

**Sir James Jeans
and Quran
CREATION
OF
MYSTERIOUS
UNIVERSE**

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Anticipation and pervasiveness...

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FOREWORD

THE EXAMPLES OF THE PREVAILING TRENDS OF THAT PHILOSOPHY

CHAPTER 1: THE TWELVE PAGES OF MYSTERIOUS UNIVERSE

CHAPTER 2:A PARADOX AND A VIEW OF COMPARATIVE TRENDS

COMPARISON BETWEEN THE TRENDS OF THE TWO PHILOSOPHIES, THAT OF THE UNSCIENTIFIC SCIENTIST PHILOSOPHER AND THE QURAN

CHAPTER 3:TWELVE PAGES OF THE "MYSTERIOUS UNIVERSE" AND THE QURAN AND THE UNSCIENTIFIC PHILOSOPHY OF THE SCIENTIST PHILOSOPHER AGAINST QURAN'S PHILOSOPHY

3 Creation of the Mysterious Universe, Sir James Jeans and Quran

(a) **Grandeur of the Universe against the tiny earth**

(b) **This life contemptible alike in the sight of the Quran
but very important**

as the sowing field for the other world

(c) **The garden as vast and as spacious as the whole heaven
for the righteous**

CHANCE CREATION

BLIND PLAY OF CHANCE

**The scientist philosopher doubtful himself of chance of
Creation**

GALILEO 'S ASTRONOMY

DARWIN'S BIOLOGY

LACK OF CREATOR'S INTEREST IN LIFE

PURPOSE

THE PRECEDENT

THE END OF THE WORLD

THE CONFESSION OF AN INTELLIGENT SCIENTIST

**CHAPTER 4:THE TERRIFIED UNSCIENTIFIC
PHILOSOPHER IS CONSOLED BY THE QURAN**

**The hell in the next life even more congested and
insignificant**

**THE CONFESSIONS OF THE SCIENTIST SIR JEANS IN
THIS RESPECT IN HIS BOOK**

**CHAPTER 5: GLIMPSES OF PREMONITORY VISION OF
THE QURAN RESPECTING THE TWELVE PAGES OF THE
"MYSTERIOUS UNIVERSE". PROOFS OF QURAN'S
ORACULAR FACULTY OF ANTICIPATION**

**THE FATE OF UNBELIEVING PEOPLE OF ANCIENT
PROPHETS**

PLATO'S SMILE

**PLATO'S DESCRIPTION OF THE INMATES OF THE
CAVE**

A COMPARISON BETWEEN THE TWO SIMILES

FOREWORD

Sir James Jeans in his famous book "The Mysterious Universe", has tried to draw his own conclusions, from the facts presented by science. He has sought to know how far this present day science can enlighten us on certain difficult questions. That perhaps are, for ever set, beyond the research of human understanding. In the

last chapter of his book, he has placed his own interpretations on the scientific facts and hypotheses discussed in the main part of the book. In the first chapter, under the caption of "The Dying Sun", he has presented a philosophy about the creation of earth, the appearance of life and man's existence on earth, and the probable end of life on earth, in the light and limitations of the present-day-science. Most of these points appeal in contradiction to the views of religion about these points. We have viewed these points in the light of the Quran to find a radical opposition between the two philosophies. How the Quran has fared in this very exciting and interesting contest is simply far beyond the expectations of the generality of the scholarly world. The Quran will be seen working wonder after wonder, leaving the spectators against with wonder lost in amazement.

It is with due regret, that we observe, that science itself has also been involved in this modern Baconian System of Materialistic Progress and has been made the instrument of Atheism. We are not here to sum up the extent of the guilt of the tyrannical Church (as the Christian writers themselves reflect), nor we are tempted to attempt an assessment of the justification of the retaliative tendencies of the votaries of science against the Church at the time of the renaissance of the West and the birth of modern science. The topic being very delicate, and one warranting fuller treatment and extremely realistic approach; and one which is out of our scope in this present work. We will only content ourselves by saying, that this science-religion-conflict whatever its causes, has been an extremely sad affair for the whole mankind. Leaving all relevant discussion out at present. We will skip to a place where with some unusual abruptness, we will now begin to say, that somehow, from Galileo's Astronomy to Darwin's Biology, and from Newton's Gravity to Einstein's Relativity, there has not been a discovery of Theoretical Nature in the whole field of modern science

that failed to emerge as a subject of a science-religion controversy and a serious conflict. Later on a tendency appeared to believe in only doctrines of religion that were confirmed by science, and all the rest were to be rejected. In this criterion were included the ascertained facts of science and hypotheses and speculative propositions thereof. Although religious doctrines are mainly spiritual, and science is spiritually blind. The predisposition of mind is seen to play a very conspicuous role in this philosophy in question. It however has provided us with a type of a philosophy which can be termed as the most typical of modern misguided trends of the materialistic, and how these trends have resulted in a misuse of science in a typical way to reject the established doctrines of faith philosophically. The merit of such a philosophy shall be put to test at a proper place later on in this book. We have no mind here as we have said, to give our judgment in this science-church conflict, but so much only we shall say that the votaries of science, at a time when they had found themselves able, and were in a position to do so, they ought to have put up an endeavour with a gusto equal to their gusto in science, to make a thorough research in religion and thereby ought to have conducted a reform in it instead of striving to strangle it to death in order to get rid of this supposed embarrassment. Their science in the absence of the controlling authority of faith consequently came to play a havoc with their own and with all of the remaining humanity's lives. Material progress, they have indeed made to an unusual degree, but alas! to what end?

The scientific philosophy of the unscientist scientist philosopher may be found in the first twelve pages of "The Mysterious Universe" of Sir James Jeans.

Very interesting and very instructive in its own way, and indeed very amusing, is the philosophy which appears as a result of

this science-limited standard. It may be clearly seen, they who evolved a philosophy by placing their own interpretations on ascertained facts and hypotheses of science, how in so doing they have in a very amusing manner made a general slaughter of religion, philosophy, logic, science and everything, but in spite of all this carnage, a great fact which they have brought to the knowledge of the general body of humanity, a fact generally unknown is, about the limitations of science, and the present level of scientific knowledge which in fact is hopelessly low. Science is openly declared, as unable at present time to give answer to the greatest questions which have so long haunted human mind. They, also, deserve our heart-felt gratitude for having provided us with unmistakable modern type of philosophy though in fact it is only the modernized echo of the ancient doubt and disbelief.

The examples of the prevailing trends of that Philosophy

The science has discovered, that, this earth on which we live, is far too small, a mere microscopic fragment of a grain of sand in comparison with the incomparably great magnitude of the universe. This material insignificance of earth has led the unscientific scientist philosopher to infer that the great architect of this grand universe could have no special interest either in this earth or the puny life upon it. And, since the kind of life, we know on earth is suspected by him to exist on earth alone, its comparative insignificance would render it vain. Any probability therefore of design, purpose, resurrection, judgment or life in heaven could not be entertained. As far as purpose of man's existence is concerned, because science is unable to give some idea about it, man therefore has to find nothing but bewilderment in this respect.

The atoms have been discovered by science to exist in some particular arrangement in the living cell. And because a monkey blindly strumming on a typewriter for untold millions of years stood a

chance to type off a Shakespeare sonnet, and because in the light of this example, atoms might happen to arrange themselves in a way in which they are arranged in a living cell, therefore POST HOC ERGO PROPTER HOC, life could be of accidental nature and the product of blind play of chance, and hence no probability of a design, order, purpose, control, resurrection, judgment or the other world.

It has been scientifically realized, as physical and astronomical principles have shown that life must eventually cease to exist on earth. But science being unable to show the possibility of any revival of life after the entropy had attained its climax, life were to be considered as forever lost, with no possibility of a resurrection, and so on so forth. We frankly own ourselves quite at a loss to recognize the true merit of such a philosophy. Again, we might be utterly mistaken, but we think very honestly that a butcher might be regarded as far more competent in his own trade than this our philosopher who is found labouring in the shambles of philosophy.

We now intend to quote the twelve pages from the "Mysterious Universe" of Sir James Jeans. Within these few pages, the wonder-pen of Sir Jeans has set all the most essential points of the Philosophy of our unscientific scientist philosopher in an amazing array. In view of the style which Sir James Jeans has adopted in stating the facts, there is every likelihood of a misunderstanding that the thought is his own, but it is not so, and we are again obliged to sound a warning that the words but not the thought belong to Sir Jeans.

We intend to show the Quran's view against the views to be found in these twelve pages, with a belief that this comparison will be found interesting, particularly because there are instances of Quran's having based its point on the very same fact of science, on which the unscientific scientist philosopher has happened to base his, yet the two inferences emerge in diametrical opposition to each other. Another

very interesting feature of the study is the presence of instances wherein the Quran has anticipated the thought and has at times forestalled the very words of Sir James Jeans writings quite miraculously. The Quran has claimed to contain every example, which claim as it shall be seen the Quran has amazingly brought to a proof.

The reader shall see in these pages, how the truths which science had discovered, and which could have served as side to augment the light of faith have in the hands of a sceptic world turned into layers of darkness in an endeavor to obscure the light of faith. How very often we have wished during this study, the presence of this unscientific scientist philosopher, before us that we may tell him of the atrocities perpetuated by the tyrannical hier-archies, cruel prelates, merciless bishops, and inconsiderate popes on Christendom, but would only ask him to what hellish corners of existence our benign science has driven the whole mankind today, and to what abominable end this mankind is being driven today or tomorrow. The flames which consumed one Bruno by the decision of the papal inquisition, were not worse than the flames of atomic hell into which the whole mankind is going to be cast by the scientific exquision, nor was the scourging whip, and to tortiring rack of the clergy after all worse, at least we may now think, than the piercing cancer-ridden rays of nuclear radiation. Neither did the faith in church imply anyway the birth of monsters in an ulcer-ridden humanity. How little this our philosopher has known in his zeal for apostasy that this his philosophy dealt the last deadly blow to science itself, because it is such apostatic philosophies that caused ill-application and misdirection of science to its atomic end, the end which will bring humanity to its end, and the end of science along with it. Only the devil can be happy with such philosophies, because hey serve to bring about that kind of end to humanity, which he so much desires. It will be seen that this philosopher has done no more than echo the

doubts of the ancient disbeliever, except that he has sought to prove the points in reference to modern science, and in so doing he has marred the basis of science, itself. He has committed a glaring blunder in denying whatever the science was unable to prove, little realizing that present day science in the realm of knowledge blinked in wonderment, dumb and mute in the arms of mother nature. The absence of light of faith and lack of fear of resurrection has turned science into the mother of consuming Hell. Yet here is a chance left. will mankind therefore condescend to lend a thought to the matter, or will they allow the things as they may come. It is the eleventh hour, the next will be the zero hour. Pray watch for the first atomic bomb detonated, and say your last prayer, only if you will ever be allowed.

Sir James Jeans deserves heart-felt gratitude of mankind for having exposed the limitations of science in his "Mysterious Universe", I am not aware in what light the people of the west and the scientist community have viewed this great work.

