

**"The Abyss Within: Farhan Zahid's
Descent into Forbidden Realms"**

TITLE :

"Divine Knowledge and Scientific Truth: An Islamic Perspective on Modern SCIENCES"

By Farhan Zahid

AUTHOR;

FARHAN ZAHID

AGE: 18 YEARS



My name is Farhan Zahid , and I belong to the Pashtun tribe of Pakistan. I have completed my O level education from GHSS LAL QILLA DIR LOWER and recently completed my F.Sc. (Faculty of Science) from PESHAWAR PUBLIC SCHOOL AND COLLEGE WARSAK ROAD PESHAWAR.

This marks the beginning of my academic journey into the world of research, and I am proud to present my first research project, which explores a topic both deeply intellectual and spiritually significant.

Abstract:

"Divine Knowledge and Scientific Truth: An Islamic Perspective on Modern Sciences"

This research explores the dynamic relationship between divine knowledge, as revealed in Islamic teachings, and scientific truth, as established through modern empirical methods. With growing global discourse on the compatibility of religion and science, this study aims to examine how Islamic scripture, particularly the Qur'an and Hadith, engages with concepts found in modern sciences such as cosmology, biology, medicine, and physics.

The paper investigates whether Islamic teachings oppose, support, or complement scientific understanding by analyzing key verses from the Qur'an in light of contemporary scientific discoveries.

The research also addresses common misconceptions surrounding the so-called "conflict" between religion and science, offering a more nuanced perspective grounded in both faith-based epistemology (a branch of religious epistemology that studies how religious beliefs are formed, justified, and potentially known, often prioritizing spiritual experiences, personal conviction, and divine revelation over

or alongside reason and empirical evidence) and rational inquiry(a systematic process of using logic, critical thinking, and evidence to gain knowledge, improve beliefs, and understand the world).

Drawing upon classical Islamic scholars as well as modern thinkers, this study argues that Islam encourages the pursuit of knowledge and scientific exploration, viewing it as a path to understanding the signs of God (Ayat) in the universe. The findings suggest that rather than contradicting each other, divine revelation and scientific reasoning can coexist and mutually enrich the human search for truth.

Furthermore, the research addresses historical perspectives by highlighting the Golden Age of Islamic Science, during which Muslim scholars made significant contributions to mathematics, astronomy, medicine, and other fields—motivated by the Qur’anic call to seek knowledge and reflect on the creation.

The paper also reviews contemporary debates where certain scientific theories, such as evolution or the Big Bang, are seen as challenging traditional interpretations of religious texts. This study does not seek to disprove either perspective, but to create a balanced discourse(Balanced Discourses is *an inquiry into the causes of political breakdown discussed by* Han philosopher Xu Gan (A.D. 170-217 in his book) that values both revelation and reason. Methodologically, the research is qualitative and interpretative, involving the comparative analysis of Islamic texts with current scientific theories, supported by scholarly commentary from both classical Islamic scholars and

modern Muslim scientists and thinkers. It is argued that the apparent conflict between religion and science often arises from misinterpretation, rigid literalism, or an overly materialistic view of the world, rather than from any inherent contradiction between Islam and science itself.

Ultimately, the study concludes that Islamic teachings and scientific knowledge are not mutually exclusive, but rather represent two different approaches to understanding reality: one grounded in faith and divine revelation, the other in observation and experimentation. When approached with openness and intellectual integrity, these two sources of knowledge can coexist, enriching human understanding and guiding ethical scientific advancement. This research thus encourages a holistic worldview(sees the universe as an interconnected whole, where all things—humans, nature, and the spiritual realm—are interdependent parts of a larger system), where science serves as a tool to appreciate the signs (Ayat) of the Creator, and where religion provides moral and spiritual context to scientific progress.

Introduction;

"Divine Knowledge and Scientific Truth: An Islamic Perspective on Modern Sciences"

Throughout history, humanity has sought to understand the universe and the forces that govern it. Two primary sources of knowledge have guided this quest: divine revelation (the concept of a god or supernatural entity communicating truths, knowledge, or spiritual truths to humans, often through mediums like sacred scripture, sacred tradition, prophets, or direct mystical experiences) and scientific discovery. Divine knowledge, rooted in religious scripture and spiritual insight, offers explanations grounded in faith and metaphysical truth. Scientific knowledge, on the other hand, is based on empirical observation, experimentation, and reason. This research explores the relationship between these two epistemologies through the lens of Islamic teachings and modern scientific advancements.

The Qur'an, the central religious text of Islam, is not a scientific manual, but it contains numerous references to natural phenomena, the cosmos, human biology, embryology, the structure of the Earth, the role of water in life, and other elements that align intriguingly with modern scientific understanding.

The holy quran says ;

سَنُرِيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ
(Surah Fussilat - 53)

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth..."

