



## Araştırma Makalesi • Research Article

### Ontological Background of the Literature at the Sample of the Evolution of Homo Muslimus -II-: Applications on the Holist Heqmatic Grounds \*

#### *Homo Muslimus'un Evrimi Örneğinde Literatürün Ontolojik Arkapları -II-: Tümçü Hikmeti Zemindeki Uygulamalar*

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#### ÖZ

Bu makalede olgusal, kavramsal ve tarihi zeminlerde 'eyleyen', 'eylem', 'eyleyenlik' bağlamında 'homo Muslimus'un üç taraflı evriminde dil, düşünce ve dinin tarihsel ortaya çıkışı' konusuna dair eleştirel bir irdeleme yapılarak evren ve Kur'an kitaplarının bizce okunması çerçevesinde yeni bir bakış açısı ve yorum önerisinde bulunulmuştur. Böylece ilahi yaratılış amacı ve donanımı gereği homo Muslimusluğa evrilmesi beklenen ve bizce üst yapısal donanımdan dolayı 'homo skeptikus' adı verilen insanın onto-epistemolojik yolculuğuna dair tarihi bir ufuk ve hareket noktası önerisinde bulunacağız. Araştırmamız aynı konuya dair birbirini ardılı aynı isimli iki müstakil makaleden oluşmaktadır. Burada sunulan makalemiz konunun 'tümçü hikmeti zemindeki uygulamaları' içeren ikinci makedir.

#### ABSTRACT

In this paper, I shall in general offer a critical account of a topic which is about 'historic emergence of language, thought and religion at the three-sided evolution of homo Muslimus' at the factual, conceptual and historical levels within the context of the trio of 'agent', 'action' and 'agency'. The paper obtained by means a holist heqmatic inquiry, which is applied into the topic in the frame of the Books of Universe and the Qur'an. Thus we offer a historical horizon and momentum about the intellectual onto-epistemic journey of man called by us as homo skeptikus who is divinely expected to be a 'homo Muslimus'. Our investigation covers two interconnectedly succeeding separated articles which are about the same topic and title. This current article is the second part presented here includes 'applications on holist heqmatic ground' of the research topic.

## 1. Introduction

Previous related article, "Ontological Background of Literature at the Sample of the Evolution of Homo Muslimus -I-: Theoretical Frame and Preliminaries", where we examined 'historic emergence of language, thought and religion at the three-sided evolution of homo Muslimus' in the frames of factual, conceptual and historical levels within the context of the trio of "agent", "action" and "agency".

Now on these bases, in this paper, which is complementary and succeeding part of the previous article, we shall make use of "II. Holist Heqmatic Inquiry into the Agent at the Sample of Homo Skeptikus/Muslimus in Particular on the Scientific and Religious Grounds" Throughout the paper, the frame of the inquiry will be as follows: II.1. Before and After of the Existence of the Universe and the Operation of Divine Agency; II.2. Progressive/Teleological Evolution versus Selective/Random Evolution; II.3. Positive & Negative

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Impacts of Evolution on both Natural and Social Sciences; II.4. A Brief Beological, Physical and Bio-ontological History of an Agent of Action Called as Homo Muslimus within the Qur'anic Context; and Conclusion.

## 2. Holist Heqmatic Inquiry into the Agent at the Sample of Homo Skeptikus/Muslimus in Particular on the Scientific and Religious Grounds

### 2.1. Before and After of the Existence of the Universe and the Operation of Divine Agency

As mentioned the earlier to understand and analyze all creations (including universe, human, animate and inanimate beings, we required to apply science, divinity, arts, and philosophy which are the elements of the holist Heqmatic inquiry/knowledge/approach and make use of their sub-fields, such as: astronomy, cosmology, physics, geology, history, anthropology, paleoanthropology, beology, biology, archaeology and so on in sciences, and even sub-branches of these fields of sciences as well. In this regard, one of the fields of science we have to apply is astronomy, which is fundamentally based upon the observations and calculations of the positions, movements and relations of the stars, planets which forms galaxies of the universe beside universe itself, because many astronomers believe that including Faber (2014) who rightly points out that

“The ultimate, proper concept of “home” for the human race is our universe. It seems increasingly likely that a large number of other universes exist with the vast majority incapable of harbouring intelligent life as we know it. The parallel with Earth is striking. Among the solar system planets, only Earth can support human life. Among the great number of planets in our galaxy, only small fraction may be such that we can only call them home. The fraction of hospitable universes is likely to be smaller still. It seems, then, that our universe is the ultimate “home,” a sanctuary in a vast sea of inhospitable universes.” (Faber, 2014: 20)

Another positive useful aspect of the astronomy on the most basic level is appraised as obtaining scientific background for the nearly exact history of human species as well as of his animate and inanimate environments in the earth and in the universe. This aspect is very important and causes to open our horizons since recorded history goes back about 3000 years that is why “Knowledge of astronomy is part of well-educated person’s view of history”. The question is what happened before that specific time? What we know about the times, which passed through the ages, so as to get respond to the questions we apply to:

“archeologists and anthropologists about early human history and palaeontologists, biologists, and geologists about the evolution of life and of our planet – altogether going back some five billion years. Astronomy tells us about the time before that, the ten billion years or so when the Sun, solar system, and the Milky Way Galaxy formed, and even about the origin of the universe in the Big Bang... Knowledge of astronomy is part of well-educated person’s view of history. Astronomy challenges our belief system and impels us to put our “philosophical house” in order. For example, the Bible says world and everything in it were created in six days by the hand of God. However, according to ancient Egyptians, Earth arose spontaneously from the infinite waters of the eternal universe, called Nun. Alaskan legends teach that the

world was created by the conscious imaginings of a deity named Father Raven.” (Faber, 2014: 20)

