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DIVINE SCIENCE: AR-RAZY'S TRAILBLAZING PERSPECTIVE ON AL-FATIHAH'S SCIENTIFIC SECRETS

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Abstract

This research aims to explore the contributions of Ar-Razi in integrating religious values with scientific findings, particularly in his interpretation of Surah Al-Fatihah. Through his scientific and critical exegesis method, Ar-Razi provides a fresh perspective on the relationship between religion and science, elucidating scientific discoveries encompassing the existence of a multi-dimensional universe, natural elements, and divine education in the creation of humans, plants, as well as the placement of planets and stars. The research results indicate that integrating religious values with scientific findings deepens the understanding of Quranic verses and provides solid arguments for the truth of the holy scripture. The significance of scientific discoveries in proving the truth of the Quran further strengthens the moral foundation of society, creating harmony between the material and spiritual dimensions. This research contributes insights into the relationship between religion and science, offering an ethical framework for scientific development. Additionally, it has the potential to inspire the development of scientific exegesis methods for understanding sacred texts, serving as a guide for future researchers in bridging the gap between religious values and scientific discoveries, fostering a holistic understanding of the world that combines material and spiritual dimensions.

Keywords: Quranic Exegesis, Integration of Religion and Science, Ar-Razi's Scientific Approach, Scientific Insights in Al-Fatihah, Interconnection of Religion and Science.

Introduction

Entering the 21st century, the complexity and tension between religion and science remain a focal point of deep-seated debates (Sumarni et al., 2020). Despite scientific and technological advancements propelling humanity into an era of incredible innovation and knowledge, disagreements between religious beliefs and scientific findings continue to create tension (Hannan, 2022). John Hedley Brooke Moreover, physicist Ian G. Barbour has observed the relationship between science and religion in various contexts. Brooke asserts that this relationship can take the form of conflict, where science and religion contradict each other, or harmony, where they complement each other (Bagir, 2015). Meanwhile, Ian G. Barbour Categories this relationship into four types: conflict, independence, dialogue, and integration, with the possibility of extreme situations leading to disharmony or even conflict (Peters, 2017). Another observed form of the relationship between science and religion involves dialogue and confirmation.

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Conflict arises from religious perspectives rooted in tradition and literal interpretations of sacred texts conflicting with scientific research based on empirical methods (Langsa, n.d.). While some attempt to integrate harmony between religion and science, others view it as an unresolved paradox. The 21st century marks a stage of evolving debates, demanding deeper dialogue and understanding to achieve harmony between two worldviews that may initially seem contradictory.

Fakhruddin Ar-Razi (January 26, 1150 – March 29, 1210), often titled *Sultanul Mutakallimin*, was a Persian Muslim scientist known as a polymath, Islamic scholar, and pioneer of inductive logic. He produced numerous works across various fields, including medicine, chemistry, physics, astronomy, cosmology, literature, theology, ontology, philosophy, history, and jurisprudence. Through his commentary, Ar-Razi became one of the exegetes who integrated his interpretations of Quranic verses with scientific thought.

The scientific interpretation of Surah Al-Fatihah from Ar-Razi's perspective offers a study that combines classical exegetes' interpretations with contemporary science's dynamics. In the background of this research, the importance of merging these two domains becomes clear: first, to delve into the scientific wisdom embedded in the classical views of an Islamic exegete, Ar-Razi, regarding the pure verses of Al-Fatihah, and second, to bridge the gap between classical scholarly thinking and modern demands in science education. Science education often stands apart from the classical scholarly heritage (Kurniawan, 2018). This research attempts to investigate potential integration, detailing how Ar-Razi's views could enrich our understanding of science and spirituality.

This research holds a crucial position in filling a knowledge gap. Despite numerous studies related to science and religion, there needs to be a more in-depth exploration of the perspectives of exegetes on Quranic verses and their impact on scientific understanding. This research gap needs to be addressed to uncover potentially overlooked knowledge. As Suhada (2021) highlighted in specific case studies, there needs to be more thought or models integrating religious and scientific knowledge in classical exegesis (Suhada et al., 2021). The contribution of this research is expected to bridge this gap, offering a fresh perspective on integrating scientific understanding within the framework of religion mainly through the lens of Ar-Razi's viewpoint (Muhaini, 2020).

