



The Necessity of Methodological Patterns in the Qur'an Based on "Comprehensiveness"

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Abstract

There are various theories about the comprehensiveness of the Quran, each based on a specific interpretation of the traditions and verses. In terms of the terms, the verse 89 of Surah al-Nahl is general in the phrase "Objectively Located Objects". That is to say, despite the word "whole", the Quran is absolutist in content, and its dissenters interpret the verses and traditions of comprehensiveness of the majority without compelling reason and publicize them. The present article, in an analytical way, seeks to prove the versatility of the majority of the Quran. Based on the basic propositions of the sciences, this article seeks to conclude that, besides the comprehensive Quran, there are all worldly and human needs, and the various sciences are one of the human needs, even in presenting the principles and methods of science. It is incomprehensive. It is worth noting that the attribution of comprehensiveness to the Quran is a debate, and who can unravel that comprehensiveness is another.

Keywords: Comprehensiveness of the Quran; Methodology; Explanation; Imam Science

Introduction

The teachings of the Quran generally fall into two categories: the inner teachings which are the meaning of the verses and their interpretations; This type of term is known as "Quranic sciences" and includes many topics such as: the revelation, the authority of interpretive narratives, the history of the Quran, the attributes of the Quran such as non-distortion, the appearance of the Quran, the miracle of the Quran, and so on. The Quranic sciences are very important in that they are the basis for interpretation and how the Quranic verses are understood depends on the interpreter's view of them. For example, a commentator who believes that the Koran is not distorted, when it comes to verses that are apparently inconsistent, is bound to solve the problem. But an interpreter who believes in distortion or displacement, when it comes to such cases, readily states that: in this case displacement has occurred, and the verses are inconsistent, for example, if Allameh Tabatabai in the verse of purification and verse of such a theory and therefore makes no attempt to politically relate the verses. The same is true in other cases.

One of the foundations of Qur'anic commentary and subject matter, which has a special place in modern times, and which is involved in understanding and interpreting the Qur'anic verses, is the issue of the comprehensiveness of the Qur'an. An interpreter who does not believe in the comprehensiveness of the Qur'an is much more limited in drawing out the geometry of the Qur'anic verses and the limits and boundaries of the Qur'anic laws and decrees than the interpreter believes in the comprehensiveness of the Qur'an. The way the second interpreter is perceived and how he interacts with the verses and his use of the Divine Word will be far more detailed and extensive than the first interpreter. From this point of view, the influence and role of the creation of the Qur'an can be very different in two respects. For example, the martyr Sadr, who argues in the field of commentary that "any concern and problem of life, if you submit to the Qur'an and ask it for an answer, will certainly guide you" does not reach this goal without a basis in the Qur'an.

Given the importance of comprehensiveness, it is worth noting that the areas of comprehensiveness are also different from one another. Like: What are the benefits of discussing comprehensiveness? Or how is comprehensiveness different from territory? Or what are all sorts of comprehensiveness? The present study, after a preliminary discussion and a reference to the verses on comprehensiveness and different views in this field, seeks to prove that the Qur'an is not only comprehensive in its content but also in its method.

1. Comprehensiveness in the Word, and in The Quranic Term

Comprehensiveness is a new word and a fake adjective from the three-letter root of JM which implies inclusiveness. The meaning of this sentence must be complemented by its complement and not complete without, for example, the comprehensiveness of religion, or the comprehensiveness of the book, or the comprehensiveness of the law, and so on.

But in the contemporary century, the term has become very popular in the field of Quranic sciences, and the issue of the "comprehensiveness of the Qur'an" has been taken seriously, meaning whether the Holy Qur'an is comprehensive or not. Is it the whole of the humanities? Or comprehensive whatever religion has to say? Or all the divine teachings? And is there anything in the Qur'an that is ignored? And other questions. However, there are various theories to come. It is worth noting that the topics of Quranic comprehensiveness before the present century were not addressed under the heading of comprehensiveness, but can not be said to be neglected, but rather under topics such as "Science in the Qur'an" or "Science related to the Qur'an" or "The Realm of Education". The Koran was remembered.

2- The Qur'anic Frequency of 'Comprehensiveness' and Its Related Verses

Obviously, the word "modern" made by contemporary scholars has not been included in the Holy Quran, but this does not mean that there are no issues related to comprehensiveness in the Quran. Generally, there are three verses in the Qur'an that deal with the content of the Qur'an and its content. It is worth noting that in some writings other verses are mentioned, but they are about the perfection of religion or the universality of Islam or the immortality of the Quran, and although they can also signify comprehensiveness through it, they cannot Be.

