

Allah says in the Holy Quran

*"Indeed we have created everything
in a proper measure."*

(Surah Al-Qamr)

Sufism and Randomness in Physics

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Scientific revolutions and the enlightenment age's conception of the universe were conceived as the last logical point that rational mind could reach. However, some discoveries at the micro level in the 20th century and the results of Quantum Theory revealed that there is no unity between the universe and logic in terms of ontology. Therefore, most of the positive scientists today think of the universe as a set of free behaviors that go beyond the limits of our logic. The basic concept

that characterizes this freedom is coincidence. The opinion that the universe is knitted with random phenomena is common everywhere.

This opinion is actually wrong. Because all the phenomena in the universe, whether at the micro or macro level, are expressed by the religion of Islam that they are in a structure designed for a specific purpose, not randomly and freely. Many verses and hadiths state that the universe does not have such a free and random structure. This issue will be clarified below by considering it from the point of view of mysticism.

Quantum theory has a related context to the term randomness. Randomness is considered in the absence of four elements: purpose, openness to knowledge, causality, and structure. If a phenomenon is devoid of purpose, clarity, causality, and structure, it is considered to be coincidental. However, many scientists, such as Einstein, were reluctant to admit that the universe works in an orderly manner and therefore could have been entrusted to blind chance. In a commentary on quantum theory, Einstein expressed the following objection: "God does not play dice".

Randomness is a way of thinking that people use to explain events that cannot be explained. But this way of thinking brings with it many objections. If the phenomena at the micro level are random, shouldn't there be an inconsistency, arbitrariness and disorder in the behavior of atoms and molecules? Shouldn't these inconsistencies be reflected on the world as well? However, we see that the phenomena in the world emerge in a regular system within a cause and effect relationship. Since people cannot explain the phenomena in the micro-world, they think that they occur by chance.

However, everything happens under the will and power of our Lord, who is the absolute sovereign. Nothing is a coincidence in our Lord's works, on the contrary, each one is for a purpose. Everything has a reason. Everything has been created on a right and measure.

"... He has ordained everything by creating it and arranging it according to a measure." (Al-Furqan, 25/2)

“Allah created the heavens and the earth with His wisdom...” (Bees, 16/3)

“Have they not thought that Allah has created the heavens and the earth and what is between these two only with truth and for an appointed term...” (Al-Rum, 30/8)

“We did not create the heavens and the earth and what is in between for play and amusement.” (Smoke, 44/38)

“God created the heavens and the earth with truth. And they will never be treated unjustly, so that everyone will be repaid for what they have done.” (Kneeling, 45/22)

“We did not create the heavens and the earth and what is between them except with truth and for a specified time. Those who disbelieve turn away from what they were warned about.” (Al-Ahqaf, 46/3)

“He created the seven heavens one above the other. You cannot see any contradiction or inconsistency in the creation of the Rahman. Roll your eyes and see, do you see a malformation?” (The Kingdom, 67/3)

Structure of Physical Reality

In the 20th century, physical realities began to be questioned. These inquiries led to the emergence of materialism in terms of existence and positivism in terms of knowledge. The materialist point of view argued that the existence of matter is self-contained and does not depend on anything. According to them, there is no element other than matter. There is no force or purpose that directs matter. For them, matter is an being without beginning or end. Positivism, on the other hand, argued that all the correct information that people will obtain should support the facts. Thus, the ideas that can be put forward as truth in a philosophical sense can only be found in the material universe itself.

They accepted that there may be opinions based on observations that depend on the institutional structure. Thus, in the 20th century, the structure of matter was brought into a framework of chaos, coincidences and uncertainties without the influence of a divine

power. However, there are opposites of this new understanding to the old classical understandings. One of them is the phenomenon of uncertainty.

