

SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living



True knowledge imbues one with an unquenchable spirit, puts vitality into one's thoughts, and dynamism into one's actions.

ABOUT THE MAGAZINE

Spirit of Islam is a monthly magazine which is now in its Eighth year of publication. The aim of this journal is to present Islam in the contemporary idiom, while at the same time the contents are of universal appeal and of interest to a wider circle of spiritual seekers. It is our desire to help Muslims rediscover Islam, focusing on its message of peace and spirituality as derived from the Quran and the teachings of the Prophet, and in general we strive towards religious understanding for bringing about greater harmony.

Another purpose of this magazine is to assist its readers to deal with life's challenges, deriving positivity even from negative occurrences, gaining in spirituality and developing themselves intellectually so that they may contribute constructively to society.

The magazine's regular readers will appreciate that the entire thrust of its articles is directed to the individual—a collection of intellectually prepared individuals being the sole foundation on which a peaceful and harmonious society can be built.

As the subtitle indicates, *Spirit of Islam* is working towards enlightening people on the subject of global peace and regularly addresses relevant contemporary issues. The articles on peace based on the teachings of the Prophet of Islam offer us an ideology of peace—principles which lay down how peace may be established between conflicting groups, controversies resolved and conflicts defused. We believe that violence begins in the mind and so an effective ideology of peace needs to be presented to counter its influence.

We hope and pray that God helps us in this noble endeavour and grants us His special blessings!



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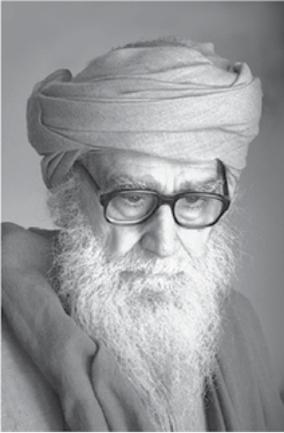
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FROM MAULANA'S DESK



Maulana Wahiduddin Khan, born in 1925, in Azamgarh, Uttar Pradesh, is an Islamic spiritual scholar who is well-versed in both classical Islamic learning and modern disciplines. The mission of his life has been the establishment of worldwide peace. He has received the Padma Bhushan, the Demiurgus Peace International Award and Sayyidina Imam Al Hassan Peace award for promoting peace in Muslim societies. He has been called 'Islam's spiritual ambassador to the world' and is recognized as one of its most influential Muslims¹. His books have been translated into sixteen languages and are part of university curricula in six countries. He is the founder of the Centre for Peace and Spirituality based in New Delhi.

SCIENCE: A MEANS OF REINFORCING FAITH

WITH the splitting of the atom, all of man's conceptions of matter have been drastically altered. In fact, the advance of science in the past century has culminated in a knowledge explosion, the like of which has never before been experienced in human history, and in the wake of which all ancient ideas about God and religion have had to be re-examined. This, as Julian Huxley puts it, is the challenge of modern knowledge. The articles selected for this issue present and propose an answer to this challenge with the conviction that far from having a damaging effect on religion, modern knowledge has served to corroborate and consolidate its truths. Many modern discoveries support Islamic claims made 1400 years ago in the Quran. The contents of the Quran are not at odds with scientific facts, and future knowledge shall keep bearing out this fact, as it has done so far.

The Quran says:

We shall show them Our signs in the universe and within themselves, until it becomes clear to them that this is the Truth. (41: 53)

1. The World's 500 Most Influential Muslims 2020, Royal Islamic Strategic Studies Centre, Jordan.

Modern atheistic thinkers dismiss religion as being unfounded in fact. They maintain that it springs from man's desire to find meaning in the universe. While the urge to find an explanation is not in itself wrong, they hold that the inadequacy of our predecessors' knowledge led them to wrong conclusions, namely, the existence of a God, the notions that creation and destruction were a function of the godhead, that man's fate was of concern to God, that there was a life after death in Heaven or Hell, as warranted by the morality of man's life on Earth, and that all thinking on these matters must necessarily be regulated by religion. They feel that, in the light of advanced learning, man is now in a position to make a reappraisal of traditional ways of thinking and to rectify errors of interpretation, just as in secular matters he has already exploded myths and overturned false hypotheses whenever facts and experience have forced the truth upon him.

According to Auguste Comte, a well-known French philosopher of the first half of the nineteenth century, the history of man's intellectual development can be divided into three stages—the theological stage, when events of the universe are explained in terms of divine powers; the metaphysical stage, in which we find no mention of specific gods (although external factors are still referred to in order to explain events); and the stage of positivism, where events are explained in terms of common laws deduced from observation and calculation without having recourse of spirit, God or absolute power. We are now passing through the third intellectual stage which, in philosophical terms, is known as Logical Positivism.

Through the articles of this issue, we attempt not only to address the third intellectual stage of Logical Positivism but also to chronicle the revolution brought about by the emergence of Islamic ideology. Science, which once, was expected to bring religion to an ignominious end, has now guided humankind to a momentous intellectual revolution. This was the direct result of the revolution brought about by the Prophet of Islam. Instead of negating God, science has fortified faith in God. Latest scientific developments have razed the walls of atheism and science stands ready to bear testimony to the word of God. □

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FROM THE EDITORIAL DIRECTOR

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THE SCIENTIFIC APPROACH OF THE QURAN

A STUDY of the Quran shows that the Quranic approach is based neither on mythology nor on superstition, but on scientific principles. When the term 'scientific approach' is used to describe a way of thinking, it always means that such thinking is in accordance with reality. A person having scientific approach will be scientific in all his dealings in the world. His thinking will be totally in accordance with realities.

The Prophet of Islam used to pray thus: 'O God, show us the truth in the form of truth and grant us the wisdom to follow it, and show us falsehood as falsehood and grant us the strength to keep ourselves away from it. Show us things as they are.'

This prayer of the Prophet of Islam is a fine example of the scientific approach. The Quran wants to inculcate this spirit in every believer. When a believer becomes eager to be granted this spirit to guide his thoughts, he begins praying for it.

This teaching is expressed in different ways in the Quran. The Quran enjoins believers to 'fear God, and say the right word. He will bless your works for you and forgive you your sins. Whoever obeys God and His Messenger has indeed achieved a great success.' (33: 70-71)

This Quranic verse commands humankind to say what is fair. The right word (*qaul-e-sadid* in Arabic) means saying the truth in exact accordance with the facts. Just as the arrow reaches its target by being shot in precisely the right direction, similarly *qaul-e-sadid* hits the mark by making one's words correspond in every detail with reality.

There are two kinds of human utterances: realistic and unrealistic. Realistic utterances are those that tally exactly with reality. Conversely, unrealistic utterances are those that do not take the actual state of affairs into account and are based on suppositions, conjectures, or mere opinion, rather than on fact. God approves of only the former type of utterances.

A number of verses in the Quran aim at inculcating this scientific temperament in the believers. In all matters believers are to be guided by reason and logical thinking.

A sincere person, with a scientific approach and a scientific way of looking at the world, is one who comes up to the standard set by the Quran. The insincere person is wholly unaffected by and in fact devoid of the scientific approach.

According to the Quran, there are two kinds of thinking—sincere thinking and insincere thinking. Insincere thinking may be called double standard thinking. The scientific temperament is the characteristic of a sincere thinker. A sincere thinker cannot envision an approach which is not based on realism. He bases his life on sound and true foundations. On the contrary, it is the insincere thinker or hypocrite that has no principles or scruples. His approach is based on opportunism and he changes his point of view and way of thinking to serve his own interests. That is why there is not even a grain of the scientific approach in him. His thoughts and deeds are totally unpredictable.

A sincere person, with a scientific approach and a scientific way of looking at the world, is one who comes up to the standard set by the Quran. The insincere person is wholly unaffected by and in fact devoid of the scientific approach. Therefore, he fails in life's test, as he is so obsessed with his egocentric thinking that he refuses to adopt scientific or realistic approach.

The Quran is not a book of science in the technical sense, but there is no denying the truth that the Quranic approach is nothing other than the scientific approach. □

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ISLAM'S CONTRIBUTION TO MODERN SCIENCE

Conquest of Nature

ISLAM inspires and propels its followers to seek knowledge for the pleasure of their Lord, and to work towards and facilitate promotion and welfare of humanity. In other words, the motto of education in Islam is: acquisition of knowledge for the sake of serving God and His creatures. That is why throughout Islamic history, equal attention has been paid to the learning of both the religious sciences and the natural sciences.

Islam places great emphasis on learning, and in order to facilitate learning, supporting factors which are necessary to make progress in learning have been provided by God. One of these special factors is the freedom to conduct research.

Here is an example from the Prophet's life. Once the Prophet passed by an oasis where he found date palm planters at work. Upon enquiry he found that they were pollinating the clusters of dates in order to produce a better yield. The Prophet expressed his disapproval of this process. Knowing this, the farmers immediately stopped it. Later on the Prophet was told that due to lack of proper pollination the yield had been very low compared to the previous years. On hearing this, the Prophet replied, "You know your worldly matters better." (*Sahih Bukhari*) In other words, experiment and observation should be the final criteria in such worldly matters.

In this way, the Prophet of Islam separated scientific research from religion. This means in the world of nature man must enjoy full opportunities to conduct unrestricted research and adopt the conclusions arrived at. Placing such great emphasis on knowledge resulted in the awakening of a great desire for knowledge among the Muslims. This process began in Makkah, and then it reached Madinah and Damascus, later finding its centre in Baghdad. Ultimately, it entered Spain. Spain flourished, making extraordinary progress in various academic and scientific disciplines.

Islam places great emphasis on learning, and in order to facilitate learning, supporting factors which are necessary to make progress in learning have been provided by God. One of these special factors is the freedom to conduct research.

This flood of scientific progress entered Europe and culminated in the modern scientific age.

Dr. Donald Campbell, a reputed British scientist in his book '*Arabian Medicine and its Influence on the Middle Ages*' writes: "When Europe was lying torpid in the depth of intellectual obscurity and gloom in the dark ages, culture and civilization were spread in the Islamic States under the high patronage of the Caliphs of Baghdad and Cordova, and at a time, when the Barons and Ladies of Medieval Europe could not even sign their names, almost every adolescent boy and girl in Islam could read and write freely and with ease."

