



2nd year - Issue (7): spring 2025 AD - 1446 AH
issued by Baratha Center for Studies and Research
Eitiqad.barathacenter.com
ISSN: :3005-9577 :3006-9513

Religion, Science Cognitive Fabricated Crisis

- **Editorial** » Religion, Science in Horizon of the Waiting [alentedhar] Society
- **Focus** » Scientific, Religious Knowledge
 - » Scientific Experimental Method, Belief in Allah
 - » Integration between Religion, Science in Thought of Ahl al-Bayt (peace be upon them)
 - » Religion between Doubts of Relativity, Certainty of Science
 - » Crisis of Ethics in Modern Science
- **Studies and research** » Authenticity of Soul: Overview of Views of Holy Quran, Muslim Philosophers, Contemporary Western Scholars
- **Reading in a book** » Science in the Framework of Religion

Religion, Science Artificial Cognitive Crisis

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: 3005-9577

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Eitiqad
& For Kalām Studies
& Religion's Philosophy

issued by:

A quarterly Peer-Reviewed journal concerned
with studies of contemporary issues related
to faith, theology and philosophy of religion
www.barathacenter.com
Eitiqad.barathacenter.com
Eitiqad.magazine@gmail.com



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& For Kalām Studies
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Eitiqad magazine, for theological studies and philosophy of religion, is a quarterly Peer - Reviewed magazine, issued by the "Baratha Center for Studies and Research" in Beirut and Baghdad. It is concerned with studies of contemporary issues related to faith, theology and philosophy of religion. Because it presents genuine Muhammadan visions in these areas, it is concerned at the same time with approaching the doubts and problems related to these topics, and discusses them with an objective, rational approach.

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At Upcoming issue

Evil against Faith Liberalism against Monotheism

■ Magazine Message:

The magazine seeks to achieve many goals, which we summarize as follows:

- ▶ Spreading genuine culture on contemporary issues in faith, theology, and philosophy of religion.
 - ▶ Confronting contemporary suspicions raised by the West related to these issues, especially the movements of atheism, skeptics, and agnostics.
 - ▶ Criticizing of contemporary Arab thought according to the “Westerners” who represent an extension of Western thought and its suspicions.
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■ index ■

Editorial

6 Dr. Mohammad Mahmoud Mortada

■ **Religion, Science in Horizon of theWaiting (alentedhar) Society**

Focus

12 Shahram Shahriari

Translated By: Dr. Muhammad Firas Al-Halabawi

■ **Scientific, Religious Knowledge Methodological Similarity, Its Consequences**

13 Sheikh Samer Ajmi

■ **Scientific Experimental Method, Belief in Allah**

14 Dr. Seyed Zohair Al-Moselini

■ **Integration between Religion, Science in Thought of Ahl al-Bayt
(peace be upon them) Analytical Vision**

15 Sheikh Hussein Al-Saluk

■ **Religion between Doubts of Relativity, Certainty of Science:
Philosophical Critical Approach**

16 Dr. Mohammed Abdel Hafeez

■ **Crisis of Ethics in Modern Science**

Studies and research

17 Mahdi Galashani
Translated By: Dr. Muhammad Firas Al-Halabawi

■ **Authenticity of Soul: Overview of Views of Holy Quran, Muslim Philosophers, Contemporary Western Scholars**

Reading in a book

18 Nabil Ali Saleh

■ **Science in the Framework of Religion**

Editorial

Religion, Science in Horizon of theWaiting (alentedhar) Society

Editor –in– chief

Dr. Mohammad Mahmoud Mortada

The relationship between religion and science has long been one of the problematic issues that occupied human thought. Fundamental questions about the nature of this relationship have been raised: Are they in a state of perpetual conflict, as some intellectual currents claim? Or, is there a complementarity between them that allows humans to achieve a deeper understanding of existence? Why has the discussion of science and religion often been associated with historical conflict, even though their ultimate goal is the pursuit of truth?

