

Exploring the Epistemological Tools and Sources of Science and Religion

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Abstract

One of the topics of modern theology in the field of theological studies is to explain the relationship between science and religion from the perspective of thinkers and researchers. Researchers in this field have different perspectives to express the relationship between science and religion in a way that includes conflict, differentiation, interaction, and adaptation. The relationship between science and religion can be examined from different angles, so what is more important It examines the "relationship between religion and science" from an epistemological perspective. In this study, exploring epistemological factors means the tools and cognitive resources of the products of science and religion. This research, which is descriptive-analytical and library method, has analyzed the data after collecting documents. Discussion about the sources and tools of cognition in the two fields of science and religion shows that based on the different epistemological foundations that we see in these two approaches, both in the definition of tools and sources of cognition and in the amount of knowledge and realism of sources there is a difference. For example: on an epistemological basis, religion believes that the universe consists of abstract and material truths (beings). At the same time, the scientific approach is based on the denial of abstract beings. Therefore, on the subject of the relationship between science and religion, it is appropriate to extend the discussion of the analysis of tools and resources to the discussion of "epistemological foundations" While analyzing the ontological foundations of both, the fate of many scientific controversies will be clarified in more depth. In that case, the commonalities and differences between science and religion become clear.

Keywords: Religious Science, Modern Science, Epistemology, Cognition Tools, Epistemological Foundations.

1. Introduction

One of the controversial issues of the present age is the issue of the relationship between science and religion, which is one of the basic topics of modern theology and philosophy of religion, and therefore requires insight and theorizing by thinkers in the field of religion. Until the fourteenth century, there was no approach as a separation of science and religion; In the Middle

Ages, for example, there was a belief in teleology in the sense that God created this world and set a final goal for it. It was at this time, of course, that Aristotle's philosophy and Christian theology merged. Thomas Aquinas, himself a medieval religious thinker, believed that the intellects of reason and revelation are not in conflict, because God is both the creator and maintainer of the universe. In the seventeenth century, prominent thinkers such as Descartes, Galileo, and Newton established the new science, the cornerstone of which was mathematical reasoning and experimental observation.

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During this period, while believing in the existence of God, they abandoned theology and explained the phenomena. Like Descartes who said: Give me matter and motion, I will make the world (1). Galileo believed that the world is composed of two properties, one is the crime, and the other is speed and did not see any conflict between religious and scientific beliefs because he considered God to be both the author of the book of nature and the author of the Bible. (1)

Newton likened the universe to a complex machine that obeys the law and considered this complex machine to be God's creation. Over time, human beings became more dependent on Instrumental intellect, and this separated all worldly and natural matters from God. The role of religion was limited, and this in the eighteenth and nineteenth centuries caused all things to be justified on the basis of empirical science, and religion and the existence of God to be ignored. It should be noted that the methodology and origin of Western knowledge is empirical and objective and there is no place for spirituality and religious views in it. However, with the advent of man in the 21st century, there is evidence that the West considers Islam as a transcendent religion as a threat to itself and in the eyes of an enemy and a great threat to modernity and technology. The West has so far failed to understand the true meaning of Islam, and this failure is probably due to misconceptions about Islam; Unfortunately, this is not a new phenomenon. The nature of the Islamic school is based on monotheism, which represents the path to human happiness, so this religion is unique in the sense that its worldview is not based on pure rational philosophy or dogmatic metaphysics, but on There is a balance between these two elements (2).

It should be noted that in Islamic ideology, there is no distinction between the realm of religion and the world, which contrasts with the distorted view of Christianity, and they believe that the realm of religion and the world are separate. It should be noted that the history of proposing and claiming the contradiction between Islam and science dates back to more than a hundred years ago. This debate began in 1883 with Ernest Renan in Paris, and in 1897 Seyyed Jamal al-Din al-Assadabadi responded to Renan's doubts and objections

against Islam, which was the first Muslim response to this claim in the modern age (3).