The Quran lays great emphasis on acquisition of knowledge that is based on observation, experiment and the inferences drawn from them. In fact, the faith based upon discovery is given a status much higher than faith based upon tradition.

An article in *The Guardian* dated February, 2010 begins with these insightful words:

(.....) Science is the most universal of human activities. But the means to facilitating scientific advances have always been dictated by culture, political will and economic wealth. What is only now becoming clear (to many in the west) is that during the dark ages of medieval Europe, incredible scientific advances were made in the Muslim world. Geniuses in Baghdad, Cairo, Damascus and Cordoba took on the scholarly works of ancient Egypt, Mesopotamia, Persia, Greece, India and China, developing what we would call "modern" science.

The Quran lays great emphasis on acquisition of knowledge that is based on observation, experiment and the inferences drawn from them. In fact, the faith based upon discovery is given a status much higher than faith based upon tradition. With its unambiguous segregation of the Creator from the created, Islam made the entire universe an object of investigation.

Fuelled by the zeal to conquer nature, the chief subjects that excited the interest and exercised the ingenuity of the Arabian scholars were astronomy, mathematics, and medicine. The practical phases of all these subjects were given particular attention.

Mathematics

It is well-known that the so-called Arabian numerals date from this period. The revolutionary effect of these characters, as applied

to practical mathematics, can hardly be overestimated. Another mathematical improvement was the introduction into trigonometry of the sine—the half-chord of the double arc—instead of the chord of the arc itself which the Greek astronomers had employed. This improvement was due to the famous astronomer and mathematician Al-Battani (d. AD 929).

Astronomy

For measurement of the Earth, instead of trusting to the measurement of angles, the Arabs decided to measure directly degree of the Earth's surface. Selecting a level plain in Mesopotamia for the experiment, one party of the surveyors progressed northward, another party southward, from a given point to the distance of one degree of arc, as determined by astronomical observations. The result found was fifty-six miles for the northern degree, and fifty-six and two-third miles for the southern. It is interesting to note that the two degrees were found of unequal lengths, suggesting that the Earth is not a perfect sphere—a suggestion the validity of which was not to be put to the test of conclusive measurements until about the close of the eighteenth century. The Arab measurement was made in the time of Caliph Abdullah al-Mamun, the son of the famous Harun-al-Rashid.

In medieval Europe, Arabian science came to be regarded with superstitious awe, and the works of certain Arabian physicians were exalted to a position above all the ancient writers.

Harun-al-Rashid (d. AD 809) sent Charlemagne, as a token of friendship, a marvellous clock which let fall a metal ball to mark the hours. This mechanism, which is alleged to have excited great wonder in the West, furnishes yet another instance of Arabian practicality.

Al-Battani made the important discovery of the motion of the solar apogee. He found that the position of the sun among the stars, at the time of its greatest distance from the Earth, was not what it had been in the time of Ptolemy. The Greek astronomer placed the sun in longitude 65 degrees, but Al-Battani found it in longitude 82 degrees, a distance too great to be accounted for by inaccuracy of measurement.

Physical Science

Ibn al-Haytham's work on Optics, published about the year AD 1100, found great favour throughout the medieval period. His original investigations of the eye, and the names given by him to various parts

of the eye, as the vitreous humor, the cornea, and the retina, are still retained by anatomists.

Al-Haytham carried forward these studies, and made the first recorded scientific estimate of the phenomena of twilight and of the height of the atmosphere. The persistence of a glow in the atmosphere after the sun has disappeared beneath the horizon is so familiar a phenomenon that the ancient philosophers seem not to have thought of it as requiring an explanation. Yet a moment's consideration makes it clear that, if light travels in straight lines and the rays of the sun were not deflected, the complete darkness of night should instantly succeed to day when the sun passes below the horizon. That this sudden change does not occur, al-Haytham explained as due to the reflection of light by the Earth's atmosphere.

Chemistry

In Chemistry, we find the greatest Arabian name that of Jabir ibn Hayyan (d. AD 815), who taught in the College of Seville in the first half of the eighth century. The most important researches of this remarkable experimenter had to do with the acids. The ancient world had no knowledge of any acid more powerful than acetic acid. Jabir vastly increased the possibilities of chemical experiment by the discovery of sulphuric, nitric, and nitromuriatic acids. He made use also of the processes of sublimation and filtration, and his works describe the water bath and the chemical oven. Among the important chemicals which he first differentiated is oxide of mercury, and his studies of sulphur in its various compounds have peculiar interest. In particular is this true of his observation that, under certain conditions of oxidation, the weight of a metal was lessened.

It is certain that in the time when Western Europe was paying little attention to science or education, the Caliphs and viziers were encouraging physicians and philosophers, building schools, and erecting libraries and hospitals.

Medicine

Among Arabian physicians, there were always some investigators who turned constantly to nature for hidden truths, and were ready to uphold the superiority of actual observation to mere reading. Thus, the physician Abd al-Latif al-Baghdadi (d. AD 1231), while in Egypt, made careful studies of a mound of bones containing more than twenty

thousand skeletons. While examining these bones he discovered that the lower jaw consists of a single bone, not of two, as had been taught by Galen. It was the Arabs who invented the apothecary, and their pharmacopoeia, issued from the hospital at Gondishapur, and elaborated from time to time, formed the basis for Western pharmacopoeias. It is certain, however, that through them various new and useful drugs, such as senna, aconite, rhubarb, camphor, and mercury, were handed down through the Middle Ages.

In medieval Europe, Arabian science came to be regarded with superstitious awe, and the works of certain Arabian physicians were exalted to a position above all the ancient writers.

It was not the adoption of Arabian medicines, however, that has made the school at Salerno famous both in rhyme and prose, but rather the fact that women there practised the healing art. Greatest among them was Trota, who lived in the eleventh century, and whose learning is reputed to have equalled that of the greatest physicians of the day. She is accredited with a work on *Diseases of Women*, still extant.

Avicenna (d. AD 1037), whose million-word encyclopedia, *Canon of Medicine* remained the supreme medical reference book for six centuries, can be considered the greatest physician of all peoples, places and times. Furthermore, his philosophical encyclopedia, *Book of Healing*, and his *Book of Knowledge*, place him among the world's foremost thinkers.

There can be little doubt that while the Arabians did copy and translate freely, they also originated and added considerably to knowledge. It is certain that in the time when Western Europe was paying little attention to science or education, the Caliphs and viziers were encouraging physicians and philosophers, building schools, and erecting libraries and hospitals. They made at least a creditable effort to uphold and advance upon the scientific standards of an earlier age. □

(This article makes extensive use of the material furnished in Chapter 2: Mediaeval Science among the Arabians in Volume 2 of A History of Science by Henry Smith Williams and Edward H. Williams)



SCIENCE AND THEOLOGY

A Reaffirmation of God's Existence

PROFESSOR Paul Davies, a well-known English physicist and author, is the Director of 'BEYOND', a research centre of the Arizona State University. He has several books to his credit, notably *'The Goldilocks Enigma'*. He states in one of his articles, *'Flaw in Creationists' Arguments'* (*The Guardian*, June 26, 2007):

"Scientists are slowly waking up to an inconvenient truth—the universe looks suspiciously like a fix. The issue concerns the very laws of nature themselves. For 40 years, physicists and cosmologists have been quietly collecting examples of all too convenient "coincidences" and special features in the underlying laws of the universe that seem to be necessary in order for life, and hence conscious beings, to exist. Change any one of them and the consequences would be lethal."

The fundamental challenge to account for the impeccable order in the universe is that the concept of the universe presented by religion and modern science appeals to an agency outside the universe to explain its law-like order.

He illustrates his point by citing the building blocks of the universe. The entire universe is made up of atoms, atoms which are a combination of neutrons, protons and electrons. A neutron is a little heavier than a proton. This proportion is extremely important. If it were the other way round, that protons were heavier than neutrons, then according to known laws, the atom could not exist. And when there are no protons, there can be no atomic nuclei and no atoms. No atoms, no chemistry, no life.

This example shows that science today is facing unanswerable questions. For instance, what is the origin of the present laws of physics? Why do they take their present form? How is it that they are so well-established, etc.? Traditionally, scientists supposed that these laws were an integral part of the universe, that they were imprinted on the universe at its birth and fixed thereafter. Enquiry into the origin of nature and of its laws was not regarded as a proper part of science. But now these questions are vexing the scientists.

The Cambridge cosmologist, Martin Rees, 60th President of The Royal Society (2005-2010), suggests that the laws of physics are not absolute and universal, but are more akin to local by-laws varying from

place to place on a mega-cosmic scale. He calls this the 'multiverse' system. According to these researches, our universe is a universe which possesses biofriendly laws. That is why we find ourselves in a universe, which, in meeting all of our exact requirements, is apparently customized for habitation. Had this not been so, our existence would have been impossible. What is the origin of these absolute and universal laws, which are controlling the universe in a highly organized manner?

The fundamental challenge to account for the impeccable order in the universe is that the concept of the universe presented by religion and modern science appeals to an agency outside the universe to explain its law-like order. Still, modern thinkers maintain that accepting a designer who exists before the existence of the universe is not an explanation of this problem. For this explanation of the universe immediately begs the question: if the designer designed the universe, who designed the designer? Paul Davies concludes:

As regards the rational stand, the concept of order or organization cannot exist without the concept of an organizer. Wherever there is organization, there certainly exists an organizer.

"If there is an ultimate meaning to existence, as I believe is the case, the answer is to be found within nature, and not beyond it. The universe might indeed be a fix, but if so, it has fixed itself."

The Explanation

In the matter of theology, the modern mind is in grave confusion. As we find from this article written by Paul Davies. The atheist philosophers and physicists have frequently asked, "If God created the universe, who created God?" But this question is totally illogical. It is sheer negation of logic. Furthermore, this objection is based on a clear contradiction. Those who believe in a universe without a Creator are not ready to believe in a Creator without a Creator. If the universe can exist without a Creator, the existence of a Creator is also possible without Him being created.

