

Al-Hikmat: A Journal of Philosophy

Volume 45 (2025) pp 39-54

The Meta-Ontology of Quantum Mechanics and Divine Consciousness: An Islamic Philosophical Critique of the Mechanistic Worldview

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Abstract

In *Knowledge and the Sacred*, Seyyed Hossein Nasr notes that one of the founders of quantum mechanics, Eugene Wigner, calls the world of consciousness the primary “absolute reality.” Nasr expands on the metaphysical dimensions of intelligence. Yet most mechanistic, mainstream arguments about quantum mechanics are often used to “disprove” the role of the creator in the universe. Hawking, “the multiverse concept can explain the fine-tuning of physical law without the need for a benevolent creator who made the universe for our benefit”. Concepts concerning “infinite set of infinities” prevail in quantum mechanics, alongside the mechanistic claim in modern physics that a multiverse of worlds does not require a supernatural beginning. This raises the question “from quantum mechanics, can people deduce that energy and particles come first before consciousness or otherwise?” Hawking’s multiverse theory hinges on the quantum study of energy at the minute scale. As a connected example, Hawking conceptualizes the “quantum leap”, which represents how quantum particles can be rearranged automatically from lower ascension to higher ascension. This normalizes genetic innovation and engineering, which can have negative implications on Islam’s holistic education, within the framework of Islamic Governance. The mechanistic aspect of quantum mechanics can, overall, be a drawback in relation to Islamic Governance and the Maqāṣid al-Shariah. In addition, this paper critically examines the contradictions between the mechanistic worldview of quantum mechanics and the idea of Divine Consciousness.

Keywords: Quantum Mechanics, Islam, Consciousness, Technology, Governance, Maqāṣid al-Shariah.

Introduction

A key discovery is that the mechanistic worldview, generally, within quantum mechanics, does not account for the origin of information in this world. Contextually, many mechanistic and mainstream discourses on quantum mechanics tend to portray the role of a creator as redundant and expendable. Principally, quantum regeneration itself is an abstraction that reveals the power of infinite possibilities. Hence, a central aspect of this paper is to provide insight into quantum physics without blindly accepting the mechanistic ontology.

In this regard, Islam's holistic education is proposed as a solution. Islam's holistic education challenges the overemphasis on reason relative to virtue and spirituality (Yasin, Firdaus & Jani, 2013). When there is the "reductionist tendency of modern science" as "destructive for human beings, a good example of which is tampering with the basic stuff of life in genetic engineering" (Mabud 1991, p 98) – Islam's holistic education is presented as the remedy.

This paper provides an across-the-board stance on quantum mechanics, demonstrating the critical importance of an alternative viewpoint to the mechanistic ontology. As Muslim scholars confine the Maqāsid Shariah to five essential human necessities that must be preserved in order to epitomize the ideal Muslim life (Mohamad, 2016), the preservation of intellect is one of the most significant components. Islam's holistic education can assist in the preservation of intellect, especially with the pervasiveness of the ontology that tries to negate the role of the Creator.

Quantum Mechanics, Matter and Multiverse Theory

Observers are considered the focal players in the dynamics of quantum mechanics. The mechanistic, mainstream stance of this branch in modern physics is that one observed quantum state postulates every other possible quantum state. This opens for interpretation of parallel universes, encompassing the multiverse theory, and that quantum mechanics is "observer-dependent." To illustrate, this means that the nature of observation itself is required to ascertain the nature of minute components such as atoms and quantum particles. "A research in the field of quantum physics, for example, shows us that whenever we want to know the nature of the tiniest component of the physical body (say, for example, an electron), whether it is wave or particle, the very instrument we use can change its fundamental nature" (Mulyadhi 2014, 79). This primary dependence on observation is a fundamental base of the quantum physics assumption that "a virtually infinite number of

universes emerge from a preceding vacuum through the operation of physical laws” (Smith 2011, 26). The emergence of virtually infinite universes is what physicists in the field terms as “fine-tuning.” To Stephen Hawking, this emergence of virtually infinite universes can be fine-tuned by natural means, and he treats the hypothesis of the existence of a Creator as redundant. His evidence includes that as energy can randomly take place from nothing at minute scales, this is in correspondence with an evolutionary hypothesis that new molecules can randomly emerge in existence. With virtually infinite energy and possibilities, it can be envisaged that there are virtually infinite universes, fine-tuned through natural laws. For example, recently scientists have identified how certain quantum particles can revive after decomposition. The ideas concerning infinite quantum regeneration and decay, indicate a violation of second law of thermodynamics “as asserted by (Mabud 1991, 29) of which “the order in the universe is disintegrating every moment.”

