

Islamic Epistemology: An Inquiry Into The Foundation Of Knowledge In Metaphysics And Physic

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Abstract: Apart from the spirit and the supernatural, humans have been allowed to learn and understand through the mind, sense and the senses. The meaning of His Knowledge and Iradat is only about the laws and regulations of his creation. To understand the legal and regulatory nature, there is no other way than to reach out and befriend and deal with the nature. This approach is known as "eco-friendly", which mean not creating damage in the world such as cutting down trees and hilly without permission regardless of risk as every creation of God on this earth there are laws and regulations that must be adhered to. Physical science (natural science) differs from the metaphysical sciences. Physical science uses induction (induction or إستقراء in Arabic). Induction means, a way of handling the knowledge from the start of which is dedicated to producing laws through studies on projected and repeated observations. It is a process of intellectual analysis that produces the result of a number of observations or premises based on the results of research and experiments. To ensure that the outcome is true, he/she must refer to science and the law of the Quran. If it is in conflict with the laws of science and the Quran, it means that the resulting theory is incomplete or has not reached the stage of approval and requires a more thorough review by the laws of true science. Only experts in the field know and understand laws the true knowledge.

Keywords: Islamic Epistemology, knowledge, metaphysics, Physic, the law of God.

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I. Introduction

Before we discuss the topic, it must be declared in advance the meaning of knowledge and the methods and methodology of knowledge viewed from various perspectives of knowledge produced by humans.

There are different definitions and interpretations of the knowledge presented by academics for thousands of years² however there has been no human-generated knowledge that can explain the phenomena of nature completely, and far from suppressing symptoms of disasters such as landslides and building collapses, especially at high risk areas such as earthquakes, tsunamis and floods that often hit the world, especially in Asia, from occurring. While the symptoms of other diseases such as avian flu, HIV, H1N1 which are likely to occur and spread around the world today, to some extent, have been prevented by modern medical technology. Why is that happening? Is it because diseases occur more rampantly in people rather than environmental problems? Some might say, the disease is on the man himself because it is more easily handled than natural disasters that are beyond the nature of humanity. However, according to medical experts, the human organism is more complex in nature, especially the brain organism that contains cells in terms of number and function which are not yet known. Nevertheless, physicians continue to work and managed to find the causes of diseases, including diseases of the brain and different ways to remedy it. Although scientists have attempted to study the universe of galaxies from the highest high of solar system, earth, ecosystem so that of the smallest organism, tissues, cells, protoplasm and molecules (atoms), but they still have not managed to discover the exact cause of natural disasters. Is it because the effort and focus that they have provided have not yet been insufficient or because the knowledge that they has not yet reached the required level, or are there other reasons which they themselves do not know?

It is true that what we are witnessing today such as landslides, building collapses, collapsing bridges often occur in the Asian continent, while the development of science and technology often occur in Europe and the United States. This gap is an important factor and a cause to delay the development of the physical sciences

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² Mahayudin Hj Yahaya, "Surutan Konsep Ilmu Mengikut Pandangan Sarjana-Sarjana Muslim Silam", *Kesturi* Vol. 2, No. 2 December 1992, pp. 14-20.

and earth sciences that have a relation with landslides, collapsed buildings, collapsing bridges and its kind. Western scientists paid less attention to this matter because there is no interest for the country and their people. Regarding the limitations of human knowledge, including science, physics and earth sciences, ecology, ecosystems and geology that have a direct link with the environmental disasters these have been described in the al-Qur'an (Surah al-Isra`, verse 85).

Perhaps may be what is meant by "the limitations of human knowledge " is knowledge related to both the nature of the real world and the supernatural. The statement in this verse is a reminder of Allah to mankind (with a little knowledge) subject to the science and the law of Allah (vast). The second thing, Allah has reminded in the previous paragraph that the connection of the supernatural or the spirit is the provision of Allah, just like what Allah has said :

 وَدَسَّلُونَاكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

“And they ask you, (Muhammad) about the soul. Say, the soul is of the affair of my Lord. And mankind have not been given of knowledge except a little.”

(Surah al-Isra`, verse 85).