The Rational Stand

The question of the existence of God must be addressed in a purely rational manner. No other stand except a rational stand can be adopted or is practicable, as other approaches will fail to satisfy this question.

It is an established fact that there is order in the universe in an absolutely perfect sense. This order is apparent to everyone's observation. Paul

Davies says, “the universe seems just right for life.” To support this statement, he has given a scientific example of the atom’s structure. Thus, order in the universe is considered as an established fact by both the theists and the atheists.

As regards the rational stand, the concept of order or organization cannot exist without the concept of an organizer. Wherever there is organization, there certainly exists an organizer. Believing in order and organization without believing in an organizer is rationally impossible. The presence of organization leaves no room for refusing to acknowledge the presence of an organizer. Failing to find an explanation for the existence of an organizer is no logical pretext to deny the existence of the organizer.

Believing in intelligent action without believing in an intelligent Creator is like believing in a complex machine without believing in its engineer.

What has been stated by Mr Davies with reference to atomic structure holds true also for the macroworld. Each part of this world, big or small, is so balanced, ordered and proportionate that even the minutest change in its structure could disturb the entire system of nature.

For instance, the Earth’s gravity is exactly in accordance with our needs. If the force of gravity were to be doubled, or halved, either way the survival of human civilization on the planet Earth would become impossible. As we know, we have two immediate neighbours in space—the sun and the moon. If the sun were replaced by the moon and the moon by the sun, let alone human life on Earth, the entire Earth would burn to ashes.

Intelligent Universe

There are innumerable things in the universe and everything is in the form of a compound. Formerly, the atom was regarded as an indivisible unit and not a compound. When the atom was split in the age of Einstein, it was discovered that it was also a compound and not a single unit.

Everything is scientifically studied in the modern age. All the things consisting of certain compounds have many options about the form they take, but science tells us that nature inevitably opts for the one form—out of the many possible forms that they could take—which is exactly in accordance with the overall scheme of the universe. This is why, in this world, everything is in its perfect and ultimate form.

This principle prevailing in the universe may be termed an intelligent selection. There are billions and trillions of things in the universe, but everything, without exception, is an example of this intelligent selection. This principle is so common that a British Nobel Prize-winning physicist, Dr Fred Hoyle, chose the title *The Intelligent Universe* for a book he wrote on this subject.

This phenomenon of the universe provides conclusive proof of God's existence. Intelligent design is clearly a proof of an intelligent Creator. Logically, it is unthinkable that intelligent action should exist without an intelligent Creator.

Believing in intelligent action without believing in an intelligent Creator is like believing in a complex machine without believing in its engineer.

Dr Fred Hoyle explains in his book, that in the initial stages of scientific discovery, the violent reaction of the Christian Church against the scientists still lingers in human memory. People fear that if proof of the existence of an intelligent Creator behind the universe is declared, there will be a resurgence of the religious extremism of former times. This is a baseless fear. After the scientific acknowledgement of the intelligent Creator, history will witness the return of the true divine religion.

If we deny the existence of God, we shall have to deny the existence of the universe as well. Since we cannot refute the existence of the universe, we are compelled to accept the existence of God.

Two Options

We have two explanations for the extraordinary order and proportion existing in the universe. One is that the universe is its own designer. Yet all the research conducted on the universe refutes this, because the order discovered by science in the universe is clearly based entirely on intelligent design. On the other hand, atheists claim that there is everything in the universe except what is called 'intelligence'. We are then asked to believe that the universe discovered by science is totally designed, but that at the same time, it is totally non-intelligent. In such a state of affairs if we believe that the universe is the designer of its own design, it is like believing a statue is a self-created being and has moulded itself into a meaningful design. Given this situation we are left with only one option to explain the universe. And that is to accept some agency outside the universe as being responsible for its underlying design. We have no other choice besides this one.

In reality, the choice does not lie between the universe without God and the universe with God; but rather between the universe with God and no universe at all. That is to say, if we deny the existence of God, we shall have to deny the existence of the universe as well. Since we cannot refute the existence of the universe, we are compelled to accept the existence of God.

The Choice before Us

One of the principles of rationality is that in such circumstances as leave us practically a solitary option, we are faced with a compulsive situation. That is, we are compelled to accept that option. Going against that is possible only when there is more than one choice. But when there is no other choice available, it becomes incumbent upon us to accept that single course of action. In this context, this single option means to accept the existence of God as a fact, for no other choice is available except for the acceptance of the existence of God.

Types of Logical Argument

Logic is the study of the principles and criteria of valid inference and demonstration. Logic is man's greatest possession. It influences every decision human beings make in their lives. It enables them to understand concepts at the rational level. Through logic, ideas are made rationally understandable. There are two major kinds of logic—optional logic and compulsive logic. Both of these methods of logic are equally dependable methods. When either of these logical methods is applied to prove any point, the result will be accepted as established.

Optional Logic

Optional logic is that which allows the possibility of accepting either of two propositions. By applying certain methods, we can make a reasoned choice. For instance, take sunlight. When we look at sunlight with the naked eye, it appears to be of a single colour. But on seeing sunlight through a prism, this same light is divided into seven colours. This leaves us with two options regarding the colour of sunlight. Now, thanks to advances in science, it becomes possible for us to see which option carries more logical weight. That is why the seven-colour option has come to be accepted as a reality. It has been upheld by a superior logic.

Compulsive Logic

The case of compulsive logic differs in that only one option presents itself. One is compelled to accept that option and no other, for no

other option is available. An example of compulsive logic is that of acknowledging the identity of one's mother. Everyone believes one particular woman to be his mother. Despite not having seen himself being born, he is compelled to accept this as a fact, and clings to it as a matter of conviction. His belief results from compulsive logic. He maintains this belief because, in this matter, his position is that he has no other option but to accept one particular woman as his mother.

Belief in the existence of God pertains to this same kind of compulsive logic. On the question of God's existence, the actual point is that we have no option in this matter. We are compelled to believe in the existence of God. For if we did not believe in the existence of God, we would have to negate the existence of not only the universe but also our own existence. Since we can negate the existence neither of the universe nor our own, we cannot logically deny the existence of God.

Man's Existence is the Proof of God's Existence

In the vastness of the universe, it is man alone who denies the existence of God, in spite of the fact that man's own existence is the greatest proof of God's existence. If a being like man exists, then a being like God, too, certainly exists. All the qualities which we envisage existing in God in a perfect form, exist in man in an imperfect form. If an imperfect being exists, a perfect being can certainly exist. Believing in one and denying the other is such a contradiction in logic that no one endowed with any reason can afford it.

Rene Descartes, the famous French philosopher, (1596-1650) was also faced with the question: 'If man exists, what is the rational proof of his existence?' After long reflection, he gave this answer:

'I think, therefore I exist.'

The answer he gave is entirely sound in terms of logic. But this logic, which proves the existence of man, proves something far greater, and that is, rational proof of the existence of God. In the light of this logical principle, we would be right in saying:

'Thinking exists, therefore God exists.'

Those who deny God, deny Him because He appears to them as abstract and therefore incomprehensible. They find it difficult to believe in something which has no material existence. But human beings are thinking creatures. Everyone believes in the existence of the faculty of

thinking on the basis of his own experience, even though thinking is totally an abstract activity, with no material existence.

Now, if man believes in the existence of one kind of abstract concept, then there is no reason why he should not accept the existence of another kind of abstract concept—that of God’s existence. The soundness of this logic is quite apparent. If the existence of thinking—which is an integral part of everyone’s experience—is denied, then, certainly, man shall have to deny his own existence. And no one can deny his own existence. That is why it is not logically possible for anyone to deny the existence of God.

God’s being invisible is not a sufficient reason for denying His existence. The truth is that denying God’s existence because of His being invisible is an outdated argument in the age of modern science. In the beginning of the 20th century, when the atom was smashed and scientific knowledge embraced the subatomic world, it was brought to light that, in this realm, everything was invisible.

Everything previously perceived to be palpably solid was shown to be made up of components which were invisible. This being so, taking the stand that God’s existence may be denied on the grounds of invisibility has come to be regarded as unscientific.

The following two books provide details on this subject:

1. *Science and the Unseen World* by Sir Arthur Eddington.
2. *Human Knowledge* by Bertrand Russell

Therefore, we can say that:

The option that we have is not between a ‘universe with God’ or a ‘universe without God’. The only option we have is between a ‘universe with God’ or ‘no universe at all’. □

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EVIDENCE OF GOD

Knowledge Leads the Way

AN ARTICLE written by the American Nobel Prize-winning physicist Charles Townes (1915-2015) appeared in *The Times of India* on January 31, 2015. The article was titled: *A Physicist's Faith in Science and God*. In the article Townes speaks about the universe and religion. He says:

"No one can deny that the universe is the outcome of intelligent placing. It is unusual. We, too, are unusual. To make it possible for life to exist, special physical laws are required. So, I would say that this is a very special universe. It has been intelligently planned. How can anyone refute that? So, there is indeed a spiritual world; a Creator. Most people do not realise that science, like religion, requires faith. We make so many assumptions. We believe that the laws of physics are reliable—that's a kind of faith...I do believe there is a spiritual presence in the universe. It is difficult to define God, but I can feel an Omnipresence everywhere. People ask, if God created the universe, who created God? So, there's always a problem with a beginning."

Everyone admits that our universe is an intelligently designed universe. Therefore, there must be a beginning of such a universe. The existence of a meaningful universe is an undeniable fact. The only thing about which some people are sceptical is its beginning—how did it begin and who is the beginner? However, when looked at closely, this question seems illogical. It is an obvious fact that where there is a beginning, there is a beginner. The phenomenon of beginning itself proves the existence of a beginner. If we are compelled to believe in the beginning, then we must also, out of the same compulsion, believe in the beginner.

All our knowledge points to the fact that there is a world that exists outside of us. When we accept the existence of the world, it becomes necessary to accept that this world has had a beginning. Since a beginning without a beginner is impossible, we are compelled to believe in the existence of the Beginner.

