

## Limits of Science and the Importance of Epistemological Functions of Religion

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**Abstract:** Human is encountered by many metaphysical, scientific, religious and other fundamental questions which Science, and its potentials, can answer some of them, specially in the material realm. In fact, empirical science is limited to the material world, and it can't answer human's fundamental questions of his/her living. Then human can't provide all his/her epistemological requirements by empirical science. In addition, contemporary human's scientism caused many problems for him/her. Human tried to make empirical science as a worldview which caused some important and fundamental crisis. So he/she needs metaphysical, religious and other sources to know about supernatural facts. Fulfilling this, he/she has to use religious teachings, because religions, in particular divine ones, have many basic functions. They can make man aware about immaterial realms and existents including God, origin and resurrection of man, the world system etc. They can give a reasonable explanation of the origin and resurrection of human's life and the meaning of human's evolution in the mundane universe, and the philosophy of living by explaining the nature of Goodness and Evil. Religions give some ethical and religious laws to manage and control his/her individual and social treatments. In fact, through religious teachings, man can take a suitable framework to manage his/her living, for example, by them man can determine functional results of his/her scientific and technological activities. In addition, religions can draw the spiritual future of human's mundane living, and give a good motivation to get mundane and spiritual happiness. In the other word, man, only by the help of religious teachings, can take his/her fundamental requirements. Then, by considering the contemporary human epistemological crisis and important limits of human's knowledge and science, there is the only way to refer to divine religions teachings. In this paper, it is tried to explain religion functions in the present situations by paying attention to humanly science and knowledge limits.

**Keywords:** Religion; Epistemology; Science; Human; Religious Science; God

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## 1. Introduction

If we consider man's modern living, we see some positive and dynamic factors in his/her living which make sense of the modern age life. Some of these factors are the impacts of modern empirical science and technology. We can see, on the contrary, some basic virtues in his/her living causing identical and spiritual crises for man; some of them are secularism, subjectivism, atheism and utilitarianism.

So far as empirical science and technology are affected by secular, utilitarian, materialist and atheist approaches, and they are essential for modern living, the important role of science and technology for development of man's crisis can be seen. Hence, in this paper, by considering the relation between man, science and worldview, and supposing importance of science in modern man's life, first, we try to explain its virtues and crisis in modern living; and, second, by paying attention to religions functions, in particular epistemological ones, to remove such crises, to defend the potentiality of *Religious Science*. In fact, the paper's hypothesis is that due to extensive role of science for making basic changes in men living, whose clear sample is western empirical science, if science is placed in the framework of religious worldview, and has a religious approach, it can play a big role and solve man's present crisis.

## 2. Virtues and Limits of Empirical Science

Modern science can be considered as one of the most important properties of modern living, which has played a basic role both in man's mundane happiness and wealth, on the one hand, and spiritual crisis, on the other hand. Of course, the role played by technology is only next to the role played by science, so that from some viewpoints science and technology try to play the role of worldview for modern man's living. Heidegger, in this case, maintains that one of the essential phenomena of modern age is science, and a phenomenon whose importance is not less than science, is technology (Heidegger, 1996, p. 1).

Another importance of modern empirical science is that it gives man such power to recognize hidden aspects of the Natural World, and dominate the world; in other words, this science not only gives man a philosophical approach about the world, but also grants him/her a power, by new attitude, to picture and make the world according to his/her willing; i.e., modern science can play the role of worldview for man. In addition, modern science is the most important instrument of man's power

in the modern universe. In fact, this science has enabled man to produce a new anthropology which, by considering of man's centrality, tries to dominate the world (Abazary, 1996, p. 39). Meanwhile, this anthropology causes some basic crisis because of man extremely trust in modern science and ignorance of its limits.

Hence, recognition of empirical science limits is of paramount importance, since to know them give men such insight to expect from science as much as it can do, and avoid questions for them it cannot provide answers. In other words, if we modify our expectations of science, and request as much as its abilities allow, science settles in its real place, and other things like religion, ethics, metaphysics and art, if are recognized correctly, settle in their correct position, which is an ideal condition for man's mundane and spiritual happiness.