Based on the verse above, it can be concluded that, apart from the spirit and the supernatural, humans have been allowed to learn and understand through the mind, sense and the senses with His knowledge and *Iradat*. The meaning of His Knowledge and *Iradat* is only about the laws and regulations of his creation. To understand the legal and regulatory nature, there is no other way than to reach out and befriend and deal with the nature. This approach is known as “eco-friendly”, which mean not creating damage in the world such as cutting down trees and hilly without permission regardless of risk as every creation of God on this earth there are laws and regulations that must be adhered to.³ To clarify the legal issues and laws in the universe there are two different perspectives. First, from the perspective of metaphysics and theology and secondly the perspective of physics.

II. Study Of Metaphysics

Metaphysics or theology is the study of debating matters relating unseen supernatural affairs, the Day of Judgment, heaven-hell, sin-reward and so on. This issue is addressed by the theologians *Mutakallimin*. Similar methods are used to determine the Oneness of Allah *Subhanahu wa Ta`ala* by using reason and logic based on examples of natural events and the human.

They postulate *Jawhar al-Fard* what is meant by *Jawhar al-Fard* is that all existence in the universe contains some elements, and each element is divided into smaller elements, and the condition narrows down to the smallest element called *jawhar al-fard* (gist or essence). Each *jawhar* containing *`arad* (accident) and it is a new nature because it changes like color. Therefore, *`arad* not separate from *jawhar*, then it cannot be *jawhar* nor new nature; each of new things with the new creator; there is no other creator than Allah *Subhanahu wa Ta`ala*.

Example:

This world change

Everything that change into new

Then: It is a new world.

Another example:

Drinking alcohol is forbidden / sinful.

Every sinner must be punished.

Then: Whoever drinks alcohol must be punished.

According to Ibn Rusyd, the arguments put forward by *Mutakallimin* was an imitation of the atomic theory which were created by members of the Greek philosophy from the materialists. Their goal is to prove the absence of God and interpret the real world in the form of imperialism, which is meant to conceive a world without law and without a creator. It is wrong, said Ibn Rusyd, if we consider that when we cannot see anything, then we continue to judge that something is missing. For example, feelings happy and sad, desire, love and others that cannot be known through the mind but only through external reaction. In this way we will be able to know the internal aspects of the character's psychology. Similarly, nature is derived from materials and vegetation. Although it looks like we do not see the elements of the law governing the course of this life, but if you are a member of our agriculture, you will understand how to revive and nourish the plants and how

³Please refer verses relating to science in the Qur`an below.

geologists and physical science can detect the movement of the ground because everything that Allah *Subhanahu wa Ta'ala* created there is law and regulations need to be searched and explored. All of this requires knowledge. Unfortunately, the *Mutakallimin* don't want to share the experience with a group of scientists to strengthen their arguments to ascribe the existence and power of Allah *Subhanahu wa Ta'ala* in this world, but behind it they are only sparing with their arguments of reason that there is no end. There is also the thought that Allah *Subhanahu wa Ta'ala* can do something with His Kudrat and Iradat so that unexpected things can happen and it makes sense to His will. For example, the fire did not affect Prophet Ibrahim `peace be upon him, His will and permission. The arguments they put forward, according to Ibn Rushd was not only contrary between common sense and knowledge but also contrary to the law of syari`ah. The arguments seem to deny the wisdom (knowledge) and the concept of Allah's care for His creation. When denying the nature of laws and regulations that created by Allah, it means that everything happens "by chance". This is the opinion of those who are misguided and disbelievers.

According to Ibn Rushd, each of Allah's creation was created for a reason. If not, then there is no meaning of Allah as the Khaliq, the All-Wise. Humans may or do not know the reasons and legal senses organism, not because there is no law or reason but because of their own ignorance or the ability of faculty has not reached the maximum level.

III. Theory Of Allah's Creation And Maintenance

To clarify this point, Ibn Rushd has put forward two theories, which are "Creation" and "Care and Maintenance from the Lord"⁴. The invention is intended to how that created it must be "creatures" and every creature has its creator, which is Allah. Every creature that been made whether it is human, animal, plant or object, was created with the laws and regulations as well as functional. This law and regulation made by Allah gives for people to think, study and investigate the secrets of nature and its laws and objectives behind regulations and laws. There are many arguments of the verses of al-Qur'an about Allah's creation theory. Among them, Allah says :

Meaning :

“ Do they not see how the camel was created, and the sky is raised, the mountain enforced, and the earth spread out? “ (Surah al-Ghashiyah,verse 17- 20)