The importance of this research is also reflected in the need to approach scientific understanding holistically, connecting classical thinking with contemporary demands (Jain, 2016). By elucidating Ar-Razi's understanding of Surah Al-Fatihah, this research will provide new insights into Islamic wisdom and pave the way for dialogue between science and religion. The significance of this research lies in our ability to embrace spiritual and scientific richness simultaneously, creating a deeper understanding of existence and the meaning of life. This research aims to explore the contributions of Ar-Razi in integrating religious values with scientific findings, particularly in his interpretation of Surah Al-Fatihah.

Research Method

In this article, the research method employed is library research using a qualitative research paradigm. The study focuses on analyzing the works and thoughts of al-Razy found in his commentary, Mafatih al-Ghayb. Researchers will examine the texts and interpretations discussing Surah Al-Fatihah according to al-Razy in this book. Subsequently, they will conduct qualitative analysis of the contents related to scientific findings or aspects. A qualitative approach is chosen to deeply understand al-Razy's

interpretation of these verses and the potential scientific implications within them. Through this method, researchers can explore al-Razy's thoughts comprehensively and draw conclusions about the scientific findings revealed in Surah Al-Fatihah.

Results and Discussion

Ar-Razi: Classical Heritage in the Exegesis of Surah Al-Fatihah

Ar-Razi, born in 1149 in Ray, Iran, is a prominent figure in Islamic scholarship during the Golden Age of Islam. Known by his full name, Fakhr al-Din al-Razi, Ar-Razi gained fame as a polymath who devoted his attention to exegesis, theology, philosophy, and science.

Ar-Razi delved into the interpretation of the Quran with a rational and scientific approach, which is evident in his most famous work, "*Mafatih al-Ghayb*" or "Keys to the Unseen". As a commentator and theologian, he not only interpreted the sacred text but also critically and rationally investigated the principles of Islamic theology (Abdallah, 2012).

In the realms of philosophy and science, Ar-Razi contributed thoughts on epistemology, ontology, and the relationship between religion and science. His thinking reflects a critical spirit and a desire to understand the world deeply (Rohman, 2020).

Ar-Razi's impact on the history of Islamic thought is highly significant. His critical and rational approach to religion laid the foundation for the development of Islamic theology. Ar-Razi also provided great inspiration for understanding the relationship between religion and science, paving the way for Muslim and non-Muslim scholars in subsequent eras to explore the connections between religious beliefs and scientific knowledge.

Despite being renowned as an influential figure, Ar-Razi is also known for his controversial nature. His critiques of traditional understandings of some religious concepts sparked debates and controversies. Nevertheless, his critical thinking provided an essential impetus for discussions and the development of Islamic thought, indicating that diversity of perspectives could be a source of intellectual richness in Islamic society during that time.

The approach and methodology of interpretation applied by Ar-Razi to the verses of the Quran reflect a meticulous and comprehensive understanding process. One distinctive method is his use of tafsir *bil ra'yi* (Setiawan & Romdoni, 2022), where Ar-Razi combines reason, logic, and contextualization in interpreting the sacred text of the Quran. By employing rational thinking, he seeks to uncover the meanings of the verses in Surah Al-Fatihah from a logical and human perspective.

In his scientific and critical approach, Ar-Razi associates the verses of Al-Fatihah with natural phenomena, reflecting his efforts to demonstrate the consistency between the teachings of the Quran and the reality of the universe. This approach mirrors his scientific framework, attempting to open a dialogue between religion and science (Erlwein, 2017) posing critical questions to the sacred text, and seeking answers in line with contemporary scientific discoveries.

The application of reasonable methods by Ar-Razi is also crucial (Firdaus, 2020). Through this approach, he understands the verses of the Quran by considering their relationships and connections, providing a deeper understanding of the historical context and relations among the verses of Al-Fatihah. This method opens the door to more

contextual and relevant interpretations considering the circumstances when the text was revealed.

Moreover, Ar-Razi's commentary also pays special attention to the interrelationships among the verses, offering readers a comprehensive understanding of the interconnected meanings in the verses of Al-Fatihah. Thus, Ar-Razi's interpretative methodology involves a series of approaches that reflect caution and precision in uncovering the meanings and messages contained in these sacred verses (Akib et al., 2023). This approach illustrates the critical and scientific foundations underlying his interpretations, making a valuable contribution to understanding the Quran.