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SIGNS OF GOD

Mathematical Precision in Nature

JAMES CLERK MAXWELL, the Scottish physicist represented the laws of electromagnetic interactions in mathematical equations so beautifully, that when the great Austrian physicist Ludwig Boltzmann saw them, he exclaimed "Who was the God who wrote these signs?"

Maxwell's Equations			
	Atomic, Macroscopic and Astronomical orders of magnitude		Subatomic order of magnitude
	Integral Form	Differential form	First Level Form
1	$\oint \mathbf{E} \cdot d\mathbf{S} = \frac{q}{\epsilon_0} = \Phi_E$	$\nabla \cdot \mathbf{E} = \rho/\epsilon_0$	$\mathbf{E}_\lambda = \frac{\pi e}{\epsilon_0 \alpha^3 \lambda^2}$
2	$\oint \mathbf{E} \cdot d\mathbf{l} = -d(\int \mathbf{B} \cdot \hat{n} d\mathbf{S})/dt = -d\Phi_B/dt$	$\nabla \times \mathbf{E} = -\partial \mathbf{B}/\partial t$	$v = \frac{\mathbf{E}_{\lambda c} \times \Delta \mathbf{E}_\lambda}{\mathbf{B}_{\lambda c} + \Delta \mathbf{B}_\lambda}$
3	$\oint \mathbf{B} \cdot d\mathbf{S} = 0$	$\nabla \cdot \mathbf{B} = 0$	$\mathbf{B}_\lambda = \frac{\mu_0 \pi e c}{\alpha^3 \lambda^2}$
4	$\oint \mathbf{B} \cdot d\mathbf{l} = \mu_0 (i + \epsilon_0 d(\Phi_E)/dt)$	$\nabla \times \mathbf{B} = \mu_0 \left(\mathbf{J} + \frac{\epsilon_0 \partial \mathbf{E}}{\partial t} \right)$	$c = \frac{\mathbf{E}_\lambda}{\mathbf{B}_\lambda}$

To a keen observer of the universe, the most astounding fact is that every study of nature culminates in a conclusion that is incredibly meaningful and intelligent. Every study of the universe shows that it has not been randomly put together, but impeccably planned and systematically organized. This obvious fact compels an observer to acknowledge that a supreme intelligence is responsible for the creation and functioning of the universe.

Albert Einstein was of a purely scientific temperament. In spite of this, he has acknowledged that he is more of a philosopher than a physicist.

"I am more a philosopher than a physicist, for I believe there is a reality outside of us".

With this belief, Einstein would say about himself: *To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom*

and the most radiant beauty which our dull facilities can comprehend only in the most primitive forms—this knowledge, this feeling, is at the centre of true religiousness. In this sense, and in this sense only, I belong in the ranks of the devoutly religious men.

Nature is a sign of God and speaks to us about God. As a creation of God, it presents a picture of its Creator. One who observes nature and the universe with an open mind is sure to discover its Creator. Nevertheless, a biased mind will remain in darkness in the midst of light and will be unable to find God in the midst of God's signs. □



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THE FOUNDATION OF REALITY

Contemporary Intellect

MODERN theological science is a substantiation of religious beliefs with due regard for contemporary intellect. This is truer indeed of a presentation of Islamic teachings according to modern rational methods. To begin with, we must ascertain exactly what this contemporary intellect is. Contemporary intellect is synonymous with scientific intellect, or that intellect which emphasizes the importance of the essential nature of things. In other words, modern mind validates those beliefs that are observable and demonstrable. The scientific revolution has had a profound effect on human thought. Owing to science, theories are required to be based on experiment and observation rather than on hypothesis and analogy. The intellectual and material upheaval of the present age has occurred because of the discovery of the realities of nature.

The intellectual and material upheaval of the present age has occurred because of the discovery of the realities of nature. All things, from the bicycle to the aeroplane, from light bulbs to huge factories, operate on the basis of these natural realities.

All things, from the bicycle to the aeroplane, from light bulbs to huge factories, operate on the basis of these natural realities. This is the revolution which has, in fact, stolen the limelight in our modern age, for it has affected every department of human life. For thousands of years man was engaged in a futile attempt to turn iron into gold by means of highly secret formulas. Now, thanks to the discovery of natural realities, iron is converted into machines more precious than gold. These developments have added credibility to the theories which are proven by the realities of nature. This mindset is to be expected. Since the progress of modern man has been due to his discovery of natural realities, he is bound to attribute importance only to that theory which is supported by these realities.

This difference between the modern and ancient intellect may be understood by means of a simple example. A century ago, drugs were claimed to be manufactured following medicinal prescriptions based on family tradition, or prescriptions used by knights and kings. Terms such as "family prescription", "hereditary cure", "royally mixed medicine", etc., used to carry great weight with physicians. If any of

these terms were used with respect to any medicine or tooth powder, it meant that it contained hidden properties. Nowadays, however, these terms have no value.

Today's doctor will not use this outmoded terminology when explaining the efficacy of a certain medicine. Rather he will point out that this product has been prepared scientifically and that its advantages have been ascertained by means of established evidence and experiments, the validity of which can always be tested by repetition. The very phrase "family cure" implies that its medicinal properties are not open to general investigation and that the connection between illness and cure has not been ascertained by any specific experiment. Rather its acceptability is attributable to its wide usage over a long period of time. Today's customer seeks a product which has been manufactured on scientific lines. Likewise, it is only those ideas whose truth is verified by natural realities that he is ready to accept. □



*If you fail
to act, you
cannot
compensate
for it by
speaking
more.*

FROM THE SPIRITUAL TREE

There is a tree beside my house. I call it the 'Spiritual Tree'. I derive spiritual inspiration from it. A tree is an ever-growing being that was initially a seed possessing the potential of becoming a full-grown tree. A seed takes food from the universe around it and then grows into a tree. The same is true with spirituality, the desire for which is intrinsic to, and an integral part of, the very nature of every human being. To realize this spirituality, man must derive spiritual food from the universe around him. A tree converts carbon-dioxide into oxygen; a spiritual person is one who can take positive lessons from negative situations. From this perspective, a tree is an embodiment of a spiritual personality. —Maulana Wahiduddin Khan



SCIENCE—AN AID TO GOD-REALIZATION

WHILE ON A TRIP away from the city, if you chance to lift your head up at night and look at the sky, you will see thousands of stars; beautiful, magnificent and wonderful stars. If you observe them carefully for some time, you will see that they are slowly moving across the sky. This apparent movement of the stars across the sky is because of the Earth's rotation. In fact, some stars seem to move faster than others. This is because of the distance between the stars. This difference in apparent movement is called parallax. In the case of stars, this is very helpful, since it helps us measure the distance between us and the star in question.

Fourteen centuries ago, however, little was known about the stars. The Earth was thought to be flat and the heavens a kind of vault resting on the hilltops which provided a roof over the Earth. Stars were considered as close to one another as they appeared to be. It was generally believed that the Earth was stationary and that the sun revolved around it. People believed that the universe had existed since eternity. Even the greatest thinkers of the time believed in a static model of the universe.

At such a time, the Quran said:

Do not those who deny the truth see that the heavens and the earth were joined together and that We then split them asunder? (21: 30)

Up to about a hundred years ago, it was generally accepted that the universe existed in infinite time. Only now modern studies in astronomy have confirmed the truth of this Quranic verse. According to the prevailing and current scientific view of cosmology, the universe had a distinct and singular beginning about 13.7 billion years ago in what is commonly referred to as the Big Bang. This model of the universe also describes how the universe expanded from a very high density and high temperature state, offering a comprehensive explanation to various natural phenomena including the formation of galaxies, stars and planets, our Earth and the elements required to sustain life.

The star nearest to Earth, apart from the sun, is called Proxima Centauri and is about 4.22 light-years away from us (meaning light from that star takes about 4.22 years to reach us) or about 40,208,000,000,000 kilometres. Our sun, in comparison, is just eight light-minutes away. The stars seem to be spread across the entire sky but are actually concentrated in one particular band, which we call the Milky Way galaxy. We now know that the Milky Way, our galaxy, is not the only galaxy. In 1924, the American astronomer Edwin Hubble found many others, with huge areas of empty space in between them. These galaxies were so far away that they appeared not to move at all and their distance from us could not be directly measured.

Scientific developments have enabled us to study and observe these stars and galaxies which would not have been possible when the Quran was revealed in the 7th century AD.

Another way to measure the distance of a star or galaxy from Earth is by its brightness. The temperature of a star can also be calculated by focusing a telescope on a particular distant star and passing its light through a prism. This light splits up into different colours which is then called the star's spectrum. Different stars have different spectra, but a specific temperature shows a specific spectral pattern. If we know the temperature of a star, and therefore its luminosity, and its apparent brightness, its distance from Earth can be calculated.

Up to about a hundred years ago, it was generally accepted that the universe existed in infinite time. Only now we find that modern studies in astronomy have confirmed the truth of this verse in the Quran.

As astronomers began to study these distant galaxies, they discovered that the light from each galaxy showed the same spectral pattern. To understand the implications of this, we must first understand that light travels in waves. The size of one wave (comprising of one crest and one trough), called wavelength, determines its colour. Visible light consists of seven colours: red—which has the longest wavelength and therefore the largest waves, orange, yellow, green, blue, indigo and violet—which has the shortest wavelength and therefore the smallest waves.

Now, the spectral pattern of the galaxies was all found to be slightly shifted to the red side. Different stars emit light at different wavelengths. If the stars were stationary, the light we receive would be in the same wavelength in which it was emitted. If the stars were moving away from us, the light would be being stretched as it was emitted—which means its wavelength would keep increasing—becoming red. If all galaxies

For a serious reader, there is enough evidence in the Quran having had its source in an Omnipresent and Eternal Mind—one which knows all facts in their true forms and whose knowledge has not been conditioned by time and circumstances.

were being shifted to the red, it meant that they were all moving away from Earth. This meant that the universe was expanding—just as points marked on a balloon move further and further away from each other as the balloon grows in size.

Fourteen centuries ago, the following verse was revealed to the Prophet Muhammad in the Quran (51: 47):

We built the universe with Our might, and truly, it is We who are steadily expanding it.