After stating the fact that “modern astronomy, supported by physics and observations, differs from these stories of the creation of Earth”, Faber (2014) rightly and partly put the question, which is given at the below quotation, to indicate so called the scientific position with a secularist desire of so called modernity and objectivity by appealing to the reductionist understanding and its methodical approach but not in a complete form. The complete question, which shows our holist heqmatic position, is:

“How we are to gain information about the nature of the physical world (as well as ourselves) whether by revelation and intuition or by logic and observation (or by combining revelation and logic we have to make use of both findings and results of these seemingly contradicted rival couple).” (Faber, 2014: 20)

In fact unlike what some of men of knowledge claims in the western and eastern parts of the world either seen on the academic, intellectuals, artistic, religious, philosophical and ordinary levels, we think that the revelation and reason (or logic) go together hand in hand by supporting each other. We must not forget the fact that their ontological planes or bases are different, however at the bottom they are the product of the “Divine Beology” (“Kun’iyat”), their status similar to the status of the rational and irrational numbers in mathematic. Anyhow, let us now consider the following quotation is taken from Faber (2014):

“Modern astronomy, supported by physics and observations, differs from these stories of the creation of Earth. Astronomers believed that the Sun formed about five billion years ago by gravitational collapse from a dense cloud of interstellar gas and dust. At the same time, and over a period of several hundred thousand years, the planets condensed within the swirling solar nebula. Astronomers have actually seen young star form in this way. At issue here, really, is the question of how we are to gain information about the nature of the physical world – whether by revelation and intuition or by logic and observation. Where science stops and faith begins is a thorny issue for everyone, but particularly for astronomers – and astronomy students.” (Faber, 2014: 20)

Let us very briefly take big bang theory, which is about the origin of the universe, as an example of such scientific consideration. First thing first, what is the big bang theory? Knowing “the most popular theory of our universe’s origin centers on a cosmic cataclysm unmatched in all of history—the big bang.” According to National Geographic account (Science 101, Origins of the Universe), the general and simple introductory reply to the question is, then:

“This theory was born of the observation that other galaxies are moving away from our own at great speed, in all directions, as if they had all been propelled by an ancient explosive force... The origins of theory: A Belgian priest named Georges Lemaître first suggested the big bang theory in the 1920s when he theorized that the universe began from a single primordial atom. The idea subsequently received major boosts by Edwin Hubble’s observations that galaxies are speeding away from us in all directions, and from the discovery of cosmic microwave radiation by Arno Penzias and Robert Wilson.”

Thanks to natural scientists, particularly; astronomers and physicians, due to their scientific efforts we very well know

that “the motion distant galaxies motivate the ideas of the expanding universe and the Big Bang”. On this ground the question is: When or how really does the big bang theory operate?

“Big bang proponents suggest that some 10 billion to 20 billion years ago, a massive blast allowed all the universe's known matter and energy—even space and time themselves—to spring from some ancient and unknown type of energy. The conventional time which is guessed by scientists for the start of the existence of universe is about 13.8 billion years. The theory maintains that, in the instant—a trillion-trillionth of a second—after the big bang, the universe expanded with incomprehensible speed from its pebble-size origin to astronomical scope. Expansion has apparently continued, but much more slowly, over the ensuing billions of years.” (National Geographic, Origins of the Universe)

On the other hand, thinking on the materialistic context and following the reductionist methodological approach, scientists cannot be sure exactly how the universe evolved after the big bang. For example, most of them thought that “as time passed and matter cooled, more diverse kinds of atoms began to form, and they eventually condensed into the stars and galaxies of our present universe.” Moreover, according to National Geographic account of the big bang theory which leaves several major questions unanswered and one of which is the original cause of the big bang itself. Although not surprisingly: “Several answers have been proposed to address this fundamental question, but none has been proven—and even adequately testing them has proven to be a formidable challenge.” (National Geographic, Origins of the Universe)

Why do proposed answers, which are about the original cause of the big bang itself, are not proven and sufficient answers on the scientific grounds as far as the scientists and intellectuals concerned? Herein we are required to face with the, what we name it as, “beology” (“kun’iyat”) of divinity so as to understand the origin and originator Agent of the universe. Beology is a field of knowledge which is about “Divine command and order” for the existence of all the beings including universe itself. Thus knowing the content and function of beology, we shall be able to make sense of the following questions besides others both general and particular as well as the methodological ones. Who are we? How do we become into beings/creations/ existences? Where are we now? Where were we before here? How sweat our home are? How much friendly and secure our home are? How come we cannot get lost in the vastness of the entire universe as a very smallest point in the all creations? Do we really conscious or aware of these questions? Or are we the victim of the popular culture and our daily life routines?

Later on we shall focus on these questions and this technically and ideologically sensitive historical topic, from the several aspects with respect to evolution which has been taking place in natural and social sciences and thus explained within the context of both reductionism and holism, which has been the cause of the long debate and controversy so far among the intellectuals, scholars and ordinary people of eastern and western parts of the world. However, by applying to the holist heqmatikal methodical approach we briefly deal with the beological account of both the creation of universe and all beings (including human) in it so as to point out how beologically and scientifically “Divine Agency” (i.e. God or

Allah) operates within the context of holy Qur’an. The Holy Qur’an, which is the last, valid and the legitimate of all Divine Books, besides outdated and converted holy Books (i.e. Torah and Bible) according to desires, passions and needs of the followers, firmly state the following account derived from the Verses of it.

