, *The Islamic Code for Medical and Health Ethics*, (2005), Vol.2, P-121.

¹⁵ Muhammad Tahir-ul-Qadri, *Islam in Various Perspectives*, (Lahore: Minhaj-ul-Qur'an Publication, 2009), p. 47.

¹⁶ Zakir Nike Speech delivered on 20th March 2012. An atheist argued on the religion and the existence of God. youtube https://www.youtube.com/results?search_query=%23Religion

that humanity can act upon to lead a successful life. When the believers observe these commandments in life, attitude, ideologies and philosophies he becomes the identity of becoming the believer of Almighty Allah. Through His Prophets Allah SWT has given us the divine book to order us the divinely revealed injunctions and laws of Allah. The inclusion of revelation as a source of verifiable social scientific facts - side by side (or should we say over and above) with sensory experiences, and mental processing introduces new challenges that Muslim social scientists have to deal with in a rather unconventional fashion. The whole orbit of knowledge comprised of religion, (*din*) but also includes all natural and scientific laws. Allah SWT has empowered us with a sense of discrimination to recognize what is fair and what is not fair and to carry out research in the fields of the natural environment. The religion has blessed humanity with the social, moral and religious values to declare a dignified servant of God. Islam ordains to acquire knowledge in all fields of life which are considered beneficial for humanity. Qur'an states, "Indeed we have honored the children of Adam."¹⁷

However, the research in the Islamic perspective is immensely rich which by all means leads to benevolent purposes. It encompasses all aspects of human life, e.g., social, political-religious individual and collective. In this regard pragmatism seems to be the keynote. Qur'an and the Sunnah are declared as the first two primary sources while the third source is *Ijtihad* or (deductive logic) for the quest of temporal and religious knowledge. The basic principles of the Qur'an and Sunnah do not change while *Ijtihad* is ever dynamic process through the history to contemporary world Qur'an has met the needs of countless brilliant scientists, scholars and saints. Through the use of faculties of mind, Qur'an draws attention that simply being aware of the creation of oneself is not enough until the true objective of life is not fulfilled.¹⁸

THE CONCEPT OF SKEPTICISM AND KNOWLEDGE

In recent era, the Cynicism has replaced true knowledge (derived from Qur'an, Sunnah and Hadith) and after the evolution of social media, it has become a trend to peruse something without knowledge. The Holy Qur'an recommends verification through critical observation by having the ability to hear (perception), sight (evaluation) and mind (reflection). The Qur'an states, "Do not follow/pursue what you don't have exact knowledge. Truly your sense of hearing, sight and mind will be accountable at the day of judgment."¹⁹ The verse is applicable in a contemporary milieu where people spread fabricated Hadith and sayings of Prophet without authentic research. The works of orient lists, new or partial translation or based on assumptions results in heretical practices in society fall in this category. "They learned indeed, what harmed them and did not profit them; even though they knew full well that the buyers of magic would have no share in the happiness in the hereafter."²⁰

An Instrument known as *Ijtihad* has been used to think and to confirm the validity of new emerging phenomena or idea. However, this method has not been extended to that extent or as according to *Shariyyia* jurisprudence and thus it has stagnated. The misunderstanding of this tradition caused much harm to the Muslims by limiting its use of reason exclusively to the field of jurisprudence. But it should have been fully utilized in the field of economics, education, scientific and technological issues.²¹

¹⁷ Surah Al-Israh, 17:70.

¹⁸ Salhuddin Ahmed, *Duties of Muslims Reflecting on the Qur'an*, (Lahore: Mufti Lines Books, 2014), p. 2.

¹⁹ Surah Al-Isra 17:36.

²⁰ Surah Al-Baqrah, 02:102.

²¹ A technical term of Islamic Law (*Fiqh*) that determines the process of legal decisions by independent interpretation of the legal source, i.e, the Qur'an and the Sunnah, The opposite of (*ijtihad*) is imitation or heretical practices.

Similarly, the Prophet Mohammad (PBUH) says, "O Allah, I seek refuge in thee from the knowledge which does not benefit, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented and the supplication that does not respond."²² The search for rational foundations in Islam might be regarded to have begun with the Prophet himself, His constant prayer was; "God, grant me knowledge of the ultimate nature of the things". In a well-known verse of Qur'an, it is stated, "And to those who exert we show our Path."²³ In simple, Islam emphasis on the concept that the right path is for those people who are the true seeker and doesn't follow blindly without judging its validity.