With the advances made in the field of science and technology, the range of human observation and experiment has vastly increased, opening up great vistas of knowledge about the universe. In all spheres of existence and in all disciplines of science, previously established concepts are being proved wrong by latest research. This means no human work dating back 1500 years can claim total accuracy, because all 'facts' must now be re-evaluated in the light of recent information. But when one reads and understands the verses in the Quran related to the universe, one can observe that it is free of incongruities.

For a serious reader, this can be an evidence of the Quran having had its source in an Omnipresent and Eternal Mind—one which knows all facts in their true forms and whose knowledge has not been conditioned by time and circumstances. □

SCIENCE OPENS NEW HORIZONS

Discover the Creator through Creation

THE Quran refers to the Divine plan in these words (41: 53):
We shall show them Our signs in the universe and within themselves, until it becomes clear to them that this is the Truth. Is it not enough that your Lord is the witness of all things?

The signs of God whose emergence was predicted in this verse of the Quran came into full expression in the 19th and 20th centuries. One aspect of the modern scientific revolution is that it has fully brought to life these signs of God. The modern scientific revolution has provided a commonly accepted intellectual ground between those who engage in *dawah* work (*dayees* or preachers) and their addressees (*madus* or addressees), through which *dawah* (missionary) work can be engaged in a more effective way.

Some 3000 years ago, the Prophet Moses started his prophetic mission in Egypt. He promulgated the message of the unity of God (*tawhid*) to Pharaoh, who was then the ruler of Egypt. But Pharaoh mocked this message. The Quran (28: 38) tells us:

Pharaoh said, "O nobles, I know of no god for you other than myself. So, Haman, burn me bricks of clay, and build me a high tower, so that I may have a look at the God of Moses, though I consider him to be one of the liars."

Something similar to this happened closer to our own times. Nikita Khrushchev (d. 1971) was one of the top leaders of the former Soviet Union. In 1957, the Soviet Union sent its first satellite into space. It was called Sputnik. The satellite entered space, travelled around, taking many pictures, and then returned to Earth. After this, Khrushchev, mocking religion, declared that their spacecraft had travelled in space but no God was to be seen there, nor any Paradise.

To rebut such claims, earlier no solid scientific basis was available. But now the situation is completely altered, with great advances in science. According to modern researches, only around four per cent of the vast universe is observable for man. The remaining 96% of the universe is beyond our observation. Much of this 96% is thought to consist of dark matter and dark energy, which are poorly understood, if at all.

This modern scientific finding is a great basis for the votary of Truth in presenting a rationale for belief in the existence of the Creator God. On the basis of this finding, one can say that man, given his present abilities, can arrive only at indirect knowledge about God and Paradise. Man simply cannot obtain direct observational evidence on these matters.

Science has opened up new doors of God-realization. Science is concerned with the study of nature, and nature is another name for the creation of God. So, science can be said to be the discipline that studies the creation of God, the Maker of all things.

Science has opened up new doors of God-realization. What is science? Science is concerned with the study of nature, and nature is another name for the creation of God. So, science can be said to be the discipline that studies the creation of God, the Maker of all things. In this study, man does not see the Creator directly. Rather, studying and contemplating on the creation of the Creator, he learns more about the Creator.

Before the emergence of modern science, man's knowledge of nature was limited. In other words, man knew relatively little about the creations of God. In such a situation, his understanding of the greatness of God was limited. Modern scientific revolution marked a watershed in this regard. It enabled man to

study the creation of God in much greater detail. Scientists developed many instruments for this purpose. By uncovering many of the signs of God scattered about in the universe, they opened up new opportunities for a higher level of realization of the power and glory of God.

In this regard, it is pertinent to note that in Muslim literary history there have been many writers who penned numerous books on the glories of the Prophet of Islam. But there have been hardly any who wrote on the glories of God. For the glories of the Prophet, an impressive historical record was available. But the issue of the glories of God was a different one. It is not possible for us to see God physically and estimate His greatness directly. There is only one way to get some sort of idea of God's greatness, and that is, to discern God's greatness in and through God's creation. That is to say, one can get an idea of the greatness of the non-observable Creator through His observable creations. Before the advent of modern science, man did not have a detailed knowledge of the creations of God. On account of the limited intellectual framework in this period, belief in God remained largely a mysterious sort of

belief, not a belief that was deeply rooted in consciousness of God's greatness and glory.

By studying the amazing creations of God, modern science has provided man new grounds for fortifying his faith in God and for deepening one's appreciation of God's greatness and glory. Thus, modern scientific revolution can be said to be a support to Islam. It is favourable to Islam, not a challenge to it. Through modern scientific research, new facts about nature were brought to light, which proved to be a great support for the claims of Islam. These discoveries opened the doors to higher levels of realization about God. Along with this, they made available a new and more effective possibility for inviting people to the Truth. That is, the work of *dawah*, inviting people to God, could now be done on the basis of the accepted scientific knowledge and intellectual principles of the *madus* themselves. □

By studying the amazing creations of God, modern science has provided man new grounds for fortifying his faith in God and for deepening one's appreciation of God's greatness and glory.



God is watching over His servants, those who say, "Our Lord, we believe in You; forgive us our sins, and save us from the torment of the Fire"- and who are patient, steadfast, self-controlled, truthful, devout, and charitable, and who pray for God's forgiveness at daybreak. THE QURAN 3: 15-17



A DELAY OF NINE DAYS

Divine Intervention or Chance?

ACCORDING to a report that appeared on March 18, 2014 in the journal *Nature Communications*, a massive magnetic storm erupted on the surface of the sun on July 23, 2012. This event may have proved to be destructive for the planet Earth. But luck saved us from this catastrophe. And, that luck was that Earth was on the other side of the sun at that time.

Researchers at the University of California, Berkeley, and another Chinese research team, both reported separately that a rapid succession of coronal mass ejections—the most intense eruptions on the sun—sent a pulse of magnetized plasma barrelling into space and through Earth’s orbit. The massive magnetic storm had a speed of 3,000 km per second—enough to circle Earth five times in one minute. Had the eruption come nine days earlier, when the ignition spot on the solar surface was aimed exactly at Earth, it would have hit the planet.

What is “luck”? It is an intervention by the Lord of the universe. In the vast space, such events happen very often. However, through sheer ‘luck’, we remain safe from danger. It is a proof that there is a high control of check and balance in the universe.

Researchers say that the solar burst tore through Earth’s orbit but, fortunately, Earth and the other planets were on the other side of the sun at the time. Had Earth been in the line of sight, it would have suffered severe magnetic storms as the magnetic field of the outburst would have tangled with the planet’s own magnetic field. This would have wreaked havoc with the electrical grid, disabling satellites and GPS, and disrupting our electronic lives.

What was this “luck”? In fact, it was an intervention by the Lord of the universe. In the vast expanses of space, such events happen quite often. However, every time our planet remains safe from danger. This phenomenon is a proof that there is a high control of check and balance in the universe.

It is this control that saves us from being a catastrophic victim to such events. This universal management has been mentioned in the Quran in these words: “Say, ‘Who will save you from the Most Gracious, by night and by day?’ Yet they turn away from the remembrance of their Lord.” (21: 42) □

SCIENCE SPEAKS ABOUT GOD

The Perfection of Natural Laws

NATURE is the subject of science. Science studies nature and discovers those laws through which nature is being governed. In other words, science studies the creation without referring to the Creator.

It is not the concern of scientists to discover the Creator. However, this kind of bifurcation is practically impossible. One cannot detach the engineer from the machine, then how can one detach the Creator from the creation? Science discovers the marvels of nature, but the question arises as to who created these marvels? When we try to find out the answer to this question, we cannot help arrive at the conclusion that God exists.

A number of books have been written on this subject. A recent one is *'Why Science Does Not Disprove God'*, written by Amir D. Aczel (d. 2015), a lecturer in mathematics and science, and an author.

The following are excerpts taken from a review on this book by the physicist Alan Lightman:

"There is plenty of good scientific evidence that our universe began about 14 billion years ago, in a Big Bang of enormously high density and temperature, long before planets, stars and even atoms existed. But what came before? [The physicist Lawrence] Krauss in his book discusses the current thinking of physicists that our entire universe could have emerged from a jitter in the amorphous haze of the subatomic world called the quantum foam, in which energy and matter can materialize out of nothing. Krauss's punch line is that we do not need God to create the universe. The quantum foam can do it quite nicely all on its own. Aczel asks the obvious question: But where did the quantum foam come from? Where did the quantum laws come from? Hasn't Krauss simply passed the buck? Legitimate questions, but ones we will probably never be able to answer.

"...Aczel discusses the mysteries of "emergent" phenomena—when a complex system exhibits a qualitative behavior that cannot be explained in terms of the workings of its individual parts: for example, the emergence of self-replicating life from inanimate molecules or the emergence of consciousness from a collection of connected neurons. He writes, "The inexplicability of such emergent phenomena is the reason why we cannot disprove the idea of some creative power behind everything.

"...[The fine-tuning problem] For the past 50 years or so, physicists have become more and more aware that various fundamental parameters of our universe appear to be fine-tuned to allow the emergence of life—not only life as we know it but life of any kind. For example, if the nuclear force were slightly stronger than it is, then all of the hydrogen atoms in the infant universe would have fused with other hydrogen atoms to make helium, and there would be no hydrogen left. No hydrogen means no water. On the other hand, if the nuclear force were substantially weaker than it is, then the complex atoms needed for biology could not hold together.

Science discovers the marvels of nature, but the question arises as to who created these marvels? When we try to find out the answer to this question, we cannot help arrive at the conclusion that God exists.

In another, even more striking example, if the cosmic "dark energy" were a little denser than it actually is, our universe would have expanded so rapidly that matter could never have pulled itself together to form stars. And if the dark energy were a little smaller, the universe would have collapsed long before stars had time to form. Atoms are made in stars. Without stars there would be no atoms and no life.

So, the question is: Why? Why do these parameters lie in the narrow range that allows life?

