Chapter

Six

Conclusion
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In this chapter, the analysis of relationship between religion and science, and Islamic and Hindu viewpoints about ethical approach with modern science and its issues has been discussed. We have seen that according to both (Islam & Hinduism), there is no clash between religious scriptures and science. Marx’s view and Evolution theory as samples have been examined. The internal aspect of religion is the body of ideas, convictions and emotions concerning man’s relations of God, while its external aspect is the system of prayers, ceremonies and rites through which the religious feeling is manifested as well as one's ethical relations with others and nature.

Many scientists believe that science is made and applied to solve modern problems which consist of technological and humanistic cases. The quarrel between science and religion was a very fateful quarrel in the history of Europe. And it was not a product of a conspiracy, ill will, malice or irreligiosity. In fact, it was a very natural quarrel: there was growth in the natural sciences, in geology, biology, astronomy. And new information came to light that was in conflict with the contents of Scripture and the conflict intensified to the point where it became impossible to hide or deny. There were Copernicus, Kepler, Galileo and Newton and, later, Buffon and Darwin. Some of these people were religious themselves. As it happens, Galileo was a religious man. Copernicus was once a priest. Kepler was
someone who had gone several steps beyond the common religion of the masses to the point of being superstitious. But the product of these people’s work was something that was not in any way in keeping with the contents of Scripture, especially on the subject of the motion of the earth and the sun and the planets. The Church tolerated these ideas for a while but, then, the quarrel flared up. The status that the Church and Scripture acquired thereafter never went back to what it had been before the quarrel. In all fairness, despite all its hostility towards science, the Church did not go down the path of fanaticism. The Church allowed the publication of Copernicus’s book. In *The Revolutions of the Heavenly Spheres*, Copernicus explicitly stated that the earth was in motion and that the sun was still, whereas, according to Scripture, it was the sun that moved and the earth that was still. From the 400 copies of the book that were published in the 16th century, 200 still exist today. The tales about Galileo having been put to death are all untrue. Of course, they did put Galileo under house arrest. The Church allowed the publication of Copernicus’s book but wrote an introduction to it. And the important point that was made in this introduction was “what is stated in this book is a theory and not the absolute truth”. This was a laudable and sensible solution.

The big and small discoveries that were being made here and there gradually robbed Scripture of the status that it had had heretofore. Religion lost its former power and status and, from then on, it was no longer the actor on the social and political stage that it had been before. As long as religion was strong, it was in the political arena. When faith diminished and religion’s status declined, this actor ended up playing a smaller role. It was not as if anyone evicted religion from the political stage; it just grew weaker
and moved to the sidelines. This is why it seems that, it was a natural birth. The political stage is for powerful players. When religion was strong, there was no need for anyone to invite religion onto the political stage. And, when it grew weak, it inevitably left the stage; there was no need for anyone to evict it.

Science only, and without cooperation of religion, is incomplete. Sciences do not deal with values but religions do. Science cannot make man happy, hopeful and serious to looking for the goal of the life. So science itself is not enough for his happiness. The experience of the Second World War made it clear that science itself and without religion could not bring happiness and goodness. Because at that time science was used only for doing war better, destroying and killing more and the world is not free from war even for one day. Science without religion cannot lead man towards happiness. Science is a powerful instrument under man when he wants to remove or increase his suffering. It is not possible to separate man's way of thinking from his way of living and his dealing with life. Theistic religions base their interpretation and viewpoint on believing that this universe, life, and man have a Creator, a Lord, a God; and that man's existence on this earth is neither a meaningless nor aimless one or it is a random happening. Life and man have their goals and values exceeding the time span of man's existence on the earth's surface. Although some theistic religions like Buddhism do not believe in God, every religion has a system ethics to guide one’s action and a metaphysical worldview with the belief that good will be necessarily properly rewarded and evil will be punished in this life or life after death.
The question of whether religion is compatible with science, occupied prominent place in the discussions of the nineteenth century and some thinkers held that science and religion are incompatible. Those who believe that religion and science cannot be opposed to each other argue that they are two aspects of facts of life. One aspect touches soul while other indicates material advancement. Religion gives peace to scientifically advanced and worried society. It is also said that both try to pierce into the realm of unknown. They also argue that in every society there are eminent scientists who believe in God. They, therefore, feel that it is not correct to say that both are absolutely opposed to each other. It cannot be denied that there is a conflict between the two. Religion fears that free enquiry of science may damage or shatter its image if not wholly at least partially.