I suspect this to be a very abrupt introduction of a very vast and serious topic, and new and novel indeed. This attempt may be regarded as an array of interesting rather startling glimpses of my another exhaustive study of this very same topic which is based on the twelve pages of the "Mysterious Universe" of Sir James Jeans, in which it has been discussed how far this present day science can corroborate and attest scientifically the spiritual doctrines of faith, and how far it can furnish answers to the questions of spiritual, metaphysical and moral nature which have haunted man's mind since the appearance of humanity on earth. Thus Sir James Jeans has in a very brilliant analysis of the facts --- in a manner so marvellous no doubt as a mind of the talent and the caliber of Sir James Jeans only could successfully have adopted, retained and brought to a finish --- exposed the limitations of science unknown to the mankind in general. I have

brought the Quran in the field to show Quran's views on the various points. The Quran, as the reader will himself read has done wonders in this respect.

I will, to make the theme clearer at the outset now, quote in part or in full the foreword of Sir James Jeans as appears in his "The Mysterious Universe". I feel myself obliged to do this. He writes:-

"The Present book contains an expansion of Rede lecture delivered before the University of Cambridge in Nov. 1930. There is widespread conviction that the new teachings of Astronomy and Physical Science are destined to produce an immense change on our outlook on the Universe as a whole, and our views as to the significance of human life. The question at issue is ultimately one of philosophic discussion, but before the philosopher has a right to speak, science ought first to be asked to tell all she can, as to ascertained facts and provisional hypotheses. Then, and then only, may discussion legitimately pass into the realm of philosophy. With some such thoughts as these in my mind, I wrote the present book, obsessed by frequent doubts as to whether I could justify an addition to the great amount, which has already been written on the subject. I can claim no special qualifications beyond the proverbially advantageous position of the mere onlooker; I am not a philosopher either by training or inclination, and for many years my scientific work has lain outside the arena of contending physical theories. The first four chapters, which form the main part of the book, contain brief discussions, on very broad lines, of such scientific questions as seem to me to be of interest, and to provide useful material, for the discussion of the ultimate philosophical problem. As far as possible, I have avoided overlapping my former book, "The Universe Around Us", because I hope the present book may be read as a sequel to that. But an exception has been made in favour of

material which is essential to the main argument, so as to make the present book complete in itself.

The last chapter stands on a different level. Every one may claim the right to draw his own conclusions from the facts presented by modern science. This chapter merely contains the interpretations, which I, a stranger in the realm of philosophical thought, feel inclined to place on the scientific facts and hypotheses discussed in the main part of the book. Many will disagree with it. It was written to that end". Dorking 1930 (J.H.Jeans)

Sir James Jeans continues in his foreword:-

"In preparing a second edition, I have tried to bring the scientific matter of the first four chapters up to date, and to remove all ambiguities from my argument. I found with regret that certain passages in the original book were liable to be misunderstood, misinterpreted, and even misquoted in various unexpected ways. Some of these passages have been expunged, some rewritten and some amplified. Here and there new paragraphs, occasionally whole pages have been added in the hope of making the argument clearer".

(Dorking July 1st, 1931) (J.H.Jeans)

The topic of my book might become clear by now, and this is a very interesting foreword of Sir James Jeans.

"There was a widespread conviction in the year 1930," he says "that the new teachings of Astronomy and Physical Science were destined to produce an immense change on our outlook on the universe as a whole, and our views as to the significance of human life".

No doubt the year 1945 appeared with a change and the sun of the 6th August appeared on earth with the future scientific manifesto of the human life in its rays. But as far as the question of the change of man's outlook in virtue of the new teachings of Astronomy and Physical Science is concerned, the universal conviction in 1930 was the result

only of universal ignorance about the present limits of theoretical science, which were wishfully and ignorantly and exceedingly over-estimated in virtue of scientific inventions of chemical and mechanical kind. The same state of man's mind might have continued for long, or for ever, in utter, and self-imposed ignorance about science but for two events, namely, the explosion of atomic bomb in Hiroshima, and the publication of "The Mysterious Universe" of Sir James Jeans. The former has exposed the inventive faculty of science, the latter its philosophical caliber, and its ability to give answers to such questions as have haunted human mind since the appearance of mankind on this earth, which only is deplorable. As far as the question of the significance of human life is concerned, it has been dropped to a level where cities and countries could be blasted out of existence without scruple, or a sigh or a groan. Indeed human life has lost all value in this world, thanks to the new teachings of science.

And yet, I am writing these words, and am thinking myself as addressing a universal herd of intoxicated, inebriated and drunken, Baconian species that would neither listen to, nor understand the language in which the detrimental side of science or its dreadful hazards are expressed. They would not listen to a word against it. I too could panegyryze science to inebriate this mankind and gain gratitude, credit, applause and prizes.

Sir James Jeans makes a confession of his non-philosophical inclination, and denies any philosophical training. If, Sir James Jeans was indeed such as he took himself to be, or feigned himself to be, then it is heartily wished that let all the philosophers now shed their philosophical aptitude and unlearn their philosophical training, for it may well be seen while perusing "The Mysterious Universe" that a non-philosophical had rushed into the zones almost recklessly, where philosophicals would fear to tread. Not all the philosophical productions

of this modern age could do that which this little book has done to expose the reality of modern science and to measure its dimensions. How very dearly I would wish to know the heart of Bertrand Russell regarding this great, epoch-making work, this stirring-the-concealed-embers attempt by an exceptionally talented mind.

Why a book that went through seven successive prints in the span of only three months should suddenly lose its popularity thereafter, is the question that deserves inquiry by the inquisitive. And why the passages of the original book were to be misunderstood, misinterpreted and even misquoted is another question, that needs answers. Ad what were those unexpected ways in which the passages in question were held up to criticism, as Sir James Jeans has complained. And did the dissension emerge from religious or from scientific circles, or both Perhaps indeed, the author of so out-spoken, so realistic a venture, and the views expressed therein with such apparent bluntness should expect to fare no better in an age which was in the habit of being lulled by soft, inebriating song of hope in a paradisiacal future age having lost itself into the confidence in science, an age bowing before science in defying allegiance with hopes in it even greater than their hopes in God, the actual, but unseen Creator. Sir James Jeans perhaps was saved from the rack due to his great standing as a scientist, and his great ability that amounted to genius. He made a pell-mell of modern science with daring and with effect and escaped severe lashing by the presumptive champions of science among the mediocrity.

This present book, as I have already said, is a collection of glimpses, and that the topic has been systematically tackled in another volume, yet I think it deserves its separate existence in spite of the inevitable repetition of certain facts. It has its own peculiar form and interest. It also could be regarded as a preparatory to the study of the greater and more comprehensive book on this topic alluded to, and

further it contains certain important points, which the other volume does not contain.

The Quran could not have anything against the science proper. That is, the ascertained knowledge of the laws of nature based on proved truths, but such a philosophy as this which the unscientific scientist philosopher has produced, could in no way gain Quran's recognition. Nor would this atom bomb producing, this atomic radiation, plague-bomb producing science, expect Quran's confirmation. Quran is not merely a book of religion, it rather contains all knowledge that human ken could grasp, including this modern science, all of it to nuclear phenomenon, and this modern Baconian Philosophy too to its minuteness.

Another point which deserves notice and excites feelings of real admiration in our heart is the scientist's scrupulous honesty in matters of science and his really admirable discernment of various scientific values to a most minute degree and to slightest shades. He evinces a very reliable knowledge of the existing state of every point of science, its flaws, its doubts, its discrepancies, its merits, the degree of its reliability and its possible future trends and scopes, in contrariety to some non-scientist writers, who sometimes venture to treat purely a topic of science, to demonstrate their vagueness. The disposition of their mind, and the play of their emotions, and particularly insufficient knowledge and little understanding of all the various corners of science, their pens are seen to play the pranks of a nature which are worth seeing, and rarely fail to excite wonder or laughter or contempt or all. For example, whereas Sir James Jeans, while explaining his hypothesis about the separation of earth and other planets from the sun, has described the whole thing in a language which clearly shows the suggestive nature of his view. The non-scientist in repeating the very same thing would reproduce the same

as a proved variety and a most ascertained fact of science, ignoring all the "ifs" and "buts" and "perhaps" and "might bees" of Sir James Jeans.

But the dazzle which the unscientific scientist philosopher has not been able to bear is that of faith, like a bat who, though, extremely dexterous in the darkness of night is seen to be quite helpless during the day in the presence of sun's light. I, however, despite all my extreme philosophical differences, have entertained a real regard for the unscientific scientist philosopher due merely to his spotless honesty, immaculate conduct and creditable knowledge of science; yet, for his lack of faith I could not blame him, since faith is a gift of God, and no amount of knowledge could procure that quality in case it were not there. No teacher or preacher, or sign can create faith if not given by God. But God's Grace is affluent, and His Mercy unabounding. He can give the gift of faith to anyone any moment. Springs have been found to gush forth from the heart of rocks, and most obstinate of infidels have been known to become leading among the faithful. If then by the grace of the Beneficent and Merciful Allah, our present day unscientific scientist philosopher would ever feel the inebriating dazzle of faith in his heart and the truth has dawned on him, surely he will prove a real asset to mankind due to his factual knowledge of science and his honesty, and then he will be found to the joy of believing world to employ the same facts of science in favour of faith, design, purpose, order and divine government by exposing and repudiating this modern Baconian science just as Sir James Jeans has done due to the extreme urge of real knowledge and truth. He certainly will reveal to the ignorant and innocent world the real curse of this curse of curses, this modern, systematic, ever-increasing, infinite and eternal science. This world which today despite its ever growing heaps of commodities, despite its dazzling shows of luxury,

and despite its cars, cameras, radios, televisions, clinics, and cinemas, its aeroplanes, appolos, sea-ships and sky-scrapers is a frightful hovel of miseries, and a prey to the atomic demon, could become a place worth living, and struggling peacefully toward the destination, real destination: the heaven, in case this mother of atomic miseries, this one-eyed science were removed to leave this world free to think and act.

And let it be remembered, that whenever we refer to unscientific scientist philosopher, we do not at all mean, Sir Jeans. He has only presented the resumable thought of others. Rather he has exposed the weakness of science. His thought appears in the last chapter of the same book "The Mysterious Universe", which is quite different from this unscientific scientist philosopher's and shows serenity. And lastly let it be remembered that the thought and conclusions found in the twelve pages of "The Mysterious Universe" which are the subject of our discussion here are not at all those of Sir James Jeans' own. He has only represented the trend and the capacity of science in the field of philosophy. He has manifestly negated most of these conclusions in the last chapter of his book. He deserves utmost respect of mankind. He has clarified the things and has shown the limitations of modern science in a way what warrants unusually great admiration.

GABRIEL

CHAPTER-I

THE TWELVE PAGES OF "THE MYSTERIOUS UNIVERSE"

"A few stars are known which are hardly bigger than the earth, but the majority are so larger that hundreds of thousands of earths

could be packed inside each and leave room to spare. Here and there we come upon a giant star large enough to contain millions of millions of earths. And the total number of stars in the Universe is probably something like the total number of grains of sand on all the seashores of the world. Such is the littleness of our home in space, when measured up against the total substance of the Universe.

This vast multitude of stars are wandering about in space. Some form groups and journey in company but the majority are solitary travellers. And they travel in a universe so spacious, that it is an event of almost unimaginable rarity for a star to come anywhere near to another star. For the most part each voyages in splendid isolation, like a ship on an empty ocean. In a scale model in which the stars are ships, the average ship will be well over a million miles from its nearest neighbour, whence it is easy to understand why a ship seldom finds another within hailing distance.