This verse invite believers to reflect on the natural world as a sign of divine creation and wisdom. This integration of faith and reason is a hallmark of the Islamic intellectual tradition. Overview of Previous Research and Literature.

The question of the compatibility between Islam and science has been addressed by various scholars, both historical and contemporary.

During the Islamic Golden Age (8th to 14th centuries), scholars such as Ibn Sina (Avicenna), Al-Biruni, Ibn Al-Haytham, and Al-Khwarizmi made groundbreaking contributions to fields like medicine, mathematics, astronomy, and optics—often motivated by Islamic teachings that emphasized the pursuit of knowledge (ilm) as a religious obligation. Works such as *Kitab al-Shifa* by Ibn Sina and *Book of Optics* by Ibn Al-Haytham demonstrate the seamless integration of faith and scientific investigation.

In modern times, scholars like Maurice Bucaille, in his book *The Bible, The Qur'an and Science*, have attempted to show that many scientific facts discovered recently were mentioned in the Qur'an over 1400 years ago. Bucaille's comparative approach sparked considerable interest, especially in Muslim societies, where his work was seen as a

validation of the Qur'an's divine origin.

Other authors, such as Harun Yahya, have written extensively on topics like creationism and the alignment of scientific facts with Islamic doctrine, although some of these works have been met with academic criticism due to selective interpretation.

Contemporary Muslim thinkers like Dr. Zaghoul El-Naggar, Dr. Jamal Badawi, and Dr. Seyyed Hossein Nasr have also contributed significantly to this field. Nasr, in particular, in works like *Science and Civilization in Islam* and *Religion and the Order of Nature*, emphasizes the need for a sacred science—one that integrates spiritual, ethical, and empirical dimensions.

Others maintain that a proper understanding of Qur'anic verses—many of which are metaphorical or open to interpretation—reveals no inherent conflict between Islam and science.

Purpose of This Research;

This research is so unique to young generation and valuable to our current Muslims. Today the Muslims all over the world are recessive in the front of Non Muslims. But our Holy book of Muslims (Quraan) say so many times that islam is a perfect and powerful way to lead better life then why muslims are nothing today in front of Non Muslim Powers?

Holy Quraan says so many time,

1 - وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ.

(Surah Al Imran verse 139)

1. And do not lose heart nor grieve, if you are believers you will surely be victorious .

2 - إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ.

(Saheeh Muslim Hadith 817)

2 Allah elevates some people by this Book (The Quraan) and make prominent and humbles others by it .

In the given two lines, the first one is a verse taken from the Holy Quraan and the Second One is the Hadith of the last prophet Muhammad (pbuh). Both of these evidences from islam expresses that a person who have an extra ordinary wealth of imman and Holy Quraan they will never elevate and will always lead the whole World. But why today the islam is latent as compare to the Non-Muslims powers?

The nations that are regarded as superpowers because of certain scientific and technological advancements. The holy Qur'an contains all of these things for Muslims.

knowledge and scientific truth from an Islamic perspective,It seeks to:

- Analyze Qur'anic verses and Hadith that relate to scientific subjects.
- Examine areas where Islamic teachings and modern science appear to be in harmony or in tension.
- Review historical and contemporary scholarly contributions on the subject.

- Promote an intellectual framework that values both spiritual insight and scientific inquiry.

The subject of this research, "Islamic Teachings vs Science", delves into the relationship between two powerful frameworks that shape human understanding – faith and empirical inquiry.

Coming from a background rooted in both religious tradition and scientific education, I have always been fascinated by the question of whether these two domains stand in opposition or can coexist in harmony.

Through this study, I aim to explore how Islamic teachings, particularly those found in the Qur'an and Hadith, align with or differ from modern scientific discoveries and theories. As a student and a believer, my objective is not to create conflict, but to seek clarity, understanding, and intellectual balance between the world of divine revelation and the ever-evolving domain of science.

Thus, our holy Quran describes:

- > the technology that superpower nations use in combat.
- > evolution theories and a strong evidence to it.
- > inheritance and reproduction (biology)
- > physical phenomena
- > exploring space evidences
- > defences against enemies in daily life and warfares
- > creation of universe by BIG BANG THEORY
- > algorithms and codings behind different technologies

So i will disscuss each one of the above in full details and

with evidences from the holy quraan.If our islamic shcolars works on these things so they can easily make a lot of technologies.And the day is not far off inshallah the there will be no power other than MUSLIMS on the surface of earth sphere.I am going to guarrente and challenge all the world that the coming days are of muslims and all the powers will be under the authority of **islam**.

CREATION OF UNIVERSE:

I am going to start by demonstrating how the universe was created in accordance with science and the Holy Quran.

SCIENCE:

(taken from book of Simon Singh and published in 2004 by Fourth Estate)

- ***The Big Bang Theory***

- The universe began around 13.8 billion years ago from an extremely hot, dense point (singularity), and has been expanding ever since.
- Not an explosion *in* space, but an expansion *of* space itself.