2-1 Verses on the Explanation of the Quran

In verse 89 of Surah Nahl states that "the whole nation and Yom Nbs per my Holy Shahida Shahida Ali Hvla' Nfs·hm and Gina Beck and Nzlna Lyk Book Tbyana per artifacts and guidance and mercy and humanity Llmslmyn" That is: On the day when we bring witness against them from every

nation and bear witness to them, the book that we have sent down to you is an account of all things, a guidance, a mercy, and a glad tidings of the Muslims. There are three points in the explanation of the verse. The first is the affidavit entitled "Nazlina alaykal al-Tebiyana al-Shi'al-Shi'i" That, despite the verb K and the pronoun "K", there is no doubt that the meaning of the verse is the Holy Quran. Obviously, the root of expression and exegesis has an enlightening side, as in verse 44 of this same chapter, the duty of exegesis and exegesis is entrusted to the Prophet. Second, the term "general" is generalized, and its specification requires a serious and definite narrative. Third, for the book in the verse above, there are four attributes that are different and unrelated. That is to say, "being accountable for everything" cannot be the same guidance as it is listed separately Is. Just as "being merciful and evangelizing" is non-explanatory. This is a separate article.

2-2 Observing the Comprehensiveness of the Quran

In verse 111 of Surah Yusuf should tell the Lord says: "kickin Kan Kan Hadisa per Qsshm lesson we Yftry and Lowell Alalbab but acknowledged Alzy between Ydyh and details of artifacts and guidance and mercy Lqvm Yvmnvn" That is to say, in their news to the owners of wisdom, this is not a word to be made, but an affirmation of it, and an explanation of everything with guidance and mercy to a group of believers. In this verse, the Qur'anic verse refers to the hadith, the Holy Quran, which the polytheists accused of "defamation". God repels them and introduces the Qur'an as follows: This book is not only defamatory but also confirms the earlier scriptures that you have accepted. How do you accept them and slander them? Then the repudiation of the predicate is performed and the three attributes of the Qur'an occur. The first is that everything is detailed; the second is guidance and the third is mercy for the believers. As mentioned, the guidance attribute in this verse cannot be as detailed.

2-3 Verse Observers in the Book

In verse 38 of Surah An-Anam, it is said: "We are the people of Dubai, and the people of the city, and the people of the land, and the people of the land, and the land of the land." That is: there is no animal on earth, not a bird flying on its two wings, except the Ummahs, like you, have not transgressed anything in this book and are provided with their Lord. Although this verse is often used in the context of comprehensiveness, but two things are noteworthy. First, the "book" in this verse, like the two verses mentioned above, cannot be explicitly applied to the Qur'an, although some commentators have considered it exclusively to mean the Qur'an (Alusi, 1405, Vol. 4, p. 134). Secondly, it speaks of creative statistics, which are all elucidated and no one misses. This book does not appear to be part of the book, but all of it. Because the tablet is the equivalent of a divine science and cannot be encapsulated in creative statistics. But because the traditions of this verse have been used as an expression of the Qur'an's comprehensiveness, both separately and in conjunction with the verse 89 of Surat al-Nahal (Hojji, 1409, vol. 1, p. 713 and 714). Both meanings can be understood because one of the teachings of the Imams is that one verse can reach both semantic and non-semantic (Akhavan Moghaddam, 2015, Quran and Hadith Studies, No. 17).

3- Nine Theories in the Field of the Comprehensiveness of Religion

What is known is that there are three theories in the field of comprehensiveness: First, the maximal comprehensibility, that is, the Qur'an contains all things as it is itself referred to by the term "total". The second is the minimalist comprehensiveness that restricts the inclusion of the Qur'an to the domain of guiding issues and essentially excludes it from the mission of the Qur'an and, on this basis, assigns the general terms of the Qur'an. Third, the relative comprehensiveness that generally does not discuss the content of the Qur'an, whether general or specific, is comprehensible only in comparison with

previous religions and books. But if we look more closely at the argument, we can reasonably think of the following as the number nine:

1. Comprehensiveness of the Qur'an means fully expressing each issue, which itself has three assumptions:

- A: Complete expression of each issue in and of itself;
- B: The full expression of any matter per se, but in a limited and specific way, such as guidance;
- j: Complete expression of each issue in relation to previous books (not per se).

2. The Comprehensiveness of the Qur'an means triumph over all topics and issues, which itself has three assumptions:

- A: Stammel on all matters in and of itself;
- B: Stimulation on all matters per se but to a limited extent and to a limited extent, such as guidance;
- j: Stammel on all subjects compared to previous books (not per se).

3. Comprehensiveness of the Quran means both the full expression and the range of issues and issues, which itself has three assumptions:

- A: Bilateral Integrity and per se, and absolutely;
- B: Bilateral comprehensiveness in and of itself, but to a limited extent, such as guidance;
- j: Bilateral comprehensiveness over previous books (not per se).

