



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the Name of Allah, the Compassionate the Merciful



SCIENCE & RELIGION
IN A MONOTHEISTIC PERSPECTIVE

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Publisher's Forward

To begin and execute a research is like walking in the path of development and evolution. When the seeds of the "questions" are planted, in the soil of the mind of the researcher, this phase initiates, and its end is culminated when the result and the outcome of knowledge and wisdom is gained.

Evidently, this end is a new chapter in itself, for growth, and announces beforehand this good news to humans. For the result of all those mental efforts will not only bring the blooming and flowering of talent and all kinds of Blessings to humans, but it also makes the mind of the researcher to ponder and shape new, more questions.

This will produce a great collection of growing plants and flowers for the seeking mind... Those "questions" are in fact, the seeds, which according to the necessities of Time and the strength of the researchers will grow and bloom by themselves. They will make Culture and Civilization to move forward.

In like manner, the increasing rate of transferring oneself from one place to another place and the decrease of the distances will make those seeds travel miles and miles, to faraway places, in order to install them inside the curious mind of other seekers. This will bring an amazing diversity and a novelty for another civilization...

It is true then, that the presence of knowledge and a good, capable management will help this project to develop itself and one has to admit indeed, that it has always played an important role...

Al-Mustafa International Publication and Translation Center, because of its global mission, and its special position among the Religious Schools and the colorful human diversity that it has developed inside itself, sees it as a moral duty to procure all the appropriate conditions for any research works, and takes its role in this matter, most seriously. To procure all kinds of necessary grounds, with an excellent management of all the existing possibilities and talents, and to care and protect all its researchers in religious fields; these are the most crucial responsibilities of the Department of Research in this International center.

We dearly hope that by being attentive to all these autonomous scientific movements, and by fortifying all the existing motives, we shall be able to witness the blooming of the Religious Culture in every part of this wide world!

**Al-Mustafa International
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PREFACE

Modern science started in a theistic environment, and the founders of modern science considered the study of nature as a kind of worship.

But, gradually some schools of thought appeared that gave significance only to the sense-based data. The fast advance of modern science, both empirically and theoretically, fortified this school of thought. With the development of positivism and Darwinism, during the nineteenth century, and Freudianism and logical positivism, during the first half of the twentieth century, the status of religion was weakened in the scientific circles.

But, with the damage done to human societies in the first and second world wars and because of the development of some schools of the philosophy of science in the second half of the twentieth century, it became clear that science per se cannot answer humanity's ultimate questions and cannot even justify its own success. It also became clear that science by itself cannot prevent its misuse in human societies and damages to the environment. Thus, from 1960's on we see the return to religion in some scientific circles. For example, Ian Barbour wrote his well-known

book on science and religion in 1960's, in which he classified the relation between science and religion into four categories, and Charles Town, a Nobel laureate in physics, wrote an article on the convergence of science and religion.

Gradually, we see the appearance of books and journal and the holding of some conferences on science and religion. Furthermore, during the early 1990's, Templeton Foundation assigned some prizes for courses presented on science and religion, a program which was carried out in many countries of the world.

Many fruitful research activities have also been done in the area of science and religion in many universities of the world since 1990's, and many research institutes were established in the universities of the West. In addition, the Association of Christian Philosophers, with thousands of members, was founded. Furthermore, the hostility between science and religion changed to interaction between them. In addition, some of the eminent scientists, who did not show up their religious attachment before, now explicitly defended religion. Now, although the atmosphere of western countries are predominantly secular, many eminent scientists explicitly manifest their religious attachment and reply to the challenges of atheists. It is also interesting that although Soviet Union fought religion explicitly, it could not destroy Orthodox church there, and even the science-religion courses of John Templeton foundation were offered there.

Thus, contrary to the promise of many atheist scientists

that religion would leave human life, it has returned with more strength, and many eminent scientists have involved themselves to defend religion against the challenges of atheists. Unfortunately, this positive wind has not reached many Islamic countries.

The present book is an effort to respond to the challenges against monotheistic religions, presented by contemporary atheist scientists. It is based on the following two science-religion courses that I taught at the Philosophy of Science Department of Sharif University of Technology (in Tehran, Iran):

The first course was offered in 1995 in response to John Templeton Foundation's project for the teaching of a science-religion course, and received John Templeton Foundation's Prize. The second one was a more advanced course on science-religion that I thought there in 2017. The book shows that in many problems, in the field of science and religion, there are many commonalities between scientists and philosophers belonging to monotheistic religions, i.e. they have almost the same worldview.

This book starts with a discussion about the relation of science and religion in the Islamic world and in the west. Then, we have argued for the inadequacy of science per se for answering humanity's ultimate questions and also some questions which are presented in science. Then, we have argued for the possibility of a common culture between science and religion. This is followed by the discussion of some challenges that are brought up against

monotheistic religions: God's existence, creation of the world, miracles, presence of evils, purposefulness of the world, resurrection, relation of science with values, religious science, and the necessity of a comprehensive worldview ruling over future science.

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