While the “ maintenance “ theory refers to Allah's maintenance of law and nature of life which He has created, this theory has been proven through the verses of Al-Qur'an and it is sensible. There are many laws and regulations according this natural events that corresponding to human life. It has been shown that all of these laws and regulations of this nature have been planned by Allah and have not been accidental or natural. (See al-Qur'an in Surah al-Baqarah, verse 21 – 22)

Meaning :

“ O mankind! Worship your Lord who created you and those before you, that you may become righteous (protected from punishment by worshiping Him). (Allah) who has made the earth for you which is like a vast expanse and (He has made) the sky as a solid construction (which is like a roof). And sent down the rain from the sky and He will grow there with various kinds of fruits as a provision for you. So do not set up rivals with Allah in your worship whilst you know.”

From the two theories above, Ibn Rusyd was able to solve the problem of *qada'* and *qadar* or the destiny where it has a point of conflicts between the *Mu'tazilah* and *Asy'ariyah*. The *Mu'tazilah* group says that man has absolute freedom to determine the situation in the world and hereafter by the word of God,

لَا تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا

Meaning:

“Allah does not charge a soul except [with that within] its capacity.”

(Surah al-Baqarah, verse 233).⁵

Asy'ariyah group says that man has no power at all to determine his fate based on the word of God:

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ

⁴Ibn Rushd's theory of "Creation" and "Care and Maintenance from the Lord" has been discussed by Mahmud Qasim in his *Nazariyat al-Ma'rifah`Inda Ibn Rusyd*. Cairo: Matba`ah al- Anglo al-Misriyyah.

⁵ Same meaning as in Surah al-Baqarah, verse 286.

Meaning:

“(Because of their disbelief). Allah has set a seal upon their hearts (and therefore cannot be penetrated through kindness), and upon their hearing (so that they could not benefit from the truth that they hear), and over their vision (so that they cannot see the signs of Allah Subhanahu Wa Ta’ala and listen to advice) is a veil, And for them is a great punishment.”

(Surah al-Baqarah, verse 7).

Both groups claimed that their views are correct because each of them have evidence in al-Qur’an. However, to solve the problem of differences in opinion between them, there might be a relation to the problem of destiny and natural disasters, Ibn Rusyd explained that human freedom is not absolute but is limited by the laws and regulations set by Allah in the universe, including the human beings.

If the *Mutakallimin* do not debate the reasons why this universe changes, because their main goal is to reach the desired outcome or the law of Allah Taa’la “that this nature has changed, each change is new, thus this nature is new” which is parallel to the premise of logic and thinking, so does traditional Islamic jurists. They do not really question the reasons for the occurrence of landslides, building collapses and others because their main goal is to reach the desired outcome or the law of God that every offender must be punished; victims of landslides are considered sinful, for that they are punished. This is in line with the premise of the law in the field of jurisprudence. Similar is the case of disease, include social disease. They did not question the reason why a person is involved in corruption, alcohol or gambling because, according to Islamic jurisprudence "corruption, drinking and gambling is wrong and sinful and must be punished". Therefore, the social disease in the Muslim community continues to apply and remain difficult to maintain because there are no studies on the cause or reason for the occurrence of the crime.

Recently, changes in modern jurisprudence are active in the field of nutrition science technology that is related directly with the health sciences. Health science is also related to the state of the environment, and the environment is inextricably linked with the natural world that provides the basics necessities of life. This relationship exists because of the ecological system, the integrity of creation mutually need each other, including the plant kingdom, life and material values. So far, we only focus on the two parties, namely the relationship between man and God and the relationship between human beings, but we forget the human relationship with the environment.

THE SCIENCE OF PHYSICS

Physical science (natural science) differs from the metaphysical sciences. Physical science uses induction (induction or استقراء in Arabic). Induction means, a way of handling the knowledge from the start of which is dedicated to producing laws through studies on projected and repeated observations.

It is a process of intellectual analysis that produces the result of a number of observations or premises based on the results of research and experiments. To ensure that the outcome is true, he must refer to science and the law of the Quran. If it is in conflict with the laws of science and the Quran, it means that the resulting theory is incomplete or has not reached the stage of approval and requires a more thorough review by the laws of true science. Only experts in the field know and understand laws the true knowledge. This is in line with the word of God:

فَسَلُّواْ أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ

Meaning: “If ye realise this not, ask of those who possess the Message”

(Surah al-Anbiya’, verse 7)

The method of science described above is the same as the method of induction organized by Allah in the Quran. His Word states as such:

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ (17) وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ (18) وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ (19) وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ (20)

Meaning: “Do they not look at the Camels, How they are made? - And at the Sky, how it is raised high? - And at the Mountains, How they are fixed firm? - And at the Earth, How it is spread out?”