Limits of science is not related to its scope, but to most of its important factors, namely, science has some vital limits in terms of its subject and realm, theories and laws, methodology, truth, explanation and other factors, then it can't applied beyond of a special realm and have no certain function beyond that realm. Some of such limits are as follows: limits in providing true answers for man's fundamental questions about the world, mankind and even science itself. That, why the world is understandable, ordered, reasonable and so on, cannot be replied in science? These are questions that we cannot find their answers in science. In addition, it cannot provide answers for questions about God, spirit, immortality, freewill and the like, and it cannot find a basis for moral, human and global values, and cannot identify and explain its metaphysical presuppositions such as the principle of causality. George Ellis, in this case, believes that science is limited to its applied realm, i.e. measurable behaviors of physical things, and hence, science cannot study and understand some ideas like aesthetics, literature, greatness, lessons of history, or nature of thinking. Then it can be said that science is powerful within its own boundaries which are, however, very limited. Ellis, then, adds that present science is not able to discuss some issues such as freedom and man's reason. So this question remains open: "Is science able to provide solutions for these problems and do they fall within the realm of scientific explanation or not? He, even, pays attention to metaphysical structure of science about the world; and taking into account the metaphysical structure of the world, he says that science cannot answer the following questions and the like: why does a thing exist at all? What does exist in the essence of physics' laws? What does determine the essence of special laws governing in fact the world? (Ellis, 1993, pp. 99-102) Ellis, then, emphasizes that although physics can study the real acts of physical laws, it cannot say where from

do they originate? And why do they exist? Finally, he concludes that the essence of science itself causes these limits (Ellis, 2006, p. 760).

William Stoger mentions limits of man's abilities to recognize world complexities, and claims that the world itself is too complicated and wonderful that its mysteries can be discovered by scientific methods; science cannot understand the origin and order of these laws, why they exist, or why they are important and meaningful. Questions concerning value and importance of man, spirit, and after death life fall out of the realm of sciences such as physics, chemistry, biology and even psychology. In addition, Stoger notices that most things, that sciences ignore or cannot describe them well, indicate that natural laws, which are explained by physics, chemistry, biology and other sciences, are only a small part, even though important, of all laws, orderliness and processes that exist in the world (Stoger, 2000, pp. 163-165).

The above quotations indicate that some limits of sciences, if they are considered carefully, have their roots in the scientific methodology, since modern science has based its methodology only on empirical research and inductive argumentation, and tries to get universal and necessary laws and theories by making use of this methodology; while empirical methodology which means observation and inductive reasoning about material phenomena is only able to study and judge phenomena which are under study. Then science cannot study and judge immaterial realms and because of ignorance of them as well as revelatory method. This is an important fact mentioned by some scholars in the West in recent decades. George Ellis, in this case, maintains that, as our knowledge of the world increases, our understanding of limits of science and its capabilities increases, and this has its roots in the essence of scientific methodology; hence, Ellis says, scientific methodology itself has fundamental limits and there are some other important realms other than its (Ellis, 2001, pp. 166-168). He considers beauty as something that falls out of the scope of scientific methodology, and notices that beauty is not a quality which science can understand and measure it, in fact there is no scientific experiment to measure the beauty of a painting canvas, since beauty is not a scientific concept and all the world of aesthetics falls beyond science capability, though it is very important for man's living (Ibid). Therefore, Ellis mentions that one of the harmful results of evolution theory is that it threatens ethics and moral values, while these are two separate realms, and evolution theory is not able to value moral commands (Ellis, 2006, p. 761).

Therefore, we can criticize those philosophers who believe in certainty and objectivity in empirical sciences, because recent philosophical and scientific

findings of the 20<sup>th</sup> century show that not only science is not able to explain reality as such, but also scientific cognitions, which are represented as theories, as said by those like Popper, are prospectively temporal and cannot claim for certainty and conclusiveness.

In addition, we can see methodological limitation of science in its explanations; that is, science, due to essential limits, has been never able to give certain explanations in particular about metaphysical issues and boundary questions. In this case, there is a big difference between scientific explanations of natural laws and the nature of these laws. In fact, we should take care that there are some subjects in the realm of science which we can study and theorize about them such as matter, time and space, since they are the basic subjects of natural sciences, but if we keep on scientific research, finally we will reach to the fundamental questions which science cannot find their answers; for example there are two important viewpoints in cosmology about the creation of universe, the first one emphasizes creation out of nothing, the second speaks of continual creation. Continual creation is arisen by Steady State theory; and on the contrary, theory of creation out of nothing is the result of Big Bang Theory; and both theories essentially deal with categories like time, space and matter; while endeavors made by physicians and scientists who advocate each of these theories have not come to a universal and certain theory. This shows that although two mentioned theories have physical properties, and fall within the realm of cosmology, but when we think about the real nature of these theories it seems that their complexity and extension are to the extent that only by help of philosophical and theological views, science may find their answers. In this subject, Ted Peters maintains that big theories of new cosmology or Anthropic principle are another explanation of what philosophers and theologians have been said since centuries. Hence, about limits of science in present age, Robert Jostero, an American Physician, says that now it seems that science can never discover the mystery of creation; for a scientist who has lived with the faith of the power of reason and scientific argumentation, life story is ended like a nightmare; he/she has conquered the ignorance mountains and when tries to conquer the highest peak, encounters some philosophers and theologian which have been settled there for several centuries (Peters, 1990, p. 46).