Uncertainty

In classical physics, it was assumed that the states of all objects in the universe can be determined at any moment. The aim in this direction was to assume that the deterministic structure of the universe, which is a closed system as a whole, can be measured with absolute certainty. However, the construction of such an absolute and closed system is not possible. Thermodynamics is an obstacle to this hope of classical mechanics. Because the measurements to be made to know the micro states of all closed systems will disrupt the isolation of the system. Any external intervention for these measurements will make the system fragile. The closed system problem, together with the problem of the absolute accuracy of the measurement, indicates that the positivist determinable claim of the enlightenment period will be invalid. However, it is not possible to precisely measure the position and momentum of a particle in subatomic structure at the same time, according to Heisenberg's uncertainty principle. Although this uncertainty was considered as an impossibility problem arising from measurement, later on, the claim that this uncertainty is a feature related to the nature of matter has gained weight.

In fact, the particle moves according to a wave function. The wave function shows a probability cloud. Measuring a particular property of a particle means that the particle is subject to an external force. On the other hand, the particle opening a window for observation is the equivalent of looking at the particle from a certain angle for a certain feature during measurement. To want to measure the position of the particle precisely means that it falls into uncertainty in terms of momentum by enlarging the probability cloud. This introduces uncertainty in knowing the momentum. In other words, it means that when precise information is requested for any feature, another feature will be exposed to near-zero precision, that is, it will be buried

in an endless cloud of possibilities. This uncertainty character is considered as a reflection of its randomness. Quantum dynamics doesn't allow us to obtain precise information about the initial state and the later state of any phenomenon in a deterministic way.

This result is normal for Islamic Sufism. Because, according to Sufism, every substance has two sides (faces). The electron also has two faces. One looks at the worldly realm, the other looks at his Lord (the realm of the unseen). We can physically identify the face of the electron that faces the earth realm. However, we cannot see the face looking at the unseen by physical means. Therefore, when we intervene to measure a certain state of the electron, the electron shows us the face of the world regarding the subject we want to measure. However, its other features are on the side facing the unseen at that time. This is something we cannot detect physically. If we think of it as being, the position of the electron is an entity, and the momentum of the electron is an entity. Whichever direction we ask, we measure that direction only on the world side. For every feature we want to measure, the world face of the electron is opened for this feature. However, other features are on the face of the unseen and we cannot see them.

The absolute nature of the motion of the electron, that is, the measurement of its properties that we know and do not know, has been determined by God at every moment. Because beings always protect their own existence with the existence manifestations of God. Everything is recreated every moment by these manifestations. At this moment of recreation, the values and quantities of all the properties of the electron are determined by God. However, it is not possible to reach all of these values. This is what is referred to as the uncertainty principle. Information given to humans regarding these re-creations is very little. Most of the information is kept closed to people. Therefore, we cannot access all the information of the electron at the same time.

"You have been given only a little of knowledge." (The Night Journey , 17/85)

This is God's will. If it were the other way around, that is, if absolutely every information was given to people, people would not be able to carry it. Because having access to all kinds of knowledge would lead a person to wrong deeds such as deceiving his nafs, being arrogant and putting himself in the place of God. Seeing that he cannot achieve certain things in this way, he must decide that he is helpless and in need of his Lord in every way. This is what Allah wants. Because it is possible for a person to reach maturity when he feels his helplessness. The life of this world is also a place of testing arranged to gain this feeling.

According to all this, it is wrong to interpret the uncertainty principle as a random phenomenon. Because there is no purposelessness, disorder and chaos here. It is purely purposeful and for the benefit of man. This is Allah's mercy to mankind. Man has been created to know Allah. All phenomena in the universe are for this purpose. We observe laws and events and get some ideas. Some of these may be right and some may be wrong. With the knowledge he has acquired, he should not try to deny God and put himself in the place of God, just because he knows everything. Man has faced this test since he was created. It is in their own interest to increase their knowledge and belief about Allah towards perfection by examining the universe and their own selves and experiencing events.

For this reason, Allah sent prophets to the people and told them how they should believe. However, the nafs and the devil that dominate man deceive him with the beauties of the world and deviate him from the true belief by making his mind look beautiful. Technological development has caused people to increase their knowledge about the universe through observation. In the past, this information was not available. At that time, people would put forward interpretations and theories with the means at their possibilities to explain the facts. However, we see that most of them were later falsified. There has been no absolute certainty in these theories. If a person looks at this truth and evaluates what he sees together with divine messages, he has found the right way, otherwise he will be in error. This test will go on forever.

