INTERACTION BETWEEN SCIENCE AND RELIGION

Reza Berenjkar

Professor of university of Tehran

Translator: Jalil Dorrani

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Abstract: *Some thinkers believe that religion and science are independent realms and deny any kind of influence and effect between the two. Those who advocate a common realm and interaction between religion and science have spoken of different effects of religion on science. These differencesbetween these thinkersstem from their different interpretations of religion and science.*

Key words: religion, science

Discussing the interaction between science and religion, Whitehead says: Religion and science are the most active futures in history, depending on the nature of the relationships between the two.[1] In the purview of science and religion, various topics are addressed, one of which is the impact or contributions of religion tothe empirical sciences, which is related to the discussion of the meaning and concept of religious

science and its difference from secular science.

Some thinkers believe that religion and science are independent realms and deny any kind of influence and effect between the two. Those who advocate a common realm and interaction between religion and science have spoken of different effects of religion on science. These differencesbetween these thinkersstem from their different interpretations of religion and science. For example, those who limit the domain of religion to an individual sphere and a mere spiritual connection between God and man cannot claim a joint realm and interaction between religion and science. Therefore, before any discussion, we must clarify our assumptions about religion and science.

Assumptions and Fundamentals of Discussion:

Each of the following assumptions is controversial among scientists and theologians andrequires anextensiveindependent evaluation. However, they are presented here as presuppositions in order to lead us to the main discussion.

1. Religious and scientific propositions are associated with reality and possess the power to discover reality. Therefore, viewpoints that regard the language of religion to benon-cognitive[2] or view it as instrumentalism are not accepted. Indisputably, religion and science, while symbolizing reality, can also have other functions, such as ethical and instrumental functions.
2. Due to the first assumption and the fact that both religion and science provide interpretations of a unified world, they share a common realm and have discussed unified subjects.
3. Due to the first and second

assumptions, religion and science can interact or conflict with each other.

4. Religion gets across both the human world and the world ofthe hereafter. Since the world serves as a prelude to the world of the hereafter, religion deals with all aspects of worldly life, such asissues of faith, ethics, culture, and economics.

5. Religion spells out both individual life and human connection with God, as well as social life and human interaction with fellow beings, other living creatures, and the environment.

6. The criterion for a notion or theory to be scientific is the role of experience in its formation, not the absence ofthe role of other factors. Nor is it necessary to regard the scientific nature of a theoryas its proof by experience, as was the case with the positivists, which of course is not possible given the nature of induction.

7. Based on the previous assumption, religion can play a role in the process of generating a scientific theory. However, the manner of this roleneeds to be clarified, a task that this writing aims to accomplish in a concise manner.

Possible Effects of Religion on Science:

In discussing the impact of religion on science, we begin with the least significant impacts and then move on to the more significant ones.

1. Religion can assist science in achieving its goals. For example, by imparting or strengthening faith, love, and hope in a COVID-19 patient, religion can boost his immune system and speed uphis healing process under the care of doctors. This effect is the most minimal one and pertains to the application of science and notto its formation.

2. Religion can proposeresearch topics in the sciences, and the evaluation of these topics can lead to the emergence of new theories and the expansion of scientific

knowledge. Some sociologists have used this approach to explain the implications of Islamic sociology.[3]

3. Religion, by setting goals,can guide the direction of science or hinder it from following a specific path. For instance, religionsees the ultimate goal of life to be spiritual and ethical perfection through worship of God and love for humanity. Had rulers and scientists accepted this goal, science wouldn't have progressed towards weapons of war, but instead advanced in ways consistent with the goal of religion.

4. Religion can influence the interpretation of certain experiences. Duhem, one of the most prominent critics of induction in science, believes that experimentation in physics is not simplythe observation of a phenomenon; In addition, there is also a theoretical interpretation of this phenomenon. This theory ofDuhem is generally accepted by philosophers of science, and they refer to it as the theory-laden observations in physics.[4]Of course, this concept is not unique to physics and applies to all sciences. Therefore, there is not always a uniforminterpretation of an experience. For example, a person's behavior that goes against the usual norms can be interpreted as an abnormality and psychological disorder, and it can also be interpreted as a lofty act by a human being who adheres to values above the usual norms. Some contemporary physicists have cited both religious and non-religious interpretationsof theanthropic principle."[5]

5. Religion can propose viewpoints to scientists in the knowledge-gathering role so that they can be examined by experience in the evaluation role. Popper, the foremost critic of inductive reasoning in science, believes that science has two phases: collection and evaluation. In the collection phase, a theory can be guessed using any field of knowledge, including religion. However, all theories must be examined through sensory experience, and if experience does

not invalidate them, they are considered scientific theories.[6]

6. Religion can provide science with certain fundamental propositions and science can develop theories based on those fundamentals. For example, based on the sanctity ofthe prohibition of usury and the principle that both labor and capital should share in profits and losses, knowledge-based companies can be the focal point of economic activities. Or, civil and penal laws can be enacted on the basis of practical religious ordinances,just as these laws can be formulated on the basis of common or ancient Roman laws.

7. Along with sensory experiences, religion can play a role in the evaluation of science. This impact is methodological in nature and is mooted in the most significant and final part of the scientific method, namely evaluation or assessment.[7]This is in contrast to previous implications, which were either non-methodological in nature or were discussed in the preliminary stages of the scientific method. If we disregard the exclusive role of senseperception in evaluation, then revelation and reason can also play a role in scientific evaluation. In other words, based on the acceptance of the seventh influence, scientific experimentations are carried out, bethey sensory, rational, or inspired. On this basis, the empirical nature of science implies the existence of experiencesat various stages of science, rather than denying a role for other fields of knowledgeat those stages.

The influence of religion in the role of evaluation requires a methodological system or paradigm that ascertains the position of sensory perception, reason, and inspiration in theevaluation process. Some claimants advocate the development of such a methodological system.[8]

However, this influence does not undermine the significance of scientific realism, because one of the assumptions of this article was that revelation and religion are realistic.

Altogether, it seems that all potential impacts of religion on science stem from the aforementioned seven influences.These influences can be divided into three types of effects.

The first type is the influence of religion after the emergence of science, where religion influences its application and results. The first influence falls into this category. The second type is the influence in the preliminary stages of science. Influences from two to six that affect formulation fall into thiscategory. The third type is the influence at the final stage of science, namely the role of evaluation. The seventh influence falls into this category.

Proving the possibility of the first six influences, and rather their occurrence in the history of science, is not difficult, and the concise explanations we provided for each influence are sufficient for this purpose. However, the seventh influence requires further discussion and entails complexities that makes it difficult for many philosophers of science to accept.

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