

A Specific Study Of The Evolutionary Periods Of Concept Metaphysics

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Abstract:

Since ancient times, human beings have known and believed in one form or another the nature of supernatural and supernatural objects that do not come within the scope of intellect. In different nations, metaphysical issues and concepts have been considered from different aspects. And on the basis of these concepts, the beliefs of each nation and religion were formed, and the traditions and civilizations of each nation and religion also differed from those of other nations on the same basis. Concepts related to the problems of metaphysics have been faced by people and nations of every class and these problems have been hidden from the sight of man until the doomsday. He presented his ideas and solutions which became popular and became the common belief of this nation. If we study a long sequence of human history, the most prominent of the nations that have had the opportunity to lead and rule are the Babylonian and Iraqi nations, Egyptian nation, Greek nation, Roman nation and the nation of Islam, European nations. Below, each of the above-mentioned nations is studied very briefly in terms of duality, pluralism and unity. The purpose of which is to show only a small sample from which the described metaphysical facts will actually come out from human history and their understanding will be more easy

Keywords: civilizations, metaphysics, intellect, pluralism, culture, human history.

Introduction

Iraqi and Babylonian Period:

The age of the Iraqis can be called the age of prehistory. At that time, the editing of human history had not yet started formally. But there is no doubt that the Iraqis gave birth to a civilization. It played a prominent role in every sphere of life, including law, state, culture, transaction regulations and religion.

The occupying and ruling nation in Iraq is remembered in history as "Sumeria". This nation was very intelligent and brave in its time. Along with his heroic expeditions, history has also preserved his early scientific achievements. The archeology and ruins of Iraq have also provided much material regarding them. However, in spite of all this, when one looks at their religious concepts, one feels the lack of the height and maturity

of consciousness that a logical thought requires. Ali Abbas Jalalpuri is says:

In the Sumerian city of Oak, the goddess Ani Nei was worshiped, who appeared to the Semites as the goddess Ishtar. Aphrodite, the goddess of beauty, love and fertility of the Greeks is also an example of this. The Sumerians called the moon goddess 'Nun'. There was a crescent mark on his head which later appeared in images of Christian saints and in the flags of some nations. The Sumerians believed that everything was a soul. The soul lives on after death, so they buried weapons and other equipment with their dead¹.

The above quote makes many things clear. The Sumerian nation was not purely materialistic. It had the concept of spirituality. However, worshipping the phenomena of nature was their worship. The Sumerian people are also very important in human history in that they influenced other nations such as Greece. Historically, it is proven that they were a rational and scientific nation, but despite that, they do not see rationality and maturity in religious concepts. Their gods conformed to human behavior. Love stories were common among the gods. Moreover, these people believed in pluralism.

Then it is not that this consciousness matures with the passage of time, but this plurality seems to increase further.

"The Giant Ball of Babylon was based on the stories of ancient Sumeria, but over time, new stories were added to it. The Babylonian religion is rightly called Sabbatism or planetaryism. The Babylonians considered the seven planets to be spiritual entities that influence human life. They called Jupiter as Marduk, Tiru as Banu, Mars as Nargal, Sun as Shamash, Moon as Sun, Mercury as Nanab and Venus as Ishtar. They believed that their rotation influenced human horoscope.

Therefore, the study of their circulation gave rise to the science of astronomy and astrology. Among them, Baal, Marduk and Shamash were the greatest gods. Ishtar was the goddess of beauty and love. Sheep and goats were sacrificed on the altars of the gods².

The sacrificial rituals were very complicated and required the services of priests

With the passage of time, the number of gods increased. In the ninth century BC, when a census was taken of the gods, their number was sixty-five thousand³.

Just as every rise is a fall, there came a time when the Sumerian nation also fell and another nation 'Assyria' took their place. And along with affirming, changing and adding to previous cultural and cultural traditions, they did these actions in religious concepts.

The Assyrians established their empire by conquering Babylon around 1400 BC. The city of Babylon was destroyed in this battle. The Assyrians were also Semitic like the Babylonians and their language was similar to the Babylonian language. They settled the cities of Assyria and Nineveh. The name of their national god was Ashur, who was the god of war and conflict. He was worshiped as the only god⁴.