Western secular science is currently seen as a threat or alternative to many Islamic foundations and beliefs, and this has exacerbated the conflict between Islam and the West. Considering the issues raised, it can be acknowledged that the nature of empirical knowledge claimed by the Western world is the root of many social and cultural problems in the Islamic world. Exploration of these challenges shows that these problems include not only the relationship between Islam and Western sciences, but also the relationship between Islam and the methods, principles and beliefs of the peoples of the West. In this regard, Islamic thinkers made great efforts to recall the role of Islam in relation to science and also to reconstruct the current face of science-based on Islamic teachings. They have used terms such as "Islamization of science" to introduce their point of view. The main point to be emphasized is that, before the emergence of Western sciences in the fourteenth century, Muslims did not face any contradiction in complementing science and religion, and the two were spent with each other and complemented each other in common. Scientific research and discoveries were also conducted within the framework of Islam. With the growth of modern science with its secular worldview and inflexible nature, the previous harmony between Islam and science was threatened. Hence, the secular attitude in the Western world has weakened the institutional and historical form of religion and challenged the existence of Islam and science together. In fact, Western science has a positivist view that places no value on metaphysics and religion (4).

Muslim intellectuals and philosophers have tried to create a new scientific perspective in contrast to the secular scientific perspective that dominates the world today. They believe that science and culture are closely related, as evidenced by the book "God, Life and the Universe" by Ibrahim Colin which recognizes the formation of scientific knowledge or knowledge that the formation of that scientific knowledge is determined by the social and cultural contexts that consolidate and immortalize this knowledge (5) On the other hand, Palmer stated, "We cannot separate science and

technology from the Western worldview because they are at the core of the Western worldview. It is also through these two elements that the world power perspective is emphasized (6).

According to what was mentioned in the introduction, this research will try to analyze the sources and tools of cognition of science and religion, epistemological contexts and factors in order to explain the "relationship between religion and science" to clarify the relationship between Science and religion are rational. In the beginning, we will express the sources and tools of cognition and types of episteme:

2. Cognitive resources and tools

Man uses several of his perceptual powers to understand the truths of the universe. Information is first received by the six senses and then perceived in the brain and then enters the memory system. The human mind then abstracts from the information obtained. And finally, the mental existence of the individual arises from his perceptions. For this reason, the philosophers and thinkers of worshiper believe that our knowledge of the universe includes: sense, imagination, illusion, intellect and revelation In the following, the ways to achieve cognition or knowledge of the universe are examined from the perspective of the secular West and the Islamic world.

2.1. Sources and tools of cognition from the perspective of Islamic religion and philosophers

2.1.1. Sensory tools (sensory knowledge)

Sensory perception is the potential level of the soul that becomes actual through the perceptible form of knowledge. Sensory perception is an epistemological aspect parallel to the perceptible world that has the lowest degree of existence among other perceptions (7). Therefore, one of the sources that help people in knowing the universe is sensory perception, which makes us perceive the outside world through our five senses.

Given that both "Imagination" and "Judgment" are achieved through the senses; it should be noted that Imaginations have no scientific value, but for sensory Judgment, we need a sensory conception for reasoning (8).

Sense and sensory Imagination is so valid

that many verses of the Qur'an about monotheism and theology are based on sense and sensory Imagination. For example, one of the reasons for knowing God in the Qur'an is the use of the argument of order, and one of the important foundations of this argument is the order of the world of nature and creation, so the importance of feeling, observation and experience is desirable in the Qur'an. To the extent that the Qur'an uses sensory observations and perceptions to explain and express the important issue of resurrection, such as verses 9-11 of Surah AH: "We send down from the sky salubrious water with which We grow gardens and the grain which is harvested, and tall date palms with regularly set spathes, as a provision for Our servants, and with it We revive a dead country. Likewise will be the rising [from the dead]."

Therefore, according to the Qur'an, the use of sense and observation as one of the sources of knowledge has been explicitly defended. While accepting the senses as one of the ways of knowing, the Qur'an also emphasizes other tools and sources; While some philosophers consider sense and experience as the only way to know and deny other sources such as reason. Those who emerged from the seventeenth century onwards questioned and denied the value of the argument of rational analogy, and considered the empirical method to be the only correct and reliable method, according to this group of thinkers, theoretical and rational philosophy that is independent of science (experimental sciences) has no basis, as a result, science is the product of the senses, and the senses belong only to the appearances and effects of nature. Therefore, the issues of the first philosophy, which are purely theoretical and rational and are related to intangibles, are invalid and such issues are not negatively and positively understandable for human beings (9).