Second Law of Thermodynamics and Quantum Mechanics

The theory of the virtually infinite universes that come from a preceding vacuum, as espoused by Stephen Hawking, has a resemblance to the theory of “many botched worlds” materialized by philosopher David Hume. Hume theorized that “many worlds might have been botched and bungled, throughout an eternity, ere this system was struck out” (Hume 1998, 36). From the joined perspective of Hawking and Hume, at the level of the smallest particles, the possibility of a system being struck out from many botched worlds, symbolized treating the hypothesis of an intelligent Creator’s role as redundant. These perspectives tie in with the mechanistic worldview of which, alongside quantum particles, natural laws are assumed to be of independent force operating without the need of a Creator. However, the contradiction is that this particularization about fine-tuning is borrowed from assumptions that deal with the unseen, such as nonmaterial constructions of infinity and eternity. In other words, there is the nonmaterial construction of infinite sets of infinites. The multiverse theory by Stephen Hawking and “many botched worlds” conception by David Hume share the mechanistic nature, that infinite or eternal possibilities can be assumed with randomness from atoms or particles. For example, with the mechanistic worldview, it is assumed that it is rational to theorize that natural laws can be “immortal” without the role of a Creator. Yet, when relating back to second law of thermodynamics, this mechanistic standpoint is contradictory due to the existing abstract symmetrical comprehension particularly in connection with revival and decay. The consciousness

can pick up on the duality of revival and decay, and relate it back to the study of “twin particles” (two particles that are alike, identical in properties) under quantum mechanics. To elaborate, the conceptions of quantum regeneration and quantum decay do not necessarily violate the second law of thermodynamics. They may symbolize a duality, which represents the depths of how the human consciousness can envisage possibilities to do with “how many atoms or subatomic particles are required to take us from the microworld into the macroworld” (Smith 2005, 56). This relates back to the significance of fundamentals of information. The mechanistic stance generally, within quantum mechanics, does not explain the origin of information. The mechanistic bearing assumes that natural laws can behave in immortal ways, without accounting for the origin of information when it comes to fixed duality and the emergence of concurrent universes. The understanding of the second law of thermodynamics is evidence that, with duos of reversal and decay, natural and physical laws are incapable of originating or duplicating information by themselves. There lies a paradox, of which “we have ended up with the paradox that we cannot really understand the universe quantum-mechanically without a consciousness to observe the quantum” (Nasr 2003, 5). This paradox and the role of consciousness extends to more than one universe, when it comes to the possibility of “meaningful, and infinite universe whose dimensions extend far beyond what even the sciences can represent” (Shari’ati 2015, 55). In other words, recognizing the role of consciousness is necessary when it comes to realizing that natural laws cannot originate or reduplicate information on their own. This comes with the inquiry “does consciousness materialize before matter? Which is primary, consciousness or matter?” The mechanistic belief lies in the idea that universes originate from particles of matter. In other words, for them, the idea of existence itself can be reduced to the entirety of quantum particles. By contrast, in the Islamic philosophical view, the origins of the world can be traced back to the Divine Word. In other words, existence emerged “from the Divine Consciousness” (Nasr 2003, 3), which enables particles of matter to become possible. There is the Quranic injunction of “kun fayakun” (Be, and it is). By this, Nasr (2003) demonstrates how the Divine Consciousness proves that there are metaphysical dimensions to intelligence, beyond just the mechanistic dependence on quantum particles. With the idea of Divine Consciousness, there is the capacity to see unity in duality, for instance, from the abstractions of reversal and disintegration via the second law of thermodynamics.