We believe nevertheless, that some two thousand million years ago this rare event took place and that a second star wandering blindly through space happened to come within hailing distance of the sun. Just as the sun and moon raise tides on the earth, so this second star must have raised tides on the surface of the sun. But they would be very different from the puny tides which the small mass of the moon raises in our oceans; a huge tidal wave must have travelled over the surface of the sun, ultimately forming a mountain of prodigious height, which would rise ever higher and higher as the cause of the disturbance came nearer and nearer. And, before the second star began to recede its tidal pull had become so powerful that this mountain was torn to pieces and threw off small fragments of itself, much as the crest of a wave throws off spray. These small fragments have been circulating around their parent sun ever since. They are the planets great and small of which our earth is one.

The sun and other stars we see in the sky are all intensely hot --- for too hot for life to be able to obtain or retain a footing on them. So also no doubt were the ejected fragments when they were first thrown off. Gradually they cooled until now they have but little intrinsic heat left, their warmth being derived almost entirely from the Radiation which the sun pours down on them. In course of time was known not how when or why, one of these cooling fragments gave birth to life. It started in simple organisms whose vital capacities consisted of little beyond reproduction and death. But from these humble beginnings emerged a stream of life which, advancing through ever greater and greater complexity, has culminated in beings whose lives are largely centered in their emotions and ambitions, their aesthetic appreciations, and religions in which their highest hopes and noblest aspirations lie enshrined.

Although we cannot speak with any certainty, it seems most likely that humanity came into existence in some such way as this. Standing on our microscopic fragment of a grain of sand, we attempt to discover the nature and purpose of the universe which surrounds our home in space, and time. Our first impression is something akin to terror. We find the universe terrifying because of its vast meaningless distances, terrifying because of its inconceivably long vistas of time which dwarf human history to the twinkling of an eye, terrifying because of our extreme loneliness, and because of the material insignificance of our home in space --- a millionth part of a grain of sand out of all the sea-sand in the world. But above all else we find the universe terrifying, because it appears to be indifferent to life like our own; emotion, ambition and achievement, art and religion all seem equally foreign to its plan. Perhaps indeed we ought to say it appears to be actually hostile to life like our own For the most part, empty space is so cold that all life in it would be frozen, most of the matter in space is

so hot as to make life on it impossible, space is traversed, and astronomical bodies continually bombarded by radiation of a variety of kinds, much of which is inimical to, or even destructive of life.

Into such a universe we have stumbled, if not exactly by mistake, at least as a result of what may properly be described as an accident. The use of such a word need not imply any surprise that our earth exists, for accident will happen, and if the universe goes on for long enough every conceivable accident is likely to happen in time. It was, I think, Huxley who said that six monkeys set to strum unintelligently on typewriters for millions of millions of years, would be bound in time to write all the books in British Museum. If we examined the last page which a particular monkey had typed and found that it had chanced in its blind strumming, to type a Shakespeare Sonnet, we should rightly regard the occurrence as a remarkable accident, but if we looked through all the millions of pages which the monkeys had turned off in untold millions of years, we might be sure of finding a Shakespeare Sonnet somewhere among them, the product of blind play of chance. In the same way, millions of millions of stars wandering blindly through space for millions of millions of years are bound to meet with that special kind of accident which calls planetary system into being. Yet calculation shows that the number of these can at most be very small in comparison with the total number of stars in the sky, planetary systems must be exceedingly rare objects in space.

This rarity of planetary systems is important, because so far as we can see, life of the kind we know on earth could only originate on planets like the earth. It needs suitable physical conditions for its appearance, the most important of which is a temperature of which substances can exist in the liquid state. The stars themselves are disqualified by being too hot. We may think of them as a vast collection of fires scattered throughout space, providing warmth in a climate which

is at most some four degrees above absolute zero--- about 484 degrees of frost on our Fahrenheit scale -- and is, even lower in the vast stretches of space which lie out beyond the Milky Way. Away from the fires there is this unimaginable cold of hundreds of degrees of frost; close up to them there is a temperature of thousands of degrees, at which all solids melt, all liquids boil.

Life can only exist inside a narrow temperate zone which surrounds each of these fires at a very definite distance. Outside these zones life would be frozen; inside, it would be shrivelled up. At a rough computation, these zones within which life is possible, all added together, constitute less than a thousand million millionth part of the whole of space. And even inside them, life must be of very rare occurrence for it is so unusual an accident for suns to throw off planets as our own sun has done. That probably only about one star in 100,000 has a planet revolving round it in the small zone in which life is possible.

Just for this reason it seems incredible that the universe, can have been designed primarily to produce life like our own; had been so surely we might have expected to find a better proportion between the magnitude of the mechanism and the amount of the product. At first glance at least, life seems to be an utterly unimportant by - product; we living things are somehow off the main line.

We do not know whether suitable physical conditions are sufficient in themselves to produce life. One school of thought holds that as the earth gradually cooled, it was natural, and indeed almost inevitable, that life should come. Another holds that after one accident had brought the earth into being, a second was necessary to produce life. The material constituents of a living body are perfectly ordinary chemical atoms -- carbon such as we find in soot or lamp-black; hydrogen and oxygen, such as we find in water; nitrogen, such as forms the greater part of the atmosphere; and so on. Every kind of atom necessary for life must have

existed on the newborn earth. At intervals a group of atoms might happen to arrange themselves in the way in which they are arranged in the living cell---indeed, given sufficient time, they would be certain to do so, just as certain as the six monkeys would be certain, given sufficient time, to type off a Shakespeare sonnet. But would they then be a living cell? In other words, is a living cell merely a group of ordinary atoms arranged in some non-ordinary way, or is it something more? Is it merely atoms or is it atoms plus life? Or, to put it in another way, could a sufficiently skillful chemist create life out of the necessary atoms, as a boy can create a machine out of "Meccano" and then make it go? We do not know the answer, when it comes it will give us some indication whether other worlds in space are inhabited like ours, and so must have the greatest influence on our interpretation of the meaning of life --- it may well produce a greater revolution of thought than Galileo's Astronomy or Darwin's Biology.

We do, however, know that while living matter consists of quite ordinary atoms, it consists in the main of atoms which have a special capacity for coagulating into extra-ordinary large bunches or "Molecules".

Most atoms do not possess this property. The atoms of Hydrogen and Oxygen, for instance may combine to form molecules of Hydrogen, (H_2 or H_3) of oxygen or Ozone (O_2 or O_3), of water (H_2O), or of Hydrogen Peroxide (H_2O_2) but none of these compounds contains more than four atoms. The addition of Nitrogen does not greatly change the situation; the compounds of Hydrogen, Nitrogen and Oxygen all contain comparatively few atoms. But the further addition of Carbon completely transforms the picture; the atoms of Hydrogen, Oxygen, Nitrogen and Carbon combine to form molecules containing hundreds, thousands and even tens of thousands of atoms. It is of such molecules that living bodies are mainly formed. Until a century ago it was commonly supposed that some "vital force" was necessary to produce these and other substances

which entered into the composition of the living body. Then Wholer produced Urea $\text{CO}(\text{NH}_2)$ which is a typical animal product, in his laboratory, by the ordinary processes of chemical synthesis, and other constituents of the living body followed in due course. Today one phenomenon after another which was at one time attributed to "vital force" is being traced to the action of the ordinary processes of Physics and Chemistry. Although the problem is still far from solution, it is becoming increasingly likely that what specially distinguishes the matter of living bodies is the presence not of a "vital force" but of the quite common place element Carbon, always in connection with other atoms with which it forms exceptionally large molecules. If this is so, life exists in the universe only because the Carbon atom possesses certain exceptional properties. Perhaps Carbon is rather noteworthy chemically as forming a sort of transition between the metals and non-metals, but so far nothing in the physical constitution of the Carbon atom is known to account for its very special capacity for binding other atoms together. The Carbon atom consists of six electrons revolving around the appropriate central nucleus, like six planets revolving around a central sun; it appears to differ from its two nearest neighbors in the table of chemical atoms, the atoms of Boron and Nitrogen, only in having one electron more than the former and one electron fewer than the latter. Yet this slight difference must account in the last resort for all the difference between life and absence of life. No doubt the reason why the six-electron atom possess these remarkable properties resides somewhere in the ultimate laws of nature, but mathematical physics hasn't yet fathomed it.

Other similar cases are known to Chemistry. Magnetic phenomenon appears in a tremendous degree in Iron and in a lesser degree in its neighbours, Nickel and Cobalt. The atoms of these elements have 26, 27 and 28 electrons respectively. The magnetic properties of all other atoms are almost negligible in comparison. Somehow, then, although

again, mathematical physics has not yet unravelled how, magnetism depends on the peculiar properties of the 26,27 and 28 electron atoms, especially the first, radio-activity provides a third instance, being confined, with insignificant exceptions, to atoms having from 83 to 92 electrons; again we do not know why.

Thus Chemistry can only tell us to place life in the same category as magnetism and radioactivity. The Universe is built so as to operate according to certain laws. As a consequence of these laws, atoms having certain definite numbers of electrons, namely 6, 26 to 28 and 83 to 92, have certain special properties, which show themselves in the phenomena of life, magnetism and Radio-activity respectively. An Omnipotent Creator, subject to no limitations whatever, would not have been restricted to the laws which prevail in the present Universe; He might have elected to build the inverse to conform to anyone of innumerable other sets of Laws. If some other set of laws had been chosen, other special atoms might have had other special properties associated with them. We cannot say what, but it seems a priori unlikely that either radioactivity or magnetism or life would have figured amongst them. Chemistry suggests that, like magnetism and radioactivity, life may merely be an accidental consequence, of the special set of laws by which the present universe is governed.

Again the word "Accidental" may be challenged. For what if the Creator of the universe selected one special set of laws just because they led to the appearance of life? What if this was His way of creating life? So long as we think of the Creator as a magnified man-like being, activated by feelings and interests like our own, the challenge cannot be met, except perhaps by the remark, that when a Creator has once been postulated, no argument can add much to what has already been assumed. If however we dismiss every trace of anthropomorphism from our minds there remains no reason for supposing that the present laws were specially selected in order to produce life. They are just as likely, for instance, to have been

selected in order to produce magnetism or radioactivity indeed more likely, since to all appearance physics plays an incomparably greater part in the universe than Biology. Viewed from a strictly material standpoint, the utter insignificance of life would seem to go far towards dispelling any idea that it forms a special interest of the great architect of the Universe.

A trivial analogy may exhibit the situation in clearer light. An unimaginative sailor accustomed to tying knots might think it would be impossible to cross the ocean if tying knots were impossible. Now the capacity for tying knots is limited to space of three dimensions, no knot can be tied in a space of 1;2;4;5 or any other number of dimensions. From this fact our unimaginative sailor might reason that a beneficent Creator must have had sailors under his special patronage; and have chosen that space should have three dimensions in order that tying knots and crossing the ocean should be possibilities in the universe He had created ---in brief space was of three dimensions, so that there could be sailors. This and the argument outlined above seem to be much on a level, because life as a whole and the tying knots are pretty much on a level in that neither of them forms more than an utterly insignificant fraction of the total activity of the material universe.