2.1.2. Imaginary tools (imaginary knowledge)

Another source of human knowledge is imagination. Imaginary cognition means when sensory information gradually enters the brain and occurs there in the mental forms of intrusion and possession. In other words, imagination, in its narrower sense, refers to a certain power of the soul. The production of technology and creative prod-

ucts by man is formed by this power.

Ibn Sina describes the imagination as a creature that is entirely rooted in sensory perception. He considers imagination to be a continuation of the process of abstraction and considers it impossible without real contact with the material world through the sensory organs. In his view, imaginary forms, like perceptible forms, are embedded in a specific part of the brain. He believes that imagination, in addition to what appears from the senses, also preserves other objects that are obtained through the composition and elaboration of the power of thought (10).

In fact, the imaginary world must be assumed to be the interface between the rational world and the tangible world. Imagination is lower in rank than the world of intellect, but beyond the world of sensations, but its scope of action is beyond reason and sense; Because the intellect belongs to the world of abstractions and does not give way to matter, and the senses also belong to the world of matter and abstractions, including reason, do not give way to themselves, so the imaginary world can establish a connection between the two and the intellect and put the senses together. Explaining the truth of imagination, some Muslim philosophers say: Imagination is a treasury for collecting evidence of the senses and the interface between the senses and the comprehension. This power decomposes and combines what is created in the reservoir of imagination (possesses); it forms faces for the rational (imaginary), and plays a role in transforming the forms into rational (Thoughtful). Lack of imagination in the human perceptual system is equivalent to lack of knowledge. Perceptual powers are a tool that can lead man to happiness or misery. Man's obedience to nature and intellect has been one of the divine goals of his prophets and saints "the characteristic of this obedience is the command of reason over illusion, feeling and especially imagination (11). "Imagination is right when it obeys reason, and it is false when it obeys lust". There will be a container spiritual sciences and knowledge a fisherman to catch knowledge; Because talent is connected to the imaginary world and becomes an effective tool for perceiving facts" (12).

Mulla Sadra molds all the different powers

of knowledge in a hierarchy that extends from the senses to the pure intellectuality. He considers every epistemological action to require the existence of the universe and a hierarchy of epistemic powers in accordance with the existential hierarchy. Introduces the imagination as an epistemological tool in accordance with the "imaginary world" which has an objective reality and is between the physical and spiritual realms of existence according to this world, man has an epistemological tool that is neither sensory nor intellectual, but belongs to the middle realm. He says: This creative imagination, which exists only in the perfect human being, is able to create a form in the imaginary world and obtain ontological knowledge from these forms according to Mulla Sadra, the principle of existence of these forms is cognitions that perfect the harmony and balance between intellect and intuition by appealing to this middle field and the power that has the task of recognizing this field. This power is the imagination that resides in the soul and is inextricably linked to the intellectual, mental and intuitive powers of the soul (13).

Regarding the imagination and this cognitive source, it can be said that the origin of imaginary perceptions is obtained through sensations and sensory tools, which is impossible without contact with the material world. In other words, the imaginary world should be considered as the intermediate world between the rational world and the tangible world. The functional range of the imagination is beyond reason and sense, because it combines the world of abstract reason and the world of material sense. Imagination is the treasury of sensory perceptions and is the link between the intellectuality and the senses, which, by decomposing and combining, undertakes the formulation of the senses. The imaginary world is of two kinds: the separate imaginary world and the connected imaginary world. The separate type is the world between intellect and matter and exists independently of man. And what is intended as a tool and source of human cognition is the connected imaginary world, which is dependent on men. The factor of human salvation is obedience to reason by imagination and sense.