Egyptian:

In history, the Egyptians are known as a great nation. It not only created wonderful cultural traditions but also contributed to some extent in thought and philosophy. The pharaohs of Egypt are a great chapter in human history. The pyramids of Egypt are a good example of their high civilizational traditions. However, despite all these developments, it remained convinced of pluralism in the metaphysical realm. Ali Abbas Jalalpuri writes:

"The covering of the ancient Egyptians was religion. Religion is seen here in all its

stages of evolution from totemism to theology. In their domes there are hundreds of deities in which more or less all birds and animals are seen such as rams, oxen, cows, crocodiles, cats, snakes, jackal, gorilla, monkey, eagle, eagle⁵,

. were attributed to different gods and were considered sacred. The Egyptians believed that the earth was under the hooves of cows. Aftab was the greatest god. Sometimes it was worshiped as Lord God, who was the heavenly father, sometimes it was called Horus, whose sacred bird was the falcon.

That is, the concept of the Egyptians was based on the religion of life. And their religion was a manifestation of pluralism. It also proved that the tendency of pluralism was very strong among them. For their worship and adoration, they gave great importance to everything inanimate and animate. They made everything from animals and non-living things to God. Rather than being purely materialistic, he had a spiritual side. In his concept, body and soul were two separate realities.

Elaborating further on the Egyptian conception of God, he writes:

The ancient Egyptians had great gods. Ra (He was called Aman in the south), Osiris, Isis and Horus⁶.

Describing the same situation of the Egyptians, Will Durant writes:

From the ancient Egyptian gem (shaped like a snail) to the Indian elephant, there is hardly any animal that is not worshiped as a deity somewhere.⁷

From the above passages it is clear that the Egyptians were indeed pluralists and had a spiritual vision.

Greek:

The systematic editing of human history and sciences began with the Greeks. The people

of Greece not only brought up great philosophy, thought, culture, civilization and sciences but also recorded them. The Greek had different forms of religion. They had all the tendencies of pluralism, unity, material pluralism and duality. Each of these gradients is briefly presented below.

Plurality:

The tendency to pluralism was common among the Greeks. They believed in many gods. All religious rituals were performed for them. Happiness, sadness, rain, wind, water, soil, etc. For every work and thing, the Greeks carved an idol and a god and used to declare the shelter of their gods in the sky.

The Greeks believed that Zeus was the head of this heavenly family. His wife is Hera. Also there is Abulu, Hermes and Aphrodite. The rest of the family was born from him.⁸

The Greeks created gods who not only ruled the outer world. Rather, he was also the owner of people's fortunes and hearts. They assumed or recognized that all natural phenomena were under the control of the gods. They established relationships with these gods and kept asking for various kinds of help⁹

But the Greeks had another concept of pluralism which can be called material pluralism. Among the people of Greece, there were some philosophers who denied an external power in the creation of this universe and recognized it as its creator, but at the same time they gave several elements the basic status. And they called him the creator of this entire universe.

Empedocles said that the origin of the universe is four elements namely water, air, fire and dust.

That is, according to Empedocles, the origin of the universe was the four elements. And this theory remained well-known throughout history until modern science

came along and challenged it.

On the contrary, a group of Greek philosophers were the ones who gave real importance to the 'cell'. According to them, they create cells and molecules. So Qazi Qaiser al-Islam writes:

Some of the Greek rulers were fundamentalists. According to them, behind this factory of the world, the molecule is working as the absolute reality. From this point of view, there is a tendency of pluralism among the integralists.¹⁰

More writes:

Dualism was promoted in ancient Greece. Ancient Greek philosophers used to differentiate between body and soul. Even though he was a materialistic philosopher, the Anksa Gurus believed in an eternal force behind the visible universe, keeping it in constant motion. Which he used to name as Nafs or Nous.¹¹

From the above quotations, it is clear that among the Greeks, pluralism was not only present in the spiritual form but also had a material existence. Also, there was a trend of dualism among them. However, most of the Greek people were spiritual pluralists. They kept various phenomena of nature and invisible imaginary forms as their gods.

One of the tendencies found among the Greeks regarding the origin of the universe and the reality of objects is pure materialism. In which this universe has been declared as its own creation. It is considered eternal. So....parameters with respect to Parmenei Dis are:

That is, the change was not real, but an illusion. A thing that exists cannot cease to exist (or disappear), or take the form of another thing, for if it changes, it will either change itself, or be 'non-existent' (i.e. not found) from a living thing. If it changes by itself, then there is absolutely no fundamental change in it.