Consciousness, Matter, and Intelligent Design

Relating to Stephen Hawking's work on quantum mechanics, there is a general evolutionary view that energy can spontaneously appear out of nothing, precluding the role of the Creator. In other words, "we need not follow Hawking as he relates 'the tale of how the primordial universe of hydrogen, helium, and a bit of lithium evolved to a universe harboring at least one world of intelligent life': it is essentially the familiar account... which culminates in the Darwinist scenario of evolution" (Smith 2011, 16). The question "how can a multiverse theory, based on infinite set of infinities, be fine-tuned if particles of matter come first before consciousness?" shows that there is a logical contradiction to the mainstream, mechanistic branch of quantum mechanics. The mechanistic belief is that particles of matter randomly precede consciousness. Generally, energy can be transformed into matter and the human consciousness can understand that black holes exist, but the logical criticism is that we cannot turn something from nothing in laboratory settings. This once again points to how natural and physical laws cannot originate or reduplicate information, which hints at the hallmark of an intelligent designer. The second law of thermodynamics, with the fixed duality, reflects how natural and physical laws depend on a supernatural agency for the origination of information. Furthermore, the question of "what precedes particles of matter?" can neither be answered in modern physics nor reduced to the conception of everything to be about quantum particles. This shows that overall, the fine-tuning of particles or atoms is not possible without an outsider, supernatural agency. Thus, this shows a critical window in relation to quantum mechanics, of which intelligent design can be a more logical plausibility, compared to an evolutionary or mechanistic basis. Whereas, in the Islamic philosophical view, the question of "what makes the origination for origins?" can be answered in terms of relating back to the Divine Consciousness. This translates that "God is the Ultimate, Transcendent, Immutable Reality. He is the Root, the First Cause, the Willing Being who brings into existence anything He wants. This implies the pre-existence of possibilities in the Divine Order" (Mabud 1991, 3). Just as Darwinian evolution theory is marked as an inconceivable absurdity which has the miracle of consciousness emerging from a heap of pebbles, in metaphoric terms (Schuon, 2013) – the idea that energy can come up from nothing, at minute scales, is also logically and metaphysically impossible. From understanding the conceptions of Divine Consciousness and possibilities in the Divine Order, it can be reaffirmed that consciousness is what primarily materializes before matter. As further evidence, a microworld of

quantum particles can be likened to the mathematical entity of a spiral. This is because geometric shapes such as the spiral can be symbolized as “so many crystallizations of the multiplicity which never leave the fold of Unity” (Nasr 2005, 103). This is relevant to how the fixed duality, multiplicity of particles, can be envisaged when linking back to the notions of infinite quantum regeneration and quantum decomposition. The mathematical entity of the spiral, with the representation of multiplicity, can be understood as materializing first on the abstract, spiritual plane before appearing on the physical plane. This is synonymous to understanding that consciousness materializes before matter, in the sense of how the Islamic philosophy confirms the intricate existence of unmanifested and manifested worlds (*'alam al-ghayb wa'l-shahadah*). It can be said that the process of intelligence plays a role, in respect of enabling the consciousness to grasp the intricate existence. Additionally, the entity of the spiral is symbolic of the possibilities in the Divine Order, of which creation transpires every moment. Rather than looking from a mechanistic lens, the Islamic philosophical lens enables us to see how at even the most minute scales, energy and matter can only be possible due to pre-purposed origins by a Creator.

Secondly, the question of “how can infinite decomposition and rebirth in quantum particles be possible without an Intelligent Designer, as the human mind can grasp awareness of the infinite angles?” refers to how for most branches of modern physics, there is the dependence on nonmaterial assumptions that deal with eternity and the infinite sets of infinities. Despite “Hawking’s ontology: his reduction of all things-all “being” to quantum particles” (Smith 2011, 26) which implies an insistence upon the external observation and redundancy towards the Creator. Due to overlooking the role of the Creator, the entirety of quantum mechanics relies on the abstract nature of infinity. In essence, infinity itself cannot be directly observed. This indicates that something of divine nature precedes the origin of matter. Case in point, Hume’s “many botched worlds” theory demonstrates how the postulation of infinite possibilities means that consciousness has primacy before matter. As consciousness materializes before matter, Eugene Wigner, labelling the world of consciousness as the primary “absolute reality” (Nasr, 1988), can be classified as logically sound, despite the “reduction of all things” to “quantum particles” (Smith 2011, 26). Paradoxically, in the multiverse theory, when immortality is ascribed to natural and physical laws, it does not account for how consciousness can draw on particle regeneration symmetry. When the mechanistic element is removed from the equation, quantum mechanics offers a window into

how consciousness can envisage, with clarity, the unity, duality, and exemplars of the infinite sets of infinitesimals. The infinity is an aspect that cannot be directly or externally observed, yet we accept its existence. It is only possible for this to be understood when we accept that Divine Consciousness precedes particles of matter.