The uncertainty principle has no counterpart in classical physics, but is at the core of quantum physics. This principle confirms the discovery information we have explained above. However, the uncertainty expressed by Sufism is more advanced. In Heisenberg's principle, two quantities are compared. However, the uncertainty in Sufism is also valid for a single quantity. For example, it is never possible to determine the position of an electron absolutely. Because these determinations are always expressed as an approximation. This approximation is on the order of nanometers. That is, the measure has a lower limit. Every point of the universe is filled with structures that are intertwined in an unlimited way. When you go down to the nucleus of an atom, you enter the world of particles. The interior of this world is a realm where collisions, destructions and new creations always take place. There is no limitation here. No matter how far you go into the core, you cannot find an end to it. This is just like the existence of another real number between two real numbers in mathematics. That is, the points on the line cannot be physically exhausted. The same is true for the three-dimensional realm inside the nucleus. This realm can never be exhausted by physics. Therefore, you cannot determine the position of a particle exactly and absolutely with a few parameters. This points to uncertainty in the mystical sense.

The reason for all this is that it is not absolutely possible to know anything in the universe. Although some attribute this to the inadequacy of measurement technology, this is because the universe has its inner and outer sides. Measurement technology is an event that is on the external side after all. It also gives accurate results up to a point. If we cannot measure something exactly and absolutely accurately, it is because the inner and outer aspects of the universe are outside of each other. With measurement technology, we can see the outer side of the measurement, but not the inner side.

If people could fully know everything with their mind and five senses, there would be no need for Allah to send prophets and holy books containing revelation information to people. The truth is not what many positive scientists think. Only a part of the absolute truth can be known by positive sciences, as in Physics, Chemistry.

The uncertainty principle claims that when there is no observation in the subatomic world, nothing happens, rather than because of our insufficient knowledge of particles. This claim is completely unfounded. Because what is understood from the happening here? So the particles stand without doing anything, don't they move? don't they collide? Claiming such things is like making comments about an elephant by the blind touching with hand, who have never actually seen an elephant. As we mentioned above, the particles are directed towards the esoteric side unless there is a movement for measurement, and they glorify their Lord. However, we cannot hear their rosary.

"The seven heavens and the earth and all that is in them glorify Him, and there is nothing that does not glorify Him with praise. But you cannot understand their rosary. He is merciful and forgiving." (Al-Isra', 17/44)

It is very wrong and heedless to claim that there is nothing in a world that you do not know and do not know. It does not fit into the understanding of science. But unfortunately, those who do not believe in Allah and the religion of Islam have nothing else to say. That's why they have to make an absurd remark in this situation.

Islam is not against science. It even encourages people to learn science. In one verse it is informed that Allah will show people the realities He has created both in their own selves and around them (Fussilat, 41/53). In this case, how ignorant it is to say that Islam is against to science. Islam is against establishing theories with some wrong assumptions and unproven thoughts and presenting them to people as true science. Because they turn people away from the idea of God and make them blaspheme. Since expressing contrary to Islamic thoughts would harm people, Islamic Sharia forbade them. This is not a restriction of freedoms. Freedoms apply to behavior that does not harm people. If some behaviors harm people, it is wrong to tolerate and allow them under the name of freedom. Because the worst thing that can be done to a person is to cause him to lose his

hereafter. Therefore, Islam is against such useless and harmful sciences.

Wave Function

The wave function is the most important means of controlling probabilities in quantum physics. Because in quantum theory, the state of a particle or a system is represented by a wave function. According to classical physics, all quantities in the physical sense—mass, velocity, electric charge, magnetic field, and others—are measurable. All such quantities can be observed at the same time. This is not the case in quantum theory. A wave function in quantum theory is a number with both real and imaginary parts. So the wave function itself is not a measurable quantity. But the absolute value of the square of the wave function can be measured. While the wave function is not observable, the absolute value of its square, which is a real number, is measurable. This observable number gives the probability that the particle will be found in a certain state or in a certain place. This fine distinction between classical and quantum physics is important for understanding the behavior of some elementary particles, such as bosons and fermions.