If our particular universe did not have the right parameters to allow the emergence of life, we wouldn't be here to talk about it. In a similar way, Earth happens to be at the right distance from the sun to have liquid water, a nice oxygen atmosphere and so on. We can ask why our planet has all these lovely properties, amenable to life. ...But if we lived on Mercury, where the temperature is 800 degrees Fahrenheit, or on Neptune, where it is 328 degrees Fahrenheit below zero, we could not exist." (*The Washington Post*, April 10, 2014) □

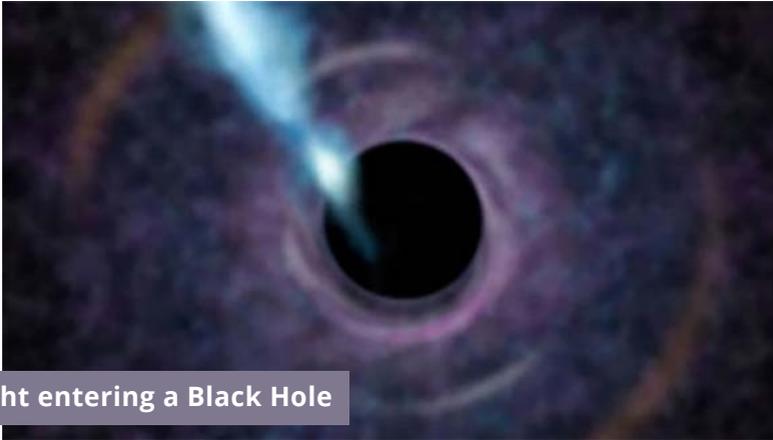


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THE GREATNESS OF GOD

Faith of a Believer



Light entering a Black Hole

DISCOVERY of God is the foundation of faith. The higher the discovery, the higher is the faith. The culmination of this discovery is the discovery of God with all His glory. When a person discovers God with all His greatness, he is in a state of awe which the Quran describes in the following words:

‘True believers are those whose hearts tremble with awe at the mention of God.’ (8: 2)

Modern astronomy has a positive contribution in this regard. It has provided a framework to discover the unimaginable greatness and glory of the Creator. With the help of this framework, a man can bring into his imagination the concept of God’s indescribable greatness.

Modern science has studied astronomy for many centuries. In 1508, the telescope was invented. For the first time, in 1609 the Italian scientist Galileo observed space through a telescope. This observation of the heavens progressed continuously. Earlier, large astronomical telescopes were set up on some remote mountaintops taking advantage of the clear skies and the lack of atmospheric

Realization of God leads man to acknowledge his limitations while, on the other hand, he discovers the limitlessness of God. The thrilling state which is produced within man as a result of this discovery is called realization of God.

and light pollution. Today is the age of 'space science'. Now, man has established space observatories and telescopes, for example, Hubble Space Telescope that was launched into low Earth orbit in 1990. With this technology, it has become possible to observe distant planets and galaxies in the far reaches of the universe. Such observations have established that the universe is constantly expanding at an increasing rate. These discoveries present a new horizon in the knowledge of man that conceptualizes the greatness and glory of God. Scientific discoveries have truly enlarged the canvas of God-realization.

In this regard, a few years ago, astronomers discovered what they say is the biggest ever black hole which weighs the same as 6.8 billion suns. Speaking about the discovery, one of the astronomers said: "This black hole could swallow our solar system whole."

According to the scientists, the black hole, and the galaxy hosting it, which is a huge blob of stars known as M87, is as large as the orbit of Neptune and by far the largest and most distant galaxy in the nearby universe. As a point of comparison, the black hole at the centre of the Milky Way is 1,000 times smaller than this one which has been observed some 50 million light years away.

A black hole is a region of space from which nothing, not even light, can escape. It is the result of the deformation of spacetime caused by a very compact mass.

When such facts as these come to light, they serve as great treasure troves for God-realization. These events tell us of the greatness of God's power to an unimaginable extent. To the one who thinks seriously about these scientific discoveries, his heart will tremble at the glory of God and the hairs on his body will stand on their ends.

These facts remind man of his state of extreme helplessness and the state of omnipotence of God. To ponder upon such discoveries which reveals a treasure trove provided by the universe acts as great stimulus and support to attain a higher realization of God.

Realization of God leads man to acknowledge his limitations while, on the other hand, he discovers the limitlessness of God. The thrilling state which is produced within man as a result of this discovery is called realization of God. Whoever attains this realization of God, for him it is as if the gates of blissfulness have been opened in this world as well as in the Hereafter. Fortunate is the man of whom it will be said in the Hereafter: 'Enter Paradise from whichever of the gates you like. After today there is neither fear for you nor any grief'. □

MIRACLES OR SIGNS OF GOD

Phenomena in Nature

THE SIGNS that the prophets of God demonstrated to their people are commonly known as miracles. But this is not a true Islamic understanding. The Quran and *Hadith* (record of the Prophet's sayings and deeds) refer to these prophetic examples not as miracles, but as signs. Calling such instances as miracles presents them as prophetic phenomena, whereas referring to them as signs shows them to be natural phenomena.

Moses was a prophet of God. He was born in ancient Egypt in the 16th century BC. The Egyptian ruler of the time, Ramesses II, challenged him in a contest where, on the demand of the ruler, the Prophet Moses demonstrated a sign. When he threw his wooden staff to the ground, it instantly turned into a slithering serpent. This event was witnessed by many people, some of whom were so affected that they immediately accepted the divine message of Prophet Moses.

This incident was not just a lesson for the contemporaries of the Prophet Moses. In reality, it was an eye-opening sign for the whole of humankind. Moses had demonstrated to people a universal and common law of God. This is the law of conversion. With the help of God, Prophet Moses had shown that a piece of wood could be changed into the shape of a serpent in the same way that everything in nature is being converted from one form into another. The event that Prophet Moses demonstrated to the people was in reality this law of conversion: an act of changing something from one form to another.

There are several references to this natural law of conversion in the Quran. The Quran says that in this world 'nothing' is being converted into 'something' (52: 35). In the same way, it is mentioned that a non-existence is converted into an existence (76: 1).

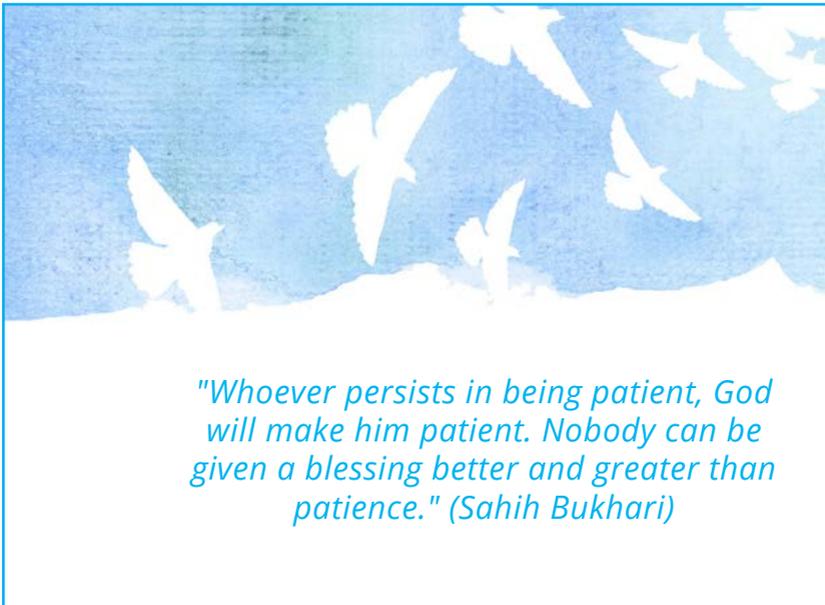
The time of Prophet Moses and the Pharaoh, Ramesses II, was the pre-scientific era, when such signs could only be shown to people with the special intervention of God. With the advent of modern science, it

In the order of nature, the act of conversion is universal and all-pervading. It is a proof of the existence of God and of His power. What is meant by conversion in the universe is actually Divine intervention.

has become possible that such natural phenomena can be explained through human intelligence. This scientific revolution that was to come had been predicted in the Quran (41: 53).

There are countless and diverse things in the universe. Study shows that all these things are a result of conversion, that is, a change from one form to another form. In Prophet Moses' time, a thing that was not a serpent was changed into a serpent; matter was changed into a different form of matter. This is the same phenomenon that transpires with everything else in this universe. Here, solid is being converted into liquid, liquid to solid, gases into liquids and vice versa, and gases into other gases. Energy is being converted into matter; matter is being converted into energy. In the same way, a tree grows out of a seed, a fruit comes forth from a flower, a chick emerges from an egg, and a butterfly is metamorphosed from a chrysalis. Change or conversion is a law of nature.

In the order of nature, this act of conversion is universal and all-pervading. It is a proof of the existence of God and of His power. What is meant by conversion in the universe is actually intervention. Things that come into existence by conversion prove an intervention. When the act of intervention is proved, then the existence of the intervener is also proved. God is only the other name of this Intervener. □



THE BIG BANG THEORY

Birth of the Beginning

DO NOT those who deny the truth see that the heavens and the earth were joined together and that We then split them asunder? And that We have made every living thing out of water? Will they still not believe?

E. O. WILSON (b. 1929), hailed as the father of sociobiology, once said in an interview that the Big Bang theory is more interesting than any religious theory regarding origin of the universe. In fact, the Big Bang theory is clearly mentioned in the above verse of the Quran (21: 30).

The Quran is here addressing all humankind. It is speaking beyond the level of time to all humankind. It is bringing the attention of human beings to the proof of the existence of One God in the universe before their eyes. Why then do they deny it?

In 1912, the American astronomer Vesto Melvin Slipher (d. 1969) discovered from his observation of the stars from Lowell Observatory in America that some galaxies were rapidly moving outwards. This theory was later confirmed by Edwin Hubble and Milton Humason. In fact, their observations through the 100-inch telescope at Mount Wilson showed that all galaxies were moving in an outward direction. The Dutch astronomer, Willem de Sitter later accumulated further evidence in support of the theory that the universe was exponentially expanding. In 1965, New Jersey scientists Arno Penzias and Robert Wilson discovered the cosmic microwave background radiation emitted by the Big Bang that marked the origin of the universe. So much evidence has been accumulated in support of the Big Bang Theory that it has now come to be regarded as an established fact.