The classical views of Ar-Razi, as revealed in his commentary on Surah Al-Fatihah, demonstrate significant relevance in connecting scientific aspects with the sacred text of the Quran. In scientific studies of Ar-Razi's commentary, modern researchers note that his work provides in-depth explanations of Quranic verses and consistently aligns with contemporary scientific findings. Ar-Razi meticulously investigates the relationship between sacred verses and natural phenomena, creating a space for dialogue between religious and scientific knowledge.

In the context of the scientific perspective, Ar-Razi opens new windows for understanding Surah Al-Fatihah. He weaves interpretations encompassing cosmological concepts and natural events, exploring the interconnection between religious teachings and natural phenomena. Modern researchers' observations regarding the consistency of these views with contemporary scientific findings legitimize Ar-Razi's perspective, strengthening the argument for the non-contradiction between religious teachings and scientific knowledge.

In the context of science education, the concepts revealed in Ar-Razi's commentary provide a solid foundation. According to Ar-Razi, science education involves understanding natural sciences and teaches harmony between scientific knowledge and spirituality. In the contemporary era, this understanding remains relevant and can serve as a valuable guide in developing science education curricula incorporating religious and scientific aspects. By studying sacred verses, we can understand that the Quran is a spiritual guide and a source of holistic knowledge. These findings illustrate that sacred verses align with scientific principles, indicating that science and faith do not have to conflict but can complement each other (Islam et al., 2017).

The Scientific Perspective in Surah Al-Fatihah

As an exceptional Quranic commentator, Fakhruddin ar-Razi stands out for his advanced and profound perspectives, surpassing his time. Through his work, "*Mafatih al-Ghaib*," ar-Razi invites Muslims to understand the Quran literally and as guidance to comprehend the workings of the universe created by Allah. His commentary on Surah Al-Fatihah, in which Allah declares in verse 2, "Praise be to Allah, the Lord of all the worlds," becomes one of his focal points.

In his interpretation, ar-Razi highlights using the plural form in the word *'alamin*, signifying not just one world but many worlds. Ar-Razi states in his commentary:
"....proven by clear evidence that there is a void beyond this endlessly vast universe, and it is also proven that Allah, the Almighty, has power over all possibilities. Allah can create a thousand universes beyond this universe, each one of them more extensive and more complex than this universe. In these universes, things will happen as they do in this universe, including the throne, chair, heavens, earth, sun, and moon. As for the evidence

from philosophers proving that the universe is a single entity, it is considered weak and not strong.

Based on these statements, ar-Razi asserts that the existence of an infinite void beyond this world and the Supreme Lord's power over all creatures *(al-mumkinat)* is concrete evidence affirming that God possesses absolute power. With His unlimited power, God has the potential to create thousands of worlds beyond this world, each having dimensions larger and more massive than this world and unique characteristics. Each of these worlds has elements like the throne *(al-arsy)*, chair *(al-kursiyy)*, heavens *(al-samawat)*, earth *(al-ard)*, sun *(al-shams)*, and moon *(al-qamar)*, as found in this world.

The arguments from philosophers *(dalail al-falasifah)* stating that this world is singular are considered weak because they are based on premises with weaknesses. In this regard, the views of these philosophers cannot rival the conviction asserted by Fakhruddin ar-Razi. Therefore, the concept that God has the power to create many worlds, each with unique characteristics, serves as a strong and rational foundation in ar-Razi's perspective. From this, ar-Razi concludes that there are many constellations of universes beyond the abode of humans, most of which were unknown to humanity at that time. This understanding was ahead of its time, and ultimately, in the 21st century, technology validates ar-Razi's belief.

Dr. Michio Kaku, a theoretical physicist from the United States, developed Albert Einstein's theory of relativity and detailed the concept of multi-universes in his book, "*Hyperspace: A Scientific Odyssey through Parallel Universes Time Warps and 10th Dimension*" (1994). His theory encompasses various aspects of physics, including Newtonian physics, Einstein's theory of relativity, quantum physics, and string theory. Kaku introduces the concept of wormholes, which can connect one galaxy to another, even in an unlimited number. This theory aligns with ar-Razi's view of the numerous existing universes not fully discovered by humanity in his time.