2.2. Source of illusion (illusory knowledge)

Illusory knowledge is the knowledge in which a person has made evidence of an external (objective) existence in his mind that does not correspond to it. Like the feeling of enmity that a sheep receives from a wolf (14). In other interpretations of Muslim sages) Hakim(in explaining the reality of illusion, we find that "what commands and dictates contrary to reason is not the intellect and soul of man, but a perception that philosophers have called illusion." This perception does not always require a background and sometimes occurs in the first encounter. Like a sheep fleeing from a wolf, even though it has not even seen the wolf before, but its enmity perceives it, but it does not flee from the cow because it does not have this perception from the cow (15).

Ibn Sina believes that illusory perception has uncertainty, that is, it cannot give a definite and one-hundred-percent verdict, and it does not go beyond suspicion and includes a confirmation that is less than fifty percent (16). One must pay attention to the illusory perceptions and how the source of the illusion works; first, the illusory perceptions are not able to issue a definitive verdict; On the other hand, these types of perceptions do not always require a background, and sometimes they are created and formed in the first encounter. Likewise, sensory and imaginary perceptions affect illusory perceptions. Because illusion can perceive meanings by looking at imaginary forms, and these illusory perceptions become imaginary perceptions again, and this continues. Man because of his ability and talent to achieve reality, it can reduce the attention to the senses and imagination and move away from illusion and go to the world of reason.

2.3. The tool of reason (intellectual knowledge)

Using the power of reason to acquire knowledge is called "intellection". The perceptual activities of the intellect include: general concepts, analysis and synthesis of concepts, immediate rational acknowledgment, and reasoning. Because the understanding of general concepts and the analysis and synthesis of concepts belong to the realm of ideas, they have no epistemological value. From the point of view of Islamic theologian, rational knowledge is obtained through rational

arguments with acquired science and knowledge. Many of the principles of belief derived from revelation or with the help of religious knowledge, have never been contrary to reason. This claim can be found in the well-known general rule: that is, whatever the intellect dictates, the Shari'ah also dictates. There are many verses in the Qur'an that refer to the existence of the intellect as one of the sources of knowledge in human beings. (Al-Baqarah / 242, Al-i-Imran/ 190, Al-An'am / 65) God has given the power of reason to human beings to use it to understand the facts, otherwise they will be blamed.

Islam has always valued reason and rationality and has recognized it as one of the original sources of knowledge and has attached great importance to it. The Qur'an commands thinking and reasoning in all matters. This heavenly book pays special attention to the soul and expresses the fields of true perception by the soul with different interpretations and at the same time, he has enumerated several obstacles to the correct rational perception (17). Islamic sources and texts in expressing the conceptual symmetry of science and reason and the relationship and connection between the two are guided to points such as that reason and science must work together. In this regard, Imam Ali (AS) in Nahj al-Balagha has pointed out the combination of science and reason. Imam Ali (AS) sometimes mentions knowledge to acquired intellect and intellect to pleasant science; That is to say, intellect is referred to as science, and science is also referred to as intellect, with the difference that one is called pleasant, that is, innate, and the other is acquired, and they have emphasized that intellect and acquired science are useful when science and intellect are pleasant. Use that natural science. Therefore, man must first be knowledgeable and prepare the raw materials and then analyze their intellect (18). Therefore, in Islam, one of the epistemological tools is intellect, which by thinking and reasoning in the world of creation, one can reach the understanding of many realities and walk in the path of salvation and transcendence.

2.4. Source of intuition (intuitive knowledge)

First, a clear definition of this source of knowledge must be provided in order to distin-

guish it from categories such as "revelation, imagination, rational perceptions." Cognition or "intuitive science and knowledge" means direct contact within the irreversible reality of natural and rational sense. In this type of cognition, the perception of reality by the human mind is without the need for sensory preliminaries and formal thoughts. This kind of cognition occurs more in dreamy and abstract states than in natural states (19).

A person with intuitive knowledge observes facts or hears words that other people and persons are unable to see or hear. People who have intuitive knowledge, seeing or hearing different objects and dealing with different things, see or hear different scenes or sounds that there is no doubt in their existence. At first, such knowledge comes to man in a dream, which is the Lucid Dream. Facts about the past, present, or future that belong to distant or near spatial distances are seen as indications of the human Eyes and ears of insight. It is noteworthy that the Eyes and ears of insight that understands these truths do not only belong to the person in the dream, but there are people who understand such truths in the waking state (20).