It seems that there are four approaches in which science and religion can be related to each other:

Conflict: the conviction that science and religion are fundamentally irreconcilable.

Contrast: the claim that there can be no genuine conflict since religion and science are each responding to radically different questions.

Contact: an approach that looks for dialogue, interaction, and possible "consonance" between science and religion, and especially for ways in which science shapes religious and theological understanding.

Confirmation: a somewhat quieter, but extremely important perspective that highlights the ways in which, at a very deep level, religion supports and nourishes the entire scientific enterprise.
The main goal of this research was to analyze the solution offered by the Religions to come out of the conflict between religion and science. But some approaches are also not free from major mistakes.

The relationship between ethics and religion and modern science is stricter while we consider the main purpose of religions. In other words, religions have to improve the moral activities in human’s life, and they have to be leading him to goodness and happiness. The ethics of religion could solve many problems of mankind, for example faith and purification to complete goodness can open new horizons of human’s perfection.

**Suggestions for future research:** It should be noted that a competent and successful scientist today can be found in all four categories. We should avoid giving simplistic answers to questions about science and religion. It is suggested for other researchers to work in these issues:

- Religious laws and modern sciences.
- Etnas and religious scriptures.
- Secularism and relationship between religion and science.
- Abortion and religious scriptures.
- Religion and science and globalization.
- Religions and Bioethics issues.

In Second chapter, various viewpoints such as Marx, Galileo, Darwin and other religions or scientists and their relationship has been discussed. It is not possible to separate man's way of thinking from his way of living and his dealing with life. Man thinks for himself, wants to comprehend his surroundings and tries to know the beginning and the end of everything, in
order to be able to understand the mysteries of the world and life. He tries to discover: How did this world begin? Where is it going to? Why is he here in this life? What is the goal of his existence? What is ethics means? Where will he end? What does life itself mean? How should he conduct his life?

Man has always been looking for convincing answers to these questions. The answer to them either leads him to happiness and welfare, or wretchedness and misfortune.

The answers, though short in their form and brief in their expression, are yet great in their meanings, important in their reality and deep in their effects.

These answers define how man should live, behave, and understand life and estimate the importance of his own existence. By providing correct answers one may resolve an important crisis of thought—the crisis from which man has long been suffering, unable to find correct answers he has been tormented by anxiety and uncertainty and forced to walk through as chasm of suffering. The correct answers to these questions have always been confined to two contradictory theories, and in the resulting constructions that are based upon them. The two answers are: The first given through religion, lighting the path of righteousness and faith with rational proof; the second given by error and denial, aiming at invoking mist to obliterate clear visibility, to envelope man's conscience and prevent from directing itself towards Allah, the Beginning and the end of existence.

Evolution (Darwinian Theory) is a purely scientific theory that need not be cast in either materialist, or religious terms. Islam tells us that the
same God who creates the universe also promises to save it from all its travail, suffering, and death. This would mean then that the whole story of cosmic evolution, in all its detail and incredible breadth, is permanently taken into God's loving memory. A model or combination of models that a person adopts for relating science and religion is likely to depend strongly on his or her up-bringing, as well as on the fundamental presuppositions he or she brings to the issue. We should note that a competent and successful scientist today can be found in all four categories. We should avoid giving simplistic answers to questions about science and religion.

It should be stressed, as we know Darwin’s theory is opposed to Christianity scriptures in some interpretation. Islamic scriptures also describe about the story of creation. But in the Bible, the creation by God is direct. For instance, we have in the Holy Quran the verses that illustrates that God created all animals, the earth and sky indirectly while this concept is not mention in the scriptures of Bible. Then evolution theory of Darwin has no clash with Quranic verses. Therefore, whether the theory of evolution is opposed to the creation of Adam and Eve or not, depends on the interpretations. Thus, Darwin’s theory of evolution is not necessarily a contrast to religion.