So much for the surprising manner in which so far as science can at present inform us, we came into being. And our bewilderment is only increased when we attempt to pass from our origins to an understanding of the purpose of our existence or to force the destiny which fate has in store for our race.

Life of the kind we know can only exist under suitable conditions of light and heat. We only exist ourselves because the earth receives exactly the right amount of radiation from the sun; upset the balance in either direction of excess or defect and life must disappear from the earth. And the essence of the situation is that the balance is very easily upset.

Primitive man living in the temperate zone of the earth, must have watched the ice-age, descending on his home with something like terror; each year the glaciers came farther down into the valleys; each winter the sun seemed less able to provide the worth needed for life. To him as to us the universe must have seemed hostile to life.

We of these later days, living in the narrow temperate zone surrounding our sun and peering into other far future, see an ice age of a different kind threatening us. Just as Tantalus standing in a lake so deep that he only just escaped drowning, was yet destined to die of thirst, so it is the tragedy of our race that it is probably destined to die of cold, while the greater part of the substance of the universe still remains too hot for life to obtain a footing. The sun, having no extraneous supply of heat, must necessarily emit ever less and less of its life-giving radiation, and as it does so, the temperate zone of space, within which alone life can exist, must close in around it. To remain a possible abode of life, our earth would need to move in ever nearer and nearer to the dying sun. Yet, science tells us that, so far from its moving inwards inexorable dynamical laws are even now driving it, ever farther away from the sun into the outer cold and darkness. And, so far as we can see, they must continue to do so until life is frozen off the earth, unless indeed some celestial collision or cataclysm intervenes to destroy life even earlier by a more speedy death. This prospective fate is not peculiar to our earth, other suns must die like our own, and any life there may be on other planets must meet the same inglorious end.

Physics tells the same story, as Astronomy, for independently of all astronomical considerations the general physical principle known as the second law of thermodynamics predicts that there can be but one end, to the universe----- a "Heat Death" in which the total energy of the universe is uniformly distributed, and all the substance of the universe is at the same temperature. This temperature is going to be so low as to make life impossible. It matters little by what particular road this final state is

reached; all roads lead to Rome, and the end of the journey cannot be other than universal death.

Is this, then, all that life amounts to --- to stumble, almost by mistake, into a universe which was clearly not designed for life, and which, to all appearance, is either totally indifferent or definitely hostile to it, to stay clinging onto a fragment of a grain of sand until we are frozen off, to strut our tiny hour on our tiny stage with the knowledge that our aspirations are all doomed to final frustration, and that our achievements must perish with our race, leaving the universe as though we had never been?

Astronomy suggests the question, but it is, I think, mainly to physics that we must turn for an answer. For Astronomy can tell us of the present arrangement of the universe, of the vastness and vacuity of space, and of our own insignificance therein, it can even tell us some thing as to the nature of the changes produced by the passage of time. But we must probe deep into the fundamental nature of things before we can expect to find the answer to our question. And this is not the province of Astronomy, rather we shall find that our quest takes us right into the heart of modern physical science".

(The Mysterious Universe page 1 to 12)

CHAPTER-II

A PARADOX: AND A VIEW OF COMPARATIVE TRENDS.

Now, the inability of a scientist in recognizing order, design and plan in the universe is nothing short of paradox. Referring to the twelve pages last quoted some amazing facts have come to light. The unscientific scientist philosopher has shown after some real painstaking, the probability of life being the result of a mere chance

play of atoms. We have read this with care, and have found, that there, could not be found a wonder greater than that, that a man whose whole mind be always and in every way taxed with the question of cause and effect, act and consequence, laws: natural, inexorable and scientific, plans, design, plots and projects, propositions, theories, hypotheses and formulae; the man who would not stir a finger without the use of balance, and would not wink even without telescope; whose note-book be from end to end filled with equations and square-roots; who could state no fact without the use of a language which consisted of words and terms such as rule, principle, law, concept, notion, perception and the like; namely the scientist should turn purblind in the presence of glaring facts like design, plan, and order, that pervade the whole universe from one end to another; and would feign bewilderment at the purpose of man's existence, or the destiny which fate had in store for human race, not realizing in his predisposed zeal, that by denying design and purpose he did actually negate the truth of science itself, the very science on the dint of whose discovered truths, he sought to deny design and purpose; the science which pervaded his mind like the soul. Alas for us Humans. The very person from whom we expected light and clues to our problems, and encouraging word in our afflictions, be seen to grope his own way stumbling along a darkened labyrinth of doubt and uncertainty, stumbling and moaning in pity-exciting tones and drifting astray towards ever darker corners and gloomier slides, while mankind, hand-cuffed, fettered and blind-folded is being dragged towards a braying, honking, and hissing hell in fury; ablaze with materialistic fires, fanned by a storm of greed.

Comparison between the trends of the two philosophies, that of the unscientific scientist philosopher and the Quran:-

The Philosophy as is to be found in the twelve pages has been read and its trends realized. The comparative philosophy of the

Quran we will show later, but to acquaint the reader with the expected trends of relative philosophies we intend to give a brief idea now in comparison, in the following outlines:-

A

Life insignificant to the unscientific philosopher, therefore unworthy of either the Creator's special interest, design, purpose, or subsequent resurrection, judgment and the other world. But the Quran whereas it recognizes the incomparable grandeur of the universe against the tiny little earth and admits the insignificance of life, therein. Yet, in view of the significance of the other world presents this present life as important for its being the basis and the sowing field for the other world, and further as a proof of Creator's special interest in this present life. The Quran points to the whole universe engaged in the service of this life on earth.

B

The unscientific scientist philosopher has considered earth as of accidental nature and life as the product of blind play of chance, but the Quran has denied out-right any such possibility and has assured of Creator's perfect vigilance and complete control to the minutest detail throughout the creation continually, incessantly.

C

The unscientific scientist philosopher has shown only bewilderment regarding the purpose of man's existence, whereas the Quran has explicitly given the purpose of men's existence as the worship of Allah and a trial, as to "Who among them is to be best in conduct".

D

The unscientific scientist philosopher has considered the end of life as final without any probability of resurrection or revival, and has lamented the destruction of man's achievements, with the end of life, but the Quran has given out resurrection as an inevitable variety, and the achievements of men to accompany them on to the next world, for assessment and reward.

CHAPTER-III

TWELVE PAGES OF THE "MYSTERIOUS UNIVERSE" AND THE QURAN AND THE UNSCIENTIFIC PHILOSOPHY OF THE SCIENTIST PHILOSOPHER AGAINST QURAN'S PHILOSOPHY

1. Material insignificance of earth and life to imply (according to the scientist philosopher) absence of design, purpose and order and interest on the part of the Creator:-

(a) Grandeur of the Universe against the tiny earth:

" A few stars are known", says the Unscientific scientist Philosopher, " which are hardly bigger than the earth, but the majority are so large that hundreds of thousands of earths could be packed inside each and leave room to spare; here and there we come upon a giant star large enough to contain millions of millions of earths. And the total number of the stars in the universe is probably something like the total number of the grains of sand on all the sea shores of the world. Such is the littleness of our home in space when measured up against the total substance of the universe".

(The Mysterious Universe page 1)

And

THE AREA IN WHICH LIFE CAN EXIST TOO SMALL:

"The stars themselves are disqualified" (for the existence of life) by being too hot. We may think of them as a vast collection of fires scattered throughout space, providing warmth in a climate which is at most some four degrees above absolute zero --- about 484 degrees of frost on our

Fahrenheit scale--- and is even lower in vast stretches of space which lie out beyond the milky way. Away from the fires there is this unimaginable cold of hundreds of degrees of frost; close upto them there is a temperature of thousands of degrees, at which all solids melt, all liquids boil".

(The Mysterious Universe Page 4)

"Life can only exist inside a narrow temperate zone which surrounds each of these fires at a very definite distance. Outside these zones life would be frozen inside it would be shrivelled up. At a rough computation, these zones within which life is possible, all added together, constitute less than a thousand million millionth part of the whole of the space. And even inside them, life must be of a very rare occurrence. For it is so unusual an accident for suns to throw off planets as our own sun has done that probably only about one star in 100.000 has a planet revolving round it in the small zone in which life is possible".

(The Mysterious Universe page 4-5)

And " Just for this reason it seems incredible that the universe can have been designed primarily to produce life like our own; held it been so, surely we might have expected to find a better proportion, between the magnitude of the mechanism and the amount of the product. At first glance at least, life seems to be an utterly unimportant by-product; we living things are somehow off the main line".

(The Mysterious Universe page 5-6).

Now, according to the Quran, the stars are not at all meant to be the habitations of life, they are there either to beautify the world or are signs for guiding the men in darkness on land and in the sea. The earth alone is meant to be the abode of life and it is according to the Quran well suited for this purpose and is large enough. The Quran's advice therefore against the misleading notion of the unscientific philosopher in the form of a direct rebuttal is:-

“O my bondmen who believe! Lo! My earth is spacious. Therefore serve me only. Unto us ye will be returned. Those who believe and do good works them verily we shall house in lofty dwellings of the garden underneath which rivers flow. There they will dwell secure; how sweet the guerdon of the toilers, who preserve and put their trust in their Lord”.

(Quran 29 , 56 to 59)

Thus we see that lofty dwellings are to be expected in the next world by the righteous. This present world is but a temporary abode and is but a base for the trial. A complaint about smallness of earth or the smallness of the zones that could bear life in this universe is baseless. But please mark not only in this instance but thereafter, everywhere, how aptly the Quran furnishes the answer and how completely as if it did anticipate the point of the unscientific philosopher beforehand, or had prepared the answer like a living mind after the question was put to it. The Quran has claimed to contain every example and it is hoped that even within these few pages sufficient proofs would be found to justify the Quran's unusually great claim.

(b)

This life contemptible alike in the sight of the Quran but very important as the sowing field for the other world:-

If this life is contemptible in the sight of the scientist, it also is contemptible in the sight of the Quran and is so, exactly on the same ground i.e. its triviality and its transitoriness. But whereas the scientist has cast it away as worthless, and has considered its end as the final end with no possibility of its revival and therefore of resurrection, judgment and the other world, the Quran declares this life as the sowing season of the crop of deeds to be reaped in the next world, and hence keeps constantly exhorting to better deeds and warns of the dire consequences of misdeeds or negligence. Misdeeds beget a hell even in this present life, yet the next

world is the real object while this present life is only a deceitful provision. The Quran's view is:-

“Every soul will taste of death, and ye will be paid on the day of resurrection only that ye have fairly earned. Whoso is removed from the fire of hell and is made to enter paradise he indeed is triumphant. The life of this world is but a deceitful provision”.

(Quran 3 + 185)

(c)

The garden as vast and as spacious as the whole heaven for the righteous:-

This earth and the life upon it is congested, constricted and unpleasant, but let it be. This is not your permanent abode. And for the righteous, there is prepared a garden in the heaven, as wide and a spacious as the whole of the heaven and the earth. The Quran says:-

“Race one with another for forgiveness from your Lord, and, a garden, whereof the breadth is as the breadth of the heaven and the earth, which is in store for those who believe in Allah and His messengers”.