In the Holy Quran, Surah At-Takāthur, verses 5 and 6, there is a reference to revelation and esoteric intuition: "Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things)"(5) "Verily, You shall see the blazing Fire (Hell)!"(6).

In fact, discovery and intuition (Knowledge by presence) means: finding the way to the world beyond the senses, and seeing the truths of that world with the eyes of insight, just like sensory observation, but stronger, or hearing those whispers with the ears of insight (17). What is important about this source of intuitive cognition is that the discussion of the possibility of error and the possibility of truth and falsehood is meaningless here. Revelation teachings are not infallible because they are Knowledge by presence.

2.5. Source of revelation (revelatory knowledge)

One of the richest and most important sources of knowledge for human beings is revelation. Revelation in its literal sense means "absolute

induction" and in the term of religions it means: "the direct induction of truth from the position of the great God into the one who deserves it", like the divine prophets; Knowledge based on revelation can be analyzed in several units

A) Sender revelation: which is unique to God and inspires all the truths within the prophets.

B) Revealed: that human beings with inner purification and cultivation to the highest level of competence that can receive revelation.

C) What is revealed: are the facts and facts to express and propagate the "reasonable life" of human beings through the divine prophets; Revelation is by no means doubtful and is a fact that is revealed to the prophets through revelation. The most obvious and powerful intuition that is embedded in their souls (19).

In analyzing the quality of understanding the content of revelatory knowledge for divine prophets, we must pay attention to two distinct types of science:

A. The knowledge of the messengers is the message of the mission itself, which they obtained without intermediaries, which they call "intuitive knowledge".

B. The knowledge of the prophets is what the revelation indicates, such as the knowledge of a historical event, or one of the religious rules and orders, which is "empirical knowledge" (8).

Revelation can therefore be defined as follows: Content that is secretly and quickly communicated to a person in the form of words, gestures or writing. The various meanings of revelation often have two elements in common: One is hidden consciousness and the other is rapid and immediate consciousness. Revelation and its derivatives have been used about 86 times in the Qur'an.

Applications of revelation in the Qur'an include:

- 1- Developmental actions of beings
- 2- Instinctive understanding
- 3- Inspiration and instincts of the heart
- 4- Quick hint
- 5- God's command to the angels
- 6- Evil temptations
- 7- The relationship of the Prophet with God, which is the last case in Surah Al-Shura, verse 51, God says that he has established communication with

his prophets in three ways: "It is not [possible] for any human that Allah should speak to him except through revelation or from behind a veil, or send a messenger who reveals by His permission whatever He wishes. Indeed, He is all-exalted, all-wise."

And no human being deserves to be spoken to by God except through revelation or the sending of a messenger, and by His Command He reveals whatever He wills;

Because he is wise! Regarding revelation, it should be noted that:

A) In the issue of revelation, two factors play a major role, one is the spiritual competence of the Prophet and the other is the volition of God, who reveals to the Prophet whenever he deems necessary, not whenever the Prophet wills.

B) The truth of revelation is such that not every human being is qualified and capable of receiving revelation.

C) The sum of the verses of the Qur'an shows that revelation has a divine origin, that is, it is directly or indirectly God who sends the revelation. In fact, God is the sender of revelation and the prophet is the recipient of revelation (21). Therefore, it can be acknowledged that the most powerful and reliable tool of cognition is revelation, because it has been revealed to the best people of the time who are chosen by God without any intermediaries.

In summary, in expressing the sources and tools of cognition and the ways to achieve knowledge and perceptions, from the perspective of Islamic religion and philosophers, we can say: Apart from some differences in the narration of thinkers, when explaining the conceptual and practical truth, the achievement of these tools and sources: sense, imagination, illusion, intellect, intuition and revelation are generally accepted and agreed sources. We will try in the leading step to analyze and study the sources and tools of knowledge that they recognize from the perspective of scientists defending science in the contemporary world (Western scientists).