The wave function can also take negative values. What does it mean for an electron to take negative values in its unobservable behavior? These mysterious results cause much thought to better understand how electrons take on the distinctive behavior in the formation of elements. This points to the ordinary superiority in the essence of the issue.

Probability uncertainty refers to a lack of precise information. Indeed, uncertainty is the main distinguishing feature of quantum physics. Added to this is the uncertainty. Imprecise is the preliminary knowledge of where the electron, which is a particle, can be found when an experiment is set up to determine its exact location. We don't know for sure beforehand. If we run many identical experiments, the electron can be found in different places in each. It is like rolling a pair of dice. You know exactly (if the dice are straight) the probability of an

outcome occurring. For example, the probability that the sum of the numbers of two dices is 7 is $1/6$; The probability of getting 1-1 is $1/36$. But you can never predict the outcome of a dice roll.

This result is also expected in terms of Sufism. Because fate, that is, the consequences of the events that will happen, are closed to people. Only Allah can know this. Sometimes, a part of destiny can be shown to the special servants of Allah by Allah.

De Broglie, in his doctoral thesis in 1924, put forward the idea that all particles have wave properties. This idea holds the reason that particles are only allowed to move in certain orbits is the result of the constructive interference of a wave accompanying the particle in its orbit. When this justification was applied to the circular orbits of the hydrogen atom, results were obtained in full agreement with the experiments.

Light is both a wave and a particle. The particle of light is called a photon. The accuracy of this structure has been proven by many experiments, such as photoelectricity.

Quantum physics tells us: A particle behaves as a particle only when it arises and disappears (born and dies, emitted and absorbed), and during the period between these two it behaves as a wave. The measurements bring the particles to the surface of the water. That is, it behaves as a particle only when we want to measure it. Waves are used to predict what a measurement might be.

The explanations above remind us of the outer and inner sides of the particles that we have explained before. In the moments of birth and death of the particle, which we call the moments of creation and destruction, it shows the particle characteristic because it is related to the external world. Between the two of them, it is seen that they take on a wave character with the effect of the inner side, since they do not receive any stimulation from the outer side. The wave is the covering and hiding of the inner side of the particle. At any given moment, the apparent side of the particle emerges at the moment of measurement. Because measurement is a matter related to the external world. The particle immediately adapts to it and goes out of the wave property

for the moment. We overcome this in the double slit experiment. We will discuss it in the following paragraphs.

The above situation was put forward by Ibn Arabi 800 years ago. Ibn Arabi (ks) states the following in his work called Füsusu'l - Hikem:

“When the outer appearance says 'I', the inner side says 'No'. When the inner side says "I", the outward says "No". This is same for every opposite.”

This truth, determined through discovery, has been tested with quantum physics and its accuracy has been determined. This shows how important the power of discovery information is.

The uncertainty principle is closely related to the wave motion of the particle. Because the principle of uncertainty is a way of preserving the most hidden secrets in nature, that is, the inner secrets. In this sense, the wave motion accompanying the particle is only a shell protecting the inner side of the particle. Actually, the inner truths in this shell are important.

As far as we know from Sufism, whenever matter is created, a spirit is created to accompany it. Accordingly, all matter is alive thanks to these spirits. Particles such as electrons and protons also have souls and are alive. Their spirits show their inner sides. In this respect, the wave motion accompanying the particle is the boundary between the particle's soul and the outer world. With this wave movement, the inner side of the particle is prevented from being seen by the external world.

According to this understanding, particles know their creators very well. Their knowledge of God is stronger than people's knowledge of God. Because the nafs of people prevents them from knowing Allah. There is no nafs in the particles. However, those who save themselves from being slaves of their souls can be like particles in knowing Allah.

