

# Basic Sources And Scope Of Metaphysics And Islamic Position

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## Abstract:

Metaphysics is that integral part of human life which is not visible but is keenly felt. Its understanding and introduction in the academic world are possible from different angles. It is a part of our life that we observe day and night. These are called "manifest objects". We do not face any difficulty in seeing them. The essence is within our reach at all times. In the scientific world it is called physics. Earth, sky, sun, moon, stars and planets etc. we see every day. Their orbits and rotations are before our eyes. Their study is called "the study of physics". On the contrary, our life is a part that we do not see, not possible to observe and is beyond our reach. These are called "intrinsic objects". To which our centuries of efforts to gain clear access are still unsuccessful. This is called metaphysics. When we look at visible objects, we see a movement within them. In everything there is an "appearance". Everything is subject to change, diversity and contradiction.

The observation of motion in visible objects indicates a stimulus. Now the question is, who is that motivation? What is it that causes these objects to undergo change, diversity and contradiction all the time? Which is the entity that is spreading the wave of appearance in everything? Exploring this question takes us into the realm of metaphysics. Man of every era has tried to answer this question according to his contemporary understanding.

These are the basic questions that every human being has made their own intellectual efforts to solve. Below is an attempt to provide an understanding and interpretation of these efforts.

**Keywords:** Metaphysics, human life, acquire knowledge, Holy Qur'an, contemporary

## Introduction

### Metaphysics: (Reality and Scope)

If reviewed in the context of the above discussion, in the light of various thinkers and sciences, the following issues come under the scope of

metaphysics.

1. Finding out the origin of universe. That is, when and how did this universe begin? Who did it? And why? And what is the end of it?

2. What is the position of man in this universe? Is he absolutely free? Or is it just

forced? Or is it between freedom and oppression? What is the status of the functions performed by it? Is he his own master or is he subject to someone? If it is submissive, who does it belong to?

3. What is the reality of this universe and the objects and events in it? Is this universe running automatically? Or running under some specific rules? If it really has some rules, who is making them? And are the objects and events in it as they appear? Or is their reality something else? If the truth is something else, what is it?

Below is an overview of the above questions as a whole and the derivations that arise from them.

### **Metaphysics and Scientific Sources:**

It seems appropriate to take a look at the sources through which man can acquire knowledge. On the basis of which a person can widen the scope of his knowledge. It is a fact that there are only four sources through which man can acquire knowledge. They are senses, intellect, intuition and revelation.

### **Senses:**

The above four sources of knowledge are the most basic senses. Human observation begins through the five senses and observation is the basis of all kinds of knowledge. On the other hand, it is also a fact that our observation is limited only to the visible. It is not possible to access the internal, semantic and internal aspects of objects. Our senses are limited to the visible. Their access is only to nature. Supernatural matters are beyond their reach.

Metaphysics, being a supernatural reality, is beyond the realm of the senses. The senses cannot reach it. Those who want to solve the problem of metaphysics on an observational basis, in fact, want to take from their senses what is not within their capacity. They can do the things that are within their reach.

"The senses themselves are bound by this

life and confined within its bounds; they can impose no favorable or unfavorable order on anything outside it, and it can neither be affirmed by them nor denied by them." At most it can be denied to be felt, it cannot be denied to exist."<sup>1</sup>

Moreover, it is also a fact that the senses are not perfect even in their scope and capacity. They are flawed there too. Human observation stumbles many times. Despite millions of attempts, there is always the possibility of error. So Maulana Abul Hasan Nadvi says:

Montaigne (Michel De Montaigne) (1592) quotes:

Man's knowledge is so imperfect, his senses are uncertain and fallible, we can never say that he presented the truth to us. The senses perceive the world as it is, as it is in their nature and state. Perception does not show external objects, but simply the state of the senses. To believe in the senses, we must have an instrument that confirms them. And can deny it and then there should be another device to test this device, thus the chain will be endless.

Therefore, when the senses are infallible in their own sphere, it is not possible to judge them within the limits of another.