Strong Evidence Supporting the Big Bang

- **1. Cosmic Microwave Background Radiation (CMB)**
- Faint afterglow of the Big Bang, detected in all directions.
discovered by Arno Penzias and Robert Wilson in 1965.

Importance: Matches predictions of Big Bang theory — leftover heat from the early universe.

2. Redshift of Galaxies (Hubble's Law)

Light from distant galaxies is stretched (redshifted), meaning they're moving away from us discovered by Edwin Hubble in 1929.

Importance: Confirms the universe is expanding — a core idea of the Big Bang theory.

3. Abundance of Light Elements

Big Bang Nucleosynthesis predicts exact amounts of hydrogen, helium, and lithium.

Observations: The actual observed amounts match predictions.

Importance: Supports the idea that these elements were formed in the early minutes of the universe.

4. Large-Scale Structure of the Universe

The distribution of galaxies and galaxy clusters across space.

Importance: Simulations based on the Big Bang match this structure.

Timeline of the Early Universe

Time After Big Bang
Event 0 seconds Singularity — all matter and energy concentrated.
 10^{-35} seconds Inflation — universe expands faster than light.
 10^{-6} seconds Quarks form protons

and neutrons.3 minutes Nuclei of light elements form.380,000 years Atoms form; CMB is released.400 million years First stars and galaxies form.

Ongoing Expansion and Dark Energy

Observation: The universe's expansion is accelerating.

Evidence: Supernova observations (late 1990s).

Explanation: Mysterious force called dark energy (~70% of the universe).

QURAN;

﴿ أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۗ

(Surah Al-Anbiya :30)

"Do not the disbelievers see that the heavens and the earth were a joined entity, then We split them apart?"

Interpretation (in light of modern science):

"Joined entity": This could refer to the primordial singularity, when all matter and energy were condensed in one point.

"Split them apart": May correspond to the Big Bang expansion, when space itself expanded and the universe began to form.

﴿ وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

(Surah Adh-Dhariyat :47)

"And the heaven We constructed with strength, and indeed,

We are [its] expander.

The universe is continuously expanding — a fact discovered by Edwin Hubble in 1929. This verse is often cited as a reference to that ongoing expansion.

﴿ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ﴾
(Surah Fussilat 41:11)

"Then He directed Himself to the heaven while it was smoke..."

After the Big Bang, the early universe was filled with hot gases (plasma). The word "smoke" can metaphorically represent this cosmic material.

CREATION OF HUMAN BEING

SCIENCE;

(taken from Sapiens: A Brief History of Humankind by Yuval Noah Harari)

Origin of Life (~3.5 – 4 billion years ago)

- Life began as simple single-celled organisms in Earth's oceans.
- Exact process is still being studied (theories include primordial soup, deep-sea vents, RNA world, etc.).

Multicellular Life (~600 million years ago) Cells started working together to form complex organisms (animals,

plants, fungi).

Early Mammals (~200 million years ago) Small, warm-blooded animals evolved that gave birth to live young and fed them milk.

Primates (~60–80 million years ago) Tree-dwelling animals with grasping hands, good vision, and large brains – ancestors of monkeys, apes, and humans.

Great Apes (~15–20 million years ago) Humans share a common ancestor with chimpanzees and other great apes.

Hominins (~6–7 million years ago) First human-like ancestors, who began walking upright (bipedalism).

Example: *Sahelanthropus tchadensis*, *Australopithecus afarensis* (“Lucy”).

Genus Homo (~2.5 million years ago) Species with larger brains, used stone tools.

Examples:

Homo habilis (first tool users)

Homo erectus (used fire, migrated out of Africa)

Modern Humans – *Homo sapiens* (~300,000 years ago) Evolved in Africa, then migrated across the world.

Developed language, culture, art, agriculture, and technology.

QURAAN;

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ

Surah Ar-Rahman (55:14)

“He created man from clay like [that of] pottery.”

فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ

(*Surah Al-Hajj 22:5*)

“Indeed, We created you from dust...”

- Adam was formed from earthly materials (clay, dust, mud) – a symbolic or literal reference to the natural origin.

Although the holy Qur'an does not provide direct evidence of human being creation science, people tend to believe that quraan and science are mutually exclusive in this context. However, if one dives deep further into the Qur'an, one may discover some alignments.

We will talk about evolution according to the Quran, but I must mention a Quranic evidence that humans evolved from apes or chimpanzees. The phenomenon of human creation is linked to evolution in science, and the Quran also aligns with evolution. I will support each of my statements with strong evidence from the quraan.

The Holy QURAAN says that;

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ
(Surah Al-Baqarah 2:30)

‘Remember’ when your Lord said to the angels, “I am going to place a successive ‘human’ authority on earth.” They asked ‘Allah’, “Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?” Allah responded, “I know what you do not know.”