It is worth mentioning that the author first refers to the plurality of plurality number three and section A. If we consider religion the equivalent of the Qur'an, and according to Ghadir Khomeini, imam Imam on the other side of the Qur'an, the meaning of perfect religion would be the same. Secondly, it seems that all three cases, which are comparative and marked with "C", are out of the question of the comprehensiveness of idiomacticity because it is neither related to the interpretation of the Qur'an nor is it believed or disbelieved in it. Basically, this section should look at the verses of the Qur'an and other books and not the verses of comprehensiveness.

4- Many Mistakes in the Discussion of the Comprehensiveness of the Qur'an

Although this debate has flourished in Qur'anic commentary and science for many years, it has not yet reached definitive conclusions, and different groups have only been working to reject each other's arguments while also having their own weaknesses or similarities. Another is the bug.

4-1 Mixing the Quranic Discussion with the Integrity of Religion

The most important mistake in this area is the mixing of the Quranic comprehensiveness with the comprehensiveness of religion. The author does not want to make a serious distinction between religion and the Qur'an, but religion is certainly not synonymous with the Qur'an.

4-2 Mixing the Quranic Comprehension with the Issue of Expecting Humanity from Religion

After that wrong, another mistake comes from the fact that the question of human expectation of religion is raised. Because one of the primary topics for the acceptance of divine religions by humans is the necessity of religiosity. And man's need for religion is the necessity for religion to respond to these

needs. But this field is one of the topics of the new theology and can be addressed to any divine or even non-divine religion. Obviously, this argument is separate from the Quranic question.

4-3 Unclear Meaning of "Guidance" and Its Relation to Comprehensiveness

Believers in some theories emphasize the issue of guidance. Their pretext for criticizing the universality of the majority of the Qur'an is: The Qur'an is not a book of science that needs to be spoken of, but it is a guide book, and its mission is, as has been repeatedly stated, human guidance. So there is no point in doing anything that is not related to guidance.

In response, as a contradictory answer, it should be said, Salmna, the Qur'an is a guide book, so does it just say anything related to guidance? And not otherwise? They answer: Yes. Do I say that the Holy Qur'an is truly comprehensive in matters that no doubt is needed to guide humanity? And said everything? For example, Imamate, which is directly involved in human guidance. Has everything been said? Or prayer, which is perpendicular to religion, did the Koran say anything about it? Certainly no one claims this, and proponents of minimalism say in our response: Yes, it is not in the Quran but it is in the tradition! The author, who believes in the utmost comprehensiveness of the Qur'an, says: "Your answer turns out that the Qur'an is not comprehensive in the dimension of guidance, because if it comes down to tradition, it also has to come in the form of maximum comprehensiveness.

4-4 Linearity and Optimal Alignment

Believers of every kind of comprehensiveness do whatever they can to confirm their theory and ignore the arguments against their beliefs! Whereas "disposition of the predestined" is one of the foundations of argument and debate. For example, they cite the verse of the lemma section as flawed and eliminate incorrectness, but do not pay attention to, or allocate, the words "whole" mentioned in numerous verses. Interestingly, all groups sometimes refer to a single verse or a single hadith but have a different interpretation of it.

4-5 Mixing the Discussion of Comprehensiveness and Territory in the Qur'an

I will illustrate this with an example. Territory means how far an issue has gone. For example, the humanities in the field of science are very advanced and have come to the knowledge of the planet and other systems. But is it also comprehensive? And does it know anything about systems? As for the comprehensiveness of the Qur'an, these two words must be separated.

4-6 Incomplete Jurisprudence Jurisprudence Regarding the Traditions Concerning the Comprehensiveness of the Quran.

One of the foundations of the knowledge of hadith is the gathering of the "family of hadith" in order to fully clarify the view of the innocent in the event of apparent conflict, or ambiguity and overlap between concepts, with regard to the context of the hadith. There are many traditions from which the comprehensiveness of the Qur'an is easily understood and there are also traditions It would seem that they may be incomprehensible. In a separate research, all these narratives must be gathered together and their maximum content extracted. The author of the line has done this to some extent and has clearly observed that the number and clarity of hadiths indicate **the completeness of the majority, it is several times that of other** viewpoints, and as is the case in other areas, minimal texts should be carried on the presence of a particular audience, or the necessity of taqiyya and the like.

4-7 Inadequate Analysis of Verses Concerning Comprehensiveness or Non-Comprehensiveness

Such efforts are also less likely to be interpreted as other verses of the Qur'an, without the presumption of comprehensiveness or non-comprehensiveness. An interpretation in which the terminology of the verses, the dignity of the revelation, the thematic verses, the context, the interpretive narratives, and all that is required in the interpretation of a verse, is considered. Not that we go to the verses by presupposing, or rejecting, universalism.

4-8 The Confusion of Quranic Comprehensiveness in Appearance with Quranic Comprehensiveness Inward

It is clear that according to numerous traditions as well as rational principles, the Qur'an appears both inward and outward. As many as 70 innocent people have said the Qur'an within the Qur'an to show its plurality. In the words of commentators and Qur'anic scholars who have written in the field of comprehensiveness, this distinction is not taken seriously from the outset. However, the comprehensiveness of the Qur'an is certainly not and cannot be.