3. Sources and tools of knowledge (cognition) from the perspective of defenders of science (Western scientists)

3.1. Sensory tools and experience (empiricism)

One of the epistemological developments

that took place after the Renaissance was the denial of intellectual and religious knowledge, which the proponents of this belief called "sensualists or empiricists." According to this view, the means of human access to all ideas and concepts are the senses. Three leading sensualists in modern philosophy are John Locke of England, George Barkley of Ireland, and David Hume of Scotland. The school still has supporters to this day, including Wittgenstein, Carnap, and Russell. Their view is completely opposite to that of the rationalists, who believed that the mind has no innate knowledge, and that our only way to understand the world is through sensory experience. John Locke believed that the existence of objects is detected through our senses and that sensory data cannot be subjective because they have no control over them (22).

In other works of Western thinkers, explanations have been given about how the school of sensualism and possibly the difference between their expression and narration of the category of sensualism. Barkley is a proponent of subjectivism, saying that everything that exists is subjective and denies the material world and believes that what we understand is the images that God has created in us. Hume's epistemological foundation is based on skepticism and says: The subject of the mind is impressions and perceptions; impressions are taken from sensory experience. Imaginations are more or less distinctive images of the effects that are created in thinking and inference. A figure like Hume did not make any necessary connection between cause and effect, saying that reason does not tell us anything about the world in which we live. He did not accept Descartes' view of God because he believed that our imaginations were not beyond our experiences. He said the world is disgusting. Nature is blind and incapable of discernment, because in nature we have no influence of a systematic designer, so he concluded that we could not have an idea of God. Therefore, in Hume's view, the word God has no meaning (23, 24). Therefore, empiricists believe that no science and knowledge can be obtained except by understanding one or more human senses. But given the skepticism that exists in the empiricist discussion that follows the research, it is clear that knowledge cannot be obtained on the basis of sensory percep-

tions alone.

3.2. *The tool of reason (rationalism)*

Rationalism in seventeenth-century Europe began with the reflections of the French philosopher René Descartes (1550-1696). By challenging the school of skepticism and its collapse, he introduced the school of rationalism and attention to the tools of reason in the field of philosophical schools. According to some Western philosophers, rational perceptions are known as an important source of knowledge. In this view, thinkers consider reason or nature as the source or means of understanding concepts, especially general concepts are known as intellect or nature. Just as sensualist philosophers reject rational perceptions and see the way of knowing facts only as sensory experiences (25).

Rationalism, introduced after the Renaissance, questioned the denial of any kind of transcendental knowledge, as well as aspects of existence that transcended the horizons of human rational perception. Some Western philosophers have deemed feeling and experience worthless and do not value it, like Descartes, who believes: "Concepts that enter the mind from the outside through the five senses, we cannot be sure that they have a real example outside; "And if they do, it is not certain that the image in the mind corresponds to the external." This means that Descartes does not consider human sensations in accordance with reality, but is only the means of communication between the body and the physical world, and the image he creates of the world is not real, and considers only theoretical concepts as the basis of real science (17, 9). In short, according to Descartes and his proponents, sensory tools have no certainty value and have only practical value, and on the other hand, the tool of rationality has both certainty and epistemological value. The first accepted principle of Descartes is thought and reason, which proves its existence on the basis: "I think, so I am". Descartes divides perceptions into three categories: "fake, sensory, and innate." He considers innate perceptions to be the product of human intellect and nature. Descartes considered ideas such as the idea of God, unity, movement, and ideas and mathematical concepts as innate ideas and believes that

man understands such concepts without the need for sense.

Descartes believed that God should be accepted as an idea that originated outside our minds. The seventeenth and eighteenth centuries, when rationalism prevailed in the West, led to the elimination of theology and religious issues from human life, and a comprehensive effort was made to rationally justify all things in this period. Leading rationalists in the seventeenth century after French Descartes included the Dutch Spinoza and the German Leibniz.

3.3. *Source and tools of intuition (intuitive knowledge)*

In Western terms, the word intuition means immediate perception, which includes "feeling, knowledge and mystical communication". Descartes himself, a rationalist thinker, defined the word as "rational improvisation." Of course, Descartes considers the real known to be what the intellect has taken for granted and in this position has adopted a term which can be called conscience, discovery or intuition.