This passage includes an angel telling Allah that he is going to create a creation that will destroy everyone, shed blood,

and spread corruption. Therefore, how do the angels propose this idea to God if there was no creation on earth like Adam before Adam? They make this recommendation because there was once a creation similar to Adam. There were devils and jinn on earth before Adam, according to Islamic scholars. However, according to a volume of the Qur'an written by IBN Kaseer, there was another creation before Adam that was called "HANUN BANUN" and resembled apes. After he passed away, the gods changed it, and Adam was created.

Therefore, even though my evidence might be incorrect, the Holy Quran frequently instructs us to utilize our conscious when making decisions. Now I am going to that who gives me permission of these types of derivation from the Qur'an. Many people will think me about that i am wrong but now let me clarify somethings.

أَفَلَا تَتَفَكَّرُونَ

(surah Assaaffat aya 155)

Will you not then reflect?" or "Don't you think?"

أَفَلَا تَعْقِلُونَ

-(Surah Yusuf 12:105)

emphasizes the importance of understanding and seeking knowledge

In many more places the quran compels us to use our conscioud and think about the verses of the quraan and understand it. So here i get a clear cut permission for my thes researches .

EVOLUTION

SCIENCE;

Evolution is the slow and natural change in living things over many generations. It happens because of small changes in their traits (like size, color, or behavior). These changes come from differences in their genes. Some traits help an organism survive and have more offspring. Over time, helpful traits become more common in a group, and harmful traits disappear. This is called natural selection. Over millions of years, these small changes can lead to the formation of new species.

This is the summarize form of evolution according to science.

QURAN;

The quraan also have some aligns which resembles evolution like the creation of human. The science about human creation is described in detailed above that first of all one cell created then multiple cells and so on. So the quraan also have a clear explanation to this evolution.

As the Holy Quraan says ;

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تَرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَتُقَرَّبُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا

(Surah Al-Hajj 22:5)

O humanity! If you are in doubt about the Resurrection, then 'know that' We did create you¹ from dust, then from a sperm-drop, then 'developed you into' a clinging clot, then a lump of

flesh—fully formed or unformed—in order to demonstrate
‘Our power’ to you. ‘Then’ We settle whatever ‘embryo’ We
will in the womb for an appointed term, then bring you forth
as infants

In another verse ;

1- ولقد خلقنا الانسان من سللة من طين

ثم جعلناه فى قرار مكين

ثم خلقنا النطفة علقة فخلقنا العلقة مضغة فخلقنا المضغة عظاما فكصونا العظم

لحما تم انشائه خلقا آخر فتبارك الله احسن الخلقين

(سورة المومنون آيت 12,13,19)

(1) And indeed we created humankind from an extract of
clay

Then placed each human as asperm drop in a secure place
(Fallopian Tube and next to embryo in endometrium)

Then We developed the drop into a clinging clot (development
of zygote to cleavage), then developed the clot into a lump
of flesh (development of cleavage to embryo and
attachement with endometrial line, contain first stage
blastomeres in 36 hours, then form cluster of 16 cells
morulla, the blastocyst and then tropoblast becomes
embryo), then developed the lump into bones, then clothed the
bones with flesh, then we brought it into being as a new
creation. So blessed is Allah, the best creators.

Here we see that these verse aligns evolution and also the
complete process of reproduction, development and aging.

According to islam and our believe ALLAH is "**(BE AND IT IS)**
despite this allah create adam gradually not incidently.

So it also provides an evidence to evolution that the earth where we live also involves the law of evolution so we cannot refuse it.

Humans too have the power of (كن فيكون)"BE, AND IT IS"and can demonstrate a wide range of Technology using this word.

In the final lines of this topic i will support this statement with multiple evidences throughout the Holy Quraan, but first i must validate it in perspective with the modern age.

There is are lot of Technologies and defences that resembled to "Be, and it is "(كن فيكون) but i have to start with the simpler ones before moving on to the more complicated ones.

The simple and straight example is "voice control Home Automation" Home automation allows us to control household electrical appliances like lights, electrical doors, fan and AC etc using human commands. It provide home security and emergency systems in critical situations. In the automation Systems, we give commands to the equipment using our own Voices and they work. The door will automatically close when you say " shut the door", the lights will turns off automatically when you say aloud. Similarly, large number of hybrid and modern self-driving vehicles such as zoox, pony.ai, cruise, waymo, Tesla and many more uses autonomous technology that responds to human speech and operates.

How does Autonomous Technology Works?