4-9 Mixing the Subject of Quran Comprehensiveness with the Scientific Miracle of the Quran

In the present century, due to the advancement of science, as well as the problem of the conflict of science and religion, which resulted from the misrepresentation of the churches and priests, the guardians of the Qur'an have sought to reject and prove the issue of the conflict of science and religion in the field of Islam. That the religion of Islam, and its scripture of the Qur'an, not only contradicts science, but also contains many sciences. There is no doubt that there were many extremes in this area as well, but what we are talking about is that the extremists believed that all the sciences are contained in the verses of the Qur'an. With far-fetched justifications and interpretations, they wanted to stick each verse to the sciences in some way and even fell into the trap of interpretation. This mistake also reached the scope of the Qur'an's universality, and the misinterpretation and rejection of misleading scientific justifications led to doubt in its universality.

4-10 Discussion on the Comprehensiveness of the Quran to All People, or Innocents

The last and perhaps most important mistake in the issue of comprehensiveness is that they do not specify who the Qur'an is for whom it is comprehensible. Now, we are mistaken in thinking that this comprehension is understood by ordinary people or even great commentators. In other words, as we undoubtedly realize that we do not understand everything from the Qur'an, we attribute it to the Word of God instead of linking it to ourselves! And we say: Everything we do not see in the Qur'an; However, as to what the Qur'an contains in terms of content, there is a continuing need for a discussion that is not the purpose of this article. The present paper has a methodological approach.

5. What Is the Method and Its Importance in Contemporary Times

Today the foundations of the underlying strata of all the world's sciences, and even the common foundations of "science" and "religion," have become a solid link, and speak of a new level of what is known as "epistemology". At this level, in order to evaluate cognitions, the method of attaining cognition is more than the content of cognition. In other words, "methodology" is the main pillar of the modern sciences, and it is essentially the differentiation of science in the modern age that distinguishes methods, not subjects, and therefore the importance of talking about it in all areas of science. Experts, whether human or otherwise, are not covered.

6-The Relationship of the Perfection of Religion with the Comprehensiveness of the Qur'an, and Expectation of the "Method"

God the Exalted in the third verse of Ma'adir, stating that your religion is complete on that day. From the differences in what we are dealing with today, the word perfectionism has a defective meaning. If our religion is perfected, the perfection of religion requires that it is not limited to external matters and not limited to some worldly matters, but that it is capable of expressing all the doctrinal, behavioral, political, economic, scientific and other foundations. Accordingly, religion's interest in methodological issues and the presentation of an independent epistemological model capable of deducing methodological principles is certainly appropriate. It is not unreasonable to inquire about the method of Islam, because the methodological benefits of religion are paramount and the methodological apparatus of religion is distinct from it.

Now we need to think about the relationship between Islam and the Qur'an. Can one imagine that there is a part of Islam that was not mentioned in the Quran? Is it a book that claims to have guidance and mercy for mankind to find some of its claim elsewhere? If you say here that religion is a collection of the Qur'an and the Sunnah, I would say that according to the grammatical hadith, the Sunnah is nothing other than the Qur'an. In addition, the Imams have emphasized that everything we know and say is based on the Quran (Hoji, 1409, vol. 3, p. 74).

7. The Need for Methodological Patterns in Religion and the Qur'an

The traditional question of the "relation between science and religion" has always been and remains a form of question. It would seem that without the revision of the religious epistemological model, the apparent contradiction of the two categories would not be resolved. In other words, the discussion should be centered on the method of cognition - in the sense of the modern philosophers of science - to prove that there are methodological reports in religion that, even on the basis of beliefs and divine verses, can guide Scientific research. It is noteworthy that the context of the conflict between science and religion is the domain of Christianity and was created because of church opposition to scholars and scholars. Like Galileo's execution because of his scientific theory as well as Copernicus's execution, which forced his scientific theory to be saved! These and other examples from the church have led to the illusion that religion means "Christianity" in conflict with science. But the fire of this debate, however, has kindled all religions.

To clarify the debate, it is necessary to say that the "science-religion conflict" as two modes of cognition has a long history that has taken on different forms and states over time. If we have ever seen the centrality of religious teachings in the pursuit of scientific principles, we will see a different state of scientific rejuvenation that transcends reason and rational cognition to the point that it is the source of the separation of beliefs from Nazareth (Eftekhari, 2007, p. 67).

An examination of the history of the intellectual upheavals of the late twentieth century shows that this struggle continues (Barbour, 1962, Science and Religion). This continuity implies that the problems of both domains are at the root of the problem and therefore endless, which is the most important and most controversial dispute of the time (Hutt, 2003, p. 23). The meaning of this historical conception is that these two methodological devices cannot be indifferent to each other and the Ando relationship must be clearly explained. Heath argues that studying the relationship between religion and science is so important that it is no exaggeration to say: each generation's decision on Indo's relationship determines the future course of history, since it is one of the two most powerful forces affecting man (Hut), 2003, p. 21).