There is another point that is important to recognize the limits of science, i.e. recognition of man's knowledge boundaries from practical and theoretical aspects in natural sciences. In fact, it should be noticed that most of science limits are arisen from man's limits which are related to man's ontological and

epistemological limits in the world system. Then, we, by accurate considering of reason's limits, can easily accept natural sciences limits in spite of their astonishing progresses. Hence, it can be seen that the idea of independent natural sciences is an irrational one which is projected by those who don't have true knowledge of modern science aspects and limits. Here, for example, we can show some science limits in sciences such as mathematics, quantum physics, astronomical physics and others. One of the claims of mathematicians in 19<sup>th</sup> century was that mathematics and Euclidian geometry are complete and without any contradiction; in 1930, however, Kurt Godel showed that there are, in every logical system which is not powerful enough to encompass arithmetic, some meaningful statements that we cannot demonstrate their truth or falsity by laws of that system. In fact, Godel showed that it is impossible to demonstrate the compatibility of systems as complicated as arithmetic. After Godel's argumentation, some important physicians said that as since science depends on mathematics, and mathematics is not able to explain all truths, then science is not able to explain all truths. So, we can never know that whether our theory is an ultimate one or not. And we may encounter deeper theories (Golshani, 2000, pp. 32-33). In other cases like Quantum physics, the Quantum theory provides an impassable limit for us; or in the case of physics of light, it can be said that limitation of light speed, impose certain limits on things that we can see in the world. The visible universe is a special region that has surrounded us which is included in some regions from which light, since beginning of the creation, have had enough time to reach us. The border of this world is called Horizon, and its measure increases gradually while we don't have enough information about beyond of this horizon. So, there is always an obstacle in front of us which does not allow us to understand and explain the structure of the universe completely. Hence it is supposed that the universe beyond horizon is like the visible universe inside it; but we have no evidence to prove this; namely, our knowledge of the visible universe may be not enough to be applied to the invisible universe (Golshani, 2000, p. 34).

Final point about limits of science is that they are its essential properties not from its problem; that is, empirical science is called empirical science due to these limits and properties. Then, its functions are clear, and we should expect of empirical science as much as it can do; since extremely and unreal expectation of empirical science and more trust on it can have harsh results which we can consider many samples of them in present empirical sciences and their believers. In addition, it should be noticed that although science has answered many of man's basic

questions, and discovered many horizons, but at the same time, scientific developments have caused many basic questions for man, which neither it can provide answers for them nor man, who has relied on empirical modern science, is able to do so.

### **3. Results of Scientism and Its Functions in Man's Living**

Scientism is applied to the age in which man request all his/her fundamental requirements from science, and due to confidence on abilities of science, accepted it as his/her certain worldview and ideology, and he/she wished that science may provide his/her fundamental requirements such as mundane and spiritual happiness. Of course, in the modern age one of which characteristics is scientism, there have occurred many basic changes in the lifestyle of modern man whose importance is not less than scientism; and, some of them are growing secularism, subjectivism, atheism, materialism, humanism and dereligionizing. In fact, these fundamental changes have occurred in the ontological and epistemological situation of man in the modern world. Consequently, he/she have placed himself/herself as the center of the world, and other existents are placed in the secondary stage as compared with him/her. On the other hand, astonishing developments of natural sciences empowered man and gave him/her a pattern according to which he/she restricted his/her expectations to this material world and tried to fulfill them through empirical science. Of course, we can mention some historical, philosophical and religious backgrounds which have had important impacts in emergence of above issues. Some of these backgrounds are Descartes' methodological rationalism, scientific method of Galilee and Newton, extension of the method of mathematical argumentation and empirical inductive, dereligionizing by Hume and extremist empiricists, Kant's endeavors to separate religion and science realms, and his attempts made to show inability of metaphysics. These factors and increasing growth of scientism in the western world, in particular during the 18 & 19<sup>th</sup> centuries, and appearance of positivism indicate that science has had (and still has) absolute domination on man's living. This fact strengthened mundane aspects of man's living; while on the other hand, it laid aside ethics, spirituality and religion from man's living, and reduced the world to the material reality for man, that man's attempts should be made to enjoy it more increasingly. It is the same as humanization of the world, and the idea that whatever is in the world exists just for humankind whose aim is only to manage and enjoy material living. This fact has

caused some thinkers in the western or eastern societies to try to criticize extreme scientism and principles of modernism.