Principality of Consciousness

For a more inclusive and across-the-board outlook on quantum mechanics, it is necessary to take into account that consciousness materializes first in primacy and principality before quantum particles or matter particles. Broadly speaking, “is it also scientifically acceptable to say that a material substance that does not contain within itself something can produce on its own a new non-material object such as intelligence or the power to think?” (Mabud 1991, 3). This can be summarized by a question “how can awareness come from non-awareness?” and this applies to quantum mechanics. This applicability stems from manifold contradictions in Stephen Hawking’s multiverse theory, for instance, the suggestion that virtually infinite universes can arise from a vacuum yet have their existence rooted in non-awareness. The roots of non-awareness and non-intelligence can never give birth to metaphysical, abundant dimensions of intelligence, despite the mechanistic insistence that energy and matter can randomly “just be” at the most miniscule scales. Intelligence, consciousness, awareness will always materialize initially before energy or matter. The Holy Quran states, “For no single thing exists that does not have its source with Us; and naught do We bestow from on high unless it be in accordance with a measure well-defined” (15: 21). Nasr stated that consciousness is itself the primacy of Divine Consciousness of which human consciousness is an echo. A prime example goes back to the phenomenon of infinity that is not directly or externally observed, yet accepted. The consciousness accepts this easily, because there is an awareness that precedes matter.

Innovation & Technology: “Quantum Leap”, Genetic Engineering, and Islamic Response

In addition to the multiverse theory, Stephen Hawking has remarked “It is likely that we will be able to redesign it (DNA) completely in the next 1000 years... by increasing our brain size, for example” (Hawking, 2000). In other words, this reflects the “reductionist tendency of modern science” as “destructive for human beings, a good example of which is tampering with the basic stuff of life in genetic engineering” (Mabud 1991, 98). Drawing on Hawking’s multiverse theory and perspective of quantum particles, it transforms into a metaphor of “quantum leap” to

mankind physiology of which "humanity hoists its way up the evolutionary ladder to new levels" (Grasse, 2002). This refers back to the "many botched worlds" theory. "Quantum leap" basically consists of quantum regeneration, to a level of what is considered mechanistically a higher sequence of ascension for humanity. This opens up the assumption that from the lower scale of quantum particles, there can be an evolutionary climb through genetic engineering for advanced genetic technology. It is assumed, in this manner, that "genetic technology" may lift humans to a "seemingly godlike level" (Grasse, 2002). The mechanistic logic follows that quantum particles can be rearranged ascending from lower classification of organization to higher order of organization. This "quantum leap" still deals with the matter of infinite sets of infinities, as in the infinite possibilities of particles contained with the logic behind genetic engineering and technology. Quantum regeneration and quantum decay, as mentioned previously in this paper, can be represented by the symbol of a "immortal phoenix." Yet, paradoxically this seemingly immortal phoenix is confined to the evolutionary paradigm. With the "quantum leap" the rearrangement of particles belongs to the paradigm of unobservable entities, much like the nonmaterial construction of infinity is unobservable. The idea of ascension within quantum particles, matches an evolutionary hypothesis towards particles that there lies "an ascending process with no goal, no end" (Mabud 1991, 50).

Yet, if the second law of thermodynamics apply on a global scale, the idea of a "quantum leap" has inconsistencies in terms of logic. Firstly, this idea is contingent on the ideal of ascension but overlooks how particles can be automatically transformed from a lower classification of organization to a higher order of organization. By denying this question, it denies the qualitative element required to conceptualize with respect to infinite sets of infinities or eternal possibilities. This means that there is an attempt to put consciousness out of the equation, as though matter alone can originate the sudden higher order of organization through the "quantum leap." Secondly, the logical argument goes back to the fundamentals of information. The refusal to face the qualitative does not account for the origin of information. For instance, if genetic advancement would be on a much further scale in the future, we would have to face on what originated the information for the atoms and particles. When it relates to the second law of thermodynamics, the premise about the duality of disintegration and reversal on a global scale must be reasserted. The relationship is that it is not logically possible for inorganic particles to first rearrange themselves without information

pertaining to decomposition and reversal. Thus, the information of this duality, comes from an outside source.