We may present our account which is derived from the book of Holy Qur’an as well as book of the animate and inanimate beings of the universe in the following general chart:

GOD (ALLAH)

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Divine Ontological Foundation of the Beology.

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Thinking Pattern of Divine Agency in the Realm of Divine Command (Amr): Thought – Language – Being: Divine Order/Line of Being (Be accordingly and at the same time cover thought and being, such stated called as all in one or Divine triplets).

↓

Thinking Pattern of Human Agency: Being (the source of science) – thought (scientist) – language (science) = Ordinary Line of Beingness.

(That is why we have subject, object and verb as well as adverbs of space and time in the structural pattern of sentences in an order in any language. For example: Arabic: verb – subject – object; English: subject – verb – object (adverb of space and time) and; Language: object – subject (or verb) – verb (or subject) or different combinations of the trios).

↓

Beginning of Creation/Existence: The Governance of Divine Agency

(The functional odyssey of universe and of its inanimate and animate (including man) beings as/in accordance with the emergence of 99 Names of Allah).

↓

The First Step of the Beology or Kun’iyat

Existence of creations due to the Command of BE as the emergence of Hallak Name of Allah.

Progressive teleological act of creating of Allah called as Allah’s way or order in creation (i.e. in His beology) (sunnetullah or adetullah, and Kun’iyat).

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Universe as a plane of creation was created by Allah in accordance with His Divine Command BE approximately 13,8 billion years ago.

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World as a plane of created inanimate and animate (including man) beings was created by Allah in approximately 4,6 billion years ago.

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The emergence of the inanimate and animate (inorganic and organic beings as well as animals and half-human) beings were created by Allah in approximately 3,5 billion years ago.

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The appearance of Hominids dated approximately in 500 million years ago.

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The appearance of homo sapiens (i.e. bashar) dated approximately in 300-200 hundred thousand years ago.

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Divine intervention of Allah by means of His blown soul into homo sapiens (i.e. bashar) dated approximately 60 or 30 thousand years (God knows the best)

(The ingredients of Divine blown soul are reason, will and conscience).

↓

Divine format or nature given to homo sapiens/Adam (i.e. bashar) for being homo skeptikus so that he can choose to be a (Adam) homo Muslimus or a member of Muslimhood.

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Deliberation, volition and Commitment for sustainable or stable Adamhood or Muslimhood at the applied level named as amaliye or halekiyat (halekology).

↓

Deliberation, volition and Commitment for sustainable or stable Adamhood or Muslimhood at the theoretical level named as nazariye or hikmetiyat (haqmetology).

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The states of homo animalus (basher), homo skeptikus, homo spiritus, homo non-Muslim as the examples of the diversions from Adamhood or Muslimhood.

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Ontological emergence of homo Muslimus in the plane/field of ontology

Onto-epistemological emergence of homo Muslimus in the plane of epistemology

Onto-ethical emergence of homo Muslimus in the plane of ethics/action

Onto-aesthetical emergence of homo Muslimus in the plane of aesthetic.

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Homo Muslimus as knowledge seeker/inquirer (beolog) in here and hereafter the outcome is holist heqmatic knowledge/biology.

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Homo animalus as knowledge seeker/inquirer in here the outcome is reductionist secular partial knowledge/personalised philosophy.

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Homo spiritus as knowledge seeker/inquirer (mysticism) in here and hereafter the outcome is reductionist religious/mystic partial knowledge.

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The sources of Divine warning/guiding/teaching: the universe, man, and Divine Books.

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The Divine Commands in the context of the Divine sources: by observing, travelling, experiencing, thinking and reading the signs or creations which take place in the world, in man himself and in the universe, as well as Divine holy Books, then accordingly think holistically, and accordingly act justly, then accordingly talk beautifully.

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Whoever knows himself knows his God or vice versa

At theoretical and applied levels the tools/sources/fields and sub-fields of reading and knowing are divinity, science, arts, philosophy which are the parts/elements of beology/heqmatology.

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At theoretical and applied levels holist heqmatic methodical approach or reductionist methodical approach for reading and knowing the sources of beologic and heqmatic knowledge.

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The Wandering Inquirer (Homo Skeptikus) = Homo Animalus + Homo Muslimus.

## 2.2. Progressive/Teleological Evolution versus Selective/Random Evolution

Most of the intellectuals rightly and justifiably hold the view that human origins and ultimately human nature are not philosophical questions, but technical ones, namely scientific and science-based religious ones. Therefore, the task that lies ahead is to find a way of examining the technical details without losing sight of the larger questions to which they are supposed to provide an answer. As Foley (1995) states:

“... by breaking down this investigation into its component parts we will be in a position to try and understand what the function of each of these is, ... This approach to science is reductionist – the attempt to explain phenomena in terms of their elemental parts and entities. Reductionism is often contrasted with a holistic approach, one that looks at phenomena as a whole, as they are constituted in their entirety. Each method has its advantages and disadvantages.” (Foley, 1995: 20-21)

For this reason, what we need is to have complete and comprehensible methodical approach which named by us as Holist Heqmatic Methodical Approach/Inquiry (HHMA). In any inquiry due to its knowledge sources in universe (includes humanbeings, animate and inanimate beings of nature) Holist Heqmatic Methodical Approach/Inquiry (HHMA) enables the agents of knowledge to scan the plane of the 360 degrees. In this process HHMA makes use of its active elements, namely: science, divinity, art and philosophy. Every fields of holist Heqmatic knowledge has its own sources, terminology, content, approach and method

in different ways that is why they differ from each other. In fact by combining their data, findings, results one another they must serve the very same purpose of the explaining the odyssey of agent/man and nature in universe. This crucial holistic comprehensible looking of an agent (i.e. scientist, man of divinity, artist and philosopher) is that we call Holist Heqmatic Methodical Approach/Inquiry (HHMA) in any investigation either simple or academic.

