



ORIGINAL RESEARCH PAPER

Analyzing the Viewpoint of Compatibility and Alignment as one of the Main Approaches in the Relationship between Science and Religion (Case Study: Hans Kung)

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Appreciate my family, for helping me to compile the paper.

ARTICLE INFO	ABSTRACT	
<p>Article History: Received: 19 January 2022 Revised: 29 April 2022 Accepted: 08 May 2022</p>	<p>SUBJECT AND OBJECTIVES: The question of whether religion is compatible with science has occupied a prominent place in the discussions of the nineteenth century and some thinkers hold the view that science and religion are incompatible. In contrast to this view, those who believe that religion and science cannot be opposed to each other, argue that they are two aspects of the facts of life; One aspect touches the soul while the other indicates material advancement.</p>	
<p>Key Words: Science Religion Compatibility and Alignment Huns Kung</p>	<p>METHOD AND FINDING: This paper tends to deal descriptively and analytically with the relation between science and religion from the view point of Hans Kong as one of the present theologians. 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. Religion gives peace to the scientifically advanced and worried society.</p>	
<p>DOI: 10.22034/IMJPL.2022.6995</p>	<p>CONCLUSION: Therefore, in this paper, an attempt was made to examine and analyze the main points of Hans Kung viewpoint of compatibility and alignment in the relationship between science and religion, and other areas such as the beginning of the universe and creation of the world.</p>	
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Introduction

If we wanted to name five important topics from the new subjects on philosophy, subject of struggle or compatibility between science and religion would be one of those topics.

Religion and Science are two major sources which have enlightened people from the past. Both of those sources have had great influences on all aspects of human life. In some particular cases, both religion and science have had considered the situations which needed special attention. Most people believe that religion and science are basically on the opposite sides.

There are many definitions of religion which defines a relation not between two humans but between human and a moral power who tries to find ways for human to reach the perfectness.

Some definitions describe that whenever and wherever human being feels dependency to external moral powers, which are mysterious as humans are, then there exists the religion.

The feeling of fear and humbleness that human has in presence of such moral power resembles the religious feeling; the believes and feelings of human in his relation with God are the reasons for prayers and worships which are internal feelings; while the external representation of these feelings are the rituals performed by people. (*Ref: Mesbah Yazdi, 2013, Ch. 2*)

On the other hand, Science has a different definition and style; Many scientists believe that science is applicable in solving the new problems involving the nature.

The question of compatibility of science with religion was an important topic in nineteenth century and some scientists believe that they are not compatible. Amid this argument, we could say that both sides are consistent on their belief.

In such a world that seems science and religion are in struggle, is it possible that scientists and clergymen come into an understanding?

It has been a long time since philosophers had shown interest in this subject, but with growth of science in West and people losing interest in un-experimental and sentimental subjects, the scientists became dominant over the most topics by following and spreading the use of actual data. (*Ref: Rezania Shirazi, 2012*)

We can profess that in the last three decades, there has

been a great need for answering the questions not on the basis of experiment and realizing that tendency toward the religion is occurring and also the efforts of Vatican specially Second Pop John died in 2004 for reclamation of dialogue between scientists and clergymen, reveals that whether these two can come into an understanding and basically how can the relation between them be specified?

Huns Kung; A Divine Philosopher with a Lot of Query

Hans Kung is one of those speakers who defend the compatibility of these two topics; he who is a divine philosopher became a priest in 1954 and after a while started working in university as a theology professor; he was appointed as theology

consultant in Vatican's second council by Second Pop John Paul but he was later disqualified for teaching theology after objecting and criticizing the idea of innocence of Pop.

In late 1970's he was famous because of his book of "*Infallible?: An inquiry*" and together with his other book called "*On Being a Christian*" which published in 1974 were most selling books in Germany. In total, he has written more than 50 books.

Hans Kung was the manager of the Universal Moral Institute in Germany and Swiss and was retired in 1996 from Tübingen University in Germany as theology professor and manager of Christian research center.

Kung believed that religious teachings and most recent findings in science should be

compatible; he argues that there should not be any dispute between the two and it is no longer customary, whether it is proposed by the clergymen or by the scientists.