8- Two Theories About the Relationship between Science and Religion, Two Epistemological Methods

We knew that science and religion are two ways of knowing for man, and our duty must be to know them. Intellectually, the relationship between the two can be four to four in general: Conflict, Differentiation, Crossing, and Confirmation; It is this relationship between the two theories that results from two different epistemological models.

8-1 Theory 1: Theory of Scientific Religion; or the Discrepancy between Intellectual Religion and Intellectual Science

According to this theory, since religion is sent by God, who is the creator of reason, and sent by reason, and has great goals which are impossible to obtain except for the sake of reason, then it must be rational, and consequently, no conflict with science, which is a stream of reason. It will not have. Accordingly, whatever is false and false, it has no place in the circle of reason, and therefore it cannot have a place in religion, and thus the destination of both paths - science and religion - is ultimately the same. According to this logic, the religion of Islam that we are discussing is based on science and there is nothing unscientific or anti-scientific in it.

Although the above theory was influential at a time when science and religion were at stake, it failed to respond to the fast-paced scientific progress that was constantly expanding in various aspects of human life. In other words, the attribution of religion to the doctrines of science, though it eliminated cross-sectional crises, jeopardized the independence of religion's identity, which was a more severe crisis for religion. One contemporary scholar believes that simply saying that Islam is a scientific religion and not incompatible with science does not solve the problem, because it faces Islam with another difficult problem, namely coping with growing discoveries. Because according to this approach, Islam always strives to unify all fields of knowledge, even art (Nasr, 2003, pp. 35 and 36), and must prove its inconsistency with all scientific manifestations.

8.2 The Second Theory: The Theory of Separation of Religious Education from the Methodology of Understanding Religion

Criticisms of the above epistemic framework, the "scientific religion" theory, have led scholars who have embraced the principle of the perfection and stability of religion to devise a new plan. By assuming the perfection and stability of religion, he argued the necessity of understanding religion in the context of the requirements of the time, in other words, distinguishing between "religion" and "religious knowledge". In this epistemological framework, the ten foundations are accepted (Eftekhari, 2007, p. 78 and 79), which can be summarized as follows: In this epistemic apparatus, between the "fundamentals and basic teachings of the law" That is to say, the religious texts and the history of the lives and traditions of the innocent - and the "methodical and standardized understanding of them", one must distinguish between "religion" and "stability" and the other "understanding religion", Describes "evolution".

In fact, the second theory is also a new interpretation of the first and the critical one, since the followers both eventually pass religion or (religious knowledge) through the purity of science(or scientific knowledge), and the model both in the field of methodology, Subjectivity - or at least effectiveness - is religious knowledge from scientific knowledge. According to the second theory, the founding of the principles of methodology is out of the scope of the mission of religion, and religious issues are assessed as general considerations that have no "model". As a result, religion is introduced into the field of consumer science methodology and has nothing to say in terms of methodology and methodology. Criticism can be seen in a number of sources, including Morteza Motahhari in his book The Description of the System, whose work can be a strong refutation of the idea of the influence of one side of religion by the above two theories, mentioned by this martyr scholar (Motahhari, 1360).

9. Mukhtar's Theory Based on the Methodological Position of Religion

It should be said that the two epistemological theories mentioned above have only answered some of the questions raised and the others have been ignored. This deficiency must be compensated by another epistemological apparatus, and it is not a methodical apparatus by introducing the methodological position of religion (Akhavan Moghadam, 2014, p. 15) a device that has two basic and important propositions:

9.1 Statement 1: The Divine Paradigm's Ruling Over All Phenomena and Education

The guidance of God is universal and it is the duty of the human being to achieve happiness, and the process of mission and imamate in human societies is the same. This "universality of God's guidance" will result in the incorporation of divine will over all existence (not just human beings). So man and all creatures and all human knowledge and even the temporal and spatial needs of man must be understood in the light of divine will.