In addition to discussing the theory of multi-universes, ar-Razi also explores the elements of the universe in his commentary. Before delving into that, Ar-Razi first elaborates on the concept of existence, which can be divided into two main parts: necessary and contingent (Al-Razy, 1999a). Necessary existence refers to Allah, who does not occupy space and is not limited by anything that occupies space. Allah is an absolute existence and cannot be compared to anything within the universe. On the other hand, contingent existence refers to the universeIbid, 174.. The universe is considered a possible existence, not necessarily in its essence, and arises from something preceded by non-existence. The Arabic word *'alam* comes from the root word *'ilm*, meaning emerging from non-existence and becoming existent.

Contingent existence is then divided into three categories. First, something that occupies space *(jirim)*, which can be divided into two categories: divisible substance (*Jauhar murakkab/jisim*), such as humans, plants, minerals, planets, and so on, and indivisible substance*s (Jauhar fard)*, such as atoms, molecules, and the like. Second, something that occupies something that occupies space *('ardh)* is commonly referred to as accident. Accidents can be grouped into nine categories, including quantity *(kam)*, quality *(kayf)*, relation *(mudhaf)*, place *(ayn)*, time *(mata)*, position *(wadh')*, ownership *(lahu)*, activity *(an yaf'al)*, and passivity *(infi'al)*. Third, something that neither occupies space nor is an accident, namely souls *(ruh-ruh)*. Souls are divided into low souls and high souls. Low souls involve good and evil spirits, such as benevolent jinn and demons. Meanwhile, high souls are related to material *(al-arwah al-falakiyyah)* or not related to

material *(al-arwah al-mutahharah al-muqoddasah)*. Thus, Ar-Rāzi describes a complex and comprehensive structure of existence, differentiating between absolute existence (Allah) and contingent existence (the universe) with all its variety, including substances, accidents, and souls.

Then, when Ar-Razi interprets the phrase "*Rabbil 'Alamin*," he provides illustrations of the forms of education (*tarbiyah*) referring to the term "*Rabb*" carried out by Allah to humanity through His creations (Al-Razy, 1999a). The first example is in the depiction of the process of human creation, starting from the drop of semen falling from the father's body into the mother's womb. The initial stage, *'alaqah* (clot of blood), reflects Allah's wisdom in initiating life from a simple primary substance. Then, the *mudghah* stage (a lump of flesh) indicates evolution into more complex structures, including bones, cartilage, ligaments, tendons, blood vessels, and arteries. This process demonstrates the sophistication and wisdom in the extraordinary design of the human body.

The second example is through the growth of a plant from a single grain of soil. Starting from the soil adhering to the seed, the plant undergoes development into stems and branches and produces fruit. The involvement of complex structures of the tree, including roots, stems, leaves, and fruits, reflects Allah's wisdom in creating an ecological and nutritional order beneficial to humans.

The third example is through the discussion of the placement of stars and planets to benefit humans. The arrangement of night and day demonstrates Allah's wisdom in creating a time cycle that supports life. Stars and planets serve as time markers and navigation aids, providing practical benefits for humans to determine direction and understand the astronomical calendar. The overall astronomical layout reflects mature and beneficial planning by the Creator (Al-Razy, 1999a).

Overall, this concept illustrates that Allah's education to humanity involves a series of highly complex and meticulously structured stages of creation. It reflects His infinite wisdom and mercy, manifested in orderly and perfectly organized processes. Examples such as the creation of humans from a drop of semen developing into a complex body structure or the growth of a plant from a single seed into a fruit-bearing tree all demonstrate how meticulous and profound Allah's planning is in creating life and the universe. Allah's education to humanity is not merely a series of random events but a meaningful order, depicting the pinnacle of His wisdom and love for His creation.

By exploring the complexity of the relationship between the verses of the Quran and scientific principles, we delve into a realm of profound knowledge, leading us towards a more comprehensive understanding of the wisdom contained in the Quran. This relationship bridges two knowledge domains often considered separate: religion and science (Hidayat & Ibrahim, 2021).

The scientific discoveries that increasingly strengthen their connection with the verses of the Quran demonstrate remarkable evidence of the accuracy and depth of knowledge contained in the Quran (Noor, 2012). The significance of these scientific findings not only validates the truth of the Quran but also reinforces the belief that every aspect of modern scientific knowledge can be found in His revelation. In other words, scientific discoveries within the verses of the Quran, including Surah Al-Fatihah, not only highlight the wisdom of creation but also serve as concrete evidence that the Quran is an irreplaceable source of knowledge.