Book of "The Beginning of All Things: Science and Religion"

Although Hans Kung has entered into different areas of philosophy of religion; but perhaps his view into the problems and relations between science and religion which has been discussed in his book of "*The Beginning of All Things: Science and Religion*" is the most special one.

The Times Literary Supplement has said about this book as:

like all other books of Kung, this book is for scientists with full of insights in it. (Ref: Times Literary Supplement, 2019)

Also Ted Peters, the systematic theology professor and researcher of science and religion says about this book:

Hans Kung as an energetic, active, and off course curious professor in this book in different mysterious areas such as Big Bang Cosmology theory shows us how science created questions which itself is not capable of answering them.

The answer to these questions is God. God is the answer to the intellect, which is based on faith and believes.

Kung's book is a clear and thoughtful answer which is given to the field of research if science and religion.

Hans Kung says in the introduction of his book:

This book tries to choose the best way to illustrate the path which scientific findings in physics, biology, and cosmology tells us about the beginning of the world and beginning of human life which is totally different than what our religious books tells us; while no attention has been paid to the theological thoughts but it should be noted that logical honesty is far more important than blind coexistence of theology and science. (Kung, 2008)

In recent decades, it is very difficult to research on topics such as cosmology, biology, sociology, etc... since they have been so wide spread.

Also each one of the above topics is unique in itself, one of the questions which physics has pointed it out is the mystery of the beginning of the life, what is life?

Many answers have been given to this question which causes other questions to be arisen; in these cases some people try to be adventurers and mix the reality with the theory and try to give their ideas even though their knowledge about the subject is little.

Kung and Compatibility and Alignment Science and Religion

Kung believes that his book can help people who consider all facts to concentrate and do not miss anything and meanwhile they are familiar with basics of philosophy and religion.

He says:

After teaching and researching for five decades, I did not want to just have collected some scientific topics but hope to be able to find some logical and satisfactory answers to some of the scientific questions. (Kung, 2008)

Kung's 220 pages book contains five chapters with one concluding section at the end:

- Single theory for everything
- God as a beginner
- Creation of life or its evolution
- Life in cosmos
- Creation and beginning of Human being
- The end of everything

In first chapter, it deals with topics such as the importance of physics in recognition of the

beginning of universe and different ideas in this regard. It is the knowledge of physics which can be proud of itself for gathering all discoveries and researches and put them together to get a result and all natural scientists are bound to accept it.

Therefore, based on the above and available undisputed results which have been reached so far, we can be assured that it is not impossible to obtain the secret of universe and reveal the facts, how? With finding a theory which includes everything for all natural powers, for anything that can be put into a single formula, a formula which can solve the deepest mysteries of our cosmos and recognize the relations between the phenomenon by getting help from physics.

Questions and mysteries which have always been with human like why does the world exist? Or if not, why does not it exist? And why are there such circumstances for humans' life? If we wanted to know what the cosmos and life is all about, we should first learn how they were created.

We should consider the entire history of universe and not only that part which is related to the human; the real history of the universe not only the history of mankind; the history which has passed about 13.7 billion years since the big-bang phenomena. The model of universe which was presented by Copernicus (1473-1543) and was totally theoretical was modified and corrected by Johannes Kepler (1571-1630).

Kepler who finished Protestant religion in Tubingen, Germany, turned to the subjects of mathematics, stars, and cosmology very soon, he discovered that the orbits of planets are oval and not circular. Three laws of Kepler related to the motion of planets became bases for new astronomy science in 1609.

At the same time, the newest model of universe which dominated traditional believes was introduced by Italian mathematician and physician, Galileo Galilei (1564-1642), he managed to observe the planet Venus, four moons of Jupiter, and many other things by his telescope and registered them with his name and now it is being used as the basis for many related research works.

Galileo knew that his discoveries were against the church point of views, but for him, his book of life was as important to him as the holy book was.

