



# Van İnsani ve Sosyal Bilimler Dergisi-

ViSBiD

*Van Journal of Humanities and Social Sciences –VJHSS*

Geliş Tarihi: 29.09.2022

Kabul Tarihi: 04.11.2022

Yayınlanma Tarihi: 28.12.2022

## Towards A Conception of Super-Deterministic Meta-Ontology in the Universe: An Islamic Perspective

*Evrende Üst Determinist Bir Meta-ontolojinin Kavramsallaştırılmasına Doğru: İslami Bir Perspektif*

Mehmet Şirin DEMİR\* - Ömer Aytaç AYKAÇ\*\*

Süleyman KASAP\*\*\* - Aydın GÖRMEZ\*\*\*\*

Ahmet YAYLA\*\*\*\*\* - Cesim ALADAĞ\*\*\*\*\*

### Abstract

Existential synchronization with the cosmological fine-tuning is linked to any kind of ontological well-being; in tune with this premise, our study was conducted for and based upon the concept of cosmological agency as well as super - deterministically postulated transcendental phenomena embedded in meta-ontological and fine-tuning mechanisms and processes manifested and witnessed after an adequate understanding of an idea of creationism based on the idea of cosmic order and intelligent design compatible with our self referential Islamic ontology is adopted, and after an innately-embedded and divinely - predetermined meta-ontological conceptualization is achieved. Thus, the adoption of any ontological premise or conceptualization beyond the absolute truth related with the divinely-predetermined fine-tuning mechanisms which are innately incorporated into the nature of human beings is doomed to cause chaos, disorder and unpredictability, a postulate best described in the Second Law of Thermodynamics within the context of Quantum Mechanics, all of which are ideas considered to be compatible with the concept of fine-tuning, cosmic equilibrium and divine measure predetermined by Allah (SWT) in the universe, across any niches of biological or non-biological entities, best described in the self-referential sources of Islam, chief among them the Holy Qur'an and the Sunnah. Countering against this premise will have multi-dimensional implications in any of the state of affairs characterized by decadence, complexity and chaos clearly observable in any realms in our modern

\*Dr. Öğr. Üyesi, Van Yüzüncü Yıl Üniversitesi, [mehmetdemir56640187@gmail.com](mailto:mehmetdemir56640187@gmail.com), ORCID: 0000-0002-9681-8741

\*\*\*Arş. Gör. Dr., Van Yüzüncü Yıl Üniversitesi, [aytaco@yyu.edu.tr](mailto:aytaco@yyu.edu.tr), ORCID: 0000-0002-6466-1989

\*\*\*Doç. Dr., Van Yüzüncü Yıl Üniversitesi, [kasap\\_hakan@hotmail.com](mailto:kasap_hakan@hotmail.com), ORCID: 0000-0001-8367-8789

\*\*\*Doç. Dr., Van Yüzüncü Yıl Üniversitesi, [aydingormez@yyu.edu.tr](mailto:aydingormez@yyu.edu.tr), ORCID: 0000-0001-7148-9630

\*\*\*\*Doç. Dr., Van Yüzüncü Yıl Üniversitesi, [ahmetayyla@yyu.edu.tr](mailto:ahmetayyla@yyu.edu.tr) ORCID: 0000-0002-5021-6649

\*\*\*\*\*Araştırmacı, [ce\\_aladag@hotmail.com](mailto:ce_aladag@hotmail.com), ORCID: 0000-0001-6440-8599

world, if human beings recklessly neglect to adopt the above-mentioned postulates or laws of the cosmic fine-tuning, ultimate balance and divine equilibrium pre-determined for any kind of cosmic entities or phenomena implicated and manifested in the bulk of the creation and the machinery of the universe (Demir, et al. ,2022, p. 194).