Rene Guenon, in this case, has made some fundamental critiques of western culture and civilization and modern science. He, while paying attention to transcendent and divine nature of traditional sciences in the ancient world, maintains that present age of the West is the age of darkness from which spirituality has been eliminated. Hence, in this civilization only material aspects of man and culture grow, and immaterial values are forgotten. Guenon considers this fact in quantitative approach of the western science and civilization, and says that all crises and oppressions of this age are arisen from the quantitative approach and man's tendency to scientism, technology and technologic living as well as confusing formal unity with real unity. He sees such world in declivity of fall which it will occur very soon (Guenon, 1999, pp. 32-37).

While informing of historical, metaphysical, moral and technological aspects of modernity and western civilization, Martin Heidegger criticizes it. Heidegger, in this critique, in his paper, *the question concerning technology*, pays special attention to the nature of the western science and technology. He considers the western technology resulted from empirical science as an ideology which not only wants to dominate nature but also threats man's existence. Heidegger, in his paper, *the age of world picture*, for accurate assessing of this matter, shows that technology which is the result of man's extremely confidence on modern science, has changed to man's unavoidable destiny, and its discovering and aggressiveness power has been so much strengthened that has destroyed the real nature of the world and man, and it wants to rebuild and picture a new world (Heidegger, 1996, p. 14).

Above subjects, which in short, was some critiques of the nature and results of the hegemony of empirical science, show that subjectivism, humanism and secular science have created such circumstances for man and his/her living that he/she have forgotten his/her religious, metaphysical and ethical principles, and is only trying to provide everyday material and mundane requirements without paying attention to spiritual happiness.

#### **4. Aspects of Divine Religion's Functions**

Above quotations show the important aspects of science limits and the spiritual and identical crises in man's living. It seems that, to remove these crises, man cannot rely on empirical modern science and human philosophies popular in the modern age. But rather, in this case, the most important function and role are played by religions and in particular the Divine ones, since the Divine religions have different functions for providing man's mundane and spiritual happiness. They consider man's life from many epistemological, ethical, sociological, individual and other aspects, and have suitable programs for each of them. The Divine religions, for example, with introducing the issues of God's Oneness and man's resurrection, show the whole framework of man's life, and define his/her relation toward other existents like God, world and other human beings; or, with explaining the necessity of the world to come, religions indicate its importance and the temporality of the mundane universe. By giving the religious, jurisprudential and ethical rules about social and individual aspects of man's life, religions depict a reasonable framework for man to try for social evolution. On the other hand, divine religions inform man of immaterial and spiritual realms of the world, and make man aware of spiritual and transcendent horizons of man's living. In addition, since they have divine and revelatory origins, divine religions give man enough insight of supernatural realms and determine his/her place in the world system, and mention his/her ontological and epistemological abilities and limits to attain real happiness. Then, man's reliance on divine religions produces meaning for his/her life.

Here, it is essential to discuss about an important difference between science and man's reason on the one hand and religion on the other: since religion has a divine and supra-natural origin, it can take care of immaterial requirements of man while natural science cannot do this; that is, to fulfill these requirements is only possible through religion. So, religion can interfere in material and spiritual aspects of man, and can manage and give insight about these realms. Therefore, we can say all existential worlds, including material and spiritual, are placed in the realm of religion; since, religion, specially the divine religion, can extend its influence on both material and divine areas.