God's emphasis on "explaining the totality of the object of the Qur'an" means that it is universal, not limited to a specific area and discussion, and affirms the enlightenment of the Qur'an in "everything". There are many traditions in this regard. Muhammad ibn Ya'qub Klein, who carefully selected the titles of the Babes in his book "Sufficient Principles", has given special consideration to the issue of comprehensiveness. There he opened Bobby with the title: "Bob the Book and Sunnah and their parts Alrd licking my thing and we all Alhlal and sacred masculine Yhtaj of people Ella and height Ja' Fihe his book tradition" and has traditions (Kleene, 1363, vol. 1, p. 59). So it is not possible to limit the Quranic explanation to a particular section, for example: The Qur'an is a guidance in the field of guidance, meaning it has everything needed for guidance! And we cannot say that it has everything to do with humanity, because the interpretation of the above title is based on the traditions of the infallible: all that human beings need; and there is no doubt that science and the advancement of science are human needs. It is worth mentioning that most of the commentators have done so and have limited the verse of Sharifah, which is explicit in "everything", because of the problems of discussion, such as Sheikh al-Tusi in Tebyan, Tabari in Al-Bayyan Assembly, Zakhakhshari in Kashaf, Fakhr Razi in Mufatih al-Ghaib., Rashid Reza in Al Manar, Allameh Tabataba'i in Al Mizan, Zamakhshari in Kashaf, Fakhr Razi in Mafatih Al-Ghib, Rashid Reza in Al-Manar, Allameh Tabataba'i in Al-Mizan, and others. . . But it must be said that the Qur'an is explained in three levels, and all knowledge and phenomena are not out of the guiding structure of God and His guiding will (see detailed in: Akhavan Moghadam, 2014, p. 166, Comprehensive discussion).

According to this principle, that is, the principle of inclusivity, science is indebted to religion in so far as religion can determine its purpose; and it is on the basis of religion that science can be divided into religious and non-religious. That is to say, science in a religious community goes to a point that is not similar to the flow of science in a non-religious society. Therefore, the science emerging from within Islamic civilization is quite different from that of other civilizations, and this change can be clearly seen in comparison with the era of Islamic scientific flourishing, with Western scientific flourishing. So since the will of God to carry out guidance belongs to all the particles of existence, it is natural that all human knowledge must align itself with the divine centrality. It is the acceptance of this process that enables the division of science by religion. Accordingly, in his remarks, the Prophet and the Prophet (peace be upon him) referred to the mining of science as a place of prosperity for science, and referred to the Qur'an as "comprehensive science" and "source of science". Finally, he mentions the division of science into useful and non-useful parts and states: "In a science that is not useful, there is no good" (Nahj al-Balaghah, respectively: Ritual 109 and 147 and 158 and 176 and Letter 31).

9-1-2 The Necessity to Believe in the Qur'anic Explanatory Role

Unless the explanatory role of the Qur'an is generalized, the division of science would not be possible, and we would fall into the divide between science and religion. It is with this logic that Prophet Ali (pbuh) considers the development of science to be faith (Nahj al-Balagheh, p. 156) and points out that the depth and the underlying layer of knowledge and the Shari'ah are not two different things and are one and the same (Nahj al-Balagheh, quoted in 33). In this respect, Hot argues that both science and religion are in agreement to find the ultimate unity of things and are in agreement and willing to reach the depths of things (Hot, 2003, p. 167).

The result is that the guiding mission of religion is not separate from the principle of science; it is itself the product of a kind of science that is "religious science". In this sense, it is the guidance of religion that can be regarded as the source of the best practices for guiding the general flow of science and the "benefit of science", and with the help of religion, science is prevented from entering the "non-profit" domain. In other words, similar to the contemporary religion pundit:

Religion is involved in both the method and the direction of the method (Beheshti, 2001, pp. 201 to 206) and has a pattern of dignity because it is general. The writer has benefited from this dignity of the Qur'an and has written his doctoral thesis. Because he believed that if religion interfered in the way science was defined and its explanation essentially emphasized this basis, then one of the branches of science, the "science of interpretation," should also have something to say and play in the field of science; As stated in the hadith of Imam Sadiq (as): "We are the object of the Sunnah (Klein, 1363, vol. 1, p. 59). It's gone. If science without method is ineffective, it is not possible to dismiss the science of interpretation with all importance, and its direct relation to human guidance, without method.

9.2 Second Statement: Submitting Science to Some form of Faith in the Innermost Layer of Knowledge

Human education is bound by religious principles and rulings. Explaining that although science is always highly regarded and valued by all, it is always a fundamental question that: What constitutes human science? In other words, although the validity of propositions in the field of science is accepted by rational arguments, methodologically we must have a justified and independent reason for proving them, because the fundamental scientific propositions, as the philosophers of science, constitute the foundation of the Palace of Science. Make up (Eftekhari, 2007, p. 90). Accordingly, in the Science Foundation, there is no escaping the acceptance of pre-accepted basic propositions (Carl Popper, The Logic of Scientific Discovery, Quoted in Honor, 2007, p. 89). Popper believes that if we accept the basic propositions of science, we become dogmatic; and if we accept scientifically, we become regressed, and if we submit to conscience, we do some kind of psychology. So what can we do to escape this trap, which Popper calls the "Trilateral Situation"? And where do we get the source of these statements? Here we are not talking about accepting or rejecting these propositions, but about the source of their generations, which, according to the worldly view, is conscience and, according to the sacred, divine word.