### **Intellect:**

It is the duty of the intellect to judge the truth and falsity based on the information provided by the senses. It is a tool of understanding. Based on this, human beings analyze. Indeed, it is a light by which the difference between good and evil is kept. Man solves all his affairs with him. In it, the imperfection and perfection of the human personality are considered. Despite all these attributes and qualities of intellect, it is difficult to trace through it in metaphysics. Because it depends on all the senses. It is bound to dictate only the information that comes to it through the senses. Imperfection and imperfection of information affects his order. On the other hand, it is also a fact that the senses themselves are not capable enough to access the supernatural.

"Intellect alone is not sufficient to carry out its physical task, it has to take help from things other than itself, to reach something it does not yet know, to use the information What he already gets, these cases are only feelings, analyze and analyze all the reasons, and listen to the interesting and long journey of the intellect, then you will know that reaching these new worlds of facts and this big ignorance. In crossing the great seas, his means of travel were the same humble feelings and elementary knowledge, which could not lead to this <sup>2</sup> grand conclusion of the Blaxi rational order

Therefore, the intellect needs the senses to gain access to all kinds of facts. And it is impossible for the senses to access the unseen realities. In this sense, even intellect cannot directly access metaphysical matters.

#### **Intuition:**

Some people have given intuition the primary importance for accessing metaphysical truths. They say that it is the closest and most similar source of knowledge to inspiration. It does not involve the senses. It is a state that is indescribable and has nothing to do with this world.

Undoubtedly, intuition is of great importance in human knowledge. Many aspects of human life are based on this. This is a condition that can be achieved without any difficulty. However, if carefully examined, intuition is based on senses and intellect. It is not independent of them. Generally, every person has intuition related to his field. Maulana Syed Sulaiman Nadwi compares the knowledge of the occult with other sciences and describes it as follows.

In general, it is applied to those matters those human beings cannot get knowledge of through their normal and physical and natural sources of knowledge. The physical means of human knowledge are intuition, senses, intellect and reasoning etc. The knowledge that is not obtained from these physical sources which are available

to every human being is called Unseen knowledge. That is, the knowledge of that object or those objects which are absent <sup>3</sup> in front of the external and internal senses of man and the eyes of the mental force.

#### **Revelation:**

Revelation is a divine source of knowledge. Its believers say that it is the news and explanations about the facts that come to the true creator. This percentage is based on truth. There is no admixture of any kind in it. Man's role in this is to try to understand these facts in the way they are informed. That is, the essence of it is that he devotes his effort to the understanding of the presented facts.

The following conclusions are drawn from the above discussion of sources of knowledge:

1. .Senses are the most important source of knowledge for humans.
2. .Metaphysics is beyond the realm of the senses.
3. .Senses can also be erratic in their scope.
4. .Senses cannot be trusted in metaphysics.

#### **Scientific sources of metaphysics**

If reviewed in the world of knowledge and thought, metaphysics has been brought under discussion by three sciences in particular. Religion, philosophy and science each have tried to penetrate the metaphysical realm in their own way. If we examine science among them, the requirement of justice is that it is limited to physics and experiments in terms of its scope and reality. His responsibility is only to discuss the obvious. Describing the external characteristics of anything and its benefits and effects is the field of science. Now to intrude into the realm of metaphysics after this is an abuse of the scientific method and also of this knowledge. Therefore, in this chapter, it is fair to say that science should not talk.

After science, on the other hand, there is philosophy. Although metaphysics is the most

important branch of philosophy, the problem is that the philosophical method is all based on reasoning. And it has been said that the human intellect is in need of senses and observations in every matter. While the weakness of the senses is clear. In this way, the opinion given by philosophy in the metaphysical realm cannot be termed as final and certain.

After that, the third thing is religion and revelation. Examining the reality of religion, it is clear that it is entirely dependent on metaphysics. This is its source. Its negation necessitates the negation of self-religion. Then it is that the guidance given by him is higher than the senses, intellect and intuition. However, it is important that they reach us in a secure manner. Commenting on these three sources of knowledge, Professor Zafar Iqbal says "Religion is the method of knowledge, belief, faith, and righteous action. The method of religion of science is metaphysics, speculations, hypotheses, experiments and observations. which change with new experience and theory. The method of religion of philosophy begins with the supremacy of reason and the elimination of doubt and doubts and ends with it. The principles of the three religions are different<sup>4</sup> .