Double Slit Experiment

One of the events that best describes the wave-particle duality is the double slit experiment. In this experiment, light of a single wavelength

illuminates a screen with two narrow slits placed very closely together. Light passing through the slits bends in different directions due to diffraction and interferes, creating dark and light lines on a surface behind the screen. This is an excellent quantum experiment. Because how does the photon passing through the slit decide where to land on the surface? It is more likely to land in some places (light lines), and less likely to land in some places (dark lines).

Because of this experiment, Einstein called quantum physics ghostly. Feynman, on the other hand, stated that the double slit experiment reflects the spirit of quantum physics. One way of interpreting the double slit experiment is that each photon travels as a separate wave passing through both slits, completely independent of previous photons passing through and with a probability associated only with that wave.

What this experiment teaches us is that we have to give up the idea that a photon is a particle, except at the moments of birth and death.

One of the important double slit experiments is the experiment on electrons by C. Davisson and L. Germer in 1927. In the experiment, a single electron is passed through two rectangular slits and projected onto the screen behind the slits. While the electron is expected to pass through one of the slits, it passes through both slits at the same time, revealing an interference, or wave pattern, consisting of alternating light and dark bands on the screen. To understand how such a miraculous thing could happen, scientists place an observatory in the slits in the next experiment. The electron, which creates a wave pattern on the screen before the observing instrument, behaves like a normal particle this time and passes through a single slit. So, when we look at the electron, it's like it understands it and takes a position to appear somewhere and somehow. This is called a collapse event in quantum physics. In other words, only one of the infinite possibilities occurs by the observer's observation, that is, his perception.

If we look at the event here from the point of view of mysticism, we can say the following. The reason for the event here is that the observation of the electron causes it to be attracted to its apparent

side. Therefore, the electron behaves as a particle. However, if the electron is not observed, the electron, which has nothing to do with its external side, goes completely to its inner side and shows the wave character. Thus, it causes interference.

The effect in this event is called the observer effect in quantum physics. As it has been proven, it says that the observer (a human) influences the observed (external world) simply by observing. Being observed in this sense reveals the outward side of matter. When it is not observed, the matter tends towards the inner side.

Since everything in the world is under the watchful eye of each other, everything emerges with its outward side. However, some Sufis experience events that cannot be accepted by common sense when they tear the veil of their nafs, go to the side of their inward and feel unity (tawhid) in all their cells. An example of this is that some Sufis lived the Unity of Existence (Vahdet-i Vücûd). It has been witnessed that when these people enter this state, they are seen in more than one place at the same time. There are hadiths that some people will pass through the 8 gates of Paradise at the same time in the hereafter. This event is in this context. Exist

Everything in the world has a soul. With this soul, all beings depend on God. It is not possible for us to see these spirits in the outer realm. Because souls belong to the inward realm. Since the worldly realm is a reflection of the inward realm, which is the essence of truths, when matter is in contact with the outward world, its outer side is revealed and its inward side is hidden. Thus, matter behaves with its apparent properties in the world.

The understanding of the universe as a whole in quantum physics is the reflection of the concept of Vahdet-i Vücûd to the external world. Therefore, quantum physics is closer to Sufism than classical physics.

Absolute Necessity in Physical Laws

Some physicists consider it wrong to look for logical necessity in the laws that originate physical phenomena. For example, Rudolf Carnap

explains that the most basic properties of physical laws are repetition and universality. According to him, physical explanations do not rely on the logical nature of mathematics. In order for us to call an observed phenomenon a law, no other fundamental logical reason should be needed. By expressing that physical laws do not have logical explanations, Carnap also blocked the way for logic to serve physics. According to Carnap, the laws of physics appear in front of us as a repetitive and universal, but without reason, imposition from the outside world that is opposed to human logic.

This interpretation, that is, the interpretation of causeless, is seen as a human belief inevitably. Because claiming it is also an admission. Because how does he know that he is without a reason, one might ask.

We have no other assurance than common sense that the laws of physics will always and everywhere work as predicted. For this reason, we should think that even our definition of the order we observe in the physical world as a law should be questioned.