The active hero of odyssey of knowledge seeking or of HHMA is the agent, is called homo skeptikus/Muslimus by us, who himself has the very long history both space and time planes in universe. Now let us briefly examine the scientific account in order to show what we mean by this.

In both natural and social sciences, evolution as a special instrument of the reductionist methodical approach has historically been very dominant at the scientific environment in the western part of the globe as well as eastern part. This unfortunate event has been observed so far due to the reductionist account of natural and social sciences wherein evolution has been used as a major methodical explanatory tool. During the time of Darwin and later on, reductionist evolutionary explanation become a kind of fashion even desire for searching the historical background and meaning of beings in nature. Typical example of this point is the Fuller's case. He says: "I live on Earth at present, and I do not know what I am. I know that I am not a category. I am not a thing – a noun. I seem to be a verb, an evolutionary process."

Thus, it is very crucial to have a clear idea about the evolution both natural and social sciences. Actually Foley (1995) provides such idea with some reservation in his book, called as "Human Before Humanity", so that consider the following account which is taken from him:

"The strangest revolution in science is the Darwinian one. According to conventional story the publication of the *Origin of Species* by Charles Darwin in 1859 led to stormy but brief battle between religion and science, with evolution triumphing rapidly over creation to become the orthodoxy. Where before, philosophers, theologians and scientists as well as the great majority of educated people had believed in the fixed and immutable nature of creation, the short history of divinely ordained world, and a special and unique place for humans in the universe, subsequently science and scientists represented the vanguard of a world view in which humans were just another species and the world was a shifting quicksand of competition and change." (Foley, 1995: 1-13)

As we shall see details of discussion during the development of our inquiry, the evolution debate of the modern age both in Europe and Britain which is done either in favour of progressive/teleological evolution or selective/random evolution by intellectuals, scientists, men divinity and art, philosophers, historians and so on led to and push the knowledge in an ideological and world view forms as well as philosophical. The outcome was a materialist, reductionist, secular worldview with respect to biological, mental and spiritual life of human agency particularly western part of the world as well as eastern part.

On the other hand, we have to mention the very fact that this debate has been historically recorded in views of eastern scholars, scientists, intellectuals, historian, poets, philosophers, men of divinity and art, philosophers of the

environment of Islamic thought long before western thought. The evolution debate becomes or turns to be a kind of fashion even intellectual fantasy and entertainment particularly in the western part of the globe. Later we focus on this point. In the western part of the globe, for instance, a debate between Huxley and the Bishop of Oxford took place about the evolution illustrates how crucial the effect or impact of the evolution over any intellectual activity. For their discussion Foley (1995) makes some point:

"When T. H. Huxley scored his debating points over the Bishop of Oxford, he appeared to have delivered the coup de grace. Depending on one's point of view this turning point represented either the end of the civilizing influence of religion and the collapse of Western Christian society, or else the final victory for rational thought over medieval superstition and the culmination of the Enlightenment. The reality was very different. The revolution was neither swift nor final. In many ways it is still incomplete. The illusion of victory comes from the misconception that the argument lay essentially between established religion and modern scientific thought. This was not the heart of the battle, though, but merely one skirmish among many." (Foley, 1995: 1-2)

### 2.3. Positive & Negative Impacts of Evolution on both Natural and Social Sciences

When it comes to the evaluation of the positive and negative impacts of the evolution on both natural and social sciences as well as the fields of divinity and philosophy, at this stage of our inquiry, we may briefly points out some positive and negative impacts which are derived from the debate has been historically taken place between the followers of the Darwinism and Creationism. For example, according to Foley, the rivals of Darwin and Darwinism were not only, and even most crucially, the established church, however various different groups since the view of evolution by natural selection threatened several intellectual positions. Foley (1995) goes further to make point:

"It questioned the assumption of human uniqueness and human separation from the rest of the animal world, opening up an entirely different perspective on living organisms and the environment. It seemed both to reinforce existing notions about the progressive nature of human history, and to open up the possibility of a world with neither purpose nor direction. Darwinism also posed an entirely new methodology for looking at humans, a reductionist one where complex and philosophical concepts were ruthlessly rejected in favour of simplification, empirical observation and experiment. Darwinism, in other words, was offensive to nearly everyone." (Foley, 1995: 1-2)

As we shall see in details later, the negative effects or impacts of Darwinian evolution upon the social sciences, religion and philosophy, observed from the almost every aspect of sources of knowledge as well as its dramatic application to the daily life routine of an average men at the individual and social levels. This clearly explains the fact that why even starting from Darwin's time to today:

"opposition to evolution has come from all directions –from the political left for raising the possibility of genetic and biological determinism, from the right for undermining the traditional values of society, and from intellectuals for what they perceive to be its over- simplifications and attempts to reduce social complexity to the outcome of instinctive and selfish individual action. To some it demeaned humans by

comparing them with animals, while to others it failed intellectually by lacking the gravitas of most philosophical ideas. As a result the twentieth century has been replete with attacks on Darwinism, and, as John Maynard Smith has noted 'Darwin was wrong' has long been a favourite journalistic headline." (Foley, 1995: 2)