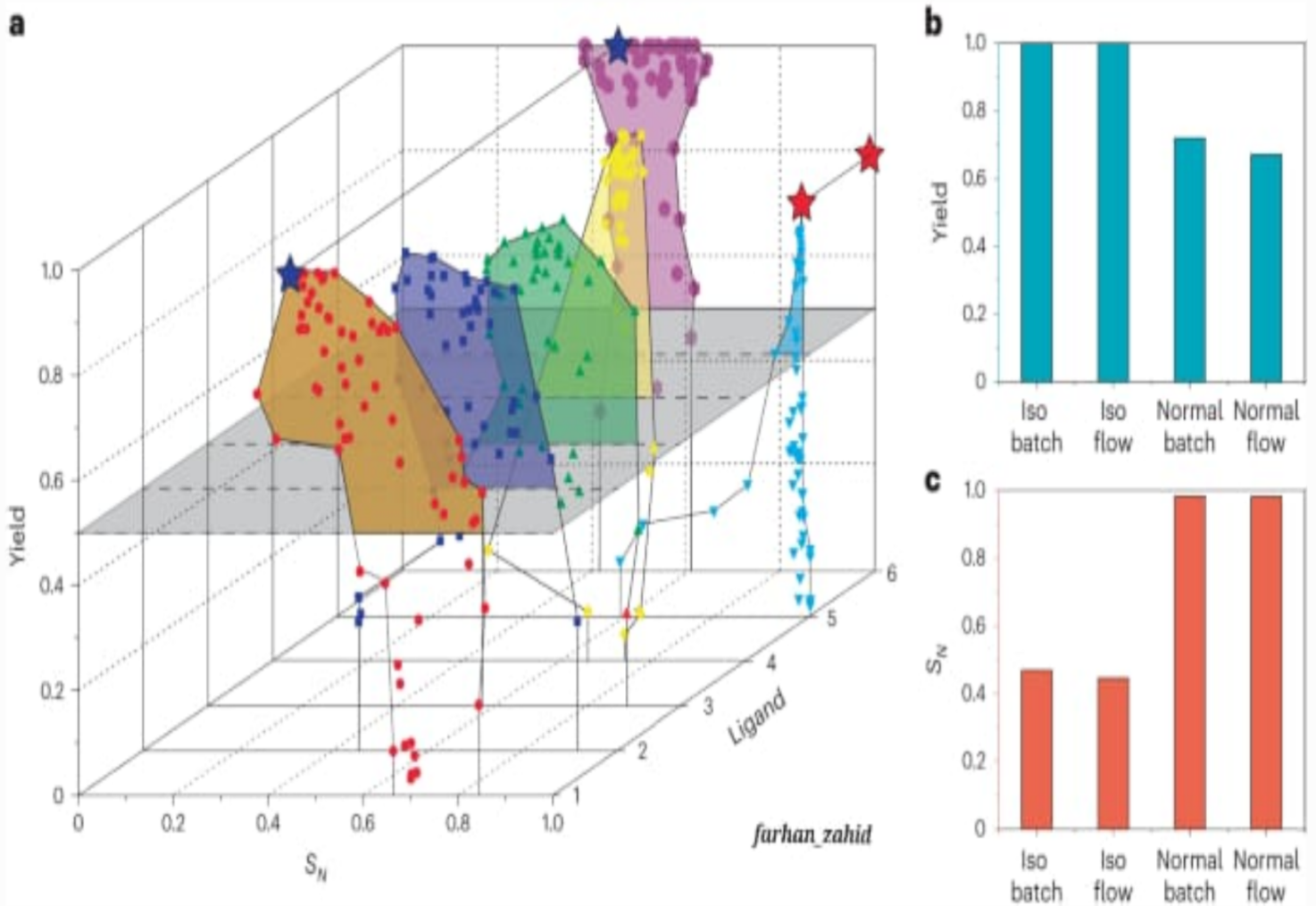
complex science has been employed behind A complex autonomous technologies, such as self driving cars. The basic tools which are used in self driving Cars.

- GPS (Global positioning System)
- LIDAR (light detection and ranging)
- Cameras
- Wheel encoder
- Ultrasonic sensors
- RADAR (Radio detection and Ranging)
- On-board units, emaps (electronic maps)

These cars differs from regular cars in all of these aspects mentioned above.

There are so many algorithms used in these vehicles but two are basic and important;

1) SLAM Algorithm:- Simultaneous Localization and mapping determines the and orientation in an cars presize position unknown environment.



Examining the graph

Data points:

Each colored dot represents an experimental data point.