Carnap says: When a scientist speaks of law he is simply referring to an observed regularity. It may or may not be correct. If it is uncertain, fault should be sought in the scientist, not in nature. The universe that physicists think of is the speculative universe. Because we cannot abstract the disorder observed in the universe as the laws that the universe has to obey without getting involved in metaphysics.

The problem of randomness is primarily a problem of the scientific field. Actually, randomness is not a problem. It is a natural result of the understanding of science based on reason and experiment. Because, of course, there will be incomplete and uncertain places when it is desired to explain physical events with limited means. Defining and perceiving these as coincidence is an expression of absolute inadequacy.

Let's imagine a community of people. Let's imagine that people in this community do their behavior without any reason, without any rules. That is, let these people continue as they wish, by chance. A person wants to take someone else's property. The nafs of the other wants to attack the other. Some people want to kill people. If such events

arbitrarily engulf the society, this society will be dragged into mischief and deteriorate. It is the rules and laws that keep human communities peaceful, safe and healthy together. Without these laws, society would go to hell. The following verse confirms this situation very well: *"If we had acted according to their whims and desires, the world would have been corrupted"* (The Believers, 23/71). Therefore, the formation and management of a system by random events indicates that this system will deteriorate and collapse.

Allah Almighty has created everything for the benefit of people. There is good even in events that seem like evil. Therefore, it is meaningless and wrong to consider the system in the universe, whether macro or micro, as coincidence. Randomness is something people hide behind. This concept is put forward in order to argue that what they think is true. The most obvious example of this is the theory of evolution.

Some scientists feel immersed in metaphysics when talking about chance descriptively. Those who defend this idea are establishing a metaphysics for themselves. Because they do not know that what they are telling is based on a fact. The most interesting thing we can notice when examining a single-celled creature under the microscope is clear indications of a purpose that makes it move. He really does seem to know where to move. Indeed, he reacts to the environment and his own internal state in a very specific way. In fact, there is no randomness in the movement of any living being. It is directed towards a certain purpose. At the beginning of this purpose is to exist and survive. Viruses also make people sick because they cling to certain organs to continue their lives and multiply there. This is true for all living things and has been experimentally determined.

The situation is the same for inanimate substances such as electrons and atoms. In fact, it is not correct to call them inanimate. They also have a soul. Their souls are so programmed that they are trying to assure the stability of their situation. However, they can change their state and structure if there is any effect that will disturb their steady state. But what these effects are sometimes may not be known. This proves that there is nothing accidental in their behavior. Therefore,

there is no purposeless life in microparticles. This is also true in the macro realm. The movements of the stars, sun and moon are relative to a known purpose. These are expressed very well in the verses.

"Each one floats in an orbit." (Yasin, 36/40)

The order in the universe and human beings shows that there are no coincidences in both the macro and micro realms. Everything is doing the movement defined for it and exhibiting the behaviors that are the reason for its existence. It is stated in the verses of the Qur'an that all these realms are arranged for the benefit of people. It is necessary to know this structure and to perceive how great Allah's might and power is. There are no relations between the Gods in the universe, which are played like a children's play in ancient Greek mythologies. This mythology has never been a light to a civilization.

The beings, micro or macro structures in the universe and human beings are parts of a perfect system. They continue to exist under the control and power of Allah at every moment, and they will continue until the time determined for them. All this is the will of Allah.

It is said that the law of gravity does not have a logical necessity. This is wrong from the point of view of Islam. Because we believe that everything is created on a right. Therefore, the gravitational force must also have a purpose. This goal is not that complicated. If there were no gravity, everything in the universe would move away from each other and everything would move freely. This would not be in accordance with Allah's purpose in creation. The person who is created to know God, would not have had the opportunity to live and think in such an environment. If the purpose of God in such physical laws is not taken into account, everything is considered random. However, there is no randomness. The attraction of two masses to each other is an expression of will. This will is set by God.

Is looking for a logical necessity for the law of gravity enough to explain things? Because logic is a substructure of the mind. Logic is a product of the mind ore. But can reason explain everything? Has the mind encompassed everything? In some of the phenomena in the world, it is seen that the mind is not enough. Like the double slit thing, for

example. This is a natural result. Then it is obvious that irrational data is needed to explain the events, which is the religion of Islam.