In the Western context, this issue has been linked to a long history of confrontation between the religious institution and scholars. During the Middle Ages, the Church exercised absolute authority over scientific knowledge, prohibiting any research that contradicted its worldview. This led to the development of a perception that science and religion could never meet, and that they were, in fact, opposing and conflicting forces. However, this historical experience was not necessarily a universal rule that applies to all religions. The question then arises: Does this conflict also apply to Islam, or is the relationship between religion and science in the Islamic perspective fundamentally different?

In the Holy Qur'an, there is no contradiction between belief in Allah, Almighty, and the pursuit of scientific knowledge; but in fact, the opposite is true. The Qur'an considers the pursuit of knowledge as both a religious and ethical duty, urging humanity to discover the secrets of the universe, reflect on nature, and use the mind as a tool to understand Allah, Almighty, signs in existence. Allah, Almighty, says: {Say, (Look at what is in the heavens and the earth.) [Yunus,verse: 101]}

This verse does not merely call for a look; rather, it is a divine command to reflect, contemplate, and analyze. This means that religion encourages knowledge and places it within a comprehensive concept of understanding, where knowledge serves as a means to comprehend the profound structure of the universe and connect it to divine wisdom.

First: Religion, Science in the Qur'anic Perspective

While the relationship between religion and science is often viewed as confrontational in some modern philosophies, the Qur'an presents an entirely different perspective. It does not see science as separate from the natural course of human beings towards knowing God. Instead, the Qur'an integrates spiritual knowledge with empirical knowledge in a holistic vision, making science a means to understand the divine order in the universe.

Philosophers and thinkers have long risen a fundamental question: Are religion and science parallel courses that never meet? Or is there a complementarity between them?

In the Qur'anic perspective, science is a means of drawing closer to the divine truth. Allah, Almighty, says: {Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, are signs for those of understanding.} [Aal Imran, verse: 190].

The cosmic verses presented in the Qur'an are intellectual cues that call for thought and analysis. This confirms that the Qur'an encourages human beings to search, reflect, and contemplate, indicating that science and religion are not opposites, but two facets of understanding the truth.

Second: The Qur'an Presents itself as Source of Knowledge, but, What Kind of Knowledge is This?

It is true that the Qur'an does not present itself as a scientific book in the experimental sense, but it also does not take an adversarial stance towards science. Rather, it directs humans towards research and discovery. The Qur'an proposes two types of knowledge:

1. Unseen Knowledge: This is the knowledge that comes through revelation and pertains to metaphysical concepts such as the afterlife, angels, and the soul.
2. Experimental Knowledge in its Determinative Sense: This is the knowledge that humans acquire through observation, experimentation, and logical reasoning.

The Qur'an views these two types of knowledge as complementary to one another; experimental knowledge requires an ethical reference, while unseen knowledge needs intellectual tools to understand its aspects

Third: How the Qur'an Connect Sensory Knowledge with Faith-Based Knowledge?

The Qur'an presents a comprehensive vision of the world, which does not rely solely on reason, as in materialist philosophies, nor solely on revelation, as in some extreme Sufi perspectives. Instead, it combines both in a balanced system. Allah, Almighty, says: {They know only the outward appearance of the worldly life, and they are heedless of the Hereafter.} [Ar-Rum, verse: 7].

This verse indicates that limiting oneself to material knowledge alone makes a person incomplete in their understanding of existence. Similarly, focusing only on the spiritual aspect

without benefiting from the tools of science leads to a weakness in building civilization. Thus, the Qur'an calls for the integration of religious knowledge with scientific knowledge, so that a person is able to distinguish between material phenomena and their spiritual meanings, as well as between scientific truths and their connection to the divine, all-encompassing order.

Fourth: Why the West Experience a Conflict between Religion, Science?

When we look at modern conceptions that discuss a conflict between religion and science, we find that they are, at their core, derived from the European experience, which witnessed a violent clash between the church and scholars. This led to the emergence of intellectual currents that considered religion an obstacle to scientific progress. But is this conflict a historical inevitability that applies to all religions, or is it a specific situation within the European context that cannot be generalized to Islam?

During the Middle Ages, the Catholic Church controlled thought and knowledge in Europe, and strict censorship was imposed on scientific research that might contradict official theological interpretations. This control was the result of the Church adopting a fixed Aristotelian philosophy, which regarded certain scientific issues, such as the Earth's centrality and immobility, as part of religious doctrine. This led to the persecution of scholars who proposed ideas contrary to this view.