**Keywords:** *The Second Law of Thermodynamics, Quantum Mechanics, Cosmic Equilibrium, Fine-tuning, Creationism*

### Öz

Kozmolojik ince ayar durumları ile kurulabilecek varoluşsal senkronizasyon, her türden iyi-oluş ile ilişkilidir; bu önerme ile uyumlu bir biçimde ortaya konulan çalışmamız kozmolojik aktiflik (cosmological agency) kavramının yanı sıra meta-ontolojik ve ince-ayar mekanizmalarına gömülü transandantal fenomenlerin yanı sıra, kozmik düşünceye dayanan bir yaratılışçılık fikrinin sağlıklı bir biçimde anlaşılması sonucunda ortaya çıkabilecek ve tanık olunabilecek paradigmalara dayanarak gerçekleştirilmiştir. Bu tür bir düşünüş biçimi ancak İslami ontoloji ile uyumlu kozmik düzen ve akıllı tasarım fikrinin benimsenmesi ve doğuştan yerleşik ilahi mukadderat ile tanımlanan bir meta-ontolojik kavramsallaştırmayla elde edilebilecektir. Gerek İnsanoglunun gerekse diğer her türlü kozmik varlık veya fenomenin yaşamsal, varoluşsal döngüsü içerisinde, ontolojik kapasitenin ötesinde ve dışında her türlü kozmik varlık veya fenomen için önceden belirlenmiş varoluş yasalarının dışında bir düşüncenin benimsenmesi, Kuantum Mekanığı bağlamında, Termodinamiğin İkinci Yasasında da en iyi bir biçimde tanımlandığı üzere, düzensizlik, kaos ve öngörülemezliğe neden olacaktır; bu durum evrenin yaratılışı ve işleyişinde değişmez bir yasa olarak yansıyan ve önceden belirlenmiş ince-ayar mekanizması ve kozmik denge düşüncesiyle de uyumlu bir öncül ya da önerme olarak kabul edilmektedir. Başka bir deyişle, biyolojik ya da biyolojik olmayan varlıkların herhangi bir alanı düzleminde, evrende Allah (SWT) tarafından önceden belirlenmiş ontolojik ya da kozmik denge ya da ölçü kavramı doğru bir biçimde kabul edilerek dikkate alınmazsa, İslam'ın öz-referansiyel kaynakları olan Kur'an ve Sünnet' te de en iyi bir biçimde ifade edilerek karşılık bulduğu üzere, çoklu boyut ya da katmanlarla karakterize kaos, kargaşa ve parçalanmışlık ile tanımlanan durumların ortaya çıkması mukadder olacaktır. Bu öncülden hareketle, insanların yukarıda bahsedilen kozmik ince-ayar, nihai denge ve ilahi yasaları benimsemeyi ihmal ettiklerinde gerek yer küresinde gerekse evrendeki herhangi bir varlık aleminde açıkça gözlemlenebilen entropi, dekadans, karmaşıklık, öngörülemezlik ve kaos ile karakterize edilen mevcut küresel konjonktüre de açıklık getirecek çok katmanlı problematik bir takım neden - sonuç durumlarının ortaya çıkması da mukadder olacaktır (Demir, et al. ,2022, p. 196)

**Anahtar Kelimeler:** *Termodinamiğin İkinci Yasası, Kuantum Mekanığı, Kozmik Denge, İnce Ayar, Yaratılışçılık*

## Introduction

Existential and cosmological fine-tuning which can be defined as a divinely-predetermined equilibrium incorporated into the ontological phenomena, or precision paradigms and arguments which dwell upon and are grounded in a super-determinist meta-ontologies are gradually gaining acceptance and prominence for their quintessential relevance and inter-dialectical relationship with each and every being or entity and phenomenon primordially established and divinely incorporated into the mental categories and ontological layers of the pure nature of the creation and conceptualized in microscopic scales and implicated in any epistemic experience or existential moment testified by human beings, chief among them Islamic scholars of different disciplines, philosophers, scientists in various fields and conscientious human beings, in various sections of society, and in different geographies of the world, who have repeatedly pointed out that these concepts should be applied into the various fields of intellectual endeavors, chief among them meta-disciplinary and meta-scientific explorations, for achieving human flourishing and well-being in the midst of the counterproductive, cataclysmic and detrimental effects of the state of affairs of our secular mundanities and deterministic paradigms or conjunctures of the 21st-century.

In this context, there has existed an ever greater zest and enthusiasm on the part of the global pedagogies in recent years to take into consideration and evaluate any kind of pedagogical, epistemic or ontological activities, strivings or endeavors to be interrelated and in tandem with the biologically anthropic principles based on a cogent argument of creationism and the super-deterministically and transcendently designed meta-ontologies grounded in divinely preordained precision and fine-tuning mechanisms best described in the Holy Qur'an: "He has created the heavens and the earth in just proportions, and has given you shape, and made your shapes beautiful: and to Him is the final Goal". Surah Taghabun 64: 3.