The Significance of Scientific Discoveries in Proving the Quran

Al-Razi's commentary on Surah Al-Fatihah reflects his efforts to integrate religious values with scientific findings. As a Muslim scholar, Al-Razi demonstrates a holistic approach to understanding the universe and the relationship between humans and the Creator. In his commentary, Al-Razi often provides scientific explanations for the creation of the universe, illustrating how scientific knowledge can be used to deepen the understanding of natural phenomena. He also highlights the relationship between humans and Allah, in line with the message of Surah Al-Fatihah that emphasizes human obedience and dependence on the Creator (Abdullah et al., 2016).

Furthermore, Al-Razi likely aimed to show the harmony between religious revelation and scientific discoveries. He may have sought to convince that there is no inherent conflict between the two; instead, science can enrich the understanding of religion and vice versa. Al-Razi's philosophical and metaphysical insights can also be found in his commentary, reflecting an effort to reconcile these concepts with contemporary scientific findings. While detailed information on how Al-Razi specifically integrates Surah Al-Fatihah with scientific discoveries is needed, his overall approach to commentary reflects an endeavour to align religious understanding with scientific knowledge.

The scientific findings in the Quran hold profound significance in proving the truth and greatness of the holy book. The Quran is often considered to encompass scientific knowledge that aligns with modern discoveries, sometimes even predating those discoveries (Amin et al., 2017). The scientific information in the Quran is viewed as a miracle, given the alignment of detailed scientific facts with contemporary knowledge.

This miraculous evidence covers various aspects, ranging from descriptions of natural events like the Big Bang to concepts in embryological biology. In other words, the Quran is believed to contain knowledge that was impossible to know at the time of its revelation and could only be revealed through divine guidance. This adds a scientific dimension to Islamic teachings and stimulates the interest of Muslims in the field of science.

One example is Allah's statement in Surah Fussilat, verse 53, which translates to: "*We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth (the Quran)*". In this verse, it is explained that the signs of Allah's greatness are not only present in the universe but also within the human body. Some scholars argue that humans can be considered a microcosm a small world that reflects or represents the larger world, the universe (Schluderer, 2018). This perspective is often encountered in the concepts of philosophy and cosmology. One example of this view can be found in ancient Greek philosophy, where humans are considered a microcosm, a "small world" within the composition of the "big world" of the universe.

Experts, including planetary scientists and stardust specialists like Dr. Ashley King, state that almost all elements in the human body originate from stars or the universe. According to scientific research and understanding, carbon, nitrogen, oxygen, and most other elements present in the human body are formed through nucleosynthesis processes inside stars (Bhadra, 2019). They explain that this concept is entirely accurate and assert that the human body is composed of matter originating from stars, such as stardust. This concept illustrates the close connection between humans and the universe, with the elements forming the human body primarily created in stars (Lotfi-Sousefi et al., 2020).

In addition to being considered miraculous, scientific findings in the Quran are also seen as a catalyst for further scientific research. Muslims are empowered to investigate and understand the relationship between the verses of the Quran and discoveries in science (McLaren et al., 2021). The alignment between religious teachings and scientific knowledge demonstrates that Islam supports scientific exploration, proving that the truth of religion does not conflict with the truth of science.

Thus, the significance of scientific findings in proving the Quran not only affirms the excellence of scientific knowledge within the holy book but also inspires Muslims to maintain a balance between spiritual belief and rational understanding of the universe (Subali, 2018). This alignment conveys a universal message and the relevance of the Quran in every era, strengthening the belief of Muslims in the eternal and perfect divine revelation.

By appreciating the significance of scientific findings as evidence of the depth of knowledge in the Quran we can take a step further to propose integrating religious values with scientific discoveries (Anwar & Elfiah, 2019). In line with the Quran's validation through scientific findings, this integration creates a foundation for aligning religious principles with scientific facts. Thus, we can contemplate how spiritual values can be integrated with modern scientific discoveries, forming a holistic and balanced worldview.