He described his viewpoint about the relation between the holy book and understanding of the universe in a letter which was sent to Pop in 1613:

If there are any discrepancies between my discoveries and the holy book, then we are forced to revise and explain the holy book.
(Ref: Moss, 1983)

George Denzler, a historian of the Catholic church in his book “*There is no end to Galileo case*”, says:

According to what we have available from discoveries of Galileo, there is no doubt that in year 1633, church

made a wrong decision about Galileo which resulted in accepting a wrong part of church's teachings. (Denzler, 1984)

Interactions between Galileo and church show a bad attitude toward the science from church which was intensified with presentation of Darwin's theory. (Ref: *Darwin, 1946*)

Hans Kung expresses what science of physics says about the beginning of the world and he starts with modern physics; the relativity theory of Einstein, spreading of the cosmos, big-bang Idea and its consequences, Heisenberg and quantum theory; a big hope as formula for universe, using Gut instead of God in Stephen Hawking theory (1924); Because of his limitations with computer, he manage to contact with outer

world and in his researches, he wishes that the world will have a universal and useful theory after the idea of big-bang (i.e. GUT = Grand Unified Theory) as Heisenberg tried to approach it by his quantum theory.

Even though Hawking showed his respect to religion and was clear in his book of "*A Brief History of Time*" with 25 million books sold, but it was still hard for scientists to fully understand his idea specially when the experimental data of this idea is not given however it helped us to understand the meaning of God better. (Ref: *Hawking, 1998; Dowl, 2005*)

Kung wishes that someday we can use Gut to explain that what is the purpose of the universe? Off course if we can find the answer, it should be understandable for

all people and not only for some scientists.

Research with the help of mathematics institutes is another way which Kung tries to show that can be used to reach a universal idea and recalls the German mathematician, George Cantor's idea that tried to prove it by numerical analysis.

Kung says that for each set of real numbers there is a number outside that set, but for each number which is bigger than the set, it cannot be within this set because it is bigger, at the same time, it should be inside the set because otherwise we would not have the set, he further explains that considering the relations in mathematics, the discrepancies are a real problem.

Finally, each subject in mathematics is useful for itself and is not able to solve the other parts and therefore using mathematics is not possible to reach a universal idea for the subject.

Kung also talks about the weakness of idea of positivity and criticizes the ideas of Karl Popper (1902-1994) concerning the pro-experimental topics. When Popper was young he was close to Wien philosophers and mathematicians and scientists who were always around Max Planck and insisted on mathematical theories which were even without any experimental background. Therefore all ideas were pro experimental which have no meaning at all.

Popper in his book of "*The Logic of Scientific Discovery*" raises a question that how does a researcher and scientist

will reach an idea and theory from small experimental findings, and how do the new scientific discoveries is found? (Ref: Popper, 2002)

Kung complicated answer to this question was that the discoveries are not proven; but rather they are reached by rejecting other theories.

To finish up this argument, Kung explains:

All of the debates and discussions show that even though science is powerful, but we should realize its limitations as well, everybody outlines only the subject which is able to discuss.

To deal with humans thoughts and activities, then the science alone is not capable of answering and here we should get help from religion capabilities, otherwise we will encounter numerous

problems. Neither numinous nor mathematics or philosophy or physics or psychology alone can solve problems, because each one has its own limitations.

He finishes the first chapter by mentioning that science and religion have their own view, capability, and limitations; science is a basis for technology and industry and gives a view of modern life and culture, but does not contain all of it.

In anyhow, if the science was to value everything and tries to be absolute to see everything from science point of view and describe everything scientifically, then it would be silly and unrealistic and it will end up with a lot of questions which need to be answered; But at the same time, this rule includes the religion as well

and off course needs revision and corrections. (*Ref: Kung, 2008*)

Science deals with data, experimental facts, phenomena, tests, processes, energies, structures, and developments while religion deals with questions, first and last meanings, values, ideas, norms, decisions, and views.

Therefore as it is the case for experimental sciences which revise their findings all the time, then the philosophers also need to discuss their ideas and try to conclude their thoughts and present their final idea.

Based on above, Kung concludes that its model is combination of religion and science and not encountering each other and also he does not believe in extremes in neither one and also does not believe in mere science which

escapes from philosophy and religion; he also rejects the combination of both which science wants to influence its idea or on the other hand people who want to use religion for their own benefits.

Therefore, the combination model guarantees the productive cooperation between religion and science each in their fields and also to promote questions for improving purposes in the society.

