



Perspective of Morteza Motahari and Javadi Amoli on the relationship between science and religion

Zeynab Shafavi

Islamic philosophy and theology, Major: Islamic philosophy, University of Tabriz, Iran

email: soha_1362@yahoo.com

ABSTRACT

The relationship between science and religion is one of the new theological issues and it always has been discussed by scientists and scholars in several periods of time. There have been raised different views about the relationship between religion and science, their conflict, contrast, interaction and interference. Among the scholars who have provided insights in this field are Motahari and Javadi Amoli. The main question that arises here is that what are the views of Javadi Amoli and Motahari about the relationship between science and religion? What are the roots of conflict? What is their strategy to resolve the conflict between science and religion? The present study sought to explore ideas and thoughtful approaches to resolve the conflict between them.

Keywords: science, religion, conflict, contrast, interactions, evolution

INTRODUCTION

The relationship between science and religion is not the same with wisdom and revelation issue, but it is preceded by it. In the middle Ages, theology was the goal of any scientific knowledge. It said that everything in the universe is hierarchical, so God, who created the world, has necessarily put an end to it. In this period of time, all things were explained based on theological principles and everything was in search of the ultimate cause (Gilson, 1987). Thomas Aquinas, as one of the followers of Ibn Sina, combined the Aristotelian philosophy with Christian theology because he believed that there is no conflict between reason and revelation (Golshani, 2008).

In this period, there was full harmony between religious thought and science because science was built on the foundations which were not in contrast with religious approach. However, in the new age in 17th century, this picture eliminated and the new discoveries rejected the past theories. It was in this time that the conflict between science and religion started. Proponents of this conflict called science and religion as rival and believed that if the theory of one field is true, the other area's theory is definitely wrong (Peterson, 2000).

In the second half of the nineteenth century, the idea of conflict between science and religion was intensified by Thomas Henry Huxley's views who advocated Darwin's theory of variety. Through promoting scientific naturalism, he instead tried to deny the supernatural and praised natural God (Golshani, 1998). But the twentieth century was the territory of the separation between religious from science. Based on this belief, any conflict between science and religion is diminished. Among the adherents of this view, we can name the philosophers of existentialism and linguistic analysis.

After Renaissance and the stunning development of new science, the new science did not follow the old science. The old science believed the ultimate cause for the world, while the new science, as the result of increasing discoveries in modern science, the church opposites with discoveries of modern science and scientists excuse for their apostasy, did not believe it. That is, new science had a problem with religion. History of this debate in the West is much more than the Islamic world. In addition, the Islamic scholars have discussed the relationship between science and religion. Most notably, we can refer to "Imam Mohammad Ghazali ". Despite his strong opposition to the philosophy and using some examples about the conflict between philosophy and religion, he believed to the compatibility of these two issues and said that science and religion not only they do not have any problem with each other, we can also find the science basis in Holy Quran. Among the other scholars, Imam Fakhr Razai also had valuable works in this issue (Zarkeshi, 2007).

In this study, we focus on these questions: What is the relationship between these science and religion? Are these two categories in conflict with each other? Is there an interaction between them? Is there

interference between them? What are the roots of conflict? What are Motahari and Javadi Amoli resolutions to solve the conflict?

Generally, there are five perspectives about the relationship between the science and the religion:

Conflict between Science and Religion:

In this view, at least in some cases, science and religion are incompatible and accepting one of them requires rejecting another one and vice versa. That is, they cannot be summed or both relented and inevitably we have to prefer one of them. Some Western thinkers, such as Auguste Comte and Spencer, believe religion is the result of human ignorance: when the human knowledge grew, religion gave its place to science and it was winner in this field (Motahari, 1991).

Overview of the works and ideas of Javadi Amoli and Motahari shows that the conflict between religion and science roots in the distorted sacred texts. Javadi Amoli also finds the root of the conflict in the distortion of sacred book. The deviation roots in distorted Christianity. There are statements in the Bible that are not God statements to the prophet, but they are attributed. These deviations are in both theoretical in practical fields. Along with the new discoveries in the science, we faced with much more incompatibilities in the religious texts and the church withstood against these changes and convicted the scientists of apostasy. When the power of the church decreased, the science put the religion aside. According to Javadi Amoli, another cause of the conflict between the science and religion refers to sharp decline in modern philosophy (from the Middle Ages onwards).

Distinction between science and religion

According to this view, the science area is completely separated from the religion and there is not any conflict between them because there will be conflict only when two issues have the same subject, but when the goals, methods and the aims are different from each other, they will not be any conflict. This approach was very common among Christians because they believe that there is a separate area of these two categories and they are not entitled to interfere in another. The distinction between science and religion from various perspectives is acknowledged. Neo-Orthodoxies, the existentialists, positivism and linguistic analysts and Kant's philosophy with quite different solutions led to the same conclusion: the distinction between science and religion.