Some of the most famous examples of this include:

- The persecution of Galileo Galilei for supporting Nicolaus Copernicus' theory that the Earth was not the center of the universe.
- The trial and execution of Giordano Bruno, who embraced cosmological ideas that contradicted the teachings of the Church.

This tension between science and religion contributed to the idea that the Church was an impediment to scientific knowledge, paving the way for intellectual movements that later called for a complete separation of religion from scientific and intellectual life.

With the arrival of the Renaissance in Europe, scholars and thinkers began to free themselves from ecclesiastical censorship, leading to a major scientific and philosophical revival. However, as a result of the earlier conflict, a hostile relationship between science and religion emerged, with religion being viewed as a rigid traditional structure that hindered scientific progress and stifled freedom of research and thought.

In the 17th and 18th centuries, philosophers such as Descartes, Spinoza, Rousseau, and Voltaire led a wave of harsh criticism of religious authority, advocating for rationalism independent of religion.

In the 19th century, Charles Darwin's theory of evolution was considered a direct challenge to religious texts in the Bible, deepening the divide between science and religion in European thought.

In the 20th century, dialectical materialism and scientific atheism further reinforced the idea that scientific explanations of the universe rendered any religious interpretation unnecessary, contributing to the rise of atheism as an intellectual phenomenon influenced by new scientific theories.

After centuries of conflict between religion and science, secularism in Europe emerged as a middle ground solution aimed at ending this dispute, by separating religion from the public sphere and preventing its influence on scientific research and intellectual policies. Secularism had three main principles:

1. Separation of religion and state: Religious institutions do not intervene in government decisions or education.
2. Freedom of scientific research: There is no religious censorship on new scientific ideas.
3. Reliance on materialistic and empirical methods in studying the world: This led to the exclusion of religious explanations for natural phenomena.

However, this vision was not without bias, as it shifted from merely separating religion from politics to attempting to exclude any religious aspect from the interpretation of reality. This resulted in the emergence of intellectual schools that viewed religion and science as opposites that could never be reconciled.

Fifth: The Difference between Islamic Context, Western Context

While the West experienced the conflict between science and religion, the Islamic experience was entirely different. In Islamic civilization, there was no priestly religious authority controlling knowledge. Instead, there was an overlap between religious scholars and experimental scientists, which allowed both Islamic and natural sciences to develop simultaneously. Islamic texts did not stand against scientific discoveries; rather, Muslim scholars during the Golden Age integrated philosophy, science, and religion into comprehensive intellectual projects.

The Qur'an did not impose a specific scientific model of the universe nor present rigid scientific hypotheses. Instead, it called for research and reflection without placing limits on knowledge. Muslim scholars such as Ibn al-Haytham, Al-Khwarizmi, Al-Biruni, and Ibn Sina were pioneers of experimental sciences. They were not seen as opposed to religion but were part of the Islamic scientific framework.

The idea that religion and science cannot meet is a product of a specific Western experience, and is not necessarily a truth that applies to all religions.

Sixth: The Qur'an, Science: between Motivation, Guidance

The question of religion's stance on science has long been central in philosophical and intellectual debates. While religion is sometimes presented as a conservative force that limits

scientific inquiry, the Qur'an offers an entirely different model. It makes the search for knowledge an integral part of human faith and identity, considering ignorance one of the greatest threats that could face a nation. The Qur'an does not place limits on science but, at the same time, guides it to be a tool for building, not destroying; for reform, not corruption.

When we review the Qur'anic verses that discuss the universe, natural phenomena, creation, and life, we find that they always follow a motivational approach, urging humanity to search, not blindly accept. The Qur'an does not provide closed explanations for natural phenomena but encourages reflection, exploration, and viewing the universe as an open book worthy of investigation and contemplation. Allah, Almighty, says: {Do they not look at the camels, how they are created?* And at the sky, how it is raised?* And at the mountains, how they are fixed?* And at the earth, how it is spread?} [Al-Ghashiyah, verse: 1720-].