The God as a Beginner

The second chapter deals with the theories on the beginning of the universe. Beginner of all beginners and monopoly in beginning, turning toward Copernican philosophy idea by Decart; "Logics of God", set to lose by Kant, "Right and Wrong in Criticizing the Religion", by Feuerbach, Marx and Freud,

“The End of God” by Niche, and Atheism is not necessary; even if it is understandable; where does the rules of cosmos come from? Cosmos forecasting and replacement of universe, and God as a theory and God as a reality; can God is proven by physics?

At the end of this section, after presenting several questions, Kung says that if we accept the existence of God then we would have solid answers to many questions, like understanding that why are we so limited?

Our being is so imperfect and limited but our desires and wishes are unlimited, solid and steady cosmos, material and energy, universe and humans and others where do they come from? We will certainly discuss about the human being, creation or evolution?

The third chapter of this book talks about the above topic; beginning and start of any phenomena, Darwin’s theory of evolution and depression of the position of human from imperial of animals, religiously defending that English church is amazed, similar to the Galileo case in Catholic Church, rationalism in Protestant, Is evolution theory based on the existence of God or not? “*Process of without God*”, by Comte, “*Evolution to God*” by Teilhard De Chardin, and “*God in Process*” by Whitedead. (Ref: *Barbour, 2010, Ch. 7*)

In another section of this chapter, he asks that how should we think about God? Is it possible to find a substitute for the name of God? Is God a being above the earth? Is God a person?

And some other questions which can be asked on this subject like holy book's view about the creation and secrets of creation in world's religions, possibility of using simile in creation history, confession to existence of infinity and culmination, creation of cell and time from nothing and finally how can we explain the meaning of creation today?

Science has not been able to answer this question yet and what the holy book has said about it is not necessarily a theoretical question but rather understanding the essence in the beginning:

- What was in the beginning? A good God that was the start of everything.
- Are there other things (stars, animals, humans) besides God who helped

him in creation? Of course not, there are no gods but God.

- Why had always good manners been in combat with bad manners in history? God is the creator of goods and has never been in contest with bad and satanic affairs.
- What is the purpose of creation? Human being is not isolated from the rest of the world; but is actually in it and is subject of creation and according to holy book, it is not the first time for salvation and it has happened before.

Kung accepts the theory of evolution as most scientists believe in it and at the same time he does not forget characterizing the natural laws by God and believes

that God is the first and everything else is following the rules and laws.

Other questions can also be asked: is it possible for the science to progress such that can demolish the ideas of creation made by Christianity, Jews?

It should be noted that we have not put aside the two main topics which Quran has also mentioned them: first, the universe is not the God but is created by God for human to use it and second, the universe is not created with no discipline, but the universe, skies, and earth are all in order and follow special laws which can be used by humans to work with them and come up with more findings and discoveries. (*Ref: Quran, 45: 13; Ibid, 2: 164; Ibid, 67: 3*)

The fact is that even though the faith cannot give us a scientific cognition; but at least gives us a relatively understandable insight and free us from astonishment in this era which development of science and technology, culture, politics, and other topics are increasingly growing, and can help people to standardize their living and give some meanings to their lives.

We have observed in many cases when great accomplishments in science or physics and astronomies in the era of discovering the space are reached, many people ask themselves that: what is the meaning of all of these? Where are they heading to? Is nonentity going to explain all of these? Is there any acceptable reason for these?

To believe and have faith in the creator is not like believing in some mysterious and secret facts or like visualization of creator such as what Michelangelo has drawn in his works.

In all religions, there are many facts to describe God and creatures, and the new scientific findings and discoveries can help people to better understand those facts.

At the end, Kung admires John Templeton for his effort to strengthen the relation between the religion and science more than what others did.

Life in Universe

The fourth chapter continues with questions; questions about life, what is life and how far will it go? Are we alone in this universe or are there others in it? How did the life begin and what is its carrier? Was it an accident or a necessity?

Can natural laws cause an accident? If so, then is the existence of God necessary? Why the life and the world do have good relations and are coordinated with each other?

Also, other topics such as: from evolution to creation of human, human like beings miracle, summary of natural laws, spiritual theology, no contest between God and universe, universe is not Godless (Atheism) and God is not identified by universe (Pantheism).

Creation and Beginning of Human Being

There is about 8000 kilometers distance between Australia and Africa via sea, but in about 2 milliard years ago they both were in one single continent.