(Surah al-Ghashiyah, verse 17-20)

In this verse Allah commands people to use reason and the senses through observation, meditation and thoughts on the object under study from the smallest detail, from start events until the occurrence of natural events and human. If you still do not know or are not sure about the topic being studied, then ask a more knowledgeable expert in the field of study so as to gain the correct result, as described in the preceding paragraph.

Quite simply, if scientific truth is determined by knowledge, then there are laws and regulations on any knowledge. The method of the natural sciences or physical sciences, for example, differs from the methods of logic, and varies with the method of science jurisprudence, theology and mysticism.

The method of induction used in the science of physics, as mentioned above, is different from the method of syllogism (deduction) used in logic and theology. This difference is significant because the induction method is through reasoning and sensory processes that generate the outcome of the observations or premise based on the results of research and experiments. Induction methods used in science had to be done in such a way as laws and regulations, even if true and came from God; but not stated clearly and in detail either in the Quran or Hadith.

Legal and regulatory science in the Quran may be characterized as "raw material" that requires extensive processing and are still open to be discussed and researched.

To get to the legal truth in science should be based on the premise that true as well. If the premise is wrong, then the outcome or the law also wrong. For example, the theory of "evolution" expounded C. Darwin using the wrong premise: "they are descended from monkeys" while the man, according to the analysis of modern medicine and science that the cells in the body of the monkey are not identical or not all uniform with cells human. Because the premise made by C. Darwin was wrong, then the result is also wrong.

According to the Quran, the first man is Adam *'alaihi al-salam*. And he did not come from a monkey, but from other elements of clay, tin, therefore, the theory of Darwinian evolution has violated the laws of science and the law of the Quran and cannot be regarded as a true or superior science.

If the scientific method needs the correct premise to pursuit the correct outcome, however in logical method it is not necessary. Logically, the incorrect premise can produce the correct outcome.

For example:

Human is a Horse

Every horse dies

Hence: The human dies

"Human is a horse" it is the wrong premise, but as a result "Human also dies" (like horse) it is a correct outcome.

Another example:

Humans sin

Every sinner is punished

Hence: Sinful humans will be punished

"Humans sin", it is also the incorrect premise, because according to the view of Islam, children (before the age of puberty) are not liable and do not sinned. Thus will not be punished. Here arises the question of, why do innocent children also become the victims of natural disasters?

In this case, we have to use Ibn Rusyd's theory about the definition of fate, the connection between spirit and body including *Allah Subhanahu wa Ta'ala*'s role in this universe. According to him, the fixed and definite law of the universe along with its specified objective set by *Allah Subhanahu wa Ta'ala*, that is what we call "destiny". Any conflict happens with the law of the universe (*Allah Subhanahu wa Ta'ala*'s law) certainly, it will cause a disaster (fate). In the other words, the victim of disasters is not the subject of destiny, however to what extent does the law of the universe operate and follow to avoid destiny. From here, it shows His wisdom and greatness.

Some scholars say that innocent children have become victims of natural disasters "because Allah loves them. Before they grow and sin, it is better for them to cease to be alive during childhood". The answer is in the form of "deduction", in this sense, it may only be considered as "releasing a cough on a ladder" and it is different with the scientific and logical method compared to the Islamic law, spontaneously misusing the definition of fate or *qada'* and *qadar* in its actual meaning.

Despite this, according to Ibn Rusyd, in any circumstance, children, adults or anyone who become the victims of natural disasters cannot be viewed from the physical aspect merely (as what is commonly done by members of Islamic theology to prove the oneness and power of Allah by using the theory of particles (atoms), but should also consider the spiritual aspects. According to the Quran, the martyr, including the victims of disaster, to Allah they are still alive, yet we are not aware of it. In Allah's saying,

ولا تقولوا لمن يقتل في سبيل الله أموات بل احياء ولكن لا تشعرون

Meaning:

“And do not say about those who die in the way of Allah (that they are) dead, Rather (in fact), they are alive, but you perceive (it) not”

(Surah al-Baqarah: 154).