And then Zeno, the disciple of Parmenius, writes in illustration of this theory.

Where an arrow passes through space." According to him, this arrow will reach its destination by passing through countless points. During which these words will be entered one after the other. That is, the arrow will remain stationary at each point during the passage. So swimming is a product of our imagination and not reality. Why the arrow finally reached its destination cannot be explained by this saying. It's just that the arrow stays at every point. And as the points are innumerable, so the stopping places are innumerable.¹²

Gorgias supports this by saying:

Being is not only infinite but also eternal. A thing which is both infinite and eternal can never be seen (i.e. has no place of its own) because to have it in a house means that it is both finite and eternal, so it cannot have any kind of existence.¹³

From the above quotations, it is clear that there was also a thought of materialism among the Greeks. His philosophers used to advise him in general. They used to think of this universe as eternal and eternal.

Roman:

In human history, the Roman nation was also blessed with a leadership position. Although it gave more services in law than thought and philosophy however, belief as explained is an integral part of the human individual and society. Without it, life is not possible. Therefore, the Romans also gave birth to their beliefs. If seen in this regard, the Romans did not develop any separate beliefs of their own.

Rome can be divided historically into two parts in terms of belief. One is pre-Christian Rome and the other is post-Christian Rome. Regarding the arrival of

Christianity in Rome, Langer writes:

In 306 CE, the son of Conus Tentius became Bada Shah, who is known as Constantine the Great. His mother Helena had converted to Christianity. According to the general tradition, Constantine also adopted Christianity and declared it as the official religion of the Roman Empire. Under him the Roman Empire was re-unified and he held councils of the great clergy under his supervision, so that a permanent decision could be made concerning Christian doctrines and practices¹⁴.

Iranian:

It has been pointed out in the previous pages that dualism was promoted among Iranians. In Zoroastrianism, there is a concept of two creators like "Ahriman" and "Ahuramazda". One of them was recognized as the creator of Good and the other as Evil.

When the people of Iran entered the historical period, the concept of God alone existed at that time. Kristenson writes that in this historical era, Mazda or Mazda Ahura had become the supreme god of the peaceful and civilized tribes of the East and West. In other words, Iran also had an ancient religion called Mazdaism. Mazdaism is older than Zoroastrianism. Mazdaism is not the God of a particular tribe or a particular nation, but it is the God of mankind and the whole world¹⁵. The basic belief of the religion presented by Zoroastrianism is that the creator of all beneficial things in the world is Ahura Mazda and the creator of all harmful creatures is Ahriman. There is abundance in the power of good and also in the power of evil. The world is a perpetual struggle, going on between Ahura Mazda and Ahriman (Angromeno). It is also called the battle between good and evil. The good things in the world are the army of good spirits and the evil creatures are the army of evil spirits. All creation is divided

into good and evil. The spirits of good and evil are covering man and are waging war to dominate his soul. These spirits are everywhere. They are trying to descend into his body like a ray of light and get embedded in his mind and soul¹⁶.

That is, if Iran is called a representative of dualism in history, it will not be wrong. More than Islam, Iran has been the home of Zoroastrians and Magi. The people here recognized two creators. Good and evil and light and darkness were believed to be two eternal powers.

Islamic:

Although Islam is a preacher of unity every word of his teachings calls for the recognition of a Being in the created universe who is beyond this world and supernatural. And declares him to be the possessor of indefatigable powers. But in Islamic history, many groups have emerged in the understanding of this entity. As in the previous pages, some explanation has also been given regarding Mu'tazila and Asha'ira. Therefore, keeping in view the Islamic teachings on the one hand and the understandings of these sects on the other hand, Allama Iqbal has presented a concept and explanation:

Broadly speaking religious life may be divided into three periods. These may be described as the periods of 'Faith', 'Thought', and 'Discovery.' In the first period religious life appears as a form of discipline which the individual or a whole people must accept as an unconditional command without any rational understanding of the ultimate meaning and purpose of that command. This attitude may be of great consequence in the social and political history of a people, but is not of much consequence in so far as the individual's inner growth and expansion are concerned.