Integration of Religious Values in Scientific Knowledge

Jürgen Habermas Asserts that science is not entirely free from values (value bond). He argues that scientific knowledge, including natural sciences, cannot be value-free or autonomous. In Habermas's view, values, norms, and social contexts influence scientific investigations, and therefore, science cannot completely detach itself from the influence of prevailing values in society. This perspective depicts that no form of knowledge, including science, can escape the values and norms embedded in the society and culture where science evolves.

The social and cultural context plays a crucial role in shaping how research is conducted, the questions posed, and the interpretation of results. A society characterized by specific values will influence the direction and focus of scientific research conducted by scholars (Sotelo et al., 2023). Moreover, researchers' perspectives also contribute to the values inherent in science. Personal values, beliefs, and backgrounds shape how they formulate research questions, collect data, and interpret findings. In other words, personal values are an inseparable part of the scientific process.

Ethical aspects of research also reflect values that play a role in science. Ethical principles such as honesty, justice, and responsibility reflect values that support integrity in conducting research. Research ethics serves as a guide that emphasizes the involvement of values in maintaining the quality and integrity of science.

Furthermore, the social impact of science provides further evidence that science is full of existing values. Science often directly impacts society, and understanding these values allows us to realize that science can shape and, at the same time, be influenced by the values present in social and cultural contexts. Thus, while science strives to be objective and rational, this understanding acknowledges that social, cultural, and individual values can significantly influence the development and application of scientific knowledge (Wrogemann, 2023).

Fakhruddin al-Razi, an essential figure in Islamic history, is recognized as a scholar who sought to integrate religious values with scientific findings, especially in his

commentary (tafsir) on the Quran. His study of Surah Al-Fatihah provides insights into how he integrated religious values with scientific discoveries in the context of the sacred verses.

In his commentary, Al-Razi's scientific approach is evident. He interprets the literal meanings of the verses and associates them with observable natural phenomena (Jaffer, 2014). He often explains contemporary scientific discoveries as concrete evidence of the truth contained in the sacred verses (Jasmi et al., 2022).

Al-Razi encourages understanding the relationship between sacred verses and natural phenomena, illustrating the close connection between religious teachings and scientific principles. In Surah Al-Fatihah, he perceives spiritual guidance and a reflection of divine wisdom that can be understood through modern discoveries. Furthermore, Al-Razi practices a tolerant approach to diverse interpretations. While emphasizing reason and scientific knowledge, he recognizes the complexity of the sacred text and supports varied interpretations. This reflects an understanding that the relationship between religion and science can be acknowledged in the context of interpretative diversity.

Moreover, Al-Razi places particular emphasis on education. For him, integrating religious and scientific education is a means to understand the ultimate truth and a foundation for shaping balanced and holistic thinking. With this approach, Al-Razi becomes a figure who combines aspects of scholarly and religious heritage, offering insights into how the verses of the Quran can be explained within a scientific context without sacrificing religious values. His approach provides inspiration on how a harmonious relationship between religion and science can be achieved through a profound understanding of the sacred text.

Conclusion

Ar-Razi, with his unique method of interpretation, through his work "*Mafatih al-Ghaib*," invites the Muslim community to understand the Quran literally and as a guide to comprehend the workings of the universe created by Allah. Ar-Razi combines a scientific and rational approach in explaining the verses of the Quran, particularly Surah Al-Fatihah. Through the tafsir *bil ra'yi*, Ar-Razi uses reason, intellect, and contextual analysis to unravel the meaning of the sacred text, creating a careful and scientific foundation for interpretation. Ar-Razi makes Surah Al-Fatihah the centre of his attention in linking scientific findings with the teachings of the Quran. His discoveries involve the existence of multiple universes, the elements of nature, and Allah's guidance in creating humans and plants. His understanding of placing planets and stars as signs and practical benefits for humans also reflects scientific and religious thought integration.

The significance of scientific findings in proving the truth of the Quran becomes evident through Ar-Razi's interpretation. His interpretation aligns with contemporary scientific discoveries, proving the consistency between the Quran's teachings and the universe's reality. This provides legitimacy to the view that the Quran is a sacred scripture and a source of knowledge that encompasses scientific dimensions. The integration of religious values in scientific findings, as emphasized by Ar-Razi, has a positive impact on shaping a solid moral foundation. Aligning scientific values and ethics with religious values creates a comprehensive perspective on reality. Thus, this integration establishes harmony between science and religion and introduces a profound understanding of the creation and purpose of human existence in the universe.

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