(Quran 57 + 21)

Those who complain about the smallness of the earth and the insignificance of this life, and make it an issue for disbelief in design and purpose and resurrection, shall see that the place of unbelievers in the next world is going to be even more congested and more unpleasant, but the righteous shall have a far better abode to live. The Quran says:-

“When they (the disbelievers) are flung into a narrow place thereof (in the hell) chained together, they pray for destruction. Pray not that day for one destruction, but pray for much destruction! Say: is that (doom) better or the garden of immortality which is promised unto those who ward off (evil)? It will be their reward and journey's end; therein abiding (for ever) they have all that they desire. It is for thy Lord a promise that must be fulfilled”.

(Quran 25 + 13 to 16)

Chance Creation:

The earth according to our unscientific scientist philosopher has appeared as the result of an accident, and the life to him is a product of blind play of chance. How could then, design, purpose, meaning or reason be assigned to such a creation, which is merely accidental and is a product of blind play of chance. It indeed is something wonderful to hear from a person (who calls himself a scientist), such worlds as chance creation and accidental in connection with natural phenomena. The Quran however has based the creation, the whole of the creation, on a purpose and design under strict and uninterrupted vigilance of the Creator. A Creator showing ample interest even in the most insignificant of all the things in this world. But Alas! for the dark veil of disbelief and scepticism.

Blind play of Chance:

(a) The Unscientific Philosopher says:

"Into such a (terrifying) universe we have stumbled if not exactly by mistake at least as a result of what may properly be described as an accident. The use of such a word need not imply any surprise that our earth exists, for accidents will happen and if the universe goes on for long enough every conceivable accident is likely to happen in time. It was, I think, Huxley who said that six monkeys set to strum unintelligently on typewriters for millions of millions of years; would be bound in time to write all the books in the British Museum. If we examine the last page which a particular monkey had typed, and found that it had chanced in its blind strumming, to type a Shakespeare Sonnet, we should rightly regard the occurrence, as a remarkable accident, but if we looked through all the millions of pages the monkeys had turned off in untold millions of years, we might be sure of finding a Shakespeare sonnet somewhere amongst them, them, the product of the blind play of chance. In the same way

millions of millions of stars wandering blindly through space for millions of millions of years are bound to meet with every kind of accident".

(The Mysterious Universe page 3-4).

The scientist philosopher doubtful himself of chance of Creation:-

(b)

"We do not know". Says our unscientific philosopher "whether suitable physical conditions are sufficient in themselves to produce life. One school of thought holds that as the earth gradually cooled, it was natural, and indeed almost inevitable, that life should come. Another holds that after one accident had brought the earth into being, a second was necessary to produce life. The material constituents of a living body are perfectly ordinary chemical atoms ---Carbon such as we find in soot or lamp --- black; hydrogen and oxygen, such as we find in water, nitrogen such as forms the greater part of the atmosphere; and so on. Every kind of atom necessary for life must have existed on the newborn earth. At intervals, a group of atoms might happen to arrange themselves in the way in which they are arranged in the living cell. Indeed, given sufficient time, they would be certain to do so, just as certain as the six monkeys would be certain, given sufficient time, to type off a Shakespeare sonnet. But would they then be a living cell? In other words, is a living cell merely a group of ordinary atoms arranged in some non-ordinary way, or is it something more? Is it merely atoms or is it atoms plus life? Or, to put in another way, could a sufficiently skillful chemist create life out of the necessary atoms, as a boy can create a machine out of "MECCANO", and then make it go? We do not know the answer, when it comes it will give us some indication whether other worlds in space are inhabited like ours, and so must have the greatest influence on our interpretation of the meaning of life. It may well produce a greater revolution of thought than Galileo's astronomy or Darwin's Biology".

(The Mysterious Universe page 5-6)

(c)

The birth of earth accidental according to the scientist: says he:-

“We believe nevertheless, that some two thousand million years ago this rare event took place, and that a second star wandering blindly through space, happened to come within the hailing distance of the sun. Just as the sun and moon raise tides on the earth, so this second star must have raised tides on the surface of the sun. But they would be very different from the puny tides which the small mass of the moon raises in our oceans, a huge tidal wave must have travelled over the surface of the sun, ultimately forming a mountain of prodigious height which would rise ever higher and higher as the cause of the disturbance came nearer and nearer. And before the second star began to precede, its tidal pull had become so powerful that this mountain was torn to pieces and threw off small fragments of itself, much as the crest of a wave throws off spray. These small fragments have been circulating around their parent sun ever since. They are the planets great and small, of which our earth is one”.

(The Mysterious Universe page 1-2)

No possibility of accident or chance in the hands of God:-

(d)

Please mark the tone in all these previous passages of the unscientific philosopher; passages which are concerned with accidental nature of creation and the blind play of chance. The tone is that of uncertainty throughout and the whole stuff is of a nature hypothetical, conjectural, speculative and doubtful, and not at all in conformity with the spirit of hardheaded, matter of fact, and uncompromising science.

The use of the word "Accidental" in this particular context, that is an act of creation where the Creator himself and the laws of nature are concerned, cannot be allowed. We never thought to the moment of our acquaintance with the unscientific philosopher, that it was in the dullness of

human nature not to realize that there cannot be anything accidental about a natural phenomenon. Neither the Creator nor the natural laws can ever be found dizzy, drunk, ignorant or helpless to allow an accident, even a possibility of an accident. The very moment these natural laws showed signs of infirmity, the universe will certainly be disrupted. It is we mortals that are prone to be involved in accident, because of our frailties, our ignorance, our lack of intelligence, and our helplessness. Accident can never take place, unless some flaw appears somewhere, somehow but how an accident can happen where God is on the control himself. While discussing therefore, natural phenomena or anything, which is, in direct control of the Creator phenomenally, the use of such a word as accident is a fallacy, even blasphemy. There is no room for accident in natural phenomena. A bomb may explode accidentally. But the accident has happened due to some fault or negligence. The rules and the laws which govern the explosion will never fail, or change their role. They simply know no accident, and they function according to established laws. The bomb which exploded accidentally, did proceed through the process in perfect accordance with the pre-established laws. Nay even the causes of the accident follow the laws. If, however, our unscientific philosopher means to exclude the design and purpose from the creation, and, in order to exclude the design and purpose he is obliged to exclude the presence of the Creator-- and it indeed is for this very purpose that he has taken all this trouble, that of bringing in all these fanciful terms like accidentals and blind-chances, by products and the lack of proportions--- then he must know that he has failed and failed miserably in his attempt, and that despite our deep regret we are obliged to tell him so. The design and purpose stand on a far stronger footing to be dislodged by such trivialities. Accidents can happen in the hands of a cab-driver, but the keys of heavens and earth are not in the hands of cab-driver, they are in the hands of an Omniscient, Omnipresent and Omnipotent Creator, and so says the Quran:-

“His are the keys of the heavens and the earth, and they who disbelieve the revelations of Allah, such are they who are the losers”.

(Quran 39,63).

And He is neither dizzy nor ignorant, to allow an accident, but He is the exceptional hearer and the seer. The Quran says:-

“Lo! He only He is the hearer the seer”.

(17 + 1)

And he is neither so weak nor helpless as to be involved in an accident. The Quran says:-

“Lo.! Thy Lord. He is the strong the mighty”.

(11 +66)

And that

“With Him are the keys of the invisible, none but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry, but (it is noted) in a clear record”.

(Quran 6 + 59)

The unscientific philosopher says, "millions of millions of stars blindly wandering for millions of years are bound to meet with an accident", but the Quran is of the opinion, that nothing happens without the will of the Creator, the stars cannot meet with an accident, until Allah willed it, but then it will not be called an accident, but an incident. It is to be wondered why the unscientific philosopher should prefer the word "Accident" to incident so unreasonably. The Quran says:-

“It is not expedient that the sun should overtake the moon in her course, nor doth the night overstep the day, they float each in an orbit”.

(30 + 40)

No chance business, but an unfailing administration of Allah. Quran says:-

"He ordereth the course. He detailedth the revelations, that haply ye may be certain of the meeting with your Lord".

(13 + 2)

The Universe stands firm. No possibility of accident. If ever the universe shall fall, it shall fall by the will of Creator. The Quran says:-

"He holdeth back the heaven from falling on the earth unless by His leave".

(22 + 65)

And that

"Verily God sustaineth the heaven and the earth, lest they fail; if they should fail, none could support the same besides Him".

(35 + 41)

Allah always mindful of His creation. No blind chance business. No question of accident. The Quran says:-

"And we are never unmindful of our creation".

(23 + 17)

The Unscientific philosopher speculated, that atoms might happen to arrange themselves in the way in which they are arranged in a living cell and might become alive, without the knowledge or control of the Creator but the Quran holds a different view. It says:-

"And not an atom's weight in the earth or in the sky escapeth your Lord, nor what is less than that or greater than that, but it is (written) in a clear book".

(10 + 61)

Galiloe's Astronomy

Our unscientific philosopher has rightly remarked that Galileo's astronomy has affected a great revolution of thought. Indeed a revolution. A revolution not of thought only but the revolution of earth also along with the revolution of mind. That is, the mind of man was at comparative rest when the earth was considered as stationary. But later, when it was

believed that the earth was in rotation, mind of man also assumed rotation along with the earth. Since that day, peace has left the mind, and the mind is in constant revolution. The discovery of Galileo might mean much to the Astronomers, for the ease it has brought in their system, but to the humanity in general he did no more than a topsyturvification of the former ptolemaic system. That is whereas ptolemy held the earth at rest by his right hand and moved the firmament with his left around the earth, Galileo after his life-long watching, held the sun stationary by his left hand and moved the earth around the sun by his right. This fact so trivial in itself, has indeed topsy-turved the whole world. It caused a science-religion conflict so fierce as rent the heavens of humanity mind. It has reversed the entire outlook of man. It has snatched away all the peace and rest from human mind. It is like a man walking on his hands, head down, legs up like an acrobat. The denizens of this earth who before the discovery of earth's motion had gone about their business with confidence that the earth beneath their feet, was at rest and reliable; are now seen in their hard endeavour to catch up with the furiously racing earth, they being mercilessly tossed about; their bellies convulsed by the jerks and jumps, their hats flying backwards in the fierce back-rush of wind and they with their mouths wide open struggling to keep their balance, rising and falling alternately. And when we view the topsyturvification of the affair of Galileo's astronomy, we are reminded of a verse of the Quran, which reads:

“Is he, therefore, who goeth groveling upon his face, better directed than he who walketh upright in a straight way?”.

(67+ 22)

**It is amusing to observe Milton, in the midst of a raging controversy about the rotation of earth, chanting his worthy verse and wonderful thought in so detached a manner. He said:-
"What if the sun**

**Be centre to the world, and other stars
by his attractive venture and their own
incited, dance about him various rounds?
Their wandering course, now high, now low, now hid,
Progressive, retrogressive or standing still,
In six thou sesest and what if seventh to these,
the planet earth, so steadfast through the seem,
insensibly three different motions move".**

(The Paradise Lost Book VIII)

The Quran says also and astonishingly so:-

"Say, unto whom (belongeth) the earth and whosoever is therein, if ye have knowledge? They will say unto Allah. Say, will ye not then remember? Say. Who is the Lord of seven heavens, and lord of tremendous throne? They will say, Unto Allah (all that belongeth). Say, will ye not then keep duty (unto him)? Say. In whose hand is the dominion over all things and He protecteth, while against him there is no protection, if ye have knowledge? They will say. Unto Allah all that belongeth. Say. How then are ye bewitched"?