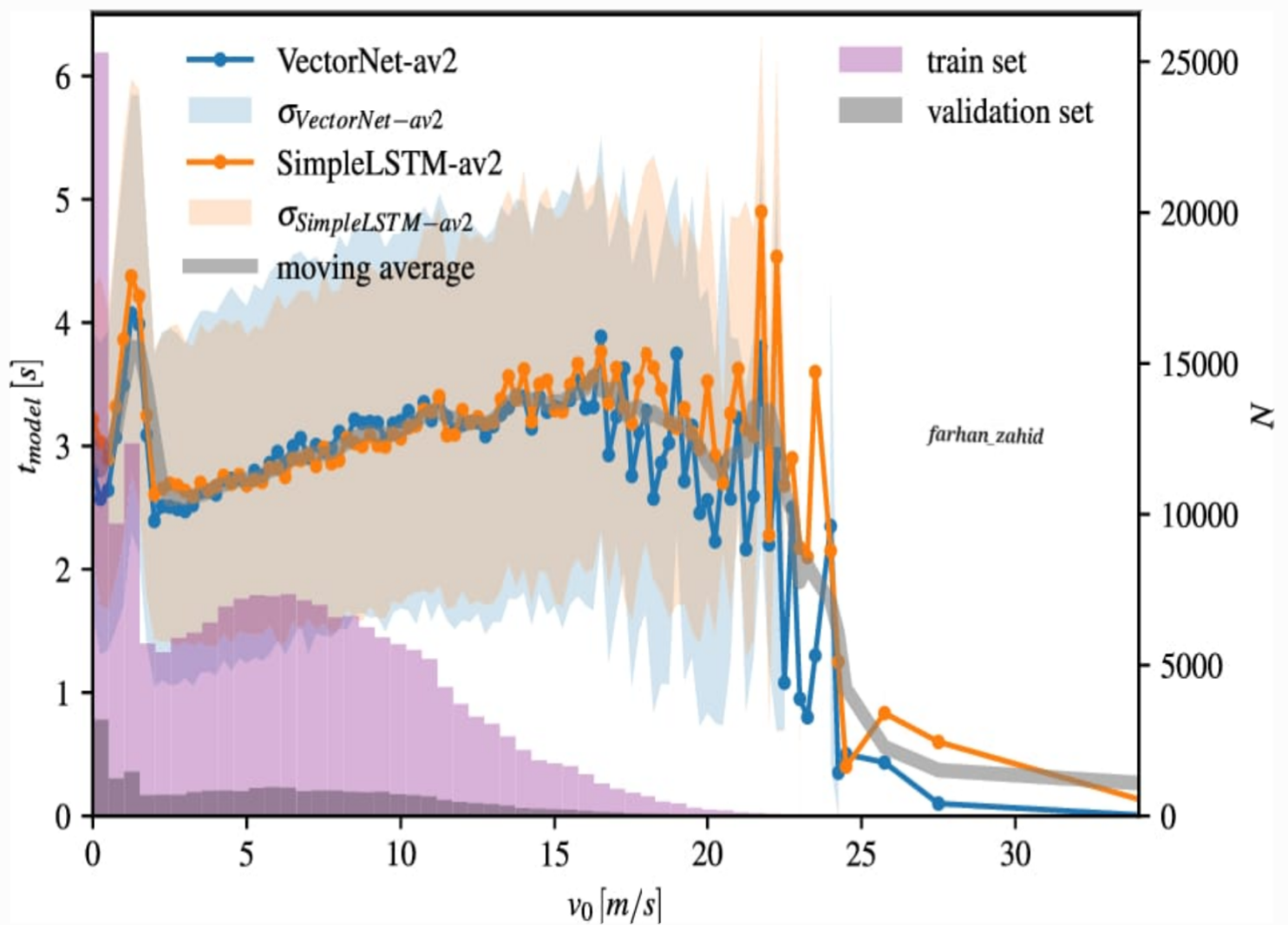
Convex Hulls:

The colored shaded regions (convex hulls) group data points that likely belong to a specific set of conditions or a "phase space" where a particular outcome is observed

Stars:

The colored stars indicate optimal or target conditions for each clustered region, showing the highest yield achieved within that cluster.

2) (NNS Algorithm:- Convolutional Neural Network are from used to classify and identify objects sensor data and Camera images.



The graph demonstrates how the reliable prediction horizon of the models changes with increasing initial velocity. Generally, as the initial velocity increases, the reliable prediction horizon (tesla *model*) tends to decrease, especially at higher speeds (e.g., above 20 m/s), indicating that predicting trajectories becomes more challenging and less reliable over longer time horizons at higher speeds.

To summarize, all Autonomous Technology is the Power of the human in a proper limit, which is similar to the "BE, AND IT IS" (كن قبلون). As the Allah command something to happen it become happens. In the same way if a man b commands something it also becomes.

Evidences to my this statement and concept from the Holy Quran.

The Holy Quraan makes it abundantly clear that humans and allah share certain traits.

{إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ} .
[الحجرات: 18]

Indeed, Allah knows the unseen [aspects] of the heavens and the earth. And Allah is Seeing of what you do.
So the human can also see the deeds of each other.

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ^ط إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
(Surah Al-Mulk - 13)

Whether you speak secretly or openly—He surely knows best what is 'hidden' in the heart.

In humans father also warns his children that he is all aware of what they do.