The idea of genetic engineering, when it disregards that information can come from an external agency, speaks to what constitutes as harmful knowledge. The Islamic response is that “Al-Qur’an stipulates the existence of beneficial and harmful knowledge” (Mulyadhi 2014, 14). As “not all sciences are beneficial and supportive of religion” (Mulyadhi 2014, 14), Hawking’s mechanistic ideas respective to the “quantum leap” and genetic advancement must be questioned. His ideas about genetic innovation and technology still revolve around his reductionist ontology of “all things-all “being”-to quantum particles” (Smith 2011, 26). This is harmful knowledge as similar to the evolutionary reasoning of which, “by reducing the great prophets and saints as well as little mosquitoes to simply molecular structures” (Nasr 2006, 186). From the religious perspective, it can be considered harmful knowledge when conceptualizations based on infinite set of infinities are used to justify treating the role of Creator as a redundant hypothesis. In connection with this, Pierre de Laplace, a scholar on astrophysics, theorizes that “God was nothing but a hypothesis... a hypothesis that was no longer needed by the theory of modern astronomy” (Mulyadhi 2014, 138). As another example of harmful knowledge respective to this “Newtonian law of gravity... can be very well accepted, provided that it does not assume that this law runs independently from God, thus replacing God’s role in governing the world. If it does, it will be considered as dangerous, since it can so easily put God aside, as Laplace did, as an unneeded hypothesis” (Mulyadhi 2014, 146). In other words, the harmful knowledge is in the assumption that creation can continue independently without the role of the Creator. This is reasserted with the fact that Divine Consciousness precedes particles of matter. The core basis of genetic advancement, as in Hawking’s worldview, is to deny the role of the Creator as responsible in originating and creating information itself.

The harmful knowledge follows that, it is as though random inorganic masses of particles are ascribed absolute power, rather than the role of the Creator. Case in point, Laplace formulates that if we know the knowledge of positions and velocities of all particles, we can have a predictor of the future. Laplace utilizes this, by reference to infinite possibilities within particles (with reference again to infinite sets of infinities). Aside from treating the role of the Creator as obsolete and redundant, this also disparages the distinctive feature of man’s free will.

By contrast, in Islamic philosophy, man's free will is perceived as a gift. Iranian philosopher Ali Shari'ati and Sufi mystic Jalāl ad-Dīn Rumi emphasize on the transcendent value of man's free will. The freedom of mankind's free will is seen as Al-Amanah (trust). For Shari'ati (2015), the distinctiveness is the transcendent quality and a reductionist opposite view will only fuel a void for existentialism. To further elaborate, Shari'ati (2015) gives the example of a car – of which a sports car called “Will and Freedom” with no direction would take mankind nowhere. The relevant case point is that, in Laplace's mechanistic standpoint, the premise about free will matches the perception of human's “Will and Freedom” as a car with no direction but at the mercy of random particles. Similarly, Rumi takes in the gift of Al-Amanah as a present from the Creator of the universe. For Rumi, “This freedom,was possessed by man only, for it was he who accepted the trust (al-amanah) originally offered by God to heavens, earth and mountains, but all of them refused. But man accepted it” (Mulyadhi 2018, 93). Rumi attempted to give evidence for “the existence of human freedom by showing how very often that man feels guilty after committing some sorts of sin and bad deeds” (Mulyadhi 2018, 94). Additionally, Rumi poses the question “why are you angry with a thief who steals your goods?” (Mulyadhi 2018, 94). This exhibits humanity's innate, in-depth nature to know that man has freedom of choice. With accordance to Rumi, “even an animal understands that man has the freedom of choice. Take an example, a horse. If we beat the horse excessively, there is a possibility that the horse will get angry at us because of pains. What interesting here is, if the horse gets angry, to what or whom her anger is directed? Logically, she should be angry at what has made her suffers, and this is supposed to be the whip used by the man to beat her. But why in reality, the horse is not angry at the whip, but at the man instead?” (Mulyadhi 2018, 95). This demonstrates how animals already have that intuitive knowing about the freedom of choice for mankind. The picture here is that there is a vast transcendent free will bestowed to mankind, but this is denied by the mechanistic way of seeing things, particularly within the restrictive scope given by Hawking and Laplace. By ascribing absolute power to infinite sets of possibilities within particles, which cannot even be directly observed, it imposes a harmful knowledge that overlooks the role of the Creator. The ontology of reductionism of everything to quantum particles and molecules is a harmful knowledge, in terms of disregarding the role of Divine Consciousness.