Descartes says: The known must be perceived by the intellect. Necessary science means that as the eye sees things, so does the intellect conscience the information, and what is valid in the world is the "intuition of the intellect" and not the "sensory and illusory perception." Because it feels wrong, but what the intellect perceived intuitively and became obvious to him is certainly true. Conscience is an innate thing that comprehends truths without the need to think and reason, just as everyone's intellect dictates its existence to intuition and conscience, or perceives that a triangle has three angles. The things that the intellect finds in the improvisation and intuition of the conscience are simple, that is, things that are very simple, clear, and distinct, and from which the mind cannot extract clearer and more distinct things (26).

Plato also put forward a special view of intuition, he expressed a model of the mind and its function, according to which there are four stages or states in the process of perception or cognition, which include: "Insight or awareness, Intellection, belief, notion". The first two stages belong to the

realm of knowledge; the second two stages belong to the realm of opinion. In his view, intuition is considered equivalent to direct knowledge of the expressive stage of consciousness, which is the highest stage of perception. The ultimate form of consciousness is the direct seeing of the truth.

But in his two books, Aristotle, a student of Plato, offers two different theories about intuitive knowledge. In *The Analytical Posterior*, he states that the basic premise or basic principles of scientific knowledge are intuitively understood, and intuition is the cognitive source of scientific knowledge. But in the treatise on animals, he claims that knowledge arises from the abstraction of intuitive knowledge and from sensory perception. But it should be noted that tangible elements and sensible elements, although thought separately from each other, do not exist separately. Of course, Aristotle's followers offered solutions to solve this dual interpretation. People like Descartes and Spinoza has the same view and believes in intuitive knowledge and considers it the highest form of consciousness. Hume, who is a sentimental thinker, also believes in intuition and believes that we have intuitive knowledge of abstract facts, such as mathematical theorems. Locke believes in immediate intuitive knowledge, but unlike Hume and Descartes, he says: Intuitive knowledge is derived from the belongings of sensory perception (27).

Therefore, in a brief summary of the category of intuition, we can say: The word intuition in Western philosophy is different from the meaning of intuition in Islamic philosophy. In the view of Western thinkers, intuition often means "improvisation"; But from the point of view of Muslim thinkers, it is called "knowledge by presence". It is very clear that present knowledge is a part of empirical knowledge and not equivalent to or synonymous with improvisation; Naturally, knowledge by presence is safe from the possible harms of cognition and knowledge of empirical. Knowledge by presence has a very high position in Islamic epistemology, so that it is the starting point and support for solving the most important problems. While this issue has been neglected by Western epistemologists; to the extent that intuition has been equated with improvisation.

4. Revelation

There are two basic views and approaches to revelation among Western thinkers and theologians:

A. Cognitive and linguistic perception: This view has a long history and it is believed that God has instilled in man a series of infallible propositions that cannot be achieved through natural intellect. These truthful propositions constitute the content of divine revelation. This view prevailed in the Middle Ages and was supported by some Roman Catholic denominations and conservative Protestants. Therefore, revelation can be defined as: a set of truths and epistemological teachings that God has given to His special servants such as prophets. So here revelation means conveying news and also revelation here means divine teachings and is based on a model based on dialogue. In this linguistic view of revelation, there is a difference between natural theology and revelatory theology: natural theology includes theological truths that man is able to comprehend through his intellect. Revelation theology also means all the other truths that the human intellect is not able to comprehend and only God clarifies them for human beings (28). Such an attitude and explanation of revelation in the West led to its consequences and opposition to it. In other words, emphasizing the absolute authority of revelatory statements is considered contrary to reason and an insult to it, and revelation is opposed to the existence of independence and free will of human beings, and as a result, human beings do not need to think. In this regard, Kant says: "The Religious theologian believes that God exists, because he spoke in the Bible ... but proving that God really spoke in the Bible, for him in the position of the Religious theologian is neither possible nor permissible, this is a historical question "(29).