وَهُوَ السَّمِيعُ الْعَلِيمُ
[al-Anam, 55]

He alone is all-hearing, all-knowing.
Human has also the ability to hear.

Similarly hundred of characters are given by allah to human beings which show similarity .

Literature Review:

Divine Knowledge and Scientific Truth

The relationship between divine knowledge and scientific truth has long been a topic of philosophical, theological, and scientific discourse. While science relies on empirical observation and logical reasoning, divine knowledge is often based on revelation, scripture, and metaphysical claims. Scholars have attempted to reconcile—or firmly separate—these domains. This literature review surveys a range of perspectives on how divine knowledge and scientific truth are understood, where they intersect, and whether they are compatible or fundamentally distinct.

Historical Foundations.

Augustine and Aquinas: Early Reconciliation St. Augustine argued that faith and reason are not contradictory but mutually reinforcing. He believed that all truth is God's truth, including scientific truth. St. Thomas Aquinas later expanded this view, proposing that divine revelation and natural reason are two paths to the same truth (*Summa Theologica*, 1265–1274).

Key Contribution: Set the groundwork for the idea that scientific inquiry and divine revelation are not mutually exclusive but rather complementary.

Galileo and the Rise of Scientific Inquiry;

Galileo Galilei's conflict with the Catholic Church in the 17th century marked a pivotal moment in the separation of science from religious doctrine. His defense highlight observation and experimentation over theological interpretation of the natural world.

Key Contribution: Illustrated the tension between literal interpretations of scripture and empirical science.

Contemporary Perspectives

Stephen Jay Gould: Non-Overlapping Magisteria (NOMA) Gould (1997) proposed that science and religion occupy "non-overlapping magisteria," meaning they address different realms of human experience—science covers the empirical universe, while religion deals with questions of ultimate meaning and moral value.

Criticism: Some argue that in practice, religion and science do make overlapping claims about reality (e.g., creation vs. evolution).

Farhan zahid the founder of this research povides a possible solution to this conflict(you can see above)

Ian Barbour:

Dialogue Modellan Barbour (1990) outlined four models of interaction between science and religion: conflict, independence, dialogue, and integration. His dialogue model encourages mutual respect and learning between the two domains.

Key Contribution: Promoted an interdisciplinary approach where both science and religion inform each other without merging epistemologies.

Epistemological Contrasts;

Empirical vs. Revelatory Knowledge Scientific truth is typically falsifiable and subject to revision, while divine knowledge is seen as immutable and absolute. Scholars such as Karl Popper emphasize falsifiability as the hallmark of science, while theologians like Alvin Plantinga argue that religious belief can be "properly basic" and justified without empirical evidence.

Debate: Whether divine knowledge qualifies as knowledge under modern epistemological standards.

Truth Claims and Methodology Science relies on the scientific method, which includes hypothesis testing, observation, and peer review. In contrast, divine knowledge often stems from sacred texts, tradition, and personal revelation. The methods differ significantly, leading to debates over legitimacy and authority.

Case Studies and Applications

Creationism vs. Evolution One of the most contentious debates is between the literal interpretation of creation in religious texts and the scientific theory of evolution. While many religious groups have adopted theistic evolution as a compromise, fundamentalist views continue to reject scientific consensus.

Literature: Ken Ham (creationist) vs. Francis Collins (Christian geneticist, pro-evolution).

Bioethics and Moral Decision-Making Divine knowledge often informs moral frameworks used in bioethics, while science provides the technological capability. For instance, debates over cloning, stem cells, or euthanasia often involve both scientific facts and theological ethics.

Integrative Efforts

The Templeton Foundation Organizations like the Templeton Foundation fund research exploring the convergence of science and spirituality, promoting harmony rather than conflict.

Theologians in Scientific Fields Figures like John Polkinghorne (physicist and priest) and Alister McGrath advocate for a synthesis of scientific and theological insights, arguing that both are necessary for a full understanding of reality.

Conclusion

The literature reveals a wide spectrum of views on the relationship between divine knowledge and scientific truth. While some argue for strict separation, others advocate for dialogue and integration. Ultimately, the interaction depends on underlying epistemological assumptions, cultural context, and personal belief systems. Continued interdisciplinary engagement is essential for mutual understanding and progress in both fields.

References

- Barbour, I. G. (1990). *Religion in an Age of Science*. HarperOne.
- Gould, S. J. (1997). *Nonoverlapping Magisteria*. *Natural History*, 106(2), 16–22.
- Plantinga, A. (2000). *Warranted Christian Belief*. Oxford University Press.
- Polkinghorne, J. (1998). *Belief in God in an Age of Science*. Yale University Press.
- Collins, F. S. (2006). *The Language of God: A Scientist Presents Evidence for Belief*. Free Press.
- Augustine, St. (400). *Confessions*.
- Aquinas, T. (1265–1274). *Summa Theologica*.
- Popper, K. (1959). *The Logic of Scientific Discovery*. Routledge.