These verses call humankind to reflect on nature around them, and think about how the cosmic system works. They do not provide direct explanations, but rather open the door for the human mind to research, study, and discover for itself. This is what makes the Qur'an a book of knowledge, inviting the mind to be unleashed in its pursuit of truth.

Seventh: How Religion Prevent Moral Deviations of Science?

Although the Qur'an encourages scientific inquiry, it sets ethical guidelines to protect science from becoming a tool of destruction. The Qur'an acknowledges that, if left without restrictions, humans could use science for unethical purposes, as seen in the nuclear arms race, unethical genetic engineering, and the commercial exploitation of science. Allah, Almighty, says: {He permits for them what is good and forbids for them what is bad.} [Al-A'raf, verse: 157].

This presents an important principle: not everything that is scientifically possible is morally permissible. Science may allow humans to conduct experiments on human embryos, develop weapons of mass destruction, or control human genetics, but the Qur'an calls for knowledge to be approached with wisdom and ethics, so that scientific research serves humanity and does not become a tool for its corruption or enslavement.

Eighth: The Qur'an Makes Science Part of Divine Project

Upon reviewing the Qur'anic texts, we find that the Qur'an does not view science as an enemy of religion, but rather as part of the divine project for humanity on Earth. Knowledge is a means to understand the role of humans in existence, to discover the laws of the universe, and to connect with divine wisdom.

Therefore, any discussion of a conflict between science and religion in Islam is an imposition of a specific Western experience, not an objective reality. Islam incorporates reflection, contemplation, and scientific research as part of worship, considering ignorance and blind imitation to be among the greatest threats to humanity.

Thus, the scientific renaissance in any Islamic society will only be achieved if that society reclaims the Qur'anic view of science, frees the mind from stagnation, and connects scientific research with ethics. Science must become a tool for building civilization, not for its destruction.

Ninth: Contemporary Challenges to the Relationship between Religion, Science

With the advancement of modern sciences and the expanding horizons of human knowledge, the relationship between religion and science has faced new challenges that were not previously posed. While the debate in the past was about the compatibility of scientific facts with religious views, today the question has become more complex: Can science be an alternative to religion? Does the modern world need "religious values" to regulate the development of science?

These challenges are not limited to the philosophical aspect alone, but also extend to social practices and technological applications. Scientific progress has raised fundamental questions about human existence, ethics, and the purpose of life, making it essential to reconsider the relationship between religion and science in the modern age.

Tenth: How Some Scientific Theories Turned Into Atheistic Ideologies?

In the modern era, there has been the spread of intellectual currents that attempt to present science as a substitute for religion, arguing that scientific discoveries have eliminated the need for any religious explanation of the universe. Among the most prominent of these currents are:

- **Scientific Materialism:** It holds that the universe is only made of matter, and there is no truth beyond natural phenomena.
- **New Atheistic Science:** It is led by thinkers such as Richard Dawkins and Stephen Hawking, who believe that science is capable of explaining everything without the need for the concept of a Creator.

The matter with these currents is that they transform into atheistic ideologies that exploit science to promote preconceived ideas. Experimental science cannot deny or prove the existence of God because it operates within the framework of studying natural phenomena and cannot make judgments about what lies outside the material realm. Allah, Almighty, refers to this materialistic tendency when He says: {They know the outward appearance of the life of this world, but they are heedless of the Hereafter.} [Ar-Rum, verse: 7].

Eleventh: Towards Integration between Religion, Science: Future Vision

After reviewing the various aspects of the relationship between religion and science, it becomes clear that the conflict between them is a result of historical and intellectual circumstances. Islam has presented a different model based on the integration of revelation

and reason, faith and scientific inquiry. However, how can we today rebuild this relationship in a good way, so that religion becomes an incentive for science, and science a means to understand existence more deeply?

In this context, a future vision must be presented that attempts to answer the following questions:

- How can we build a healthy relationship between religion and science in the modern age?
- What role should both religious scholars and natural scientists play in this integration?
- How can we avoid the past mistakes that led to an artificial conflict between science and religion?