And Maulana Abul Kalam Azad says:

Philosophy will open the door of doubt and then cannot close it. Science will give evidence but it will not be able to give belief. But religion gives us belief even though it does not give evidence and to live here one needs not only proven facts but also belief. We cannot be content with only what we can prove and therefore accept. We also want some things that cannot be proven, but have to be accepted.

By Faith and Faith alone embrace Believing where we cannot prove<sup>5</sup>

### **Islamic Teachings in Metaphysics:**

Islam is a true and safe religion. It is a complete code of life. It has guided man in every aspect of thought and action. It is impossible for Islam to

remain silent about these most fundamental questions of life. Before continuing the discussion, it seems better to give an overview of Islamic teachings in metaphysics to see how Islam has answered these basic questions of life.

### **Creator of the Universe:**

The most important question of metaphysics is the affirmation of a supernatural being, which has been claimed by a large group of humanity in every period of history to be the creator of everything. He has created nature and is himself above these natural laws. In this regard, Islam claims that he is not only the creator but is connected to this universe every moment. He is an active being. And everything that is accomplished in this world is the same in the background of individual and collective. Therefore, the Qur'an clearly says:

Ask them, who gives you sustenance from heaven and earth?" Who owns these powers of hearing and sight? Who brings out the animate from the inanimate and the inanimate from the animate? Who is planning this world order? They will definitely say Allah. Say, then you do not abstain (from going against the truth)?<sup>6</sup>

This verse shows that Islam is convinced of being the Creator of an entity that is relevant to every individual at every moment. And he is the one who is going to manage the collective conditions and conditions of man.

Islam presents the concept of a Creator who possesses infinite powers. In whose power and control is everything. Guidance is the Almighty:

Say to them, tell them, if you know, to whom does this land and all its population belong? They will surely say, Allah's." Say, then why do you not come to your senses? Ask them, who is the owner of the seven heavens and the Great Throne? They will surely say Allah. Say, then why are you not afraid? Say to them, tell me if you know who has power over everything? And who is he who gives refuge and no one can give refuge compared to him? They will surely say

that this is for Allah alone. Say, then where do you feel cheated?<sup>7</sup>

It has been informed here that the creator in Islam is the one who is the owner and sovereign of this earth, sky and everything here.

Allah has created the system of this universe in such a way that everything here is running according to the laws laid down by Him.

Now, do these people want any other method except the method of obeying Allah (Deen Allah)? Although all the things in the heavens and the earth are subject to the command of

<sup>8</sup> Allah alone, and to Him must all return?

Here it is pointed out that everything is subordinate to him in matters of development and creation. However, man becomes slightly rebellious in the authority and intention given by him.

It is implied from the above verses:

1. Islam's concept of God or Creator is a supernatural being.
2. Islam exhorts to recognize a Creator who is connected to every individual and collective action of this universe every moment.
3. The Islamic God is the possessor of unlimited powers. He has the power and ability to dispose of everything
4. Everything in this world is governed by a few laws and as such they are always following their dictates.

### **Creation of the Universe:**

When a person lives without revelation, the first question that comes before him is the beginning of creation of the universe. He wants to solve the mystery of the creation of this world. He has established various hypotheses about it. On the contrary, Islam solved this problem in a clear way and said:

Indeed, your Lord is Allah, who created the heavens and the earth in six days, then ascended His throne. Who covers the night over the day and then the day runs after the night? Who created the sun and the moon and the stars? All are subject to

his command. Be careful! His is creation and his is command. Blessed is Allah, Lord of all the worlds.<sup>9</sup>

In this verse, Allah has given guidance about the creation of the universe. This process was completed in six days. And in the authentic hadiths, it is specified that one day of Allah is a thousand years. And clarifying one more aspect of creation, he said:

And He is the One who created the heavens and the earth in six days, while before that His throne was on water.<sup>10</sup>

That is, there was water here before the creation of the world. And what is more, the throne of God was placed on water.

A hadith explains the problem as follows.