On the other hand, in spite of historical evolution of man's reason, his/her needs to religious teachings were (and are) essential for managing life. Then, man's reason has never been able to replace religion and make man needless of religion and nor is it able to do so now, since man's reason has many limits, and can understand the depth of religious realities only by help of religion. Ayatullah Javadi Amoli, one of

the Iranian and Islamic scholars, mentions inability of reason to understand the Essence of God and similar things, and emphasizes that reason has no impact in two ontological aspects of religion, because their principles and other characteristics are determined only by God, that is man's reason is not in a position to judge religious matters. He says: "reason has obligatory judgment concerning no matter, and it is only able to discover and understand some obligatory judgments of religion (Javadi Amoli, 2007, p. 39). He emphasizes that ontological aspect of religion is just defined and determined by God's Will and Eternal Knowledge, and man's reason can have only perceptual relation to religion's context; and prophets' reasons, holy spirits of God's saints and those in the divine stations of holy leadership are horizons and ways of God's revealed will, but they are not allowed to legislate divine laws (Javadi Amoli, 2007, p. 50). Ayatullah Javadi, from epistemological aspect of religion, considers man's reason as the lamp of religion light and discoverer of the theological, ethical and jurisprudential contents of its juridical and legal laws, and re-emphasizes that man's reason is the lamp of religion, and those who think of it as criterion of religion, have adopted an extreme approach to its realm and function (Ibid, p 51).

The above quotations show that religion's area, even if reason's historical evolution is taken into account, has not been restricted, but rather it is present in all material and immaterial aspects of man's living, such as science, art, politics, ethics, economy, society and man's individual and social life; then this presence of religion indicates its importance and function, and the most important function of religion is social and ethical function in several areas of man's living. So, man, by the help of religion and its teachings, can manage his/her moral, social and political thinking and behavior, and determine for them spiritual goals.

## **5. Aspects of Epistemological Functions of Religion**

By paying attention to previous notes, we can, from epistemological view, see the most important function of religion in making religious worldview for man; because, in religious worldview, man can grasp a complete insight towards whole existence, his/her origin and resurrection, his/her place in the world system, reality of mundane and spiritual happiness, his/her abilities and disabilities, and the like in his/her life. Such worldview can be attainable in the light of religious teachings completely. In other words, there is only one religious worldview that determines the origin and end for man's life in this world, and its result in the world to come,

by which the nature of man's material and spiritual activity in the mundane universe is clarified. Man, for example, understands that this world is a preparatory stage prior to the everlasting life; then, it is a temporary stage; and to reach ultimate happiness is only possible by passing this world successfully. As a result, mundane universe, though it is not an ultimate world for a faithful man is a necessary tool to reach the ultimate happiness. This approach retains the importance of material world saves him/her from materialism and secularism, and guarantees his/her happiness for the world to come (Motahhari, 1993, pp. 233-244).

The result of religious worldview is the necessity of man's continual activity of the faithful man in mundane universe; that is, in spite of instrumentality of this world, man is taught that his/her ultimate and real happiness depends on his/her constantly scientific, religious, social and political activity in this world. Then, he/she has to try to build and make habitable this very mundane world continually as if it is agreed that his/her life in it is eternal, though his/her final aim is the world to come. In addition, religious worldview, like the Islamic one, reminds us of the sovereignty and authority of God's universal traditions and laws, and the result of this reminding is that man's activities in this world are made in the light of divine traditions in other words though man is responsible for his/her acts and can decide and act about his/her happiness and adversity, he/she has freedom and freewill thus. Consequently, the faithful man knows that his/her living is neither in absolute constraint and nor in the absolute freedom, but there is a deep relation between man's life and divine traditions, and man's knowledge of these traditions and belief in them have important impact on his/her living, particularly make possible and easy for him/her to tolerate hardships and disasters. Since in encountering these disasters, even though if man does not know their causes, he/she will be able to tolerate them due to his/her knowledge and belief on God's wisdom and justice, and considers them as means for his/her transcendental evolution.

On the other hand, one of the virtues of religious worldview is that, according to its justness and symmetrical approach, it draws a real picture of world system and relation between its parts in which values and places of existents are not like caricatures and unreal things, but everything is placed in its right place and has its real value. Consequently, mundane life and its partials such as money, positions, science and others have their real credits and can not change their value in man's mind. Hence, for example, reliance of Islamic worldview on man's pure innate nature provides some backgrounds for the faithful man to attain his/her happiness (Motahhari, *Ibid*).

The more important result of religious worldview is its functional and contextual approach to humanly science through making of religious tendency for man as the knower and agent of science. In fact, there is only through reforming man's worldview which we can reform his/her scientific thinking, social, political and ethical functions, and can use them for real humanity. So, we can speak about the importance of epistemological function of religion by emphasizing the role of religious science.