Perfect submission to discipline is followed by a rational understanding of the discipline and the ultimate source of its authority. In this period religious life seeks its foundation in a kind of metaphysics - a logically consistent view of the world with God as a part of that view. In the third period metaphysics is displaced by psychology, and religious life develops the ambition to come into direct contact with the Ultimate Reality¹⁷

It is as if Allama calls it different evolutionary stages of consciousness and thought. It is clear that when a reality rises from its simplicity and becomes a victim of different types of philosophical and theological explanations, it is certain that there will be deviations in it. But this comment seems appropriate on the intellectual and belief history of the Ummah.

Modern era:

Modernity is called the age of science rather than philosophy. Although a scientist does not have a religion of his own, a scientist must have a religion. Whereas in modern times, due to the general atmosphere of religious hatred due to the Red Church, today's scientist avoids religion itself. Therefore, the current science seems to be strongly supporting atheism, dualism and materialism instead of the affirmation of religion.

"Newton has shown that there is no God who governs the rotation of the planets, Laplace has confirmed with his famous theory that the astronomical system does not need a divine hypothesis, Darwin and Pasteur with their work done in the field of biology, and the development of psychology and the increase of historical knowledge in recent centuries, has removed God from the assumed position of controlling human life and history¹⁸.

"According to this way of thinking,

religion is an unreal interpretation of real events. Since the knowledge of man was very limited in the early times, he did not succeed in explaining the events correctly and he established strange hypotheses in the name of religion. But the universal law of evolution has brought man out of this darkness, and in the light of modern information, it has become possible to find out the reality of things through purely experimental and observational means, instead of having faith in certain beliefs. All things which were formerly thought to be the result of supernatural causes, are now found to be explained by purely natural causes, modern scholarship has told us that the supposition of God was not a real discovery of man. Rather, these were mere speculations of the age of ignorance, which disappeared automatically after the spread of the light of knowledge¹⁹.

Modern scientific research claims that the first to recognize the supernatural was his ignorance of the charisma of his psychic and inner feelings.

Sir James Frazer, who was an anthropologist, wrote about religion.

A savage man cannot distinguish between nature and the supernatural as modern nations do. According to him, the affairs of the world are run by supernatural elements, i.e. souls who have the same motivation as his own emotions. Those who can be influenced by mercy, hope and kindness. In the world in which this concept exists, man believes that he can completely control nature and use it for his own benefit. Through prayers, promises or threats, he can obtain good weather and abundant harvest from the gods. And if he can achieve the status of a god himself (which is quite possible for him), then he will not need to hum before anyone. He will have all the power that can be used for his own betterment and for the welfare of those around him²⁰

Will Durant describes religion as a product of fear. And he says that the present man has traveled so much consciously that now he has become fearless.

“Fear of death, wonder at coincidences and inexplicable matters, hope for divine help and gratitude for good fortune gave rise to religious belief. Wonder and curiosity were present in dreams. The uncivilized man would have been astonished at the illusory forms seen in his dreams and would have been frightened when he saw in his dreams those persons whom he knew to be dead. They could not bring men back to earth. He would also bury his belongings and food with the dead body, lest they come back in search of him ²¹ and curse him.

From the above quotations, it is clear that modernism is pure materialism. It not only denies the existence of a supernatural being, but also provides an explanation for the events taking place in this world. Therefore, if it is called the era of pure materialism, it will be lifeless.

Regarding when and how this immense materialism of the modern era began, the Encyclopedia Maarif Islamiya has:

A modern Western religious thinker J.B. Magie has made it clear in his book ‘Religion and the Modern Mind’ that materialism clearly began with the principles of Descartes. In Descartes' principle of thought, the idea that tradition should be completely

rejected came to the fore. According to him, only human intellect is a reliable document. And other sources of knowledge, such as discovery, revelation, inspiration, etc., are completely unacceptable (as well as the fact that the only means of decision and solution of problems is analysis and not persuasive argument). The same thought went on to create different material systems of thought and schools, from which spiritualism, transcendentalism and idealism, but also separate schools of thought such as Pure Rationalism, were overwhelmed and replaced by sensory experiences and Scientism took it²².

This modern materialism is now being taken to its extreme form. Modern man has turned away from metaphysical discussions and wants to focus all his attention on the universe alone. And he says that all the effort should be spent in understanding it. Speculations about an external force should be abandoned.

The modernist tendency seems to ignore pluralism altogether. In this, the main emphasis is being spent on observing the diversity and various things of this universe. Consequentialists and American modern realists say that the diversity found in the world should not be ignored in any case.

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