

Debate Over a Long-Standing Dispute: Who's Right? Religion or Science?



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The discussion of the relationship between human knowledge and religion is one of the common and long-standing concerns of religious scholars and scientists. This is not really a simple matter: at some point in history, there has been talk of the relationship between reason and religion. At other times, the debate over the relationship between philosophy and religion has been hot. At other times, the question of the relationship between mysticism and religion has been raised, and in recent times, there has been more controversy over the relationship between science (experimental sciences) and religion. The common denominator of these various issues is the concern that everyone wants to know between knowledge that has a heavenly and divine origin (the source of revelation) and knowledge that is rooted in ordinary human understanding and obtained through general perceptual channels (intellect, sensory experience, and intuition). They come, what is the ratio? This problem becomes more serious and occurs as a dilemma when there is a difference between the sciences resulting from revelation and the sciences resulting from science. For example, science claims that without bank interest, one cannot have a successful economy, and knowledge based on revelation considers exactly interest-based economy to be unsuccessful. Hence, sometimes this issue appears as a conflict between science and religion, and efforts are focused on resolving such real or illusory conflicts.

This question has become more prominent at times in history when either human knowledge has achieved great and unprecedented achievements; As a result, he has challenged religion. Or religion has played a prominent role in the scene of human life and has challenged human knowledge.

The Islamic Revolution of Iran is one of the greatest phenomena that has occurred in Islamic history has marked a turning point in the history of the world. The greatness of this event and its profound effects on various aspects of Muslim life will become more apparent day by day, and a complete and

final prediction of its effects on the world will not be possible any time soon. The prominent figure of this revolution, which filled the eyes of the world and attracted the attention of politicians, was its power to bring about a political transformation in the country, during which it replaced the imperial regime with a new system. But the foundation of this great change, and the system that emerged from it, is the religious beliefs and values of Islam that distinguish it from other revolutions and political systems.

Islam, as a comprehensive and complete religion, includes a system of thought that shapes the type of human perception of the universe and man based on evolutionary facts and organizes his beliefs. Also, the value and moral system of Islam is based on the solidity of this ontology and defines the behavioural system of Muslims. Thus, it can be said that Islam is basically a cultural category that in its full form has the capacity to meet all the basic intellectual, value, and behavioural needs of the individual and society.

The origin of the Islamic Revolution was due to the fact that the behavioural system of Iranian society during the Shah (especially the Qajar and Pahlavi regimes) was in conflict with the theoretical and practical foundations of Islam and its degenerate material and secular cultural manifestations on this society. Had imposed. The realization of the goals of the Islamic Revolution, as a cultural revolution, depends on the fact that in the first step, we comprehensively explain the Islamic beliefs and values and correct the deviations and misconceptions that have arisen in it, and answer the doubts that can be based on solid foundations. It interferes. In the next step, individual and social behavioural systems of Islam in various cultural fields should be extracted, and related institutions should be formed to organize the social structure of the system based on Islamic beliefs and values. That is why the revolutionary nation of Iran cannot be indifferent to its culture and there is a Cultural Revolution in the heart of the Islamic Revolution.

One of the problems that Muslim professors and students in various disciplines face is the relationship between new scientific findings and religious teachings:

- 1- Preference of science to religion: Some try to introduce some empirical findings (science) as invalidating religious teachings (revelation).
- 2- Preference of religion over science: Some, on the other hand, abandon part of scientific findings due to opposition to religious teachings.
- 3- Doubt: Some of these inconsistencies cause them to remain in confusion and doubt.

This issue has always been one of the reasonable concerns of religious scholars and science-loving religious people. This is why one of the critical and strategic points in achieving the great goal of producing science in the Islamic environment is to clarify the relationship between Islam and science (both natural and human sciences) and to solve problems and answer doubts about it. This issue is one of the strategic bottlenecks of the Islamic Republic of Iran to conquer its ideal peaks.

This is why various theorists have tried to offer a clear solution to this link between religion and science in the realm of Islam, just as the opposition has made great efforts to present an unrealistic and hostile image of this relationship and made no effort. They do not give up on creating doubts. His activities range from translating atheistic Western works against religion to instilling questions and ambiguities in various forms and relying on indigenous suspicions. Answering these doubts and showing wise and logical solutions is the duty of the educated and cultural-forming strata of the country, which are headed by seminaries and universities.

The method that dominates the scientific environment today and has spread to other countries, although it has the right elements, is an incomplete and insufficient method. One of the general drawbacks of these empirical sciences is that they are based on a set of principles that have either not been proven in their proper place or have been found to be wrong; But they are still cited by scientists as a basis for proving and explaining scientific issues.

Many of the issues that are referred to as "scientific theories" in various sciences and are universally valid are based on false metaphysical principles. In cosmology, for example, the theory of the random origin of the universe is world-renowned; however, the whole theory is attributed to an accident!

The philosophical and metaphysical meaning of attributing to an accident is to accept the possibility of the occurrence of some phenomena without any cause, because accident here means the emergence of a phenomenon without a cause! Even in the new quantum physics, there are theories such as the accidental departure of an electron from the orbit, which is based on the acceptance of the principle of coincidence. This is while we in metaphysics prove conclusively that such a thing is impossible and no phenomenon can occur without a cause! The fact that many theories of the experimental sciences are based on false metaphysical principles - such as the possibility of chance - makes us realize the important and underlying point that we must first examine such issues in theology and metaphysics, and after reaching the answer, critique and Let's go and study experimental scientific issues. If it is proved that accident in this sense is not possible, all theories based on such an assumption will be invalidated and will need to be revised and reconstructed.

The truth is that the time has come for not only Muslim scholars not to be afraid to ask questions about the conflict between religion and science; they should also ask their basic questions and explicitly ask about the shortcomings of experience-based science. I consider this as a kind of enlightenment in governing the advancement of science in Iran and the Islamic world.

The humanities deal with the subject of "human". Ethics, politics, practical economics, etc. are mainly value-oriented, and success in them is based on knowing Human with all his existential dimensions. However, empirical science cannot study and prove more than the material dimension of man. For this reason, science even claims that man is nothing but the body and there is no soul!

Given the examples of the shortcomings of the Western sciences mentioned above, it is concluded that one should not be satisfied with the sciences based on sensations. The advancement of science and the achievement of safer and more certain results is also a serious decision for scientists: to recognize the development of methods and sources of science in order to prove many of the issues required. That's mean:

- 1- Apart from methods based on experience, there are other ways to gain knowledge. We are eager to use non-experimental methods or methods with limited experience in the field of science.
- 2- The source of science is not only experience. Experience has many errors and is not convincing. The source of certainty must be confirmed by God, who is the watcher and ruler of the universe. This is the source of "revelation".