In this case, chief among the suggestions coming to the fore about establishing an aesthetical foundation of fine-tuning or precision argument to be interrelated with our epistemologies is Computational and Quantum Neurosciences, which are brand-new interdisciplinary areas conducting investigations into the workings, processes and mechanisms of human brain, which is considered to be the last and the greatest biological frontier, on microcosmic scales, while at the same time benefiting from meta mathematical phenomena, which may more appropriately pave the way for delving into the precision or fine-tuning ontologies, and which are considered to be paving the way for a multitude of different disciplines within the context of Islamic epistemology which can be defined as a divinely-prescribed set of rules to be abided by in the acquisition and construction of knowledge, being tailored to the various pedagogical needs, purposes and processes in educational environments in order to achieve an acceptable level of intellectual or cognitive well-being which are deemed necessary and conducive for the accomplishment of a multitude of different well-beings; these fields have recently become the chief focus of concern among scientists in various areas of research for the fact that they can be imperative for the academic well-being in any educational states of affairs as well as for their being evaluated as brand-new meta scientific disciplines and endeavors to be adopted for the

development of different kinds of skills characterized by deep learning and higher levels of epistemic literacy also necessary for cognitive, intellectual, ontological and epistemological as well as pedagogical and aesthetical well-being in our 21st century environments characterized by accelerated, squeezed psychopathological epistemologies which can be defined as illicit construction of knowledge leading to various mental disorders, and two dimensional virtual spaces (Chiroma et. al., 2019).

### **Theoretical Framework**

In recent years there has existed a meta scientific conjuncture, facilitating authentic scholarships and paving the way for a multi dimensional enlightenment which would contribute to an ontological beatitude in almost every sphere of human life. Having inspired from such an intellectually stimulating milieu witnessed throughout a multitude of different perusals of ours as well as throughout our investigations conducted within the context of the above-mentioned postulates of a meta disciplinary theoretical framework, which were grounded in both a conceptual methodology and a scanning of the previous studies in literature, we came to the realization that in an environment in which there exists an ever increasing demand for a transcendently-determined meta epistemic construction and an ever accelerated pace in such meta epistemic challenges and milieus in the 21st-century-educational environments and the scientific technological spheres, an awareness of a brand-new meta-ontological narrative should be cultivated in individuals in order to prepare and be immune against the problematic and phenomenological challenges which are considered to be counterintuitive to pedagogical or intellectual well-being and which are not conducive to human-flourishing, when any interdisciplinary fields of research and exploration are scrutinized on a transcendental and meta disciplinary basis (Golshani, 2016).

In the process of the formulation and espousing of our ideas which were interspersed into our manuscript throughout the process of conducting this study, we have gradually become aware of the fact that the demise of human beings, societies, or any entity, living or nonliving, on the earth, in the universe, would unfortunately be unavoidable and imminent, if the above-mentioned concept of divine agency embedded and incorporated in every phenomenon in the universe is overlooked.

### **Methodology**

Drawing from the above-mentioned postulates and assumptions of ontological and cosmological fine-tuning, and as part of a preliminary effort as well as a strenuous striving for conducting a study grounded in the above-mentioned premises and postulates as well as constructed on such a topic of higher interest and sublimity, we adopted a meta-ontological, meta-biological and a meta-cognitive perspective incorporated with a conceptual methodology accompanied with the collection of various studies obtained on the Internet, which were conceptually interpreted within the context of literature review throughout the process of conducting this study, which can also be considered to be compatible with qualitative research and congruent with further quantitative

investigations and methodologies to be conducted in the future; and we thought that it would be much more tempting to say that state-of-the-art fine-tuning mechanisms in the universe should be brought under close scientific scrutiny and daylight for being prospectively, researched on a meta-analytical and longitudinal basis, and accepted as absolute truth within the context of philosophical and meta-scientific appreciation, due to the fact they are primordially etched deep into micro and macro cosmic entities, let alone being incorporated into the pre-existing mental categories, the multifaceted and multi dimensional aspects of human nature, all of which have long been proved and vindicated through meta disciplinary and meta dialectical approaches and methodologies famously put into expression by philosophers like Immanuel Kant (Sloan, 2002).