Interference of science and religion

According to this view, science is part of the religion and although the science includes a very wide circle but is located within the scope of religion. Among the Islamic scholars, Imam Mohammad Ghazali has taken this view and believes that science can be extracted from the heart of Quran. He says that wisdom cannot get losses and harms through the experience and emphasize that the all the issues related to Resurrection and the livelihood of must all be learned from the prophets (Ghazali, 1945). In his book "jewelries of Quran", in explanation of his view and how to put the science as religion subset using Koran and custom states that: " Quran has seventy segments All the teachings are available in it " (Ibid, 1/341). Among the contemporary Shiite scholars and leaders, Javadi Amoli, supports the theory of the interference of science and religion. He does not see a conflict between science and religion, but believing to the absolute public and private relationship between these two, he closes them together. According to him, we do not have not religious science (Javadi Amoli, 2011: 109).

The evolution of science and religion

Some believe that there is a close harmony between these two issues and they are interconnected so that they complement each other and provide a more complete picture of the world. Considering them separately would be an incomplete performance. Therefore, based on the need of the science and religion to each other, cooperation is established between these two since they have similar scope and speak about the same thing (Sobhani & Mohammad Rezai, 2012). Among the proponents of this perspective, we can mention Donald Mackay. He says: "There is no conflict between these two categories because the science seeking for discovering the causes of the facts and the goal of theology and religion is to find out the real meaning " (Ibid).

Interaction of science and religion

Jafar Sobhani talks about the interaction of science and religion in his book "Islamic thought". He believes that there are some kinds of interaction between science and religion as follows:

a - Science and religion are two ways of stating a fact

According to this view, scientific and religious statements talk about common truths in the world but in two different forms. If there is any difference between them, it is just superficial one, and if it is analyzed precisely, it will be clear that these two are in agreement with each other (Barbour, 2000: 36). In other words, bible verses and verses of nature are both the words of God, so there is no conflict because the two categories are the expression of a unity (Sobhani & Mohammad Rezai, 2002).

b - Science verification of religion

From this perspective, scientific theories support the religious instructions. Also by the advancement of Experimental Sciences, the secrets of some of the most religious teachings are being discovered. For example, Quran once refers to the law of gravity (Raad verse / 2) but it was Newton who discovered it in physics. Therefore, most of many religious orders and provisions are being known through scientific discovers (Shirvani, 2002: 369).

c. Indirect interaction between religion and science

Some believe to indirect dialogue and interaction between religion and science. they say that although the science and religion are, in terms of subject matter and purpose, distinct from each other, they can have a kind of interaction: for example science has pre-assumptions such as nature of the material, and the order of nature understandability that religion can provide them (Shirvani, 2002: 369). In the Islamic world, we can name Motahari as the prominent scholars of Shiite. He believed that science and religion are two wings for lifting and getting the full evolution (Motahari, 2001, 201).

Motahari and Javadi Amoli view of the relationship between science and religion

There are many people in the Muslim world who may believe the interaction and complementarily nature of science and religion. Motahari is the main proponent of this theory. He believes that there is no ominous problem than the separation of religion and science. He calls science and religion as two wings of man that without them progress seems impossible (Motahari, 2001:201 - 200). Thus, from his view, science and religion not only are not incompatible with each other but are complementary (Motahari, 2001: 92-99). Based on his view, science itself is not in contrast with religion because science does not aim to reject the Metaphysical issues. Through identifying the realm of science, religion, philosophy and explaining the mission of each of them, he says that religion plays an important role in deepening the philosophical and scientific understanding. From other hand, science and philosophy are involved in the consolidation of religious believes. In the meantime, there is not only difference between these three cognitive, but they are complementary in explaining the world system (Motahari, 2001:28 - 18). According to Motahari's perspective, although science and religion have been identified for the development of humans being, science increases the horizontal knowledge and religion has vertical spread in human beings (Motahari, 2011: 30).

Javadi Amoli calls the separation between science and religion as the product of undue idea of science and religion and claims that the true explanation of the relationship between science and religion depends on positioning the status of wisdom in the geometry of religious knowledge. In this view, the wisdom along with the Quran and custom provide religious knowledge and therefore scientific knowledge is not outside the realm of religious knowledge. It never works against religion. According to this view, science is entirely religious and there is not any non- religious knowledge. Javadi Amoli, among different perspectives of the relationship between science and religion, focuses on conflict perspective and states that science is considered one part of religion and makes a collection between them: "contrast between the two is not correct; because religion is collection of wisdom and quotation not something against wisdom. In other words, we must verify the religion through both wisdom and quotation (Javadi Amoli, 2011:126).