Building a balanced relationship between religion and science requires overcoming some misconceptions that have dominated modern thought, including:

- Rejecting the idea that science negates the need for religion: Science answers the “how” questions, while religion answers the “why” questions. In other words, science explains the mechanisms of natural phenomena, but the meaning and purpose of existence remains within the realm of religion.
- Rectifying the understanding of religion, so that it does not become an obstacle to scientific research: Religion should not be used as a tool to prevent cognitive development; it should instead serve as a moral and intellectual framework that directs scientific research toward what benefits humanity, without restricting the freedom to explore.
- Educating generations to think in a balanced way: Educational curricula should be based on the integration of scientific knowledge and religious understanding, so that the new generation learns that faith does not contradict reason, and scientific research does not mean rejecting religion.
- The need for a religious discourse that acknowledges science without falling into “absolute materialism.” There are two extreme approaches in dealing with science within religious circles:
 1. The first approach: Rejecting scientific discoveries because they contradict religious texts. This leads to intellectual stagnation, placing religion in unnecessary conflict with scientific truths.
 2. The second approach: Trying to forcefully interpret scientific discoveries to align them with religious texts, which results in dragging religion into scientific explanations that may later change.

The right course is to acknowledge that science has its own domain, and religion has its role in providing the moral and spiritual framework, without the need to distort religious texts to match every new scientific discovery.

Allah, Almighty, says: {And mankind have not been given of knowledge except a little.} [Al-Isra, verse: 85].

This means that human knowledge is inherently limited, and it should not turn into an ideology that claims the ability to explain everything definitively.

The relationship between religion and science should shift from a state of conflict to a state of integration, so that science becomes a tool for uncovering the divine laws in the universe, while religion serves as the moral source that guides this science to serve humanity, not destroy it.

Therefore, we must work on:

1. Rectifying misconceptions that see religion as opposed to science, or that science can negate the need for religion.
2. Rebuilding educational curricula to strengthen the integration of scientific knowledge and religious thought.
3. Setting ethical guidelines for scientific research drawn from religious values to prevent technology from turning into a tool for dominance and corruption. Allah, Almighty, says: {Only those fear Allah, from among His servants, who have knowledge.} [Fatir, verse: 28]. This shows that the true scholar is one who sees the discovery of the laws of the universe as a path to a deeper understanding of the Creator, not as a means to deny His existence. Thus, any future vision for religion and science must transcend the mentality of conflict and establish a relationship based on mutual respect, so that humans can benefit from science without losing the guide of faith, and understand religion without falling into intellectual stagnation and irrational rejection of modern knowledge.

Twelfth: Religion, Science in the Horizon of the Mahdist Society

Based on all that has been discussed, we consider that the relationship between religion and science is not a conflict, but integration aimed at building a balanced civilization that combines spirit and intellect, faith and the experimental method, purpose and law. When science is stripped of values, it becomes merely a tool for domination and destruction, while when religion is detached from knowledge; it loses its vitality in guiding humanity toward discovery and advancement.

In the horizon of the anticipated and prepared Mahdist society, the pinnacle of integration between religion and science is manifested; where science ceases to be a tool for the control of materialistic powers and transforms into a means of liberating humanity from ignorance and subjugation. At the same time, religion regains its role as a system of values that drives humanity toward discoveries that serve justice and peace, not domination and exploitation.

The preparation for the Mahdist society can only be achieved by reconstructing the relationship between science and religion according to a vision that believes that truth is one, and that science, in its essence, is the search for Allah's laws in the universe, while religion, at

its core, is revelation that unveils the values governing these laws. When a person reaches this level of understanding, science becomes a tool for shaping a civilization that lays the foundation for the appearance of Imam Mahdi (may Allah hasten his noble appearance) and the society in which wisdom, knowledge, and justice will prevail.

In any case, this issue of Eitiquad magazine represents an in-depth analytical pause examining the relationship between religion and science. This is one of the problematic issues, which has preoccupied human thought in general, after centuries of conflict between the scientific and religious institutions. The reflection of this conflict on thinkers, researchers, and scholars has led to the emergence of intellectual currents that are either atheistic or extreme, without reaching a clear understanding of the actual and factual connection between religion and science, away from political manipulation and ideological uses.