(23 + 84 to 89)

Now whether the earth moved around the sun or the sun moved around the earth, or both moved around each other in advance, or whether earth moved fro west to east or east to west, what should all this mean to us mortals who have but to sojourn for a while in the earth and then leave it as strangers. The significance has to be attached to him who owns all this. The real master. And our ability, entity, genius and power be directed towards finding out the reality of him who created all this what we see, touch, taste, hear and smell but fail to understand further the ultimate reality. And let the Creator be the object of our search, whether through his material works, the object of our senses, or through the inner world of mind,

for that also is a world in itself, complete. Or else we die ,all of us, and our boat sinks in atomic hell. To me Galileo appears in reference to his theory--- just as the Quran has in these pages hinted --- going on his hands with head down and legs upward. Nor has his discovery put a groat in the pocket of anyone of his ardent followers. Albeit the Bible has been supposed to have been contradicted, if any joy could have been for any one in that supposition.

Darwin's Biology

Our scientific philosopher tells us rightly, that Galileo's astronomy and Darwin's Biology created a revolution of thought. But even greater change in human outlook has been affected by Darwin's Philosophy than Darwin's Biology could ever have succeeded to affect. Not the Biological facts, but the implied Philosophical effect and influence of Darwin's theory of evolution are that actually deserve our attention. In spite of sincere and strong remonstrances of Darwin himself against the complaints of religious men about the serious damage which his philosophy was doing to faith or was prone to do in due course, the fact remains, that the anti-religious movement which commenced with Galileo's Astronomy, rightly or wrongly, found its culmination in Darwin's philosophy. By faith is not meant here a papal institution or a set of rituals, but rather man's faith in divine purpose, in creator and in creator's current vigilance and final judgment. Darwin's Biology is not the subject. Biology is a set of laws and rules. If at first incorrectly understood, could in time find correction. And these are but rules and laws not of Darwin but of the Creator. Darwin's inner mind and his pride in upsetting a supposed religious theory is the subject. Darwin's philosophy that is the philosophical inferences drawn by Darwin from those rules and laws is our subject. Darwin by imputing a base origin to man and indeed without a decisive proof has done an

irreparable wrong to already distressed mankind, by snatching away from them that pearl, that great power of mind, that mainstay of theirs against every mean temptation, and so, the so called humanized monkeys would do what the monkeys were by nature wont to. Indeed, a race of monkeys and not human-beings could be carried away by temptation and by folly to crease atom bombs and hell bombs for the destruction of human species, or to play the ostrich and tolerate the presence of such a monstrosity as the nuclear power after it was clearly known to be a sure harbinger of an unfailling annihilation of the whole mankind and was further a symbol of a most painful existence of humanity on earth even in its mildest forms. It is with heartfelt sorrow, that one will observe in near future the Darwinian race of humans, one and all, sitting on the roof of the world, like herds of monkeys to your horror, hastily engaged in making holes with fastest hammers and sharpest chisels amidst a din of constant titter and unending, unintelligible gibberish, ratat, manipulating hammer and chisel with such amazing dexterity as would have surprised Darwin since the monkeys of his times, as he himself has observed, lacked the ability of using hammer correctly. We are so very sorry to remark, but times are fast approaching when to Darwin's own horror the Darwinian race of anthropoids Will be seen to drive the last nail in the coffin of humanity with a skill so unusual, as would touch Darwin's heart so deeply and the gloomy spectacle would bring such excessive grief to his heart, that once dried out lackrymal glands of his petrified eyes would resume lachrymose quality once more and tears would gush forth from his eyes copiously and he might easily weep to his heart's content at the sad end of this miserable race.

Whether Darwin's theory of evolution be correct or not is not the question. So far it has been left without a decisive proof of any

kind, and judging from the progress which hitherto has been made in that direction, it is not difficult for any one to surmise that there exist no signs of a proof, and instead the talent of Darwin's disciples is on gradual decline. But Darwin's work has two facets. It has biology and it has philosophy. It even has another facet that of psychology. Let no one therefore endeavour to conclude, due to insufficient knowledge, that the Quran agrees with evolution. it is very deep waters that intervene between the two, and many may be doomed to drowning themselves therein without ever a hope of emerging alive. We have here neither space, nor it seems a proper occasion to do justice to this extremely difficult and unusually delicate topic. But what we can clearly say here is, that so far as the philosophy of Darwin is concerned, no philosophy on earth could be more repulsive to the sense of the Quran than this philosophy of Darwin. Darwin's philosophy is the most grievous outrage upon faith in a false guise of science. The Quran therefore has lavished due amount of attention on Darwinian views. We may not here quote much, but will endeavour to receive enlightenment by the Quran on some salient features of the subject.

The Quran has never meant human beings to resemble monkeys. There happens to be radical difference between the nature of man and that of a monkey. The Quran has always referred to the race of monkeys with extreme contempt and unconcealed hatred. e.g the Quran likens such men as opposed the truth and calumniated the believers on the basis of envy and mischief, to monkeys. and pigs. The Quran says:-

“Whom Allah hath cursed, him on whom his wrath hath fallen. Worse is he of whose sort Allah hath turned some to apes and a wine”.

(5 + 60)

The text of the Quran shows this verse directly concerned with Darwinians. There is no harm in either studying the natural science or contemplating the origin of man or of the universe. It is rather a desirable aspect. Desirable indeed it is, provided it helps to illuminate one's mind, for there are great lessons in it for the thinking mind. But the egregious folly which Darwin has committed, and consequently, incalculable wrong which he has done to wretched humanity, lay in the fact of his rash, indiscreet and imprudent act, that of depriving man's mind of a time-honoured and unfailing support, a most invaluable support psychologically, a thought of noble origin, by imputing an abject and plebeian origin to a human race. O how ill-conceived a thought, how woeful a bane, how indelible an opprobrium, and how painful a story. Bitter anti-religious feelings resulting from a continued oppression by a tyrannical church as the Christian writers in most lamenting tones forever tell --- ran wild at the cruel site of Bruno's burning pyre, and were further fanned by the story of forced recantations of poor, blind aged and haggard Galileo in Rome and culminated in convulsive pangs of Darwin's evolutionary gastrics to a real misfortune of humanity, a poor miserable humanity shifted but from the hands of the inimical priest to the hands of even a more inimical community namely, that of benign scientists who had in store for mankind even more grievous calamities than those experienced on the hands of Priest, so much so that the atrocities perpetuated on Christianity by the servants of the Church were to be far out shadowed by the atrocities to be perpetuated by the servants of the whole mankind, that is the kindly men of science, amongst whom Darwin stood most or at least one of the most outstanding, as the most illustrious killer of human mind. The accumulations of atrocities, eccentricities, excesses, tyrannies, and corruptions, both actual and fabled, of all

the churches, temples, pagodas and synagogues united would vanish before the heat flash of a single atomic bomb, and if nothing is ever done to bring back faith to humanity, no prophetic genius of Cassandra is needed to foretell the miserable doom which awaits human species.

But let us revert to our Friend Darwin. Had Darwin been endowed with a little wisdom, he would never have pursued the matter so far back into the dark, so far back into the regions, whether no scientific proof could be had to support the theory, and mere speculation were the only guide. Indeed judging from the seriousness of the subject he ought to have desisted. Nay even if the evolution were probable truth, we can say, without in any way giving much offense to the spirit of inquiry, that it was far better for Darwin to conceal the fact from the eyes of humanity until proved in view of, that irreparable damage which the disclosure of such a fact was sure to do to humanity, in case man's origin were not truly and incorrigibly base. it were in the interest of mankind itself, that the ugly conjecture were prudently concealed. For, a lot of good is done to those and by those who think their origin to be noble. It would do to any bastard himself ignorant of the stigma, not at all any good to tell him the fact of his base origin. A bastard by birth may turn bastard in conduct after the grim fact may come to his knowledge and has maddened his mind heavy with hatred. But if Darwin had felt adamant, then in true character of a scientist, he must have bound himself to fetch the proof, and then only ought to have spoken of his sadly amusing tale of humanity's lost tail, we say, the nuclear power is a truth. A truth well supported by proof. If then tomorrow humanity is inevitably consumed by that truth, what good the discovery of such a truth did to humanity. They shall curse the day when such a truth as this was discovered. We will stake our

knowledge of Darwin's philosophy and tell the whole innocent world, that Darwin and his disciples have most miserably failed to fetch a scientific proof of any kind whatever. It is all no more than a wretched day-dreaming of a sick, wandering mind. We ask with all the possible solemnity, "Is Darwin's theory of evolution a truth. Has it been proved?. If so, how and where? So nefarious a theory must never have been made public without first having found the proof of it. I believe I am vexing a little harsh, but, does a thing which brings such destruction, deserve softness. There might be some one who would perhaps be a little displeased at such a treatment of Darwin, but, I say, why hose sympathizers of evolution do not exert to find a proof, a final , decisive proof, of that theory and raise Darwin to a place of respect. A few rotten fossils will not do to prove so formidable a leviathan as origin. Is there any hope of a theory finding a proof when the disciples of the origin master would not be even able fully to understand, what their master did say. This disciples of Darwin do themselves confess. We do however believe that Darwin's philosophy has been proved in one way at least just as certainly as the atomic nuclear theory has displayed its proof in Hiroshima. And that proof of Darwin's philosophy is most vividly manifest in the ruins of the Hiroshima of human mind, since that philosophy has paid its visit to this once flourishing city. Darwin's theory is only the wishful realization of their dream of freedom from religion.

And now, after this little diversion let us assume comparison of Darwin's philosophy with that of the Holy Quran. The example which presents a most typical contrast of the two philosophies that of Darwin and the Quran, is that of a martyr. A martyr according to the Darwinian standards of survival is utterly unfit for survival and therefore a failure, since he was unable to live and he died. Whereas

according to Quran's philosophy martyr has proved to be something even more than those fittest for survival. He has attained immortality. The cycle of Darwin 's philosophy is confined only to this material world but that of the Quran extends to the next world. Before we cite the Quran, let me say, that no man ever will know the origin, just as no man will ever be able to know the end of the world. Speculations only will be made. But let us begin with the Quran. The Quran says:-

“Think not of those who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision. Jubilant (are they) because of that which Allah hath bestowed upon them of His bounty, rejoicing for the sake of those who have not joined them but are left behind: that there shall no fear come upon them neither shall they grieve. They rejoice because of favour from Allah, and kindness, and that Allah wasteth not the wage of believers”.

(3+169-171)

In view of the importance of the subject of origin, both of man and of the universe, the Quran has given appropriate attention to it, and has vouchsafed it a considerable portion. The significance of the topic is apparent from the fact of the great notoriety, which Darwin enjoyed due merely to his choice of the topic. But whereas Darwin has imputed to man a very low origin that of a monkey or some very low animal, Quran has attributed to man, a very noble origin basically, superior even to angels, says the Quran:-

"We created you, then fashioned you, then told the angels: Fall ye prostrate before Adam! And they fell prostrate, all save Iblis, who was not of those who make prostration".