Mystical Interpretation of Chance

Knowing God is a divine quality. According to the people of Sufism, Knowing God is a wide and great way. However, any knowledge obtained by entering that path with deeds and taqwa is a part of Knowing God. Because that knowledge comes from the discovery of the people of truth. Contrary to the knowledge obtained through the thinking, doubt and suspicion never enter into that knowledge. On the other hand, intellectual and theoretical science is never free from doubt. Suspicion may be mixed with theoretical knowledge, there may be astonishment and bewilderment in it, there may be flaws, inadequacies in what brings it to it. According to the people of Sufism, knowledge is true only for a person who knows and recognizes things with their own selves. A person who knows something with an extra thing added on his own person becomes a muqallid, that is, an imitator, because of that additional thing. In existence, there is only one being that knows things by their own essence, and that is Allah. Therefore, it is only an imitation that everyone other than Him knows and recognizes things and beings. Since it has become certain that for someone other than Allah, knowing and recognizing things in their own essence can only be through imitation, let's imitate Allah. Let us imitate Him, especially in the knowledge concerning Him.

We have said that it is possible for anyone other than Allah to know everything only through imitation. Because a person can only know something with any of the powers that Allah has given him, which are the senses and the mind. Therefore, man imitates his senses in what the senses give him. But a person's feeling is sometimes wrong, and sometimes it can be right on the subject, whatever it is. Or, he imitates his mind in the useful information or thoughts that the human mind gives him. But the mind also imitates thought and idea. The idea is sometimes right and sometimes wrong. Thus, it is coincidental that a person recognizes and knows an object.

If, when you want to know things, you will not be able to recognize them with your powers, that is, your senses and mind. Then you should obey Allah until He would be your hearing, seeing and other senses. Let him worship Him so that he may know all affairs with Allah. He may also know Allah with Allah. Therefore, when you know Allah with Allah, and you know all things and all works with Allah, then you will not feel any ignorance, doubt, suspicion or hesitation in this work of knowing. Then there will be no accidental information for you.

Intelligent people, who have theoretical thoughts, imagine themselves as scholars by the things as feeling and reason given to them. However, they are in the state of imitating those feelings. Moreover, there is no sense that it will not be mistaken. They know, but in spite of it, they mistake themselves through errors. They may not notice the places where the feeling, mind and idea err and where they do not. Who knows, maybe what they consider wrong is true. This disease, which is very difficult to treat, can only be cured by a person who knows everything with Allah alone, not with someone other than Allah.

Almighty Allah, who is free from deficient attributes, is wise and knowledgeable in His Own Essence, not in anything other than His Essence. Then you must be a scholar with what Allah Almighty has taught you. Because you imitated a being who knows and is not ignorant in His own knowledge, who does not imitate. A person who imitates someone other than Allah can make mistakes, and it would be coincidental for that person to hit his knowledge in his thought. People of Sufism prefer to imitate what is called Rasul (Prophet) and what is called the word of Allah (Quran). The imitation of the Sufis is such an imitation. Allah has built our knowledge on that imitation until we hear and see with Him. For this reason, we have known things with Allah and we have known these explanations with Allah. This is how we hit on imitation.

“Falsehood cannot come near it, neither before it nor after it. Because it was sent down by Allah, the judge, the wise, and the most praised.” (Fussilat, 41/42)

When a person wants to learn about things, he cannot learn them properly with the data of his powers. Then he should try to increase his worship until God becomes his hearing and all his powers. In this case, man knows all things through Allah, and he knows Allah through Allah. When he knows Allah with Allah and all affairs with Him, no ignorance, doubt or hesitation will arise.