### **Fine Tuning: A Panacea for The Enhancement And Amelioration of Human Condition**

In congruence with and based upon the above premises and evaluations, it can be said that authentic cognitive and intellectual activities to be taken into consideration within the context of these scientific disciplines will give way to multiple intelligences, cognitive, intellectual and neuro linguistic wellbeings in stark contrast to inauthentic and pretentious efforts characterizing the 21st-century educational environments which are far from any sublime idea to be espoused and meaningfulness to be adopted for any cognitive or intellectual tasks at hand in order to keep abreast with the epistemological challenges of the modern world. Similarly, it would be much more tempting to say that deep learning, deep action, deep thinking and deep listening activities characterized by competencies for being wise will be of paramount importance to be recommended within the context of computational neurosciences, in order to achieve the above-mentioned goals. Otherwise, if no attention is being paid to the meta-biological and meta-ontological super realities of human life most conveniently attuned to the quintessentially prescribed pre-existing and primordial principles for human condition, there will occur, processes rigidity in any ecosystems or spheres in any realms or settings which will lead to organizational entropy, social entropy, ontological crisis whatsoever undesirable adversities imaginable

These in-built fine-tuning mechanisms, implicated in any kind of cosmic or ontic entities, realities and phenomenologies conceptualized in the life of human beings, would be unleashed, opening up a civilizational renaissance and an intellectual revivalism, which would provide human beings with ample opportunities facilitating innumerable blessings, making them thrive much better, all of which would be conducive and pave the way for human-flourishing, making contributions to the above-mentioned interrelated areas of sciences to be appreciated in public imagination, if we are to take into consideration such universal maxims or fine tuning computational constructs or mechanisms to be benefited in any epistemic or ontological constructions in our decision making processes and in various other skills in pedagogical processes to be enhanced and improved within the context of computational and Quantum Neurosciences to be appropriately tailored to the various requirements of our minds in any intellectual or pedagogical tasks or activities best exemplified in the contemplation of the divine and facilitated by ontological intelligence or spiritual literacy and best postulated and exemplified in the credentials of the Islamic epistemology (Badri, 2018).

The psychopathological epistemologies characterized by illicit communication or information overload counterintuitive to biological fine-tuning, cognitive leakage and cognitive distortions which have brought about a disintegrated and chaotic state of affairs will give way to different kinds of epistemic or ontological crisis (Khalil, 2016).

### **Implications of Ontological Fine-tuning Paradigms for A Sustainable Pedagogical Well-being**

An ever-growing awareness on the part of the intellectuals for establishing an existential well-being and cultivating an adequate pedagogical mission and notion mentioned above, which has long been idealized in our minds, has triggered an awful urge which led us to the idea of implementing computational neurosciences to any areas of research chief among them the educational environments, which has also far-reaching implications in quantum mechanics as well as in a number of different intra-disciplinary fields in order to achieve a much higher level of social, cultural, or communal well-being in any setting, for eking out a more sustainable and decent living (Dali, 2019).

Cultivating quintessential, pedagogical mission and notion characterized by neurobiologically fine-tuned mechanism, facilitating a multitude of different literacies, chief among them interpersonal, communicational, ontological literacies or intelligences as well as a physical literacy related with what Plato termed as geometric literacy or computational intelligence are deemed quintessentially significant, taking into consideration the fine-tuning mechanism incorporated into any entity in the universe.

Among the factors contributing to the fine-tuning mechanism in an effective epistemic receptivity is an acceptable sense of moral courage, a considerable degree of the resources of executive function or willpower to be utilized, certain epistemic virtues, as well as an intrinsic motivation to be allocated to the task at hand, regardless of whether the task at hand is characterized by psychomotor activities in a linguistic setting or any other intellectually or cognitively demanding tasks in any intellectual activity or educational environment.

The fact that any kind of undesirable interventions or perturbations countering against the fine-tuned anthropic principles occur in the of human beings, and ontological crises and disintegrations are sometimes observed in their states of affairs in the microcosmic scales which may have far-reaching implications in the macrocosmic scales too shows that human nature is liable to either ontological well-being or ontological disintegration or ill-being, depending upon the fine-tuning mechanisms, which can be conceptualized in any psychopathological phenomenologies implicated in the lurid human condition, implicated in various cases of psychological, physical sciences, chaotic systems reflecting entropy best exemplified in the second law of thermodynamics within the context of quantum mechanics (Rehman and Basharat, 2021).

The idea that the fundamental laws of the universe, which also encompass the various ontological and epistemological characteristics and realities of human condition, whether they are defined by harmony or symmetry, has already been manifested in self-referential sources of the divine epistemology, chief among them Islamic sources, which has already been established as the absolute truth, the vindication of which has already been proved in various empirical, scientific and meta-scientific studies conducted in physical or biological sciences, social sciences or humanities.