The issue is introduced by the translator (Dr. Firas Al-Halbawi), who translated the article "Scientific, Religious Knowledge: Methodological Similarity, Its Consequences" by (Shahram Shahriari). He explains how religious beliefs emerge from the understanding of religious texts, transcending the literal meaning of words to reach the true intention of the author of the text. This interpretive process, which is deductive in nature, is the same approach used by experimental sciences. Meanwhile, Sheikh Samer Ajmi in his research "Scientific Experimental Method, Belief in Allah: Philosophical Approach according to Theories of (Sadr) and (Mottahari)," responds to a problematic question: If we are studying a topic related to the unseen world and what is beyond nature and material, is it epistemologically valid to use the experimental method based on sensory premises?

Dr. Seyed Zohair Al-Moselini, in his paper "Integration between Religion, Science in Thought of Ahl al-Bayt (peace be upon them) - Analytical Vision," presents a foundational analysis, based on what has been reported about them in texts and narrations, showing that Ahl al-Bayt (peace be upon them) provided a unique model that elevates science, making it a path to closeness to Allah, Almighty. Meanwhile, Sheikh Hussein Al-Saluk, in his study "Religion between the Doubts of Relativity, the Certainty of Science: Philosophical Critical Approach," explores the reality of the influence that the theory of relativity can impose on the notion of religion, by first reviewing the theory, then examining its effects on religion, and finally criticizing it based on the achievements of Muslim philosophers concerning the field of human knowledge.

In the field of evaluating scientific experimental behavior in terms of values and ethics, Dr. Mohammed Abdel Hafeez, in his research "The Crisis of Ethics in Modern Science: Towards an Integrative Model between the Scientific Perspective, Religious Views" discusses the aspects of the ethical crisis facing modern science, by bringing into consideration the potential for knowledge and value integration between science and religion.

In the section on Studies and Research, researcher Mahdi Galashani -translated by Dr. Firas Al-Halbawi - presents a paper titled "The Authenticity of the Soul: Overview of the Views

of the Quran, Muslim Philosophers, Contemporary Western Scholars,” in which he reviews recent developments and various approaches to the issue of consciousness and the soul from the perspective of Islamic philosophers and contemporary Western scientists.

The issue concludes with reading the book “Science in the Framework of Religion – Opinions, Observations on ‘Religionization’ of Sciences”; in which Nabil Ali Saleh elaborates on the book’s exploration of the nature of the relationship between science and religion, and the effort to analyze the possibility of a science derived from the religious vision, especially in Islamic societies. He also shows that the authors of this book attempted to present a new epistemic framework regarding the ambiguous relationship between science and religion and to redefine its pathways and methods.

Finally, we ask Allah, Almighty, that this issue be well-received by the readers and serve as a contribution to the Arab library, and to everyone interested in following the relationship between science and religion and the resulting implications in the fields of philosophy of religion and contemporary theological discourse.

Praise be to Allah, the First and the Last

Editor-in-Chief

Mohammad Mahmoud Murtada

Scientific, Religious Knowledge Methodological Similarity, Its Consequences

Translated By: Dr. Muhammad Firas Al-Halabawi⁽²⁾ Shahram Shahriari⁽¹⁾

■ Abstract

While acknowledging that the goal of understanding and interpreting a text is to uncover the author's intended meaning, one must address the question: How can the beliefs derived from this process be justified?

Understanding and interpretation rely on inferential reasoning, and since the conventional meaning of words alone cannot determine the author's intent, we formulate semantic hypotheses to grasp the intended meaning, hypotheses that can explain the textual evidence.

The optimal interpretation of such evidence is then regarded as the meaning derived from the text itself. This implies that interpretation relies on the same inferential process that forms the methodology of the empirical sciences. Thus, on one hand, both empirical sciences and the interpretation of sacred texts depend on inferential reasoning based on evidence. On the other hand, from a religious standpoint, the evidence present in both, natural phenomena and sacred texts is attributed to Allah, Almighty. As a result, in the absence of independent evidence, a religious individual cannot give greater credibility to one over the other, nor prioritize one above the other, assuming an irreconcilable conflict exists between them.

Keywords:

Textual Inference, Explanatory-Interpretive Theory, Deductive Reasoning, Science and Religion, Hermeneutical Naturalism.