(7+11)

God breathed his own soul in man, says the Quran:-

“Such is the knower of the invisible and the visible, the mighty, the merciful, who made all things good which he created, and began the creation of man from clay. Then he made his seed from a draught of despised fluid, then he fashioned him and breathed into him of his spirit, and appointed for you hearing and sight and hearts. Small thanks ye give”.

(Quran 32 + 6 to 9)

Man's origin noble but may stoop to the worst.

Says Quran:-

"Surely we created man of best stature. Then reduced him, to the lowest of the low. Save those who believe and do good works, and theirs is a reward unfailing”.

(Quran 95 + 4 to 6)

This again is another point of great difference between the philosophy of Darwin and the Quran. The fitness of Darwinian survival is confined to economic and physical fitness. But the Quran has faith and morality in view primarily as is shown above.

Lack of Creator's Interest in Life

Our unscientific philosopher says the Creator of so great a universe cannot be expected to have special interest in so tiny a thing as this life on earth. This he has deduced from the difference of material magnitude existing between the universe and the earth, and the difference between the total activity of the universe and of life. He has shown the incomparable prodigiousness of the universe in comparison to the puniness of the earth. He has held to his view the colossal material activity of the universe as against the extremely little material activity of life and on this basis has inferred that life could not be expected to form any special interest of the Creator. But a great fact he has left completely out of sight, namely that the whole of the universe constantly is engaged in the service of life on earth.

However, our unscientific philosopher says regarding Creator's lack of interest in life. He says:-

“Again the word "Accidental" may be challenged. For what if the Creator of the universe selected one especial set of laws just because they led to the appearance of life? What if this were his way of creating life? So long as, we think of the Creator as a magnified manlike being, activated by feelings and interests like our own, the challenge cannot be met, except by the remark that, when, such a creator has once been postulated, no argument can add much to what has already been assumed. If, however, we dismiss every trace of anthropomorphism from our minds, there remains no reason for supposing that the present laws were specially selected in order to produce life. They are just as likely, for instance, to have been selected in order to produce magnetism or radioactivity ---indeed more likely, since to all appearance physics plays an incomparably greater part in the universe than biology. Viewed from strictly material stand point, the utter insignificance of life would seem to go far towards dispelling any idea that it forms special interest of the great architect of the universe ”.

(The Mysterious Universe- page 8)

Now the Quran complains that they overlook the fact that of the whole of this universe having been engaged in their service and still think life to be insignificant, in order that they may prove themselves free from their allegiance to their God, by attributing to God no interest in life on earth. The Quran says:-

“See ye not how Allah hath made serviceable unto you whatever is in the skies and whatever is in the earth, and hath loaded you with his favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or scripture giving light”.

(31 +20)

Now, is not this answer of the Quran oracular in character? Is it not astonishing appropriate and astonishingly complete? And why do you forget every thing and you call to God for help, when some harm comes to you in sea, if you think that He has no special interest in you. The Quran says:-

"And when harm touched you upon the sea, all whom ye cry for succour are forgotten (by you), except him along".

(17 +67)

And:-

“Say, who delivereth you from the darkness of the land and the sea? Ye call upon Him humbly and in secret”.

(6+ 63)

Purpose

Our unscientific philosopher finding science, unable to give any guidance about man's purpose or his origin, is bewildered by the silence of science on the subject, says He:

"So much for the surprising manner in which, so far as science can at present inform us, we come into being: and our bewilderment is only increased when we

attempt to pass from our origin to an understanding of the purpose of our existence, or to foresee the destiny which fate has in store for our race".

(The Mysterious Universe page 10)

Unscientific philosopher says:-

"Our bewilderment is only increased regarding the purpose of our existence on earth".

The Quran says:-

"Like one bewildered whom the devils have infatuated in the earth".

(Quran 6 +71)

Purpose of man's existence according to the Quran is:-

"I (Allah) created the Jinn and humankind only that they might worship me".

(51 + 56)

Because :-

"The seven heavens, and the earth and all that is therein praise him, and there is not a thing but hymneth His praise, but ye understand not their praise. Lo. He is very clement forgiving".

(Quran 17 + 44)

"The thunder hymneth His praise, (so do) the angels for awe of Him ".

(Quran 13 + 13)

THE Precedent

The Quran says:-

"Have they not observed all things that Allah hath created, how their shadows incline to the right and to the left, making prostration unto Allah, and they are

lowly? And unto Allah maketh prostration whatsoever is in the heavens and whatsoever is in the earth, of living creatures, and the angels also and they are not proud, they fear their Lord above them and do what they are bidden".

(Quran 16 + 48 to 51)

The purpose of life is a trial according to the Quran:-

"God hath created life and death that He may try you, which of you is best in conduct".

(Quran 67 +2)

The End of the World

Our unscientific philosopher laments, that life has no purpose, the universe even is not designed for life, and is hostile to it. And, that we die, and with our death will perish our achievements that are, we shall not be raised again and there is going to be no life in heaven. Says He:-

" Is this then, all that life amounts to stumble, almost by mistake, into a universe which was clearly not designed for life, and which, to all appearance is either totally indifferent or definitely hostile to it, to stay clinging on to a fragment of a grain of sand until we are frozen off, to strut our tiny hour on our tiny stage with the knowledge that our aspirations are all doomed to final frustration, and that our achievements must perish with our race, leaving the universe as though we had never been".

(The Mysterious Universe page 11-12)

He says that our achievements will perish with our race, and, we will leave the universe as though we had never existed, never to be raised again. But the Quran is of different view, namely, that is, their achievements will accompany them to the next world and will be assessed on the Day of Judgment, and rewarded accordingly. There they shall remain forever according to their gains. Either in the hell fire eternally or in the bliss forever. The answer of the Quran to the above quoted passage of the scientist philosopher is:-

“And they say: There is naught but our life of the world; We die and live, and naught destroyeth us save time. When they have no knowledge whatsoever of (all) that ; they do but guess”.

(Quran 45+24)

"And man sayeth: When I am dead shall I forsooth be brought alive? Doth not man remember that we created him before when he was naught"

(Quran 19 + 66-67)

Allah says:-

“And he hath coined for us a similitude and hath forgotten the fact of his creation, saying: Who will revive these bones, when they have rotten away? Say: He will revive them who produced them at first, for He is knower of every creation”.

(Quran 36 + 78-79)

“He bringeth forth the living from the dead and He bringeth forth the dead from the living, and He reviveth the earth after the death. And even so ye will be brought forth”.

(Quran 30 + 19)

“And Allah it is, who sendeth the winds and they raise a cloud; then we lead it unto a dead land and revive therewith the earth after its death. Such is the resurrection”.

(Quran 35 +9)

“And because the hour will come there is no doubt, and because Allah, will raise those who are in the graves”.

(Quran 22 + 7)

Resurrection is necessary, so that injustice and wrongs done in the world of a just creator of a universe based on justice be redressed and full justice be meted out finally. It is all in exact accordance with the laws by which this universe is being governed. Contemplation can reveal the truth of resurrection and the final judgment of Allah. The Quran says:-

“Lo. The hour is surely coming, but I will keep it hidden, that every soul may be rewarded for that which it striveth to achieve”.

(20 + 15)

“And whose doeth good of an atom's weight will see it then; and whose doeth an ill of an atom's weight will see it then”.

(Quran 99 +7-8)

“Lo! The righteous will verily be in delight. And Lo. The wicked verily will be in hell”.

(Quran 82 +13-14)

“Therein they shall abide forever”.

(Quran 2 + 25)

The opinions of the Quran about this speculating unscientific philosopher is:-

“They have no knowledge thereof. They follow but a guess and Lo. A guess can never take the place of the truth”.

(Quran 53 + 28)

Indeed, all the philosophy which our unscientific philosopher has produced in these twelve pages of the "Mysterious Universe" most of it is, only guess work and confession of ignorance Let the scientist come up with scientific proofs of what he says, and then speak.

The Confession of an Intelligent Scientist

In the following we give the confessions of Sir James Jeans, which we have found at the end of the same book "The Mysterious Universe". We quote here, only such of his confessions as are related to the part which we have treated hitherto from the twelve pages. Other confessions of the same author will be quoted in a proper place. These confessions have, brought him in agreement with the views of the Quran on the points concerned.

“Thirty years ago, we thought or assumed”, says Sir James Jeans:-

“That we were heading towards an ultimate reality of a mechanical kind. It seemed to consist of a fortuitous jumble of atoms, which were destined to perform meaningless dances for a time under the action of blind purposeless forces, and then fall back to form a dead world. Into this wholly mechanical world, though the play of the same blind forces, life had stumbled by

accident. One tiny corner at least, and possibly several tiny corners of this universe of atoms had chanced to become conscious for a time, but was destined in the end, still under the action of blind mechanical forces, to be frozen out and again leave a lifeless world.

Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears like an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and the governor of the realm of matter --- not of course or individual minds but the mind in which the atoms out of which our individual minds have grown exist as thoughts.

The new knowledge compels us to revise our hasty first impressions that we had stumbled into a universe which either did not concern itself with life or was actively hostile to life. The old dualism of mind and matter, which was mainly responsible for the supposed hostility seems likely to disappear, not through matter becoming in anyway more shadowy or insubstantial than heretofore, or through mind becoming resolved into a function of the working of matter, but through substantial matter resolving itself into a creation and manifestation of mind. We discover that the universe shows evidence of designing or controlling power which has something in common with our own individual

minds ---not, so for as we have discovered, emotion, morality or aesthetical appreciation, but the tendency to think in the way which, for wont of a better word, we Describe as mathematical. And while much in it may be hostile to the material appendages of life, much of life, much also is akin to the fundamental activities of life; we are not so much strangers or intruders in the universe as we at first thought. Those inert atoms in the primeval slime which first began to foreshadow the attributes of life were putting themselves, more and not less in accord, with the fundamental nature of the universe.

So at least we are tempted to conjecture today; and yet who know how many more times the stream of knowledge may turn on itself? And with this reflection before us, we may well conclude by adding, what might well have been interlined into every paragraph that ever thing that has been said and every conclusion which has been tentatively put forward, is quite frankly speculative and uncertain. We have tried to discuss whether present-day science has anything to say on certain difficult questions, which are perhaps set for ever beyond the reach of human understanding. We cannot claim to have discerned more than a very faint glimmer of light at the best; perhaps it is wholly illusionary for certainly we had to strain our eyes very hard to see anything at all. So that our main contention can hardly be that the science of today has a pronouncement to make, perhaps it ought; rather to be that science should leave off making pronouncements:

The river of knowledge has too often turned back on itself".

(The Mysterious Universe page 136-138)

Quran:-

"And of knowledge ye have been vouchsafed but little".