When it comes current evolution debate, which has been doing by the contemporaries within the context of Darwinian (or so called scientific) evolution and creationist (teleological) evolution wherein confronting with Darwin and evolutionary views remain diverse, ranging from the critical, the indifferent and unbelieving, to rampantly supportive. For this reason, criticism and disbelief come from a number of directions, most notably the fundamentalist wings of most religions. As Foley (1995) further points out:

"The fanatical and partisan elements of this can be seen most clearly in the various attempts within the USA to limit the teaching of evolution, to label it as a 'belief' or unsupported theory, and to have creation science given the same educational time. Such fundamentalist critics are the inheritors of nineteenth-century clerics, although changes in orthodox Christian theology over the last hundred years, often to accommodate evolutionary ideas, have meant that arguments are now focussed almost entirely on the issue of the literal truth of the Bible rather than the whole range of Christian belief." (Foley, 1995: 2-3)

As may be easily understood from the content of the quotation has been just presented the above, western intellectuals (whatever their professional titles) due to their unfortunate and misleading religious background and church applications to both intellectual and daily life routine, correctly led them to have the following position in a radical sense and practise. Judeo-Christian religious doctrine and its wrong (and misleadingly fabricated) history inevitably caused the western intellectuals as well as ordinary people of folk, to take negative approach, position and attitude towards religion or even any religious saying or subject. For this reason not surprisingly Foley (1995) correctly writes:

"Despite the survival and indeed proliferation of much fundamentalist thought, religion does not provide the main intellectual opposition to classic Darwinian thought. The growth of social theory and cultural relativism have produced ideas that are equally antagonistic towards evolution. Almost more insulting than the active opposition of the religious fundamentalists is the dismissal of evolutionary and Darwinian ideas by social science as irrelevant." (Foley, 1995: 2-3)

#### 2.4. A Brief Beological, Physical and Bio-ontological History of an Agent of Action Called as Homo Muslimus within the Qur'anic Context

As can be understood from the account has been presented at the above so far, the agent, the human is the inevitable central main and major figure who freely and intentionally act so that he seeks and run after knowledge with wonder and doubt while everything shaped around him. He acts in the frame of the events of the universe as well as the Divine Guideness. For this reason we mainly call the man as homo animalus, homo skeptikus and homo Muslimus all of whom reflects the current physical, mental and spiritual states or modes of human since divine intervention to homo sapiens through blowing the Divine soul. The elements or components of the blown Divine soul are reason, will and conscience.

For this reason, he at the same time is potentially by his very nature a believer, a thinker, an artist, a speaker or a writer, a man of art and literature, since he has himself and other (either animate or inanimate) beings beside a huge universe which has been taken as exhibition place, scenery, laboratory and observatory wherein man can search and seek knowledge for his very origin and odyssey of his existence and development even doing back to his elementary, biological, embryological stages of his existence. As stated the chart has been presented the above, everything has been started by the creation of the universe and then of animate and inanimate beings which gradually take place in the universe.

Moreover, we may name this general progressive teleological process and odyssey of the universe and all the creation as "Beology" ("Kun'iyat") by taking Divine command "Be" (amr "Kun") for the very start of the universe and all beings into account. In Islamic literature, it is interesting to observe the fact that the use of term "Kunye" or "Kuniyat" which has been historically referred to the family names or family tree. In this context, if we think of a knowledge tree, we may generally be facing with the following ontological order: the first comes Beology, then the rest, namely; ontology, cosmology, physics, chemistry, biology, anthropology, scienceology, theology, philology, artology, archaeology, history, philosophy, heqmatology and their sub-fields.

In his book, named as "The Process of Creation: Qur'anic Perspective", Dr. Israr Ahmad of Pakistan (2013) clearly write the Islamic point of view which serves to our position of the topic investigation, by firstly stating the following very crucial generalization and then explaining it. For him as well as us:

"According to Islamic theistic belief, only Allah is the "Necessary Being" and the "Eternal Being". In stark contrast, the vast expanse of space and time and the sum total of creation and existence (including human beings) are only "potentialities", "possibilities" and "contingencies". While there can be no dispute regarding these two beliefs the process by which "probability" emerged from "Necessity" and "contingency" from "Eternity" remains a topic of debate and contestation among the theologians. What stages did this process pass through? Is there only descent and devolution from the Necessity/Eternity to the probability/contingency? Or has there been a process of ascent and evolution involved in all this too? This particular issue of great philosophical and academic import (being among the most intractable of such issues) does not receive any direct or detailed treatment in the Qur'an. As with other such questions that are of pressing concern to only a specific (and tiny) portion of humanity, the Qur'an relies on subtle pointers in its treatment of this particular issue." (Ahmad, 2013: 8-9)

Since Qur'an is the "Book of guidance and advice" based upon the certain concepts, principles, and model lives, it does not go into details of the topics under consideration. One of the aims of the Qur'an is to withdraw the attention of the readers into topics and make the readers think about them then if required act in accordance it and finally talk about them. Moreover, though scientific data, findings, and results are not its main concern or agenda, Qur'an never contradicts with the sciences and its data, findings, and results which are about the animate and inanimate beings of nature, human

himself, and the universe wherein all these beings take place. Because as Ahmad (2013) correctly explains:

“the reason for the indirect and allegorical treatment of this and other such issues is the fact that the primary function and intent of the Revealed Word is the detailed discussion of practical matters related to Guidance and the Straight Path. These matters are of immediate and common concern for every human being so that he or she may attain salvation on the Day of Judgment. Consequently, the Qur'an keeps the needs of ordinary populace in focus and takes into account their intellectual capacities. As a result, the Qur'an relies upon only general pointers to address issues related to specialized philosophical or academic interest, higher gnosis, and subtle spiritual realities.” (Ahmad, 2013: 8-9)

On the other hand, at the present stage in the human intellectual odyssey, as stated the earlier at the above, knowledge of man has reached a point where it has become capable of going beyond merely investigating matters related to the organization of the “Created Order and Intelligent Design”; it has now begun to investigate issues related to the event of creation itself. Before examining the biological ontology of man at the sample of the Divine Command or Order “BE” in details within the Qur'anic context, Ahmad (2013) further firmly mention of the Adam, who are, what we call as, the first homo Muslimus, in terms of “Knowledge of Names” which are taken or given to him from. Then he states:

“That knowledge which was given to Adam at the very beginning in the form of “Knowledge of the Names” symbolized a latent potentiality or capacity in the human entity. After having passed through numerous stages of manifestation and exfoliation, the “knowledge of the Names” now stands at the threshold of gaining mastery over the very forces of nature that once threatened the existence of this fragile creature.” (Ahmad, 2013: 9)

Later on we shall briefly focus on Qur'anic verse of trust as the source of Adam's (namely; homo skeptikus or homo Muslimus) knowing ability and its expansion in his individual and social live from various aspects by means of which he can form a culture or civilization. In this regards, for now, consider the following verse of The Qur'an: “We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things?” (Al-Fussilath, 41/53)

On this ground, we shall apply to the Qur'anic verse of Trust goes as follows: “Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool.” (al-Ahzab, 33/72)

These verses, besides others clearly point out the fact that homo skeptikus is not created for nothing or aimless being, that is why in the Qur'an Allah says: “Deemed ye then that We had created you for naught, and that ye would not be returned unto Us?” (al-Mu'minin, 23/115)

Returning to the issue before us, Divine Command or Order of “BE” is the seed of the tree of creation (i.e. beingness or existence) since everything in universe started with it. In the Qur'anic context we find it as the verbal imperative of Allah (the Saying of God), namely: “Kun” or “Be!” which is taken “as being the basis and catalyst through which initiated the process of Genesis or the Event of Creation.” Let us now see

how the Qur'an directly refers to Divine Order “BE” in the related verses, which are quoted from Ahmad's text in the original form:

“.....and when He wills a thing (amr) to be, He but says unto it, “Be” - and it is.” (al-Baqarah, 2/117)

“.....when He wills a thing (amr) to be, He but says unto it, “Be” - and it is.” (al-e-Imran, 3/47)

“.....Glory be to Him; when He wills a thing (amr) to be, He but says unto it, “Be” - and it is.” (al-Maryam, 19/35)

“.....and when He wills a thing (amr) to be, He but says unto it, “Be” - and it is.” (al-Momin, 40/68)

As can be understood from these four verses as well as related various other verses, which are referring to the same theme practically manifest an identical meaning, of the Qur'an, and the conclusion to be derived from them is that, whenever Allah decides on a topic, it is sufficient for Him to say the verbal imperative “Kun” (i.e. Be!) and the topic is done. The “Word of Allah” is all that is required so as to bring a thing or event or happening into being as a result of, what we call, “His Divine Agency”. On the other hand, it is entirely possible that the reference to the “Words of my Lord” and the “Words of Allah” as being “limitless” in the following two verses refer to things and matters in the created order. Just as the “Knowledge and Wisdom of Allah” is limitless, it is entirely possible that this “inexhaustibility” is partially reflected in the domain of created order. “If this interpretation is accepted then every single created being would represent the manifestation of a Divine Imperative “Be!”” Furthermore, Ahmad (2013) presents related two verses of the Qur'an on which he accordingly makes comment in brief as follows: “Say: If all the sea were ink for my Lord's words, the sea would indeed be exhausted before the words of my Lord are exhausted! And (thus it would be) if we were to add to it sea upon sea.” [Al-Kahf, 17:109]

“And if all the trees on earth were pens, and the sea (were) ink, with seven (more) seas yet added to it, the words of Allah would not be exhausted, for verily Allah is Mighty, Wise.” [Luqman, 31:27]

Notwithstanding the general rule outlined in the above two ayaat, out of the innumerable and limitless creations that Allah has brought into being, the Qur'an explicitly refers to only Prophet Isa (Jesus Christ) as being the “Word of Allah”. In Surah Aal-e-Imran [3:39], The Qur'an describes Prophet Yahya (John the Baptist) as being one who would “..... confirm the truth of a Word from Allah.” (Ahmad, 2013: 9-10)

Out of all these verses of the Qur'an, Ahmad (2013) reminds an ultimate point, that is directed into the heart of the issue of creation, to which both the reductionist secular scientific understanding and application and holist heqmatic understanding and applications cannot ignore or dismiss as well as universe and all beings ontologically remain as they are either theoretical or more precisely applicable levels. After stating the fact that “along with the “creation” and “fashioning” of everything, Allah also has an established procedure regarding the “apportioning” and “guiding” of everything”, that is why Ahmad (2013) gives the reason for this by referring to a verse of Qur'an:



“Extol the limitless glory of the Lord’s name, the glory of the All-Highest who creates (everything), and thereupon forms and fashions it in accordance with what it is meant to be, and who determines (and apportions) the nature (of all that exists), and thereupon guides it (towards its fulfillment).” (al-Aala, 87/1-3)