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Scientific Experimental Method, Belief in Allah: Philosophical Approach according to Theories of (Sadr), (Mottahari)

Sheikh Samer Ajmi⁽¹⁾

■ Abstract

The experimental method is a deductive approach to the production of knowledge, based on sensory observation in the study of the subject matter. If we are studying a natural, material subject such as water, we must use the experimental method, because no matter how much a philosopher strains their abstract intellect, they would not be able to know that water is composed of two hydrogen atoms and one oxygen atom.

On the other hand, if we are studying a subject related to the unseen world, the metaphysical or immaterial, is it epistemologically valid to employ the experimental method, which is based on sensory premises?

In this paper, we will demonstrate that the experimental method can be employed in the study of metaphysical issues, such as the knowledge of Allah, Almighty, Prophethood, Imamate, the afterlife, and the truthfulness of the Qur'an. However, due to limited space, we will focus solely on the issue of the existence of Allah, Almighty, as a model, rather than addressing all of these topics.

Keywords:

Experimental Method, Sensory Observation, Natural Phenomena, Wise Creator, Holy Quran, "Sadr", "Motahhari".

1 - Researcher, writer, and lecturer in the philosophy of religion and contemporary theology.

Integration between Religion, Science in Thought of Ahl al-Bayt (peace be upon them) Analytical Vision

Dr. Seyed Zohair Al-Moselini⁽¹⁾

■ Abstract

This analytical study explores the relationship between religion and science in the thought of Ahl al-Bayt (peace be upon them), according to the texts and narrations attributed to them. It begins with a central question: Do religion and science represent two parallel, and possibly conflicting, paths, or are they complementary within the authentic Islamic worldview upheld by the Imams of Ahl al-Bayt (A)?

The study demonstrates that Ahl al-Bayt (peace be upon them) presented a unique model that elevates the value of science, considering it a means of drawing closer to God Almighty. They encouraged their followers to seek beneficial knowledge, to reflect on the universe and existence, and regarded the scholar as the inheritor of the prophets. At the same time, they did not separate science from religion; rather, they emphasized the necessity for knowledge to be guided by divine direction and ethical values. The methodology adopted in this study is based on analysis and inference through the examination of reliable narrations, while also attempting to relate them to the contemporary intellectual context.

It concludes that, in the perspective of the Ahl al-Bayt (peace be upon them), religion and science are not adversaries but partners in the development of humanity and knowledge, and that their integration forms a foundation for civilizational and intellectual advancement.

Keywords:

Ahl al-Bayt (peace be upon them), Religion, Science, Integration, Knowledge, Islam, Reason.

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Religion between Doubts of Relativity, Certainty of Science: Philosophical Critical Approach

Sheikh Hussein Al-Saluk⁽¹⁾

Abstract

The Western evolutionary leap in the fields of industry and technology, which emerged during and after the Enlightenment, imposed a significant influence on the Islamic world.

As a result, many Islamic thinkers began to regard the Western model as an advanced paradigm, one without which prosperity in Muslim societies would be unattainable. This dominance extended beyond the technical and experimental sciences to also encompass thought and the human sciences. Clear evidence of this influence can be found in the various attempts by some Islamic intellectuals to reinterpret the Islamic epistemological framework, particularly the concept of religion, on the basis of Western epistemological methodologies.

These efforts gave rise to a strong presence of derivative intellectual approaches within the Islamic world that offered re-readings of religion. Among such approaches is the theory of epistemological relativism, which led some to dismiss religion as a valid epistemological system, while prompting others to call for a re-approach to religious understanding altogether.

In this article, we aim to examine the extent of influence that epistemological relativism can exert on the notion of religion. We will do so by first outlining the theory itself, then analyzing its impact on religion, and finally offering a critique of it based on the contributions of Muslim philosophers in the field of human knowledge.

Keywords:

Epistemology, Epistemological Relativity, Religion, Islamic Philosophy, Western Philosophy, Religious Knowledge, Certainties, Epistemic Authority (Hujjiyya).

1 - Lebanese researcher and professor of philosophy, logic, and theology at the Hawza.