The Big Bang Theory has proved the existence of God from the law of nature, for only an external agent at a specific instance in time could have made a point mass into an ever-expanding universe.

This theory implies that the universe is not infinite in time. It had a definite beginning. It shows that we live in an expanding universe. On all sides of us galaxies are careering outwards at a stupendous pace. It has been calculated that if this outward movement were to be reversed, it would take 20,000 million years for the whole strung-out universe to converge into one mass.

The Big Bang theory is conclusive evidence that the universe is contingent. According to the prevailing scientific view of cosmology, the universe had a distinct and singular beginning about 13.7 billion years ago. The universe, therefore, appears to be an effect and, thus, is seemingly dependent upon something outside of and beyond itself.

This theory has proved the existence of God from the law of nature, for only an external agent at a specific instance in time could have made a point mass into an ever-expanding universe.

As Aristotle cogently argued, there must be a reality that causes but is itself uncaused (or, a being that moves but is itself unmoved). Why? Because if there is an infinite regression of causes, then by definition the whole process could never begin.

The more science advances, the closer it comes to God. One is compelled to agree with what Dr. Maurice Bucaille writes in the following paragraph of his book, *The Bible, the Quran and Science*:

“In view of the level of knowledge in Muhammad’s day it is inconceivable that many of the statements in the Quran which are connected with science could have been the work of a man. It is moreover, perfectly legitimate, not only to regard the Quran as the expression of a Revelation, but also to award it a very special place, on account of the guarantee of authenticity it provides and the presence in it of scientific statement which, when studied today, appear as a challenge to explanation in human terms.” □



MY LORD, BUILD ME A
HOUSE IN NEARNESS
TO YOU IN PARADISE

THE QURAN 66. 11

CLASH BETWEEN SCIENCE AND RELIGION

Real or Imagined?

THOSE WHO conducted scientific research in the centuries immediately preceding our own were not in any way opposed to religion. When Sir Isaac Newton (1642-1727) discovered the laws governing the revolution of heavenly bodies, he wrote to a friend:

“The continuous rotation of the planets is not only due to the law of gravity; there must also be a divine arm in it.”

When Charles Darwin (1809-1882) wrote his book, *On the Origin of Species*, he expressly acknowledged the existence of God. This is how he concluded the book:

“How magnificent is the concept that the Creator first created some simple forms of life, and from them astonishingly simple and wonderful species of life came into existence.”

Then why was it that science turned against religion? The real reason behind this was not, as William Draper¹ (1811-1882) and others have realized, conflict between science and religion. It was, in fact, a conflict between science and ancient theology, which had been founded on Greek and Egyptian philosophy rather than on divine religion. Exponents of religion mistakenly thought of it as a conflict between science and religion. They, therefore, opposed science. The result of this was that a contemporary force, which could have been put to the use of religion, became religion's rival from the very outset.

The true divine religion, enshrined in the revealed and perfectly preserved book, the Quran, offers no conflict and contradiction with established scientific findings.

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¹ John William Draper (1811-1882) *History of the Conflict between Religion and Science*.

The Quran—Word of God

The Quran is a preserved divine book. The very first verses of the Quran include these words: “There is no doubt in it.” (2: 2) That is, there can be no doubt that this is the divine book. The Quran declared that it was a book of guidance for all humankind and for all time.

To support this claim, it was essential that the events of later times continued to testify to it. No such event should take place in later times as might refute this statement. This claim has astonishingly lived up to this standard.

The 10th chapter of the Quran, titled Jonah, states that God drowned the Pharaoh, Ramesses II of Egypt, in the 15th century BC, for he had denied the message brought by Moses, the Prophet of God. At that time God said to him: “We shall save your body this day, so that you may serve as a sign for those who come after you.” (10: 92) This verse of the Quran was revealed in the first quarter of the 7th century, referring to an event which took place two thousand years before that.

There was no printing press, no communications, and no record in known history of Pharaoh’s body. People had even forgotten this event. No one knew at that time that the Pharaoh’s body was going to come to light one day and would testify to the authenticity of this verse of the Quran. Twelve hundred years after this revelation, scientists in the latter half of the 19th century figured out a way to determine the period to which ancient objects belonged. Further progress encouraged a great spirit of enquiry among the people. In every field people became active in discovering things that had remained hidden for centuries.

This spirit led scholars of Western Europe to head to Egypt. They began their research on the pyramids situated near Cairo. After concentrated efforts, they discovered that the pyramids contained the earthly remains of ancient Egyptian kings preserved in the form of mummies. With special care these mummies were taken out so that research could be done on them.

During these investigations, astonishingly, the body of a Pharaoh was found inside one of the pyramids. Through radiocarbon dating, it was identified as the body of the Pharaoh who had been Moses’ contemporary. It was predicted in the Quran 1400 years ago that this will come to the knowledge of man at some future date.

This is a proof that the Quran is a book of that God who has knowledge of all things. In His wisdom, He revealed this verse in the Quran. This discovery is a scientific testimony of the Quran as a divine revelation.

Dr. Maurice Bucaille of France (d. 1998) travelled to Egypt with his companions in 1975 and directly observed this preserved body in the museum of Cairo. After a full verification he wrote a book on this subject in which he stated:

Those who seek among modern data for proof of the veracity of the Holy Scriptures, will find a magnificent illustration of verses of the Quran dealing with the Pharaoh's body by visiting the Royal Mummies Room of the Egyptian Museum, Cairo!

Prophets—Messengers of God

One of the fundamentals beliefs of religion is 'prophethood', that God sent prophets for man's guidance in every age, the last in the chain of prophets being Muhammad bin Abdullah bin Abdul Muttalib. These prophets were sent because there is a limit to human knowledge, and man cannot discover guiding principles for his life on his own. There is an unseen world and a life after death that man cannot discover merely through his intellectual endeavours. That is why man needed to believe in God's prophets and receive guidance from them.

The guidance Prophet Muhammad received from God has been fully preserved in its original form. The first revelation the Prophet of Islam received, forms part of the 96th chapter titled *Al-Alaq* (the Clot) of the Quran. God said: "Read! Your Lord is the Most Bountiful One Who taught by the pen, taught man what he did not know." (96: 3-5)

This is a declaration that man cannot find guidance on his own. In fields like agriculture, horticulture, engineering, etc., man gains knowledge through experience in his daily life. But the superior knowledge required for man's eternal guidance cannot be attained by man's own efforts. It is necessary to receive higher learning through prophetic guidance.

The objective of all the great philosophers of ancient times was to discover guiding principles to govern human life. Despite great efforts made by great minds over several thousand years, philosophy has not produced any guidance of this nature. It is a fact that the efforts of philosophers have created confusion rather than provided any clear guidance.

Karl Marx's (d. 1883) book on the failure of philosophy titled *The Poverty of Philosophy*, was written from this viewpoint. It is true that philosophic thinking, based entirely on speculative reasoning, has failed to provide eternal guiding principles. The age of philosophy came to an end after the emergence of modern science. Philosophy is now considered a historical discipline rather than a living discipline.

The same was the case with mysticism. The mystic philosophers believed that they could attain the higher truth through contemplation and love, without the medium of human reason, or recourse to any other external source.

The history of mysticism spans several thousand years. Many have wanted to learn the truth through mysticism, but after long experience found that what man finally attains through mysticism is ecstasy. In the matter of truth, ecstasy has no importance.

The highlight of human existence is consciousness, or the mind. The successful seeker of truth finds it at the level of the consciousness, and not at the level of ecstasy. A trance-like condition in a state of unawareness has been given the beautiful name of ecstasy, but truth is about discovering the higher reality at the level of consciousness.

A material analogy is that of an electric bulb and the powerhouse. The bulb in its un-activated state is a lightless object. With no inherent light, it lacks the innate ability to give light to others. When connected to the powerhouse, it immediately lights up, becomes bright, giving light to others. This exemplifies the criterion for discovering truth. Finding the truth is like finding a light. Mysticism does not fulfil this criterion; its pursuit leads to abstraction.

For a conscious being like man, an un-awakened mind cannot realize the Higher Reality of God. God can be realized only through a developed mind. Science has the last word in this matter. Modern science has undoubtedly given man many things from telecommunication to consumer goods, but in the matter of truth, science has made it clear that the discovery of truth is not its domain.

A Western scholar has rightly said that the field of knowledge is vast, and can be classified as knowledge of things and knowledge of truth. Scholars agree that the domain of science is limited only to the knowledge of things. The knowledge of truth is beyond the sphere of science. Science is not even a candidate for the position of purveyor of truth.

The study of man tells that deeper knowledge is required to determine how to lead life in this world. This has been dealt with in detail by Alexis Carrel in his book, *Man the Unknown*. It has to be conceded that man cannot discover this necessary knowledge through his own efforts and, therefore, he requires external guidance. Studying the life of the Prophet Muhammad, we learn that without doubt, the Prophet is the man who is our real guide and God's representative. □

ISLAM AND SCIENCE

Emergence of the Modern World

SO LONG as natural phenomena were attributed to supernatural causes, they were regarded as objects of worship. Natural phenomena and objects such as fire, water, sun and moon were venerated and feared. The laws of nature, the application of which would enable man to reach the moon and make use of nature to one's advantage, have existed throughout the universe since time immemorial, yet it took man centuries to discover them. Given the possibilities of nature, why did so many thousands of years have to elapse in the course of man's development before he felt ready to conquer nature? The answer to this is the prevalence of culture of worshipping nature. For instance man considered the moon a deity. The moon, with its brilliant silvery light, inspired man to bow before it rather than try to conquer it. Holding the moon to be sacred was a major obstacle to even thinking of conquering it.

Islam in the 7th century paved the way for modern science by distinguishing between a Creator and the rest of the universe. The entire universe is created by one God. No creation possesses any form of divinity. This creed revolutionized human thought. Nature which was once held to be object of worship became an object of investigation. Observation and experiment replaced assumption and speculation.