The Implications of Islam's Holistic Education, Islamic Governance

Overlooking the role of the Creator in the process of creation has very large implications in terms of harmful knowledge. “Conceptually, Islamic Governance is the primordial, all-encompassing quintessence of the Islamic life, undergirded by the vision of creating a society that is conducive to worshipping Allah” (Mohamad 2016, 6-7). “Within the framework of Islamic Governance, all endeavors can be aligned with Islamic principles towards achieving the state of Allah-consciousness at all levels of society” (Mohamad 2016, 14), and the Islamic perspective would reject the mechanistic ontology which leads up to a rejection of the Creator's role within the context of the “quantum leap.” This is significantly tied to the Maqāṣid Shariah. To elaborate, “In the governance of all societal affairs, the higher objectives of the Revelation (or most commonly referred to as Maqāṣid or objectives of the Shariah) play a pivotal role. Generally, Muslim scholars confine the Maqāṣid Shariah to five essential human necessities that must be preserved in order to realise the ideal Allah-ordained Muslim life: Religion, life, intellect, lineage, and wealth” (Mohamad 2016, 7). In this context, the ideals of genetic engineering and technology within “quantum leap” which have basis rooted to eugenics and ignores the Creator's role violates the realm of intellect. This is as the overlooking of the Creator's role overall sidelines the reality that Divine Consciousness precedes particles of matter. This violation is reflected in how virtue and God-conscious purpose is put aside for a secular formation of “dethroning.” In other words, “it is then science and machines which in their turn create man and if such an expression may be ventured, they also ‘create God’ for the void thus left by dethroning God cannot remain empty” (Schuon 1963, 32-33). This form of dethroning can be seen when the principle which forms in man selfishness and prioritization of self-mastery, above all, contributes to “a principle that leads to such perversions as dictatorship or Nazi Aryanism or curse of apartheid” (Mabud 1991, 9). A historical relevance is that in the terminology of apartheid, there is often the duality of slaves and “master race” which dates back to eugenics. Throughout the book by one of the world's most well-known dictators, Adolf Hitler ‘Mein Kampf’ – there was much credit to the eugenics’ law of several American states for the objective in creation of a master race (Black, 2003). One of the most famous poems in world history was Kipling's well-known poem written in 1899, touching upon “The White Man's Burden” adopting the vocabulary to do with “mastery” and “survival of the fittest” to impose the perceived superiority within eugenics. There was the time in the past, of which eugenics was given both a scientific and educational justification – an

education void of virtue. A core of eugenics was that mankind could ascend with biogenetic superiority alone, alongside the creation of a racial hierarchy. On a deeper level, this relates back to an ascription of infinite power to molecules, albeit the innovative modification of molecules. Championing genetic innovation, as per Stephen Hawking's framework, is akin to "Aryan ideal of the 'superhuman' as championed by Nazi sympathizers since the rise of Hitler in the 1920s" (Grasse, 2002). Overall hoisting humanity "way up the evolutionary ladder to new levels" (Grasse, 2002) can have extreme consequences that violate the sphere of intellect – a sphere considered to be sacred with accordance to Maqāṣid Shariah.

By contrast, "the Muslim attitude to education is to breed into children a sense of sacredness in the life that they discover in so many different forms" (Mabud 1991, 9), symbolizing the significance of Islamic ethics. On this idea of ethics "while thorough familiarity and compliance with Islamic ethics is a basic necessity for the successful implementation of Islamic Governance, the ability to use the framework of Islamic ethics to resolve a broader range of ethical dilemmas, including those which have not been fully explored, is even more critical" (Mohamad 2016, 15). One aspect of ethical dilemmas which has not been entirely explored is how the quantitative and rational continue to be exaggerated over the value of qualitative in branches of modern knowledge like astrophysics, innovation, and technology (as per the examples mentioned in this paper). For instance, evolutionary biologists have argued that because biotechnology gives fluidity, the trends make it more difficult for natural science to be reconciled with the Muslim conception of a balanced nature. It is as though advanced genetic engineering and technology has become the unquestioned prime for the future, making biogenetic advantage a priority to religious ethics or virtue. This exaggeration of "technological reason" to the extent that it is believed biogenetic advantage is possible from random particles of matter is a form of harmful knowledge. This is because it neglects and overlooks how Divine Consciousness precedes particles of matter. Another example concerns Newton's law in physics. This pertains back to how the Newtonian law of gravity can be considered acceptable, as long as it does not run alongside the assumption that the natural law runs independently from God (Mulyadhi 2014, 146). The reassertion here is that laws and reason cannot operate independently of Divine Consciousness. At the same time, contemporarily, evolutionary scientists have stated that acceptance of Newtonian law of gravity runs parallel to accepting the Darwinian evolutionary school of thought. For