Keeping this verse of the Qur’an in mind, we shall present the other verses of the Qur’an, which are either directly or indirectly related to the “Divine calculation” (or arrangement or harmony) in the process of the creating the universe and its belongings (i.e. the realms of inanimate and of animate beings) as well as the process covers the chains of the events or happenings from beological to biological existences, as shown below:

“All that are in the heavens and the earth entreat Him. Every day He exerciseth (universal) power.” (ar-Rahman, 55/ 29)

“Lo! your Lord is Allah Who created the heavens and the earth in six Days, then mounted He the Throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds!” (al-Araf, 7/54)

“Who hath created seven heavens in harmony. Thou (Muhammad) canst see no fault in the Beneficent One’s creation; then look again: Canst thou see any rifts? Then look again and yet again, thy sight will return unto thee weakened and made dim.” (al-Mulk, 67/3-4)

“We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things? How! Are they still in doubt about the meeting with their Lord? Lo! is not He surrounding all things?” (al-Fussilat, 41/53-54)

“Blessed is He Who hath revealed unto His slave the Criterion (of right and wrong), that he may be a warner to the peoples. He unto Whom belongeth the sovereignty of the heavens and the earth, He hath chosen no son nor hath He any partner in the sovereignty. He hath created everything and hath meted out for it a measure.” (al-Furqan, 25/1-2)

“Deemed ye then that We had created you for naught, and that ye would not be returned unto Us?” (al-Mu’minin, 23/115)

“Lo! We have created everything by measure.” (al-Kamar, 54/49)

“(Such was Our) method in the case of those whom We sent before thee (to mankind), and thou wilt not find for Our method aught of power to change.” (al-Isra, 17/77)

“That was the way of Allah in the case of those who passed away of old; thou wilt not find for the way of Allah aught of power to change.” (al-Ahzab, 33/62)

“(Shown in their) behaving arrogantly in the land and plotting evil; and the evil plot encloseth but the men who make it. Then, can they expect aught save the treatment of the folk of old? Thou wilt not find for Allah’s way of treatment any substitute, nor wilt thou find for Allah’s way of treatment aught of power to change.” (al-Fatır, 35/43)

For this reason, in this context, we must not forget the fact that among the “Names of God”, there are several names

which are directly and indirectly related to and shows the various ultimate aspects of the Divine creation of all beings (including, universe and all the inanimate and animate beings) and “Divine Agency and Governance”, such as; Absolute Ruler (el-Malik), Absolute Originator (Bedi), Absolute Originator or Revealer of things (Fatır), Absolute Maker of the Order (Bari), Absolute Creator (Halık), Absolute Guardian (Muhaymin), Absolute Shaper of the Beauty (Musavvir). Beside the related Names of God, all these Verses of the Qur’an also provide justifiable grounds for the topic under examination in the following concluding portion of the view of Ahmad (2013). He writes:

“It is this very “apportioning” and “guiding” that manifests in the realm of inanimate matter in the form of the “laws of nature” or “physical laws”. Beyond the realm of inanimate matter, in the realm of plants “biological laws” are added to the “physical laws” to “determine” and “guide” this realm of Allah’s creation. Further still, in the animal world, the element of “natural instincts” is added to the aforementioned physical and biological laws to govern the growth and development of the animal kingdom and similar species. Further yet in the human realm, the dimension of ratiocination or the “rules of logic” is added to the aforementioned three elements to “determine” and “guide” the human being - and beyond the domain of ratiocination or rationality there is nothing but “Divine Revelation”. The functioning of the entirety of creation depends on these laws and the specific realm to which a specific portion of creation belongs - this normal functioning of the created order does not require any additional Divine Word “Be!”” (Ahmad, 2013: 12)

In the end, Ahmad (2013) makes a general statement for those, who firmly believe in the existence, the content and the operations, - of the field of, what we call as Beology -, “the Divine Word (or the verbal imperative of) “Be!” that was pronounced by Allah and that became the starting point of the process of creation was in the beginning also necessarily “absolute” and “infinite””, he further continues to say:

“By extension, this Divine Imperative was also beyond all the categories of quantity, quality, time and space. This word “Be!” began to devolve through stages, as a result of which the passage from “Necessity” to “possibility” and from “Eternity” to “contingency” began, all designed intelligently without any possibility or probability of accident or coincidence. It logically follows that the attribution of the process of devolution and descent is not to the Being of Allah but to the Divine Word “Be!” It is for this reason that... the sum total of all the realms of existence and all temporal creatures as being the “shadows” of the Names and Attributes of Allah.” (Ahmad, 2013: 12)

Moreover, as Islamoğlu (2016) in his book called as “Tabiat ve Kur’an Ayetleri Işığında Yaratılış ve Evrim (Creation and Evolution in the Light of Nature and Qur’anic Verses)”, wherein he clearly points out the fact that all beings of universe, including human and universe itself illustrate the Divine signature of Names of God which have been started by the virtue of Divine Command “Be” of Allah, the Absolute Creator. On the other hand, in this process humanbeings have a special vision and mission which are accordingly stated, in the Qur’an, by God, as follows:

“And strive for Allah with the endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He hath named you Muslims of old time and in this



(Scripture) [viz., “homo Muslimus”], that the messenger may be a witness against you, and that ye may be witnesses against mankind. So establish worship, pay the poor-due, and hold fast to Allah. He is your Protecting Friend. A blessed Patron and a blessed Helper!” (al-Hajj, 22/78) [viz., “homo Muslimus” is our own explanatory addition]