Islam in the 7th century paved the way for modern science by distinguishing between a Creator and the rest of the universe.

In a magnificent 5-volume work *A History of Science* by Henry Smith Williams and Edward Huntington Williams, it is mentioned that:

There cannot well be a doubt that the adoption of those broad principles of right and wrong which underlie the entire structure of modern civilization was due to scientific induction, in other words, to the belief, based on observation and experience, that the principles implied were essential to communal progress. (Vol. 1)

The role of Islam in the emergence and development of science is generally acknowledged. Dennis Overbye in *The New York Times*, dated Oct. 30, 2001 writes:

“Commanded by the Koran to seek knowledge and read nature for signs of the Creator, and inspired by a treasure trove of ancient Greek

learning, Muslims created a society that in the Middle Ages was the scientific center of the world. The Arabic language was synonymous with learning and science for 500 hundred years, a golden age that can count among its credits the precursors to modern universities, algebra, the names of the stars and even the notion of science as an empirical inquiry."

"Nothing in Europe could hold a candle to what was going on in the Islamic world until about 1600," said Dr. Jamil Ragep, a professor of the history of science at the University of Oklahoma. It was the infusion of this knowledge into Western Europe, historians say, that fueled the Renaissance and the scientific revolution."

Science does not negate the Creator, as its goal is to understand and explain the natural phenomena. It makes no claim to account for the underlying reason of the events. This is a prerogative of the divine revelation to satisfy the natural urge of human beings to find meaning and purpose of the creation, including themselves. This is reiterated thus:

In the attempt to explain (the) fact of terrestrial gravitation Newton made no advance, and we of today are scarcely more enlightened than the man of the Stone Age. Like the man of the Stone Age, we know that an arrow shot into the sky falls back to the earth. We can calculate, as he could not do, the arc it will describe and the exact speed of its fall; but as to why it returns to earth at all, the greatest philosopher of today is almost as much in the dark as was the first primitive bowman that ever made the experiment. (*A History of Science*, Vol. 1)

The nature of human intellect and his urges demand that his mental prowess is guided by a divine guidance. Islamic scripture, the Quran, is the preserved revelation from the Creator to guide man about the meaning and purpose of his existence. □

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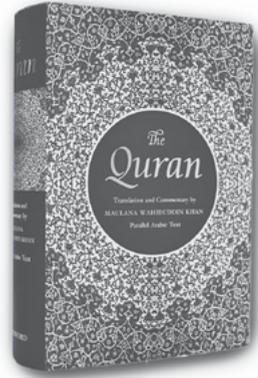


THE WORD OF GOD

From The Scriptures

The Quran is the book of God. It has been preserved in its entirety since its revelation to the Prophet of Islam between AD 610 and 632. It is a book that brings glad tidings to humankind, along with divine admonition, and stresses the importance of man's discovery of the Truth on a spiritual and intellectual level.

Translated from Arabic and commentary by
Maulana Wahiduddin Khan



Quran is not a book of science, but in order to bring home its message it hints towards research and touches upon a few universal facts, which the world has discovered today.

Encouragement towards research

Do they never reflect on the camels and how they were created, and on the sky, how it is raised aloft, and on the mountains, how they are firmly set up, and on the earth, how it is spread out? (88: 17-20)

Corroboration by Science

Do not those who deny the truth see that the heavens and the earth were joined together and that We then split them asunder? And that We have made every living thing out of water? Will they still not believe?" (21: 30)

It is He who released the two bodies of flowing water, one sweet and fresh and the other salty and bitter, and set up an insurmountable barrier between them. (25: 53)

And it is We who built the universe with [Our creative] power; and verily, it is We who are steadily expanding it. (51: 47)

We created man from an essence of clay, then We placed him as a drop of fluid in a safe place, then We developed that drop into a clinging form, and We developed that form into a lump of flesh and We developed that lump into bones, and clothed the bones with flesh. Then We brought him into being as a new creation—glory be to God, the best of creators—after this you shall surely die. Then you will be raised up again on the Resurrection Day. (23: 12-16)

The young one of a human being grows in the womb of his mother. In ancient times, the period from conception till child-birth was shrouded in mystery. It was only in the twentieth century that scientific developments made it possible to observe the development of a baby in the mother's womb and obtain direct information about it.

The vivid Quranic description of the various developmental stages of the formation and birth of human beings is surprisingly identical with modern scientific findings. This provides proof of the fact that the Quran is a book of God. Had it not been so, such similarity between the findings of modern research and the statements of the Quran, revealed fourteen hundred years ago, would not have been possible. □



Nine things the Lord has commanded me. Fear of God in private and in public. Justness, whether in anger or in calmness. Moderation in both poverty and affluence. That I should join hands with those who break away from me, and give to those who deprive me, and forgive those who wrong me, and that my silence should be meditation, and my words remembrance of God, and my vision keen observation.

- Prophet Muhammad



ASK MAULANA

Your Questions Answered

The remedy for ignorance is asking questions. (Prophet Muhammad)

The spirit of enquiry is the hallmark of an open society and the above saying of the Prophet aptly illustrates this principle. A culture of curiosity and open-mindedness will foster development in any society by motivating its members to learn enthusiastically and enrich their knowledge. This is because awareness of one's ignorance is half of knowledge, as it becomes a stepping-stone to seeking and finding answers. A questioning mind is like a flowing river that is replenished with fresh thoughts and ideas and continues on its journey.

How do people reach Atheism?

Becoming an atheist is more an outcome of being against theism than a self-discovery of the non-existence of God. Atheism was earlier backed on scientific validation, however, it has now lost its foundations and has become anachronistic in nature. For those who still claim scientific backing for atheism should know about what some of the authorities in science have said about the topic.

When Einstein was asked if he was an atheist, he said that one may call him an agnostic. This means scientists are not in a position to say that there is no god, they can just take a skeptical stand on the existence of God. This is because the accepted base for belief in something in the intellectual world is scientific, but since there is no scientific discovery about the non-existence of God, this is still subject to interpretation.

Towards the end of the 19th century, there was a strong wave of what was popularly called "scientific atheism". The argument often offered to negate the existence of God was His being invisible. But new scientific investigations carried out at the beginning of the 20th century started turning the tide against the credibility of this position, it becoming accepted that there are many aspects of nature that are invisible yet they exist. One of the books written on this new world discovered by science is *Science and the Unseen World* by Sir Arthur Eddington.

At the beginning of the 20th century Sir James Jeans declared that the universe which had been discovered by modern science was not compatible with the mechanical interpretation that had gained ground since past several decades.

The age of quantum mechanics has established that nothing is fully observable. Contrary to previous belief, it was not the atom that was the last fundamental particle that constituted matter, rather there were unobservable subatomic particles that served as the building blocks of atoms. In a book published in 1988, entitled *A Brief History of Time*, Stephen W. Hawking (one of the foremost physicists of recent times) explains the Big Bang Theory, according to which the universe is constantly expanding.

After working out the relevant mathematical equations, Hawking reached the conclusion that the expansion of the universe is taking place according to a well-calculated scheme. The initial rate of expansion must have been fixed with great accuracy so that it would always be less than the critical rate, i.e. the rate at which the universe would begin to collapse again. This view cannot be explained unless it is accepted that the rate of expansion of the universe has been determined with the utmost precision. Stephen Hawking writes:

It would be very difficult to explain why the universe should have begun in just this way, except as the act of a God who intended to create beings like us.

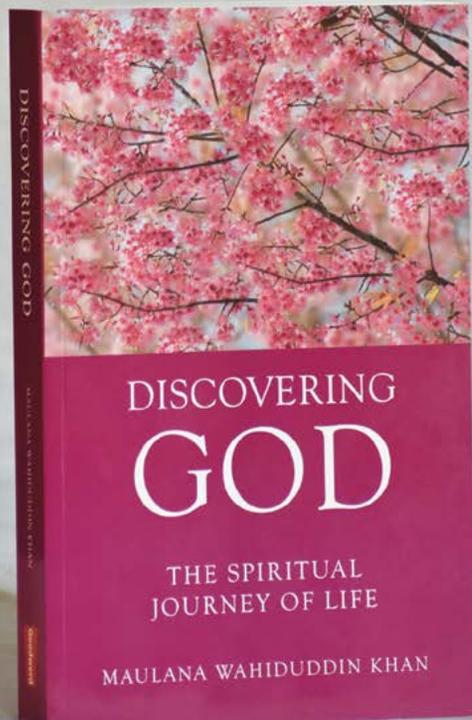
One of the most amazing qualities of the universe is that there is no interpretation or explanation of it, other than that which allows for God's existence, despite the fact that the best brains in every age have attempted to unravel its mysteries. It has been claimed that the universe has always been in existence in its present form. It has also been claimed that it came into being on its own and that it goes on its own.

Cause and effect have been said to have created everything, and attempts have also been made to prove the law of evolution to be the creator of the universe; which however can be only a process of nature, but never its creator. The more a man learns about the universe, the more absurd do these theories appear to him; the stranger does it seem that something, or some being other than God should be the Lord and Master of the universe. The universe, by its very existence, testifies to the fact that God is its Creator.

I find other claims to be without concrete foundation. Whatever arguments or opposing opinions have been expressed to propagate this theory have proved erroneous by the knowledge acquired to date through human research. □

DISCOVERING GOD

The author, through his study of science, religion, psychology and the experiences of his own life, enlightens about the path to discovery of God through one's journey of life. A discovery of this kind involves pondering on the word of God, converting one's material experiences into spiritual insights, constant introspection, and contemplating on the numerous phenomena of the universe. This kind of spiritual and intellectual endeavor of remembering God and recognizing His majesty and glory in everything around provides nourishment to the soul. Such a person develops strong affection for His Creator, Sustainer and Benefactor, a feeling which reflects in his character and behaviour. Discovery of the noble and merciful God makes a person rise above negative thinking; his heart becomes free of hatred, anger, and vengefulness. He develops the ability to engage in positive thinking even in unpleasant situations. The personality that undergoes this spiritual process is deserving of being settled in Paradise in the Hereafter.



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