And even in psychological sciences, a universally-accepted fact, the implications of which have become alluring and axiomatic as well as gradually being unleashed in multifaceted and multi dimensional ways, is that whatsoever ontic realities we may experience in our various kinds of existential modes in a multitude of different contemplations of human situation, whether they are characterized by harsh conditions or not, by lurid situations and mundanities in the midst of pleasures and plenitudes or calamities and adversities, in disasters and diseases in the pushings and rushings of our daily lives, whether it be in the past, in the present or in the future, in every moment, every space, every place, whatsoever states or strivings we may be on to, whatsoever dimensions or situations we might be placed in, no matter how much fear and anxiety we may feel about and what strange unaccountable states of minds and whimsies we may experience, we can still find overwhelming beatitude, solace, comfort and higher states of being or existence, as well as achieve a decent level of human-flourishing, if we have resilience to propound and cling to the idea that our ontologies are best operated based on the the above-mentioned fundamental laws of the universe. This is an argument which, as the time passed, has become more quintessential and manifest as well as prominent in terms of the premises and postulates unleashed in the modern scientific research and explorations about the transience and disintegration of the secular or mundane ontological paradigms.

### **Conclusion**

The global scientific authorities have only in recent years begun to be aware of the fact that in our modern world of 21st century, the influence of squeezed and accelerated epistemologies and the mind change brought about by that influence, which has always been deemed as dangerous and as unprecedented as climate change, characterized by information overload upon the cognitive states of the individuals, has unfortunately been completely neglected (Greenfield, 2015).

Taking into consideration the divine agency embedded and immanent in microcosmic and macrocosmic entities in various scales, on multidimensional levels and then relying with all our ontological being upon such a kind of divine agency, or whatsoever transcendental phenomenon one can espouse, would be of higher prominence in order to eke out a decent life, and in order for human societies or civilizations to thrive and flourish; otherwise human beings will be plunged into a state of considerable distress disintegrated modes of being, there would occur disorder, discontinuity, chaos and complexity, nuisance and unpredictability implicated in any social or public organization, institutions or entities super-deterministically anticipated and meta-cosmologically observed in any

state of affairs of our mundane strivings and thermodynamically-unleashed entropic phenomena (Lamido, 2016).

### **Bibliography**

- Badri, M. (2018). *Contemplation:: An Islamic Psychospiritual Study (New Edition)*. International Institute of Islamic Thought (IIIT).
- Chiroma, H., Gital, A. Y. U., Rana, N., Abdulhamid, S. I. M., Muhammad, A. N., Umar, A. Y., & Abubakar, A. I. (2019, April). Nature inspired meta-heuristic algorithms for deep learning: recent progress and novel perspective. In *Science and Information Conference* (pp. 59-70). Springer, Cham.
- Dali, N. M. (2019). An evaluation model using the maqasid-al-shariah framework towards liveable city. *ISO 690*
- Demir, M. Ş., Aykaç, Ö. A., Kasap, S., Görmez, A., Yayla, A., Aladağ, C., (2022, October). Towards A Conception Of Super-deterministic Meta-ontology In The Universe: An Islamic Perspective [Abstract]. A presentation delivered in VI. International Congress of Creation In The Light Of Sciences, Van Yüzüncü University, Van.
- Lamido, A. A. (2016). Maqasid al-Shari'ah as a framework for economic development theorization. *International Journal of Islamic Economics and Finance Studies*, 2(1), 27-49
- Golshani, M. (2016). Islam can give a proper orientation to science and technology development. In *Islamic Perspectives on Science and Technology* (pp. 119-130). Springer, Singapore.
- Khalil, A. I. A. E. F. (2016). The Islamic perspective of interpersonal communication. *Journal of Islamic Studies and Culture*, 4(2), 22-37.
- Rehman, A. U., & Basharat, T. (2021). God's Existence: Philosophical Discourse Between New Atheists and Muslim Scholars. *Pakistan Journal of Islamic Philosophy*, 3(2), 1-16. *ISO 690*
- Sloan, P. R. (2002). Performing the Categories: Eighteenth-Century Generation Theory and the Biological Roots of Kant's A Priori. *Journal of the History of Philosophy*, 40(2), 229-253.
- Greenfield, S. (2015). *Mind change: How digital technologies are leaving their mark on our brains*. Random House