Based on the example above, it can be concluded that people who are truly guilty must be punished and they are not the victims of natural disasters, but the one who commit destruction on earth. Therefore the question of sin-blessing that is connected with the victim of natural disasters is merely hypothesized and it is contrary to the rules of Islam and modern science. It is because sin-blessing, death-life is in the hands of Allah, no matter where and in any situation you are. However, Allah has prepared complete guidelines and laws; nonetheless mankind does not know it, careless and unaware.

Assuming the methods of logical knowledge is still used, then a modification is required, namely, the correct result should be obtained from a true premise and not the opposite. But unfortunately a large number of Muslims today do not understand the fields of logic and science. Thus, the issue of natural disasters such as landslides, building collapses, collapsing bridges, and the like ensue and it can only be seen and debated from a purely religious knowledge, which is within a professed field without involving other disciplines such as history, philosophy and science as if the question of natural disasters is free regardless of the legal sciences.

IV. Science In The Quran

It is said that there are significant discrepancies between the methods of modern science with the methods of science in al-Qur'an to address the problems of the universe. However, some are saying that not all theories of modern science conflicting with al-Qur'an. For example, the theory of "closed universe" (Big Bang) submitted by Aleksander Fridmann (1888-1925), a mathematician and astrologer Russia which holds that the universe underwent a change in the form of expansion and contraction of the gravity system thus leading to total destruction described the theory of "Big Bang". In this study we will not be commenting on the theory of "Big Bang", but merely provides an example that not all theories of modern science conflict with al-Qur'an if science was handled properly based on correct methods of science, namely the science that guided the vision and moral, Right or wrong theory that science depends on two things mentioned. Science is right or superior knowledge is usually achieved through the hard work by scientists, including scientists, for the benefit and welfare of mankind. The scriptures such as the Torah, the Gospel, the Psalms and the Qur'an is the source of true knowledge and superior. From the scriptures that the birth of inspiration, guidance or instructions and so trigger a wide range of superior knowledge.

Al-Qur'an al-Karim, is one pure book which has at most conveyed abundant verses regarding science. Following one study, a number of 750 verses or approximately 1/8 from the total chapters of the al-Qur'an (6666 verse) are about the natural environment which has led to the study of science.⁶ Thus, many Muslim scientists emerged, among them al-Jabir (750-800M), Khwarizmi (800-850M), al-Razi (850-900M), al-Mas'udi (900-950M), Abu al-Wafa' (950-1000M), al-Biruni and Ibn Sina (1000-1050M) and al-Khayyam (1050-1100M). They consist of various peoples, Arab, Turkish, Afghan and Persian.

In particular, verse in the al-Qur'an that relate to real life are included in the *kauniyat* verses containing a thousand and one secrets that are hidden behind these verses and most people still do not understand, or it has yet to be reached by human reason. A natural disaster, for example, has a direct connection with the natural sciences, which is one of the most important branches of *syari'at*.

What is meant by *syari'at* here is the law of Allah, whether in writing (revelation) or unwritten (*ayatullah*) contained in the laws of nature to create a relationship between man and God, between man his neighbor, between man and the universe and of human life, including animals, plants and inanimate objects.

Since people are regulated by God to communicate and deal with the universe, it is only appropriate people know and recognize or seek to know and recognize the laws and regulations of the same universe as they know and recognize Islamic jurisprudence. If the event in the synagogue, *mu'amalat*, *munakahat* and *jinayat* there are legal, then the universe such as soil, water, air, animals and plants are also laws and regulations. The problem and the complexity of the human being is because they are ignorant of the laws of nature because it is not clear and not explained to them, in contrast to Islamic jurisprudence. Because of this ignorance about the laws and regulations and this is the natural course, then there will exist a natural disaster and epidemic disease as if it occurs unexpectedly without prediction.

Where as a matter of fact, all the creations of Allah *Subhanahu wa Ta'ala* has already been planned and maintained (*inayah wa ri'ayah*) with due precision, order and justice and does not happen by "chance". Science

⁶ Mohammad Ilyas (ed.), *The Unity of science and Religion*, Zafar Press, sdn Bhd, 2002, Kuala Lumpur, p..30

In the Quran, Allah has said:

“It is not permitted for the Sun to catch up with the Moon, nor can the Night outstrip the Day: Each (just) flow along in (its own) orbit (according to Law).”