REVELATION AND THE USE OF EXTRA SENSORY PERCEPTIONS (ESP)

As stated earlier, the scientific research methods are immensely used to explore the unexplored facts in multiple fields of human lives, i.e. social, medical and natural sciences. As the time goes by the involvement of the research is growing much in human life which is full of harvest, full of fruit into a certain gear to molt the planet of the earth during the whole life journey. A man must do something profound and larger than his intellectual and physical capacity. Every idea of bringing change to make something happen in this world bigger needs scientific methods. Every other creature function according to their instinct lives and die according to the natural laws. Being human means a man can transcend the barrier by using his intellectual power. A man cannot save his life but privileged to expand his life through the process of evolution.

It is admitted that Islam assigns a very high place for spiritual factors (i.e. the quality of the relationship between the human being and God) in determining human behavior. Our "senses" provide the raw material for knowledge, and "reason" is supposed to enmesh these together in a logical and meaningful way. In Islam, there can be no true "science" of human behavior that excludes the spiritual aspects of man. Man's relationship with his Creator is the most important influence on his life. Allah SWT has assigned special duties for the people of understanding who reflect unto His signs (*Ululalbab*).²⁴ Even He has bestowed some special features to creatures other than human being. Surah Numl, in this regard, provided an example of tiny creature ant (Numl) when they could heard the troops Prophet Salman marching towards them by fearing to be crushed, she informed the fellow ants and informed the colony of the ants.²⁵ It is a question that how could a tiny creature like an ant can be aware of a Prophet Salman's troops approaching, what is the scientific phenomena involved in that kind of perception, how could that ant know that it was Salman's troop and whatever the ant said was directly heard by the Prophet Salman are the concept of extrasensory perception

In the same way an example of ESP during the present day can be found in England when the British Prime Minister Sir Winston Churchill. During the World War II, he used to make a frequent visit to the war fronts in order to boost the morale of the soldiers. One day, unlike routine, he refused to sit on the right side of the car. Suddenly a bomb was blasted on the right side of the car and he miraculously escaped. He revealed at this occasion, "When I was about to enter into the car, I heard a voice in my ears. The voice was saying stop do not enter into the car and go to the other side and enter from there."²⁶ Again the question rises that what was that an extra communication perception or extrasensory communication blessed by Almighty Allah. In point of fact, the divine resources are always available for the emerging any threat with a grand metaphysics of nature. Therefore, a framework for inquiry and language equipped with technical terms is needed to express the connotation of Qur'anic revelation about the occurrence of ailment and its treatments. Consequently, a Muslim researcher should always comply with the framework of Islamic law especially when one connected with biomedical research. "He perfected the organs and limbs in him and breathed into him of His spirit and

²² *SaheeMuslim*, Book 35, Hadith No. 6568

²³ Surah Al-Ankaboot 29:69

²⁴ SurahAl-Maida 5:100

²⁵ Surah Al-Naml 27:18

²⁶ <https://myhero.com/WChurchilnagelms> US 2017, Accessed on 31st January 2020.

made for you into mother womb, ear, eyes, and heart. You give thanks but little”²⁷ Hence, the man is the main subject of the Qur’an. Allah is drawing man’s attention by sayings that I have provided all the blessings and mentioned explicitly in Qur’an. Qur’an hundreds of times invite humans to ponder, to meditate, to conceptualize and to discover whatever is happening around the universe, so the person would be able to understand the secrets of the world and utilizes the force of nature towards the benefits of civilization.²⁸

Man is blessed with complete freedom of motive, will and intention. Therefore, he could earn whatever intends to earn without coercion or external pressure. Since every act of man is pre-evaluated and pre-assessed by calculating human conduct. It will be prospectively exposed and will confirm the perception of divine knowledge.²⁹ Qur’an is not confined for a temporary purpose. It is agreed that its constitutional theory serves the demand of all times, socio-cultural and technological settings.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ³⁰

The verse visualizes the peculiar configuration of advanced scientific technology. In point of fact, most blessed and most glorifies is he who has made vast mansion of heavenly spheres in the form of galaxies in the heavenly cosmos and made the sun in it a light-generating and heat emitting lamp and a shining moon in the solar system. There are some of the key findings in modern science and astrophysics which are truly reflected in Holly Qur’an, but now the science is proving something which has already been revealed by Allah SWT around 1500 years ago. About the expansion of the universe and get in compliance with our system either under the influence of mutual attraction and coordination or under aversion or reversion and we submit to your greatness.³¹

The Qur’anic verses about (Wisdom) and (Reflection) that acts as booster to accelerate the pace of man’s knowledge.