According to the two aforementioned epistemological systems (one and two), their source is human conscience, but it does cause problems. But according to the authoritative apparatus, if we consider the source of those propositions to be divine words, which have unique characteristics, they are reasonably preferred because we have generalized divine guidance in this field as well as extending the consistency of science propositions. We have made a researcher. Because religion is a better and more solid support, and it gains more trust, as compared to human conscience and psychological considerations.

9.2-1 Reason for the Necessity of Converting Science to Religion in the Innermost Epistemic Layers

We knew that the production of the propositions of science, which, in the philosophy of science, constitute the bedrock of the Palace of Science, came from a reliable source, possessing a kind of honesty which is "religious knowledge" and has unique privileges. Therefore, the principle of the subjugation of science to a kind of faith, albeit in the innermost layer of knowledge, is inescapable, arising from three areas: the complexity of the system of existence, the limitation of human cognitive ability, and the high volume of the unknown against the known. Nasr Hamed Abu Zaid considers the reason for this influence to be the essential difference between human knowledge and religious texts. He goes on to discuss this in detail and goes on to say: because there is a kind of "honesty" and "legitimacy" in assumed religious texts that does not exist elsewhere. It is, therefore, natural that religious education will find unique privileges that enable them to play the role of "fundamental propositions" (Abu Zayed, 1982, al-Tajjah al-Aqli fi al-Tafsir).

We see that in this epistemological apparatus, not only does religion not follow science, but religious and religious propositions are replaced by conscientious propositions - which philosophers of science are concerned with - and, consequently, science subordinates to religion. It finds methodologies and is influenced by religion. The Influence of Religion on the Scientific Process There are five types, which we will discuss below.

9.2.2 The Five Types of Science's Influence on Religion

As mentioned, religion is involved in the production of the basic materials of science. These effects are not minor, significant, and undeniable; and can be in five forms.

9.2.2.1 The Influence of the Religious Order on Science

The most obvious level is the interaction of religious education with scientific education, where we see a mutual relationship between religion and science. In this field, the flow of science is influenced by the religious orders and rituals and rituals and seeks to discover the causes of their export, resulting in new achievements. For example, many socio-social behavioral laws and principles have been discovered to explore why the uterine decree has been issued.

9.2.2.2 The Psychological Impact of Religion on Science

This kind of influence is meant to be the idea of religion in science, such as how the clouds are fertilized, the attraction, the sphericity of the earth and so on, as well as the benefit of the divine revelation for seeking to remove scientific misunderstandings as well as the benefits of science. The divine grace to guide the mind and the quest for new scientific sparkles. So it is not difficult for a Muslim to accept the idea that the human psyche is transformed by religion, and thus by the scientific teachings issued by him and his conception of science. Contemporary scholars have interpreted this effect of God's word on human psyche as "divine magic" and said: "The Qur'an has a character that is difficult to put into words and can be called divine magic." Of course, charm does not mean magic, but we mean paranormal. Since the verses of the Quran come from God, they have a force that cannot be equated with mere reading. These verses are like a spell that preserves and guides one '(Nasr, 2003, p. 67).

9.2.2.3 The Impact of the Identity of Religion on Science

The concept of primordial remembrance and its role in all levels of human life - including his scientific research - is one of the important debates of Western philosophy. Accordingly, the emergence of primordial memories of Muslims - or in the Qur'anic sense: their nature - influences the creation of a particular epistemic framework. In other words, a priori science - namely the science of 'Asma' - has been adopted for 'Adam' (Baqarah / 31) which in other methodologies does not emphasize such virtue for man.

Martyr Motahhari pays attention to this primordial reason in the field of Islamic cognition and writes: When the Qur'an invites knowledge, it does not invite the impossible, because it has raised the degree of 'Adam' to infinity. The Qur'an's emphasis on inclusiveness and infinity can encompass all categories, including methodology, and testify to the prominent role religion plays in science. Motahhari cites the hadith of Imam Sadiq (as) which is mentioned in verse 31 of Surat al-Baqarah (Motahhari, 1368, pp. 29-31). The explanation of the Crimean Ayatollah says: He is completely human beings as well as human beings as human beings are almost exclusively human beings. That is, "And he taught Adam all the names. Then he offered them to the angels. And he said, "If you are right, let me know their names." In the following verse, the late Tabarsi says in the verse: "... most commentators say: the names are the names of all the industries and principles of agriculture, the tree, and all things pertaining to the affairs of religion and the world. God taught Adam. " Then he writes, "God has taught Adam the name of all that was created or not, and will be created later." (Tabarsi, 1372, vol. 1, p. 180) Afterwards, the owner of the Al-Bayyan Assembly quotes that the Sixth Imam When reciting verse 31, they were sitting on a piece of skin, pointing to the same skin, saying, "Even under my feet." (Tabarsi, Ibid., P. 181) That is, God even taught Adam the name of this carpet under my feet. Therefore, not only does the Qur'an contain methodology, but any science and method is not intrinsically compatible with the memory of most Muslims, and Muslims in that position have innate guidance.