Under the headings of conflict, contrast, contact and conformation, we can present the positions of each approach as it responds to the attractive questions that science is raising for religion today. But in our understanding, religions, especially Islam and Hinduism does not oppose to scientific and technological progress, on the contrary, it encourages that.
Islam, like other great religions, has emphasis on ethics for all situations of the man’s life. According to Islam, man has not come into existence his own and neither is he a product of natural forces that had somehow, by pure chance, combined to produce life. Moral virtues in man gain him eternal happiness, while moral corruption leads him to everlasting wretchedness. It is therefore necessary for man to purge and purify himself of all evil traits of character and adorn his soul with all forms of ethical and moral virtues. Moreover, without having cleansed oneself of all evil habits, it would be impossible to nourish and develop moral virtues in oneself. One of the most important ethical issues of Islamic thought is called Taqwa, which we can call it as an internal Jihad or internal purification on which Prophet Mohammad had emphasis put great. The meaning of Taqwa is fear of God; it is the fear of earning His displeasure and being deprived of His all abounding mercy.

Regarding the theory of Jihad it seems that (to my understanding) the great stations of perfection in the spiritual life can also be seen in the light of the inner jihad. To become separate from the impurities of the world in order to repose in the purity of the Divine Presence requires an intense jihad for our soul and its roots sunk deeply into the transient world which the soul of fallen man mistakes for reality. The Islamic path towards perfection can be conceived in the light of the symbolism of the greater jihad to which the Prophet of Islam, who founded this path on earth, himself referred.

Religion's answer offers, through its call and message, and interpretation of the universe and life, and an explanation of man's existence, and of his links with them. Religion bases its interpretation and viewpoint on believing that this universe, life and man have a Creator, a Lord; and that
man's existence on this earth is neither a meaningless and aimless one, nor is it random happening. Life and man have their goals and values exceeding the time span of man's existence on the earth's surface. He has a supreme objective to pursue, embodying it through his attitudes, his deeds and his general activities in a world that goes beyond perception and the time spent in this world.

According to both religions, scripture and traditions do not have any clash with reference to their fundamental ethics although they have fundamental differences in the domain of metaphysics.

On the contrary, it emphasizes different scientific researches the goal of which is exalted and manlike, because they divulge secrets of creation and divine particulars in the world. But some researches, such as “human cloning”, are meddling on creation and their prejudicial results are unanticipated.

Marx’s view and the evolution theory as examples have been examined in this study. Although the Quran and Hindu scriptures do not have a scientific purpose to illustrate scientific facts, we could not say that, religions are against scientific facts. As a final conclusion about the accuracy or validity of Marx’s ideas on religion, we should recognize that he provided an invaluable service by forcing people to take a hard look at the social states in which religion always performs. Because of his work, it has become impossible to study religion without exploring its ties to various social and economic forces. People’s spiritual lives can no longer be assumed to be totally independent of their material lives. In addition to this point we can find many social reforms which are based on religions such as Gandhian
movement, Islamic revolution of Iran and Tobacco concession (1891). There are many interpretations on evolution. Some of them are acceptable according to Islam, while others are not acceptable. If by evolution, it means the development and growth that Allah Almighty has placed in the nature of His creation, then this is acceptable and the Quran itself talks about it. According to Islamic view, human beings are special creation of Allah. Allah created Body of Adam and his wife Eve from the solid; it does not mean that scientific rules have not been accepted.

Gandhian’s view, such as modern civilization is essentially irreligious, i.e. unspiritual, is essentially correct, although one may not agree with him that it is immoral. According to him unselfish ethical life of love constitutes the essence of religion and modern civilization is essentially a civilization of selfishness. He rightly considered modern western civilization to be a false civilization in the sense that what it considers to be the ultimate goal of life is false. He would not accept the form of development of modern western civilization which causes destruction of thousand and thousand species and continues to cause great harm to our life sustaining natural systems.

It does not mean that religion is against development. Both Islam and Hinduism would accept development within the limits of ethics.

Considering the main purpose of religions, the relationship among ethics and religion and modern science is stricter. In other word, religions have come to improve the moral activities in human’s life, and they have to lead him to goodness and happiness, because science cannot bring the value for man but religion can. The ethics of religion can solve many problems of mankind, for example purification to complete goodness and bring new
horizons of human’s perfection. The result of this study shows that the majority of man’s problems have arisen because of his disbelieving in religions and missing its role. As a last comment it can be concluded that it is possible that religion and science converge in the future world and their convergence would bring lasting peace and happiness to humanity. Therefore man’s need for religion has not terminated.

As The Quran says;

“And be not ye as those who forgot Allah, therefore He caused them to forget their souls. Such are the evil-doers”¹.

And also The Upanishad says:

“Those who deny God, deny themselves. Those who affirm God, affirm themselves”².
FOOTNOTES