■ Crisis of Ethics in Modern Science: Towards an Integrative Model between Scientific Perspective, Religious Views

Dr. Mohammed Abdel Hafeez⁽¹⁾

■ Abstract:

This study seeks to examine the dimensions of the moral crisis facing modern science, by exploring the potential for epistemological and ethical integration between science and religion. While science has progressed at an extraordinary pace on the technical level, the ethical framework that ought to guide it has declined, resulting in a rupture between scientific advancement and human moral consciousness.

From this perspective, the significance of this study lies in its ability to interrogate the philosophical foundations upon which the relationship between the two domains, science and religion, has been built, and to propose new pathways toward establishing an integrative vision that restores the balance between reason and values.

This orientation gives rise to a central research question: To what extent can integration between religious authority and scientific methodology contribute to formulating a contemporary ethical model capable of addressing the moral crisis in present-day scientific practice?

The preliminary conclusion suggests that the moral crisis in science does not stem from a lack of knowledge, but rather from the absence of value-oriented guidance that would ensure the responsible use of such knowledge.

Keywords:

Moral Crisis, Modern Science, Scientific Ethics, Integration of Science and Religion, Religious Authority.

1 - Pharmacist from Egypt, interested in scientific research in several fields.

Studies and Research

Authenticity of Soul: Overview of Views of Holy Quran, Muslim Philosophers, Contemporary Western Scholars⁽¹⁾

Mahdi Galashani⁽²⁾

Translated by: Dr. Mohammad Firas Al-Halbawi⁽³⁾

Abstract

The question of the human being, particularly the dual nature of body and soul, has long been a subject of intense debate and inquiry since antiquity.

In the modern era, dominated by empiricist philosophies, the prevailing view came to affirm the primacy of matter, holding that the soul and life are nothing more than products of material interactions. However, in recent decades, a growing number of researchers have argued that the mind, or consciousness, or the soul, is itself material, despite the fact that contemporary science remains unable to fully explain human consciousness or reduce it to specific material processes.

This failure is largely due to the complexities inherent in the nature of the mind. Yet, many leading scientists today hold that consciousness is not material and that it can never be fully explained by empirical science. Some even consider consciousness to be a special gift or emanation from Allah, Almighty. This article explores recent developments and differing approaches to the question of consciousness and the soul, drawing on perspectives from both Islamic sages and contemporary Western scientists.

Keywords:

Soul, Consciousness, Matter, Immaterial, Complex System, Experimental Science.

1 - quarterly journal entitled "Authentic Western Studies (Scholarly and Research Articles)," published by the Center for Humanities and Cultural Studies, Year 10, Issue 2, Fall/Winter 2019, pp. 197- 217.

2 - Professor of the Philosophy of Science, Sharif University of Technology

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Reading a Book

Science in the Framework of Religion Opinions and Observations on the Religionization of Science

Reviewer: Nabil Ali Saleh ⁽¹⁾

■ Abstract

The book "Science in the Framework of Religion" is a collection of studies and research papers written by a number of prominent thinkers on the topic of the "religionization of science," also known as "religious science."

The book delves deeply into the nature of the relationship between science and religion, aiming to analyze the possibility of a science that emerges from a religious worldview, particularly within Islamic societies.

The authors of this book attempt to present a new epistemological framework for understanding the complex relationship between science and religion, and to recalibrate its direction and dynamics. This relationship has long been marked by various interpretations, readings, and often extreme or exaggerated perspectives, which have led to numerous misconceptions, confusions, and criticisms, not only regarding the nature of science but also religion itself. Over time, such misconceptions have evolved into deeply held beliefs and convictions among some individuals, distancing them from the true meanings of religion, reason, moderation, and the balanced approach that characterizes Islam. In general, the book offers a profound critical vision of the nature of the relationship between science and religion within the context of contemporary Islamic thought. It also discusses the phenomenon of the «religionization of science,» or the attempt to Islamize modern scientific knowledge, through a multidisciplinary and epistemologically diverse lens. Groups of specialized researchers contribute to this effort, offering their analyses of the complex interplay between the scientific method and religious understanding.

Keywords:

Religion, Science, Religious Science, Religionization of Science.

1 - Syrian writer and researcher.