9.2.2-4 The Impact of Religion on Science

Because faith is of the light, it helps to develop the breadth and depth of science. Religion seeks to bring believers to layers of cognition that are not possible through scientific means by the practical engagement and deepening of faith - to which the Qur'anic interpretation is adhered. God says: If you practice piety, God will give you distinction (Anfal / 29). The distinction or right of pure power from Saqqim in the domain of science is what all scholars are looking for, and the mission of science is nothing but the separation of Nazareth from Nazareth. By divine stipulation that the gift of the divine, that is, the method of separating the right and the false, is God, one can in fact conclude that essentially outside the realm of religion one cannot reach the category of "method", since no other person besides God endows the divine. That is, it is not the power of subtraction and the recognition of right and wrong. is not.

9.2.2-5 The Principle Influence of Religion on Science, and Methodology

Each of these four impacts, in turn, is significant and significant, but now the relevance of the present article to this fifth category is more of our consideration. Principal influence means the influence of religion on the fundamental principles governing all sciences. For the sake of ease of understanding, let's first use an objective example. To this end Professor Abdul Salam's interpretation can be stated. He was the first Muslim physicist to win the Nobel Prize for his theory of "unity of forces in nature". He was asked: In a space where the dominant theory was the existence of three forces in nature, what was your intellectual motive for proposing this idea? He replied: As a physicist, I accepted the existence of three forces, but on the other hand, as a Muslim who believed in the principle of monotheism, I could not unite beyond these duplicates. So, I put the idea of unity into practice as a doctrinal statement until I came up with the scientific method (Eftekhar, 2007, p. 93). The above narrative relates to the fundamental

influence of religion on the course of science, which is noticeable at the bottom of the methodological layer and is a form of contradiction.

This story and the like lead us there to talk about religion's methodological dependence and dependence. The Qur'an has consistently attributed the reasoning to the heart and says: "All the hearts of the people" (Arafah / 179), Or "And the nature of my heart to understand La Jaffa" (repentance / 87), or "In fact Ali the heart of my heart" (anam / 25). The attribution of reason to the heart is the attachment of science and reason to the faith and religion that are at the heart. The Qur'an, as the mother and the mother of books, is the parable of the supreme "all books", that is, "all knowledge", but it is contained in extracts, or potentially, rather than in formal detail. But how and in what way should that act come to pass? There is no doubt that the discovery of this mystery is in the hands of the scholars of the Qur'an and is essentially the basis of the Qur'an's reconciliation with the Ahlul-Bayt (AS). They not only have knowledge of all those extracts and seeds, but also how to use them - and in detail in They also know how to extract those extracts. In addition, as they are guides and guides to the people like the Qur'an, they have also stated the principles and methods of using the Qur'an and its understanding and interpretation.

According to the aforementioned, the tendency towards science and religion is embedded in the fate of man and, as a result, human beings, in the normal state, seek both science and religion. In this respect, the conflict between the two cannot end. Since religion is God's promise and science, God's act and deed, there is certainly no conflict between God's promise and action. Only the correct knowledge of the Ando needs to be provided to resolve the primitive and apparent conflicts arising from misunderstanding (Mahdavi Nejad, 2005, p. 14). In the Muslim world, unlike Christianity, the contradiction between science and religion has been more intense, due to Islam's overwhelming encouragement of science. The religion of Islam and in other words its holy book, the Holy Quran, not only does not conflict with science but also helps science in various fields and this is one aspect of the comprehensiveness of the Quran.

Conclusion

The tendency towards science and religion is embedded in the nature and fate of human beings, and accordingly, humans are in the habit of seeking both religion and science. So they cannot cope with the conflict between the two. On the other hand, since religion is the promise of God and science, the act of God, certainly there should be no conflict between the two. If it seems to be a conflict, true knowledge of the Ando must be provided to clear up the misunderstandings. In Islam, the compatibility between religion and science is more evident, and the many encouragement and encouragement to study science and its benefits are the cause of this consistency. According to our third verse, Islam has the character of perfection, and the connection to such a great trait creates expectations for the reader and hearer of the Qur'an. If a religion claims to be perfected, it must be complete in its essence, in the domain of its functions and tools, and in its attributes, namely the attribute of guidance, and the ability to create justice and correct deficiencies, and so on. The perfection of religion demands not to be confined to the issues of the Hereafter, but to the perfection of all matters of belief, behavior, government, morality, and the like. Accordingly, the relevance of religion, and the relevance of religion to methodological issues, and the presentation of an independent epistemological model, capable of deducing methodological principles, is certainly a matter of perfection. So it is not unreasonable to ask religion about the method of science, because the methodological benefits have a special place in religion, and these benefits are, above all, methodological.

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