Motahari and Javadi Amoli Approaches to resolve the conflict of science and religion

Motahari first divides human needs into two categories: fixed and variable and then refers to the relationship between Eternity and change. By this, he tries to explain the relationship between science and religion in terms of Islamic Worldview (Motahari, 100-95).

By denying the presence of real conflict between science and religion, in the case of appearing conflict between science and religion propositions, such as conflict between the theory of evolution and religious thought, Motahari says it can be resolved through separating the language of science and religion. According to him, one of the major causes that led to the issue of "religious language" to be concerned by the most theologians and philosophers of religion is the conflict between science and religion. Motahari stated that language of revelation in Quran about human creation is symbolic, allegorical and virtual. In symbolic language, by using a symbol is spoken about the fact in a level deeper than the other languages.

To resolve the conflict between the science and the religion, Javadi Amoli suggests some points that considering them will solve any conflict between them:

- First, use "creation "instead of "Nature ". That is, from his perspective, modern science is flawed because it is horizontal so by changing the view we should look at the science that moves towards evolution.
- Consider a subjective role for the creator because the science has horizontal flow and sees no subject. Therefore, by considering God as subjective agent, we can discuss about the changes in science and then resolution of conflicts between the science and the religion.

- The purpose of creation is to worship God and justice was known as the ultimate source of origin. In new science, source of origin is neglected because in this science there is no question about the ultimate goal. Through recognizing the ultimate goal as the ultimate goal of science, we can talk about sciences within the domain of religion.
- The core of argument is rational (either experimental or abstract) or narrative.
- The interpretation of any part of the creation should be done with regard to interpretation of the other parts. In this case, it is considered as the type of genesis to genesis. The result is correct relationship between natural scientists and the creator (Javadi Amoli, 2011:141).

DISCUSSION AND CONCLUSION

Since that relationship between science and religion is one of the main issues in both the west and east world, there have been many thinkers and scholars during the past years who have tried to evaluate different aspects of this issue, clarify the probable problems and if possible, suggest some resolutions. In this paper, after giving an introduction to this issue and different perspectives of the scholars about the relationship between science and religion, we focused on both Motahari and Javadi Amoli thoughts. They are among the scholars who studied the relationship between science and religion. By providing their personal opinions, they examined the roots and consequences of the conflict between these two areas. According to Motahari, there is no real conflict between these two categories and the only conflict is superficial. By separating the languages of science and religion, this conflict is solved. That is, given the symbolic language of Revelation (date of creation of Adam), descriptive language of science is distinct from it is: what is impermissible in scientific language is valid in the symbolic language of Revelation and vice versa.

Javadi Amoli believed that if the conflict is real, we need more strong reasons and if it is superficial, we must collect them with a valid way. Based on the views of him, to improve the science, we must correct the ruling philosophy and ideology of it. Worldview of science, because of neglecting the origin and the resurrection, is interrupted one. On the whole, we should change our worldview and help the resolution of conflict between science and religion.

REFERENCES

1. Barbour, Ian, (1990), Science and Religion, translated by Baha Aldin Khorramshahi, third edition, Tehran: University press.
2. Ghazali, Muhammad Ibn Muhammad, (1418), a revival of religious science, Cairo: al-Ahram Translation and press.
3. Gilson, Etienne, (1987), The Spirit of Philosophy in Medieval Age, translated by Alimorad Davoodi, 1st Edition, Ministry of Culture and Higher Education, Science and Culture.
4. Golshani, Mehdi (1998), from secular science to religious science, Humanities and Cultural Studies Research Center, Tehran.
5. Javadi Amoli, (2011), the dignity of reason in religious geometry, Qom:Asra press.
6. Motahari, Morteza (2011) Education in Islam, Qom: Sadra press.
7. Motahari, Morteza (2011) on human social evolution, Qom: Sadra press.
8. Motahari, Morteza (2011) Man and Faith, Qom: Sadra press. Motahari,
9. Morteza (2011) Man Vayman, Qom: Sadra press.
10. Motahari, Morteza (2011) the Perfect Man, Qom: Sadra press.
11. Petterson and Michael (2010), Reason and religious belief, translated by Ahmad Naraghi, Tehran: Tarhe Noo press.
12. ShirvaniAli, (2012) a new word, 1st Printing, Qom: Hozeh Research- thought press.
13. Sobhani Tabrizi, Jafar (2012) Islamic Thought, vol 2, Qom: Nashre Maaref press.
14. Zarkeshi, Mohammad Ibn Bahadur, (2006) confusion in science, Daralktb Allmyh, Beirut.