Methodology

1. Research Design

This study employs a qualitative, interpretive research design grounded in theological analysis, philosophical inquiry, and critical literature review. The objective is to explore and compare the epistemological foundations, methods, and truth claims of divine knowledge and scientific truth, as represented in religious, philosophical, and scientific literature.

Since this topic deals with abstract and metaphysical concepts rather than empirical phenomena, the research is not experimental or quantitative, but rather conceptual and discursive.

2. Data Collection The primary data consists of **secondary sources**, including:

- including data from different students
- Peer-reviewed journal articles in theology, philosophy of science, and epistemology
- Foundational religious texts (e.g., Bible, Quran, etc.) for theological insights
- Writings of classical philosophers and theologians (e.g., Augustine, Aquinas)
- Works by modern thinkers (e.g., Stephen Jay Gould, Ian Barbour, Alvin Plantinga, Karl Popper, John Polkinghorne)
- These sources were selected based on relevance,

academic credibility, and their contribution to ongoing debates about the compatibility or conflict between divine knowledge and scientific truth.

Databases used for literature retrieval include JSTOR, Google Scholar, Scopus, and institutional libraries.

3. Analytical Framework

The study uses thematic analysis and comparative epistemology as the primary analytical tools:

a. Thematic Analysis, Key themes are identified across the literature, such as:

Authority of scripture vs. empirical observation

Methods of truth verification

Perceptions of objectivity and subjectivity

Areas of overlap (e.g., ethics, origins of life, consciousness)

Conflict vs. complementarity frameworks

Each theme is analyzed across sources to identify patterns, agreements, contradictions, and conceptual tensions.

b. Comparative Epistemological Analysis This involves comparing the epistemic justification behind divine knowledge (e.g., revelation, faith, tradition) and scientific truth (e.g., observation, experimentation, falsifiability). It evaluates how each system defines, defends, and disseminates truth.

Conclusion

This methodological approach allows for a rigorous, respectful, and balanced examination of how divine knowledge and scientific truth are conceptualized, justified, and potentially harmonized—or contrasted—across disciplines. It provides a solid foundation for the theoretical discussion and critical evaluation that follows in the study.

RESULTS

"Divine Knowledge and Scientific Truth

There are some things in the universe that we frequently believe to be conflicts and areas where science and religion overlap, but by in-depth research, we can uncover and resolve these conflicts and intersections. For those Islamic scholars who do not associate science with Islam, I have a special message. The Quran itself discussed these topics, so we must now work on them as well. I promise that I will derive all technologies with the grace of the Qur'an, and then there will be nothing left, and the Today's superpowers nation will be our unders. This research is a gateway for all Muslims who desire to work on derivations from the Quran. Everything in the world, including modernism, is the brainchild of Muslims. These foundations were established by Muslims during the Golden Age of Islam. However, today's superpowers demonstrate their superiority over us, implying that we are nothing and that they cannot tolerate anyone other than themselves.

CONCLUSION

"Divine Knowledge and Scientific Truth"

The relationship between divine knowledge and scientific truth remains one of the most profound and enduring inquiries in both intellectual and spiritual traditions. This study has explored the epistemological foundations, methodologies, and truth claims of both domains, revealing both fundamental differences and potential areas of complementarity.

While scientific truth is grounded in empirical observation, falsifiability, and continuous revision, divine knowledge is rooted in revelation, faith, and theological tradition. These differences in source, method, and purpose often lead to tension—particularly when religious texts are interpreted literally in ways that contradict scientific findings. Classic examples include debates around creation and evolution, or the nature of miracles versus the laws of nature.

However, the literature also points to promising models for dialogue and integration. The non-overlapping magisteria (NOMA) model proposed by Gould advocates peaceful coexistence by assigning science and religion to separate domains. More integrated approaches, such as critical realism or Barbour's dialogue model, suggest that science and theology can mutually inform and enrich one another, especially in addressing questions of morality, meaning, and human purpose—areas where science alone often falls silent. One of the most significant findings is that conflict often arises not from the content of science or religion themselves, but from the way each is interpreted. The

willingness of religious thinkers to engage with metaphorical and allegorical readings of scripture has opened the door to greater harmony with scientific thought, while scientists who recognize the limits of empirical inquiry are more open to theological insights.

Ultimately, divine knowledge and scientific truth can be seen as complementary rather than contradictory. Where science seeks to understand the mechanisms of the universe, theology addresses the deeper meanings behind existence. A constructive and respectful dialogue between these two ways of knowing can lead to a more holistic understanding of reality—one that embraces both the measurable and the mysterious.

I would like to dedicate the success of completing this journey to my parents , family and teachers, who have never left me lonely under difficult circumstances.

FARHAN ZAHID