No	Related instructions found in Qur'an	Related Verse	Brief Meaning of the Verse
1.	<i>Qawmiyyaatafakkarun</i>	(13:3), (45:13)	There are signs in the creation of earth and heaven for those who reflect.
2.	<i>Mahdan, Dahaha, Sutihat, Bisat, Lakum</i>	(20:53),(79:30), (88:22), (71:19)	Allah asks us to reflect how he has spread out the earth for us
3.	<i>Yatafakkaruna</i>	(3:191)	Allah SWT has not created anything without a purpose.
4.	<i>Mur'iduna</i>	(12:105)	For those people who do not give any heed to the signs.
5.	<i>Sakhkhara</i>	(45:13)	Allah has subjected to us all that in heaven and earth as a favor and kindness from Him.
6.	<i>Rabbanamakhalqtahadhabatila</i>	(3:191)	Those who reflect upon the creation of

²⁷ Surah Al-Sajda 32:9.

²⁸ Inaugural speech delivered by Dr Hassan Mohiyuddin Qadri at International Conference on Science, Reason and Religion conducted by Minhaj University Lahore 26-28 October 2019.

²⁹ Muhammad Tahir-UL-Qari, *Islam in Various Prospective*, (Lahore, Minhaj-ul-Qura’an Publications, 2009).

³⁰ Surah Al-Baqra, 2:164.

³¹ Surah 41:11

			the heavens and the earth conclude that their Lord did not create them in vain
7.	<i>li-qawmiyayatafakkarun</i>	(16:10)	Allah Asks people who comprehend to reflect upon His signs around them.
8.	<i>Kulliththamarat</i>	(16:10)	Allah sends down rain from the sky and from the earth which brings forth vegetation, olives, palms, vines and all kinds of fruit
9.	<i>Yatafakkarun</i>	(16:44)	Allah sent down the Qur'an to the Prophet(s) for mankind so that people reflect upon.
10.	<i>, Sharabun, Shifa' un -lin' nas</i>	(16:69)	The produces a drink which is a natural healing for men, and a sign for those who reflect.

Allah asks us: "Will you not reflect?" (6:50).³²All these verses, in one way or the other, provided clear signs to the mankind. However, the concept of *aqal* and *fikr* can only be related to the modern scientific methodologies if they can be judged rationally. In order to be a good Muslim, one can utilize modern research technologies for the service of Islam by avoiding its negative features such as religious and moral rootlessness.³³

CONCLUSION

At the end of this discussion we may conclude that observation, critical thinking and rational process are the basis of modern research, In order to utilize extra sensory perceptions in socio-religious perspectives to attain tranquility, compassion and understanding, reasoning with conscious proves an effective tool. Like western thought, the basis of Islamic concept provides a proper guideline, principle under which reliability and authenticity may be testified, multiplies and finalized for a specific study. Here in order to bring the end product of the research the same might be extended to other natural, social sciences disciplines, and law. In all these disciplines and many others, the Qur'an provides guideline regarding *fikr* and *aqal*. Reason has enabled every individual to attain excellence in knowledge leading him to the modern technological era. In point of fact, the human mind from the inception of life had tried to articulate the Divine knowledge with temporal existence. Though the Qur'an is a divine book, however, for the seekers, it contains a lot of scientific knowledge and indications. From general instructions to sophisticated scientific research, it provides guidance to its followers leading to the right path. The Qur'an as a complete source of instructions not only helps us in finding purpose and ideal of human life but also helps to find out the methodology to achieve the ideals of human life. The Qur'anic verses about *Aqal* and *Fikr* acts as booster to accelerate the pace of man's efforts for the perpetual achievement. In one way or the other modern scientific research proves a strong bond with the Qur'anic revelations provoking its readers to explore the unexplored scientific facts of the universe.

³² Ibid., 19

³³ Muhammad Mumtaz Ali, *Critical Thinking: An Islamic Perspective*, (Malaysia: Thinkers Library, 2008), P-169