"We will show them Our signs, both on the horizon and in their own selves, so that it becomes clear to them that the Qur'an is the truth. Isn't it enough for your Lord to witness everything?" (Fussilat, 41/53)

"I gave everything the right dealing of its creation." (Ta Ha, 20/50)

A perfect person among the people of Allah looks at everything and every job with such a keen eye that he immediately sees the creation that Allah has given to that thing and gives it its due. Then, he sees what Allah has revealed to His servants about the things that come out of the creation of everything, and puts the statement "then He guided him to the right path" in the verse in its original place. Likewise, he puts every creature in its proper place, in the position given to it by the creator. Such people do not make mistakes. They absolutely do not make mistakes in basic and secondary issues. Therefore, they hit both the main issues and the side issues and catch the truth. There is no randomness for them.

Conclusion

Randomness is a way of thinking that people use to explain events that cannot be explained. How dare those who value the absurd deity stories of ancient mythologies as culture and call Islam superstition by ignoring its non-contradictory mentality. Those who believe in a system of thought created by Aristotle's own logic ignore the divine system of Allah revealed by the prophet. This is a thoughtless for man. As a result of the human self's liking for something that pleases, people who resist believing and are stubborn have defined a way of salvation through these means. At the end of this, they put forward ideas with absurd assumptions and said that this is the right thing.

The world and the universe were created for the test of people, and the purpose and functioning of worldly life is explained in detail in the religion of Islam. This is a matter of faith. After believing, the rest expresses a knowledge without contradiction. However, this knowledge is of no use to those who do not believe. Because this knowledge means something to those who believe. Unbelievers, of course, will not accept the explanations of Islam. If they did, they would have already believed. Non-believers create models by putting forward various assumptions in order to satisfy their own understanding and conscience. However, these models turn into a ball of contradictions. Because these are imaginary things and they are not in full harmony with reality. Each new emergence adds a new set of assumptions and models to eliminate previous contradictions. Thus, theories like a patchwork bundle come one after another. In fact, they are aware of this. But since their unbelief is deeply entrenched in them, they couldn't turn. In the end, they think that they are explaining the events by putting forward some models which are not absolutely correct, and they call it free and modern science.

Randomness is one of them. What a blunder to think that a perfectly functioning universe works by chance. Nothing happens by chance at any point. Because wherever you look, you cannot see any cracks (The Kingdom, 67/3). Thus, it is a wrong scientific understanding to talk about coincidence in a system where everything is in place. It is a weakness to say that things we cannot explain and do not know happen by chance. However, the uncertainty in quantum theory is not accidental. The uncertainty here is the result of not being able to fully understand the universe, which is formed as a result of unlimited knowledge by the limited possibilities of human beings. Man's mind and senses are all creatures and their sphere of influence is limited. Just as the eye cannot see the light outside of certain frequencies, the mind also works and can comprehend only within the limits allowed to it. For this reason, it is not possible to grasp the events in the universe with the mind and explain them absolutely. Because all events and beings in the world have two sides. One is the face that looks at the universe, the other is the face that looks at the Lord who created it.

Therefore, we can only recognize and perceive the face of the universe with the mind and senses. But we do not see its face looking at its Lord. However, all events in the universe have these two faces, and the events provide a unity with these two faces. This is the subject of mysticism. Some features of the face of the universe facing the Lord can be discovered with the science of secrets. This is also described in Sufi books. We have also published some articles and comments on this subject on this site. The data of the science of secrets are seen in all physical events. This truth is revealed in every event that people marvel at and deepen their research on. However, because people could not understand this, they tried to explain these events in a different way according to their own minds and conjectures. The history of science and philosophy is full of such interpretations.

In the history of Islamic science, there are people who are both sufis and scientists. While interpreting the events, these people made statements by taking both sides into account. They also took into account spiritual signs in their theories. For this reason, the researches of Islamic scholars on subjects such as physics, astronomy and chemistry remained valid for a long time. Discovery information is not accessible to the mind and senses. For this reason, those who used their discovery information in research and benefited from it were able to put forward more consistent theories. Some of the Islamic scholars have produced works with this method that are still valid today. One of them is Imam Gazzali (ks). His critique of philosophy, Tahafüt El-Felâsife (The Inconsistency of Philosophers), and his book İhyaü Ulumu'd-Dîn, in which he describes the principles of religion in detail, are still valid today.

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