This verse of the Qur’an is our departure point in our investigation with respect to any topic about the homo Muslimus and Muslimhood. Thus similarly consider the following verses of the Qur’an beside which we can find several verses in the Qur’an in the very similar context with an exact meaning and the use: “And who is better in speech than him who prayeth unto his Lord and doth right, and saith: Lo! I am of those who surrender (unto Him) [viz., “homo Muslimus”]” (al-Fussilet, 41/33) [viz., “homo Muslimus” is our own explanatory addition]

İslamoğlu (2014) in his book, which is named as “Hayat Kitabı KUR’AN – Gereçeli Meal-Tefsir (The Book of Life QUR’AN – Justified Translation-Interpretation)”, wherein he interprets 78th verse of the section of al-Hajj of Qur’an in the commentary and explanatory notes which are the numbers of the 99, the 100, and the 101) as follows:

“This verse obviously points out that the naming of Muslim and Islam, which are given, by God, to the believers and the ultimate religion, are not limited with the final revelation and the last messenger. All the revelations are the Islamic revelation to which whoever fully obeys called believer Muslims. Islam is the name of ultimate eternal reality of all times appeared and in other words, of other name of unchangeable virtues of humanity. The name is chosen and appreciated by God is “Muslim/s” for the Islamic society whenever and wherever they live. (We take “Muslim/s” as “homo Muslimus” in our own context). The duty of believer (of homo Muslimus) is to make his life as a witness of his faith. Because human came into existence and thus to this world is not for being an owner but for being witness. The witnesship of the believer includes both the states of witnesship and of modelship. God is such a lord that takes human as obedient viceroy or represent but not slave; and thus He never is the jealous of the liberty of His representative or viceroy.” (İslamoğlu, 2014: 638 - related Surahs and Ayaths) (the explanatory addition of “We take “Muslim/s” as “homo Muslimus” in our own context” is our own)

### 3. Conclusion

As a result in the first sentence of the abstract of our paper, we stated the fact that “in the history of humankind, man has been coming and going between both the states of “animal” and “human” even beyond them in the process of their physical, mental and spiritual lives so far.” Then we accordingly put forward the following very basic question: “Why is this so?” I think that we partly respond to the question on the scientific, theological and philosophical grounds by means of holist heqmatic understanding and its methodologic approach at least since topic of our inquiry requires, on the other hand it deserves a long intellectual and academic marching which can be only done in the form of a book by referring to every aspects of the topic from various angles. Keeping this fact in our mind, due to our limited task, which we are obliged to follow it for the sake requirements of this Congress, we tried to fulfil it at our best by means of this paper. However, in the near future, following this first step, we shall be writing such required book either personally or collectively about this topic now on.

Let us now answer the following concluding question: “In the end of the paper, what we have derived or gained from our investigation, which has been done with connection to the topic of the paper, so far, as the findings and the results?” These findings and results, as well as the offers, of the paper which may be presented for the sake of clarification item by item as follows:

1) All human activities based upon the necessary relation of the “trio of an agent, an action and an agency” in the form of purposive or intended action that the agent is the responsible for the outcome of his action since he brings about it by means of his reason, will and conscience.

2) Human history, what we call as the “history of reason portery of homo skeptikus”, as well as the history of universe must be re-read and thus re-interpreted with respect to the emergence of “homo Muslimus” and “Muslimhood” on the earth on both scientific and theological grounds at least.

3) All creation re-evaluated within the context of, what we call as, “Beology” (“Kun’iyat”) in the frame of, what we call as, “holist heqmatic understanding and its methodical approach”.

4) We must be aware of the very danger of the “reductionist understanding and its methodical approach”, who hides itself behind the curtains of science, modernity, secularity, rationality, objectivity and so on, in any investigation of any topic in any fields of knowledge.

5) All “homo Muslimus of Islam” as well as outdated and deformed so-called “homo Muslimus of Judeo-Christian traditions” must reconsider the both issues of creation and evolution both scientific and theological bases.

6) All homo Muslimus of Islam, as final justified and authorised representative of Muslimhood or Islam, must not follow fatally wrong and inevitably misleading the steps of so-called “former homo Muslimus of Judeo-Christian traditions” in relation to the most issues, particularly, creation and evolution.

7) In its own authenticity and their own valid times, all Divine Books deserve a particular attention in principle, however amongst them only the Holy Qur’an remains valid until Day of Judgement so that all homo Muslimus must be conscious of the fact that man, both universe and the Qur’an are the Books of God (i.e. Allah) as well as the man and all the beings of animate and inanimate realms.

8) All homo Muslimus require to read accordingly all these Books so as to understand, what we call as “Tawhedy cosmic holism or holistic order”, “Divine Governance of his God” and thus make sense of his very own life, since “whoever knows himself knows his God and vice versa”.

9) If one wants to make sense of “language”, “thought” and “religion” as well as scientific versions or fields of this trio he must not dismiss or ignore the importance of “line or order of beingness” otherwise he will in certain chaotic positions physically, mentally and psychologically in both his personal and social lives.

10) None can think of “Literature” either in the form of local or of global with thinking about and making use of language, thought and religion if he wants to form a culture and civilization.

11) Things only and completely make sense for us and taught others if they have rational base upon the conceptual, factional and historical grounds in any investigation whatever its content and kind.

12) In philosophy, under these findings or results “contemporary philosophy of action” must be reconsidered by philosophers and social scientists within the context of “the history of reason portery of homo skeptikus” either in the frames of homo Muslimus or of homo animalus or homo spiritus.

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