B. Model based on manifestation: In this type of perception, God's revelation is not basically knowledge and propositions to inspire these propositions to His prophets, but God reveals himself and not the proposition; This attitude is very valid in the West today. Therefore, revelation is not a claim to the existence of God, but its manifestation and presence in human mystical and religious experience. (28) Jews, Christians, and Muslims all

believe that God is both the author of the book of nature and the author of the sacred text (depending on their beliefs, respectively: the Torah, the Bible, and the Qur'an). The natural world shows the power of God and the sacred texts present God's plans for human life. Hence the distinction that is made between natural knowledge and revelatory knowledge. Because natural knowledge is derived from the sensory and intellectual powers of human beings, and revelatory knowledge is obtained by revealing the supernatural of truth, or through the sacred text or direct revelation of God to believers. Therefore, natural theology is a discourse of God based on human intellect and not on divine revelation; Meanwhile, a scientist named Thomas Payne, who considered the only form of revelation to be direct revelation from God to man, believed that revelation would be valid only for the person receiving the revelation and that other people would not have to believe it, so the scriptures are nothing but testimony. Man; And the wise reader does not have to believe them.

In the face of Thomas Payne's theory, three different views were formed: 1. The twentieth-century creationists who opposed Paine's view and said that the word of God, as stated in the Bible, is the surest form of knowledge, and whatever contradicts their interpretation of revelation, It seems to be rejected, including scientific theories of evolution. 2. Rationalists: who generally deny revelation. 3. Fundamentalists who believe that any form of knowledge should be weighed against the Bible (30).

As can be seen, the category of revelation has been faced with different readings in the view of Western philosophers. Including: Believers in:

- The minimum position of epistemological revelation
- Revelation is a kind of religious and personal experience without scientific and epistemological validity
- Opposition to the epistemology of revelation (rationalists)
- Agreeing with the epistemological capacity of revelation (creationists and fundamentalists).

Therefore, the view of Western philosophers on revelation is different from Islamic philosophers because sometimes they have deviated

from the main path and have interpreted revelation as a religious experience or verbal actions or the transmission of a message from God.

In other words, most Western scientists try to adapt all the phenomena of the world to the scientific principles and epistemological foundations known to them, and even when they have no reason to prove their theory, they are satisfied with the same hypothesis (17).

5. Conclusion

Describing and explaining the relationship between science and religion has been an important issue since ancient times that has attracted the attention of researchers. Because providing a suitable model of interaction and relationship between religion and science ultimately leads to the reform of the world and the hereafter.

If man's happiness depends on the quality of his knowledge of the reality of the universe and the way to achieve this reality depends on the ability and capacity of intellectual understanding with the help of religious teachings; One of the most logical solutions is to reveal the extent to which the achievements of the humanities are realistic and the amount of knowledge of the teachings of religion. Obviously, this goal will not be achieved unless we examine the accuracy and capacity of the epistemological (cognitive) tools of science and religion with a reasonable and logical measure. Discussion about the sources and tools of cognition (knowledge) in the two fields of science and religion with two religious and scientific approaches, shows that based on the different epistemological foundations that we see in these two approaches (science and religion) both in agreement and determination of tools and the sources of recognizing the difference occur both in the amount of knowledge and the realism of the sources.

For example: in an epistemological basis (religious approach), it believes that the world of existence consists of two realms of the unseen and intuition, or that the world of existence includes abstract and material truths (beings). While the scientific approach is based on the denial of abstract facts (beings). This basis alone is enough for the defenders of science to separate their way from the Religious believers in defining knowledge and ex-

pressing the reality of the universe and acceptance and determining the tools and sources of knowledge. Therefore, on the subject of the relationship between science and religion, it is appropriate to extend the discussion of the analysis of tools and resources to the discussion of "epistemological foundations" so that while analyzing the ontological foundations of the parties, the fate of many scientific conflicts is clarified. In that case, the commonalities and differences between science and religion become clear. However, in this article and opportunity, an attempt was made to briefly exam-

ine the content and concepts in terms of sources and tools of cognition in the two approaches of religion and science; However, it seems that the analysis and critique of the "principles of knowledge" in the two approaches of science and religion is a very important and more important issue that researchers and theologians should pay attention to.

Conflict of Interest

None declared.

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