them, this means that, this is an acceptance of how new molecules can arrive by chance or accident – an ascription of power and origination to ultimate inorganic particles of matter. Well renowned Muslim scholar Osman Bakar has stated that by “absolutizing Newtonian gravity” (Bakar, 2020) in this context, this gives both harmful and illogical inconsistencies. This holds relevance as painting an absolute picture of Newtonian gravity, this runs parallel to how Hawking’s “absolutizing” picture of quantum particles and the “quantum leap” becomes normalized. In the modern context of education, natural laws like gravity can be seen as operating independently with no need to refer to the Creator. The implications are that this can cause erasure towards the potentiality and benefits of Islam’s holistic education, at societal and governance levels. This is because, by distinction, Muslim philosophers see forces like gravity to come from the “supernal sources” such as the “universal intellect that derived ultimately from God” (Mulyadhi 2014, 147). This goes back again to the permeating role of Divine Consciousness. As a case in history, with reference to how “all powers which modern scientists call ‘the natural forces’ such as... gravity are always connected by Muslim philosophers... to a transcendent cosmic power” (Mulyadhi 2014, 21). Thus, if the absolute picture of “quantum leap” and genetic engineering gets accepted without question, there may be implications on both ethical and spiritual level.

Generally, this mechanistic ontology would be rejected by the Islamic perspective, with reference to how this form of ontology crosses boundaries against realms that have to do with ethics and the preservation of intellect. At the same time, “the variance in form, structures and systems that Islamic Governance may assume should be constantly fine-tuned to achieve certain objectives, or ‘Maqāsid’ sought after by Shariah” (Abdul Aziz 2015, 7). The pivotal key is to gain insight into quantum physics without blindly accepting the mechanistic ontology. In other words, it is possible to retain knowledge of this branch in astrophysics and technology, whilst rejecting the mechanistic equation as well as the normalization of genetic engineering. A means to achieve this is through the acceptance of principality of consciousness. This is alongside Nasr (1988)’s reaffirmation of Eugene Wigner (a founder of quantum mechanics) labelling the world of consciousness as the principal “absolute reality.” This is because from this viewpoint, as opposed to the mechanistic paradigm, we can understand that knowing and consciousness materialize first before quantum particles or particles of matter. This goes in line with the acceptance of Divine Consciousness, that the Creator is responsible for pre-purposed origins,

as an opposite to Stephen Hawking's mechanistic paradigm. From a more holistic paradigm – “with constantly changing circumstances, challenges, and therefore different solutions that may be required, as long as those solutions remain within the Islamic Governance operational framework, the strategies conceived will remain true.. to Maqāṣid Shariah” (Abdul Aziz 2015, 4). Thus, it is beneficial knowledge to understand that it is not possible for particles of matter in existence to have any agency without the role of the Creator.

Conclusively, pre-purposed origins in all of existence are not independent of the Creator. Going back to Divine Consciousness, at the spiritual level– “ethics operates at the consciousness level” (Mohamad 2016, 5), and this tool cannot be disparaged for the sake of putting forth modernity and reason over a more holistic conception of education. Conclusively, the answer here can lie within Islam's holistic education. This is because Islam's holistic education challenges how reason is exaggerated over virtue as well as spirituality (Yasin, Firdaus & Jani, 2013), and this includes how the operation of matter is exaggerated over consciousness in Stephen Hawking's mechanistic paradigm. To reaffirm, with the Islamic capacity to restore a holistic conception of education (Hassan, Suhid, Abiddin, Ismail & Hussin, 2010), one of the steps taken can be to abolish the dichotomy of reason and spirituality in modern knowledge. This dichotomy, as reflected in the mechanistic paradigm, overall violates the preservation of intellect, which is held sacred in the Maqāṣid al-Shariah. As a solution, a necessary component is to be mindfully critical towards how certain branches of modern knowledge have been found to exaggerate in putting reason above the values of morality and spirituality (Yasin, Firdaus & Jani, 2013), which means modern branches concerning astrophysics, innovation, and technology, which cover quantum mechanics. It is essential to reiterate that endeavors such as everyday education must be geared towards “achieving the state of Allah-consciousness at all levels of society” (Mohamad 2016, 14).

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