Allah was and there was nothing, and Allah's throne was on water. Then He created the heavens and the earth and wrote down everything in the Tablet.<sup>11</sup>

It is implied from the above verses:

1. Before the creation of the universe, there was water.
2. The divine throne was on the water.
3. The creation of the universe was completed in six days.

### **Objective Creation of the Universe:**

This universe was not created in vain and in vain. Its creator had a very important purpose in mind. When a person thinks without the guidance of revelation, the question of the purpose of the creation of this world creates many difficulties in front of him. Many philosophers of the world continued to consider this universe as meaningless. And the basis of his philosophy was "pleasure". On the contrary, Islam clearly says:

"We have not created the heavens and the earth and the world between them in vain."<sup>12</sup>

That is, the creation of this universe is not aimless and useless. Rather, it is regularly created by the creator for a clear purpose. At another place, the creator of the universe, while explaining the creative purpose of this world,

says:

"Allah is the Lord of the heavens and the earth, and His power is over all. In the birth of the earth and the heavens, and in the alternation of night and day, there are many signs for those who have understanding, who rise, sit, and lie down, they remember God in every situation and meditate on the structure of the heavens and the earth. To work in vain. So, O Lord! Save us from the punishment of hell." <sup>13</sup>

It is emphasized in these verses that this is the purpose of the creation of the universe and everything in it. And if a person tries to understand it with a certain way of thinking, then it will be better understood why it was created. Later he has also guided towards the conclusion he will reach. That is, he will logically reach here that this universe was not created in vain. Because the creator has the most perfect qualities of creation and industry, he cannot create anything useless. So, he will understand all the systems of creation created by him and seek refuge from the punishment of hell.

The above verses indicate:

1. This universe was not created without a purpose.

2. The theory of the philosopher who founded the philosophy of hedonism is wrong.

3. If man thinks in the natural and logical way prescribed by Islam, he will come to the same conclusion that this universe was not created in vain

**Purpose of Creation of Humanity:** The most important creature in this world is man. And his life also has a purpose. It is not a creature that has evolved from beasts and monkeys to reach here. And live aimlessly like animals. Allah has set a purpose for it. It is in the Quran. "Has man understood that he will be left alone?" That is, human creation is not aimless. Rather, he has a goal in life. He said the same in another style: "Did you understand that We have created you in vain and you never have to turn back to Us?"

**Relationship between Creator and Man:** From the

Qur'anic point of view, it is a clear fact that human life has a purpose. His creation is not in vain. Now what is that purpose? The verses given below seem to indicate not only the purpose of human life but also the relationship between the Creator and man. In other words, what is the relationship between the One who created man and man? What is its nature? Then just imagine the time when your Lord said to the angels, "I am about to make a Caliph on earth." That is, man has the position of God's representative here. Explaining his responsibility as deputy, the Qur'an says: "I have not created the jinn and mankind for any other purpose than to serve Me." Relationship between the Creator and other creatures: In the eyes of Islam, the entity that created man is also the creator of other creatures. And after their creation, He did not sever His connection, but He is always connected with them. That is, He has created the 'matter' and then He is also the one who gives it different forms. Allah says: "He is Allah, besides whom there is no god, the Knower of all things unseen and apparent, He is the Merciful, the Merciful. He is Allah, besides whom there is no god." He is the Most Holy King, the Absolute Security, the Giver of Peace, the Guardian, the All-Powerful, the Executor of His Command, and the Great One. Glorified be Allah who is doing this shirk. It is Allah who is the one who plans the creation and implements it and creates it according to it. There are best names for it. Everything that is in the heavens and the earth is glorifying Him, and He is Mighty and Wise." Man and the Universe: One of the most important questions of life is what is the relationship between man and the universe? In other words, what is the relationship of man with the world that surrounds him? The Qur'an gives a very comprehensive answer in this regard and says: "He is the One who created for you all things on earth." That is, everything in this universe is subservient to man. It is created to serve man. The following points emerge from the above research:

1. Human life is not without purpose.
2. In this world, man is the vice-god.
3. The purpose of his life is to worship the Lord.
4. Every moment that creates this universe is connected with it. He has created the various

forms of matter in it.

5. Everything in this universe is subservient to man. It is created to serve man.

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