## **6. The Role of Religious Science in Modern Living**

By paying attention to previous matters, it becomes clear that the role of religion and religious worldview is essential and unavoidable for modern man to attain mundane and spiritual happiness. Then, taking into account importance of religious worldview and the role of empirical science in man's life, it seems that we should notice the role of worldview for rebuilding of modern empirical science. So, through orientating insight of man as the agent of knowledge and introducing religious doctrines into the structure of science, the latter can be given a Divine orientation; and this is possible if religious doctrines influence various components and variables of science and man's view. On the other hand, since there are in science some important factors like presuppositions, methods, subjects and matters, theories and laws, explanations, goals and others, two important stages of discovery and justification, we can have or make religious science through introducing religious doctrines in some important factors, and redefine science in the light of religious doctrines. Of course, we can have religious science in different levels depending on differences between sciences, in particular in natural sciences and humanities.

### **6.1. The Role of Presuppositions in Religious Science**

One of the most important methods of integration between science and religion, and making a religious science is to study importance and extension of the role of religion in science; that is, it is vital to find how religion and its teachings, influence science presuppositions and in what aspects. Hence, the role of religion in science is one of the most important issues for explaining the importance of religious science. In this case, the whole role of religion is to provide presuppositions of science; in other words, one of the most important functions of

religion, and also metaphysics, is to make primary presuppositions, and conceptual and affirmative principles for science, and the identity of science depends on these presuppositions and principles, while science, itself, plays no role to adopt and provide them; since science, because of its limits, is unable to demonstrate its religious and metaphysical principles. Roger Trigg, a thinker in science and religion issues, says that, now, our problem, after three and half centuries, is that how much contemporary science can continue its life based on some foundation which is opposite to theological principle. This view may be wonderful, but I maintain that science without metaphysical and theological foundation will be in bewilderment (Trigg, 2002, p. 99). So, at first glance, it seems that metaphysical and religious presuppositions are necessary for science and whether scientists pay attention to their importance or not, it does not make any change in this matter (Byl, 1996, p. 55). In addition, these presuppositions can have more impact on orientation of science and the process of scientific developments.

As a result, some principles such as creation, world rational order, causality, purposefulness of the world and its knowability are religious and metaphysical presuppositions whose roles to grant some identity to science are essential. Two doctrines of creation and divine absolute knowledge, for example, have more importance in this case. According to the doctrine of creation, the nature, as the creature of God, is for man to enjoy it; and it is not sacred at all. So, such approach to the nature is provided for man to recognize and exploit it. And also, the doctrine of divine absolute knowledge shows that God is the all powerful and has created every thing in the best order and harmony. He has given man reason and power to know His Tokens and use them (Ayatollahy, 2004, p. 70). John Barrow, an English Astronomer, says that, our theistic traditions strengthen this presupposition that the universe itself is single in its nature, that is, there are no different laws in different places of the universe, religious traditions of the West, also, teach us that all things are under a reasonable domination which exists independent of them. These laws are originated out of things as if they are the laws of a divine legislator (Barrow, 1988, pp. 15-16). In addition, there is the principle of the homogeneity of nature which is one of the most important doctrines, without which and the principle of causality scientific activities and inductive argumentation are impossible. In the other word, when man does many activities and encounters identical reactions, he may ask; why all things under study have identical powers, structures and behaviors? The answer of this question is found in the principle of universal order

and harmony of things which according to it, God has given properties and special attributes to all things.

Of course, religious and metaphysical presuppositions play various roles in many aspects of science; there are, of course, religious and metaphysical presuppositions in various aspects of science, which, because of diversity of science, are able to have different functions. At the same time, they influence theories, methodologies of science, and ways of discovery and justification. Then, as some philosophers of science like Popper, Lakatos and Kohn argue, religious doctrines have important role in of the method of theories and scientific paradigm which are formed and assessed. In this case, emphasizing integration of religion and science, Philip Clayton says science is religious more than what was thought previously, and religion is similar to science more than whatever we can think. Science, for example, is not deprived of values but rather it is being impressed by religious paradigms and constitutions, and whatever you consider as scientific data depend on the theory you believe in (Clayton, 1999, p. 103; Golshani, 1999, p. 103).

The other property of presuppositions of science confirmed by some scientists is rationality and reasonability of the world which is related to its order and lawfulness. This doctrine tells us that structures and relations of the phenomena of world are connected to man's rational structure; that is, we can recognize the world relying on ourselves and our reasons, and this matter indicates comprehensibility and knowability of the world.