According to the geological researches, Africa is the oldest land in earth and

nowhere else is as old as Africa, also researches believe that Africa is the land where traces of early humans have been observed, and therefore Africa is the best place for a researcher who wants to work on the beginning of human life.

Hans Kung observes and reflects the ideas and theories about the beginning of human, physical human and not the truth of human in the fifth chapter; did the early human exist in 6 billion years ago? Does the finding of researches about DNA which shows life of African-Australian people in 5 million years ago prove the above?

Some of the latest discoveries reveal that the early humans were in Africa-Australia, which was one single land, Schrenk and a research group of Paleontologist confirmed the above and

published their findings with great delicacy.

The First Trace of Religion

The natural early humans and today's civilized people are not opposite to each other, in fact people who lived in Africa-Australia had some civilization as well even without knowing how to write, or having the knowledge or technology of it. Their thoughts were logical, acceptable, wise, formed as for grouping things and relations and it was so specially in the Australian culture.

By studying their history, we find out that they had civilization with even some traces of religion in it.

Humans from Psychological Point of Viewpoint

In classical European philosophy which started from Greece, it has been said that the human

being has a certain logical capacity which forms his correlations.

Aristotle, in distinguishing between human and animal, describes human as speaking animal who also lives socially, he emphasized that it is human's ego which makes decisions, and etc.

Today, theology describes human with two realms: spirit and body; many psychologists and researchers have described the spirit with different words; but what is certain to all is that spirit is not brain but is the real personality which breathes, experiments, feels, thinks, wills, suffers, becomes happy, and is active: I or self is the real truth; Although the psychologists still insist that the source of any activity is basically from nerves.

Finally the question about the beginning of everything includes the area of morality as well, questions like: where do the special moral values stand, and Where should the norms and standards come from?

It is only human that possess the morality. Kemperman, a German physician, says that the norms and morals do not come from the biological capacity of human.

Kung also talks about the end of universe in the last pages of his book; physical theories, forecasts from holy book, disastrous ending, and finally resting and returning to the light.

Conclusion

It seems like even though Hans Kung and other grand philosophers are Christian believers, they have always tried to optimize the relation between religion and science and their ideas have been mentioned in different books as well as the above book.

It should be mentioned that the contrast between science and religion is one of the subjects that most religious thinkers consider it, and people like Kung have entered in this field. Every once in a while a theory is presented in different fields of science and after a while it will either be accepted as a law or it will be put aside by another theory; while all religions try to obey the laws given from one source only, and since there is no messenger for science, then mankind is always waiting

for a new theory.

On the other hand, with today's tools for science, the religion can never be rejected as it is presumed from author's words.

Some thinkers have mentioned that experimentally supporting theology is impossible. Ian Barbour says that some efforts have been made to find ways to make the logic of religion similar to the ones for science, like preparation of suitable information for theology. (*Ref: Graeme, 1971*)

In another words, development of science has some influence on understanding the theism and religion views of life and nature.

Because of some progresses in philosophy, it was observed that science itself is a lot more complicated than what positivists thought.

Meanwhile, we should consider the outcomes of religion on science as well which is less seen in Kung's theories, since the religion has had some influences on science after all. As it is seen that religious believes has always been an important supporter for modern technology.

Liberty of God is secured by the fact that we cannot gain the natural characteristics of the universe based on a logical facts, but at the same time, the love of God says that the world should not be a chaos so that it can be studied easily. It is really valuable that says beyond the scientific discoveries, there are limits

which cannot be reached and the religious believes can give some answers to them.

Since the time of Newton, science was separated from theology, and after that, it was presumed that science is only provider of natural explanations.

Therefore, science has always had limitations for itself; but it does not mean that everything else beyond the science is unimportant, and or does not exist. Cosmology and physics raise questions which we cannot answer them; For example: why natural progresses are lawful? What did cause the big bang to occur? Why is

there a universe? (*Ref: Golshani, 2000*)

However, the intercourse between the science and religion is little, maybe here is where theology explanations become useful. Therefore, we have to get more familiar with different points of views in this field so that the relation between these two important factors can be revealed.

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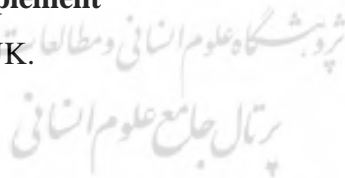
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