(Surah Yasin, verse 40)

In the Quran, Allah has said:

“It is He Who created the Night and the Day, and the sun and the moon: all (the celestial bodies) flow along, each in its orbit.”

(Surah al-Anbiya`, verse 33)

In the Quran, Allah has said:

“By the Sky with (its) numerous Paths,”

(Surah al-Dhariyyat, verse 7)

In the Quran, Allah has said:

“And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four legs. Allah creates what He wills for verily Allah has power over all things.”

(Surah al-Nur, verse 45)

This verse is reinforced by another verse which states that God created all living things from water.

Allah has said in the Quran:

“Have not those who disbelieve known that the heavens and the earth were one piece, then we parted them. And from water we have made every living thing. Then, why do they still not believe”

(Surah al-Anbiya`, verse 30).

Humans are “caliphs of Allah on earth” and they have been ordered to explore and interact with the nature of Allah’s creation. However, everything made by humans are subject to the laws and regulations that have been established by Allah. Humans are interconnected with the legal and regulatory nature of Allah’s creation and this is what causes people to become a “servant of Allah”. As a servant of Allah, man cannot violate the laws and regulations of Allah. But because humans are covetous and ignorant of the laws and regulations of nature, therefore this causes havoc, whether in the form of physical and non-physical character, including epidemics and social problems such as the Avian flu, HIV, H1N1, among other various disasters can happen. Its effect does not only impinge on themselves but also on other innocent people, whether Muslims or non-Muslims, adult or child, man or woman.

It is required that humans must worship Allah and obey the laws and regulations that have been conveyed to the prophets and messengers such as from Adam ‘*alaihi al-salam* to that of prophet Muhammad *Sallallahu ‘Alaihi Wasallam*. Whether significant or otherwise, obedience and submission to Allah’s commands and laws will have an impact on environmental change. Because not many people really obey Allah and know the laws and practices (either through sentences or paragraphs *muhkamat* or *kauniyah*). Thereafter, imagine how few are awarded with the knowledge of Allah, in other words the actual (*al-rasikhun fi al-‘ilm*). This is in line with the word of Allah:

Meaning: “but people who are firm in knowledge and among them and the believers, they believe in what has been revealed to you (*al-Quran* and what was sent down before you)”

(Surah al-Nisa`, verse 162).

1400 years ago people did not attempt to venture into space as is happening now and do not believe it can occur. However so, Allah does not inhibit human endeavor and as long as they do have the power (knowledge). Word of Allah:

Meaning: “O jinn and mankind, if you are able to penetrate the sky and the earth, then give it”

(Surah al-Rahman, verse 33)

V. Conclusion

Although a lot of effort and scientific discoveries have been put forward by scientists, but still too many laws and regulations of nature remain unknown. Even today, scientists acknowledge that the achievement of modern science is still incomplete, uncertain and many things in relation to the universal system and the cells in the human body are still not yet understood and undiscovered. G.Siegfried Kutter, one of the experts of popular modern science, acknowledges this shortcoming in his book entitled *The Universe and origins of Life and Evolution* (1987), he said

“At present the estimate of the universe’s average density is too uncertain to allow us to be more specific...we have failed to discover the universe’s structure and its ultimate fate”.

(G.Siegfried Kutter. 1987: 65,68).

In this context, the scientists propose that the problem of physics must be resolved through the “induction” approach using detailed research on natural phenomena through reason and the senses that have been done by scientists of the past such as Ibn Sina, al-Biruni, Ibn al-Haytham and others which are then connected by Western scientists. Methods in the form of "empirical" studies are said to be in conflict with the methods of science in al-Qur'an. According to Imam al-Ghazali *rahimahullah*, a famous scholar of Sufism who passed away in 1111M, the methods of modern science are not against the religion as long as the nature or objects being studied are not considered as acting alone or by the law of nature but must follow the laws and rules determined by Allah *Subhanahu wa Ta'ala*. Among the manifestations of life produced by religious values and morals are "prosperity" which is the translation of the word *Umran*. The manifestation of prosperity or *Umran* of the changing society frequently changes but the law of *Umran* which is centric to religion and morality does not change. For these reasons it is true if Ibn Khaldun says that History exist in two forms, namely its outer and inner history.⁷

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