Therefore, some western thinkers and scientists emphasize religious presuppositions in natural sciences, particularly physics and cosmology, and try to show their various aspects. John Byl, in this case, confirms the role of religious beliefs for cosmological theorizing; he maintains that religious beliefs are of influence in introducing and establishing of the doctrine of creation and assessing and selecting cosmological theories. He mentions the viewpoints of proponents and opponents of the Big Bang theory and that viewpoints of both groups rely on their religious beliefs, like Christianity (Byl, 1996, p. 55). In addition, some other thinkers, like Stuart and Tom Settele, believe that classic physics accepts the principle of causality, the existence of matter, time and space as real facts, while it cannot demonstrate their reality and existence (Stuart and Settele, 1996, p. 99). In other words, even if we consider classic physics as a science which ignores its religious and metaphysical presuppositions, it is clear that at the same time the mentioned presuppositions have their basic role, and classic physics makes its own existence without any question depended on them. Hence, Stuart and Settele say

that paying accurate attention to the logic and structure of scientific theories indicates a metaphysical meaning and reason; in other words, science shows the existence of a primary and basic reality deeper than empirical realities encountered by scientists in their works. So, Stuart and Settele emphasize that those who want to demystify physics and natural sciences from religious and metaphysical presuppositions, and to reduce all ideas to matter, cannot succeed (Stuart and Settele, 1996, p 97-98).

The above quotations, in short, are indicating the importance of religious and metaphysical presuppositions for science. Consequently, it can be said that the importance of religious science is that it makes and uses of such presuppositions, by which it can be placed on firm foundations and have useful results. In other word, religious science is a science that uses its religious and metaphysical presuppositions for scientific theorizing and developments. Then, no crisis is possible to occur unless man, as an agent of science, makes mistake in understanding these presuppositions or in other stages of science.

## **6.2. The Role of Religious Science in the Subject and Realm of Science**

Since religious science is formed in the light of religious worldview, the realm and place of the subject matter of this science is redefined based on the framework of religious worldview. Hence, in religious science, the subject matter of science is not, as in modern science, a mere object merely which man tries to recognize and dominate it; but rather, in addition to recognizing of the subject and making reasonable uses of it, to know it is a stage of stages of recognizing and worshipping God. Consequently, nature as the main subject of natural sciences, and man and society as the main subjects of humanities have special dignity and place in religious science. Since, there is in this approach that both protecting and using nature are main tasks of man. In addition, although primary and main subject of religious science is the natural world, religious science due to its religious structure can use both religious doctrines and scientific data of religious texts in empirical sciences and humanities and within social contexts. So, in contrary to modern science, the realm of religious science is not limited to the areas of natural world, but the causal relations between existential universes make it possible that religious science may profit transcendent areas, thus its ream is extended.

### **6.3. The Importance of Variety of Methods and Explanations in Religious Science**

Most of thinkers and scientists maintain that there is only empirical method, namely observation and inductive argumentation, which is creditable and certainty, while one of the most important properties of religious science is that it makes uses of revelatory and rational methods in addition to empirical one. In fact, religious science, while paying attention to the axial importance of empirical method in natural sciences does not ignore the role of revelatory and rational methods; in particular we can notice the brilliant role of these methods in humanities and social sciences. Since, religious texts, in these cases, contain many data. Then, the importance of variety of methods is that we can avoid involving scientific reductionism, because adherents of reductionism due to believing in creditability of empirical method, try to understand and explain all phenomena by empirical method whose problems and unfavorable results are clear, while the extension of religious science attitude to the world system allows us to use many methods and thus have many explanations. In other words, since empirical science confides only in empirical method, then this science is not able to explain many natural and humanly phenomena; religious science, however, since it makes uses of revelatory and rational methods, may provide many religious and metaphysical explanations, and even can make causal relations between them through philosophical explanation.

In addition, in comparison between three explanations, namely philosophical, religious and empirical ones, it can be said that empirical explanation is an explanation of a phenomenon in the light of scientific categories and conceptions, whose goal is to discover the material and natural causes of phenomena. In fact, in scientific explanation, we try to explain a phenomenon through some scientific concepts like mass, weight, speed, energy, time, space and scientific theories indicating the relation between these concepts (Rozenberg, 2005, pp. 52-67). Each of these explanations can have two roles and functions; first, increasing knowledge and second, providing a way to dominate the world. Then, each explanation is a kind of guideline, and tells us to realize a phenomenon or prevent its realization what we have to do and what we have to provide. In this case, religious explanation, can manage man's behavior by increasing religious knowledge, because most man's religious conducts are, essentially, acceptable and reasonable only if religious explanation is accepted.

#### **6.4. Religious Science and the Nature of Discovery and Justification in Science**

Although in modern world to make uses of non-empirical resources to discover something is accepted, the position of justification is only that of experience; namely, it is only in the light of experience that we can understand that a whether a theory is scientific and true or not. On the contrary, by using of religious doctrines in religious science and due attention to importance of empirical justification, we , can use non-empirical methods like revelatory one in cases that empirical methods are not able to evaluate theories. Of course, it is clear that in natural sciences due to importance of empirical experiments, to use them [empirical methods] is prior to revelatory method and they have special place; but, naturally, in humanities and social sciences, in which man has main and brilliant role as a free agent in society, using and referencing to religious laws and resources have important functions for scientific justification; and in particularly man's epistemological scope has prevented him/her from testing scientific theories in humanities and social sciences, while revelatory resources of religious sciences are very effective in this cases. In fact, we can take action for humanities and social sciences by using of religious doctrines in scientific theorizing and reaching fixed laws. This matter, for example, is assessed in sociology.

One of the goals of each science, including sociology, is to make theories and assess them in order to get to universal laws and explain their phenomena. In other words, it is in the light of universal laws that sciences like sociology can recognize new horizons and explain their phenomena. Sociology, in this case, due to its concern with study of various aspects of humanly societies, essentially needs universal and fixed laws, while that religion and religious doctrines cover different aspects of man's social life makes it possible to develop social studies. In fact correct recognition of sociological laws is not possible without right insights of religious, philosophical and anthropological issues such as innate nature, determinism and freedom, real existence of society and history, evolution of human societies, universality of divine laws in societies, the principle of conformity and justice are religious and philosophical issues that every researcher have to know them in order to recognize the relation between society and person, historical and social force, sociology of knowledge and the like; thus sociological investigations are incomplete without these religious and metaphysical insights (Eraqi, 2009, p. 52).

### **6.5. The Importance of the Goal and Function of Religious Science Technology**

Another function of religious science is the role of religious doctrines for managing functional results and primarily goals of science and scientific activities. In fact, man, in religious science, as an agent of knowledge, defines the nature of scientific endeavor and its goal in the light of religious worldview; consequently, his/her science is useful not harmful, for all human beings and nature. In other words, the goal and functions of religious science, such as religious technology, is to reach man to spiritual and material evolution. Then, in this approach, we can have only useful science, and each science that is not useful, is not a science. So, the goal of scientific activity, in contrary to modern science, is not just to manage mundane life but is to serve mankind and extend the horizon of man's knowledge for discovering of divine mysteries. The importance of the role of religion and religious science is to make identity for man and science, since one of the biggest problems of modern science is that due to its domination on man's destiny, this science defines its goal and function for man, since it plays the role of worldview. Of course it is modern secular metaphysics that defines and determines the goal of modern science and technology and due to its material and atheistic approaches destroys man's life. On the contrary, religious science, due to being placed in the light of religious worldview, as Islamic one, considers logical functional goals and real happiness for humanity. The important of this matter is so much in most sciences like Medicine, Biology, Psychology, and the like that it can change a harmful science to useful one.

### **7. Conclusion**

In the present paper, at first, while explaining limitations and properties of the empirical science, we pave the way to attain an understanding of the importance of spiritual crisis; and in analyzing this crisis, we showed that how the nature of mundane and materialistic science as well as secular, subjective, and man-centered view of the modern man created spiritual and identical crisis in his/her life. In this case, emphasis was put on the role of scientism and changing science to dominant worldview in the modern life. Modern spiritual crisis is showed that its solution may be found only if we refer to religion and religious doctrines. Then, here, it was tried to show the importance of religion for answering to man's fundamental questions, for increasing his/her insight of the world system and specially real happiness.

Thus, activity of the religious science within the religious worldview guarantees its correct function to provide correct presuppositions and data for man and in particular to guide his/her knowledge in a correct way in the life of this world, and provide his/her happiness in this world and in the world to come.

So, now, we, by paying attention to the spiritual crisis of modern man, can speak of and defend the role and functions of religious science. This is possible through explaining ways of religious science influence factors of science, namely, we can show that how religious doctrines impact on man's attitude to the subject matter, method, presuppositions, theories and laws, discovery and justification, realms and goals of science so that this effectiveness gives a religious characteristic to the favorite science.

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