(Quran 17 + 85)

CHAPTER-IV

THE TERRIFIED UNSCIENTIFIC PHILOSOPHER IS CONSOLED BY THE QURAN

The unscientific philosopher says:-

"Although we cannot speak with any certainty, it seems most likely that humanity came into existence in some such way as this. Standing on our microscopic fragment of a grain of sand, we attempt to discover the nature and purpose of the universe which surrounds our home in space and time. Our first impression is something akin to terror. We find the universe terrifying because of its vast meaningless distances, terrifying because of its inconceivably long vistas of time which dwarf human history to the twinkling of an eye, terrifying because of our extreme loneliness, and because of the material insignificance of our home in space -- a millionth part of a grain of sand out of all the sea and in the world; but above all else, we find the universe terrifying because it appears to be indifferent to life like our own; emotion, ambition and achievement, art and

religion all seem equally foreign to its plan. Perhaps indeed we ought to say it appears to be actively hostile to life like our own. For the most part, empty space is so cold that all life in it would be frozen, most of the matter in space is so hot as to make life on it impossible; space is traversed and astronomical bodies continually bombarded, by radiation of a variety of kinds much of which is probably inimical to or even destructive of life".

(The Mysterious Universe page 2 and 3).

Now the scientist philosopher has based his fears on certain discoveries viz. that:-

- 1. The earth is a mere fragment of a grain of sand in comparison with the immeasurably vast magnitude of the universe.**
- 2. That the distances of space are unimaginably tremendous in comparison with those on earth.**
- 3. That the human history is but a twinkling of an eye as against the long vistas of time of the universe.**
- 4. That the earth is quite insignificant against the universe.**
- 5. That the universe is indifferent even, hostile to life like our own.**
- 6. That some parts of the universe are extremely cold while others are extremely hot.**
- 7. That the space is traversed and bombarded by a variety of radiations which are probably inimical to even destructive of life.**

Now it is quite apparent that our unscientific philosopher through such a line of thought as this, is merely seeking to augment his intended views, namely

that we have stumbled by mistake in this hostile universe, which was not clearly designed for life, and that the creator had no special interest in life which was merely a by-product, and utterly insignificant, and a creation of a mere blind chance, and that, life did neither display any deign, nor it was endowed with any purpose, and therefore resurrection, or the final judgment or the life in heaven could not be. The triviality of these complaints about the hospitalities of hostile universe is quite clear, despite the fact that we all have to experience the unbearable hardships brought about by the adverse and inimical features of the universe in which we live. But the knowledge that we are all on trial here, and that the consequential aspects of either impatience or disappointment may be far more serious in quality and quantity comparatively. We may be well advised not to take such adversities so AU GRAND SERIEUX. But the fact far more puzzling and far more irksome than all the bombardments of heavenly bodies by inimical radiations is our devout acquiescence in and astonishing reticence upon the bombardment of our own bodies by the unfailingly destructive and utterly devastating atomic radiations of our own atomic bombs and our own atomic reactors, the creation of our own hands, and strange indeed might seem our subtle apprehensions and our heart-touching laments about the negligibly bombardment of cosmic radiations. Alarum of radiations whose continual bombardment despite a long duration of millions of millions of years has least perceptibly

affected the life on earth, against the radiations which our own hands and our own minds have with perceptible hopes and heartfelt satisfaction created, and which must with utmost certainty wipe out all life from the face of earth in a shortest possible time, in an atmosphere of pain and misery unprecedented is astonishing. We however will present these reasons of their complaint to the Quran and see what it has to say. The unscientific philosopher says:-

“Although we cannot speak with any certainty, it seems most likely that humanity came into existence in some such way as this ” (This refers to the hypothesis of Sir James Jeans about the separation of earth from the sun narrated in the previous passage). The Quran says:-
“They have no knowledge thereof. They follow but a guess, and Lo. a guess can never take the place of the truth. Such is their sum of knowledge. Lo. Thy Lord is best aware of him who goeth right”.

(53 + 28 to 30)

“Proofs have come unto you from your Lord, so whose seeth it is for his own good and whose is blind, is blind to his own hurt”.

(6 + 104)

The unscientific philosopher says :-

“standing on our microscopic fragment of a grain of sand”.

The Quran says:-

“Was not Allah's earth spacious?”.

(4 + 97)

“The earth, vast as it is, was straitened for them”.

(Quran 9 + 118)

The Unscientific philosopher says:-

“We attempt to discover the nature and purpose of the universe”.

The Quran says :-

“Lo. In the heavens and the earth are portents for believers”.

(Quran 45 + 3)

“Verily in the heavens we have set mansions of the stars and we have beautified it for beholders”.

(Quran 15+16)

“As for those who strive for us, we surely guide them to our paths”.

(Quran 29 + 69)

“Say. Unto them. I exhort you unto one thing only, that ye awake for Allah's sake, by two's and singly, and then reflect”.

(Quran 34 + 46)

"Thus we did show Abraham the kingdoms of the heaven and the earth that he might be of those possessing certainty when the night grew dark upon him he beheld a star. He said. This is my Lord. But when it set, he said: I love not things that set. And when he saw the moon uprising, he exclaimed this is my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray. And when he saw the sun uprising: he cried: This is my Lord. This is greater. And when it set he exclaimed: O my people. Lo. I am free from all that ye associate (with him) Lo. I have turned my face towards Him who

created the heavens and the earth, as one by nature upright, and I am not of the idolaters".

(Quran 6 + 75 to 79)

"Say. Behold what is in the Heavens and the earth but revelations and warnings avail not folk who will not believe".

(Quran 10 + 101)

"We confound their hearts and their eyes. As they believed not therein at the first, we let them wander blindly on in their contumacy".

(Quran 6 -110)

"And even if we opened up a gate unto them a gate of heaven and they kept mounting through it, they would say. Our sight is wrong--nay but we are folk bewitched".

(Quran 15 +14-15).

"Deem not that Allah is unaware of what the wicked do. He but giveth them a respite till a day when eyes will stare (in terror). As they come hurrying on in fear, their heads upraised, their gaze returning not to them and their hearts as air".

(Quran 14 +42)

The unscientific scientist says:-

"We attempt to discover the nature of the universe".

The Quran says:-

"Praise be unto Allah, who hath created the heavens and the earth, and hath ordained the darkness and the light".

(Quran 6 +1)

The unscientific philosopher says:-

“And purpose of the universe”.

The Quran says :-

“Allah hath created the heavens and the earth in truth; that He might recompense every soul accordingly to that which it shall have wrought, and they shall not be treated unjustly”.

(45+22)

“It is Allah who hath raised the heavens without visible pillars, (and) then ascended his throne, and compelled the sun and the moon to perform their services; every (of the heavenly bodies) runneth an appointed course. He ordereth (all) things. He showeth (His) signs, distinctly, that ye may be assured ye must meet your Lord (at the last day)”.

(Quran 13 + 2)

Our unscientific philosopher says:-

“Our first impression is something akin to terror”.

The Holy Quran says:-

“Verily true believers (are those whose hearts fear when Allah is mentioned, and whose faith increaseth when His signs are rehearsed unto them and (who) trust in their Lord”.

(Quran 8 +2)

“A revelation from Him who created the earth and the high heavens”.

(Quran 20 +4)

“The exalter of ranks, the Lord of the thrones”.

(Quran 40 +15)

“Lords of the seven heavens, and Lord of the tremendous throne”.

(Quran 23 +86)

“Not unto Him (alone) belongeth majesty in the heavens and the earth and He is the Mighty, the wise”.

(Quran 45 + 37)

The unscientific philosopher says:-

“We find the universe terrifying because of its vast meaningless distances”.

The Holy Quran says:-

“O, Ye company of Genii and Men if ye be able to pass out of the confines of heavens and earth pass forth: (to fly from the power and to avoid the decree of Allah). Ye shall not pass forth save with our sanction”.

(Quran 55 +33)

“That is the measuring of the mighty the wise”.

(Quran 36 +38)

“And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the day of resurrection, and heavens are rolled in His right hand. Glorified is He and high exalted from all that they ascribe as partner unto Him”.

(Quran 39 +67)

“Surely I am nigh. I answer the prayer of the supplicant when he crieth unto me”.

(Quran 2 + 186)

The unscientific scientist philosopher says:-

“The universe is terrifying because of its inconceivably long vistas of time, which dwarf human history to the twinkling of an eye”.

The Holy Quran says:-

"What fear ye then? Now Allah hath more right that ye should fear Him, if ye be believers".

(Quran 9 + 13)

"Lo. We have created every thing by measure. And our commandment is one (commandment), as the twinkling of an eye".

(Quran 54 +49-50)

"And the matter of the hour of the doom is but a twinkling of the eye, or it is nearer still. And Lo. Allah is able to do all things".

(Quran 16 + 77)

Your creation and your raising (from the dead) are only as (the creation and the raising of) a single soul. Lo. Allah is hearer, knower".

(Quran 31 + 28)

The unscientific philosopher says:-

"The universe appears terrifying because of our loneliness".

(The Mysterious Universe)

The Holy Quran says:-

"He it is who created the heavens and the earth in six days; then He mounted the throne. He knoweth all that entereth the earth and all that emergeth therefrom, and all that cometh down from the sky and all that ascendeth therein; and He is with you wheresoever ye may be. And Allah is seer of what ye do".

(Quran 57 +4)

“We are your protecting friends in the life of the world and in the hereafter ”.

(Quran 41 +31)

“We verily created man and we know what his soul whispereth to him, and we are nearer to him than his jugular vain”.

(Quran 50 +16)

"There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them wheresoever they may be, and afterwards on the day of resurrection, He will inform them of what they did. Lo. Allah is knower of all thing".

(Quran 58 +7)

“Lo. There are above you guardians, generous and recording, who know all that ye do”.

(Quran 82 + 10-12).

"And of His signs (another is) that He hath created for you, out of yourselves, wives that ye may cohabit with them and He ordaineth between you love and mercy. Lo. Herein indeed are portents for folk who reflect".

(Quran 30 + 21)

“Verily in the remembrance of Allah do hearts find rest”

(Quran 13 + 28)

The unscientific philosopher says:-

“The universe appears terrifying because of the material insignificance of our home in space --- a

millionth part of a grain of sand out of all the sea sand in the world".

(The Mysterious Universe).

The Holy Quran says:-

“Know that this present life (is) only a toy and vain amusement: and worldly pomp and the affectation of glory among you, and the multiplying of Riches and children (are) as the plants nourished by the rain, the springing up thereof delighteth the husbandmen, afterwards they wither, so that thou seest the same turn yellow, and at length they become dry stubble. And in the life to come there (will be) a severe punishment (for those who covet worldly grandeur), and pardon from Allah, and favour (for those who renounce it), for this present life (is) no other than a deceitful provision. Hasten with emulation to (obtain) pardon from your Lord and paradise the extent whereof equalleth the extent of heaven and earth, prepared for those who believe in Allah and His apostles. This (is) the bounty of Allah; He will give the same unto whom He pleaseth, and Allah is endued with great bounty".

(Quran 57 + 20-21)

The hell in the next life even more congested and insignificant:-

The Quran says:-

“But they reject the belief of the hour (of judgment) as a falsehood and we have prepared for him who shall reject the belief of (that) hour burning fire, when it shall see them from a distant place, they shall see it furiously raging and roaring and when they shall

be cast bound together into a strait place thereof, they shall there call for death: (but it shall be answered them) call not this day for one death, but call for many deaths. Say: Is this better, or a garden of eternal duration, which is promised unto the pious. It will be their reward and journey's end".

(Quran 25 + 11 to 15)

The unscientific philosopher says:-

"But above all else we find the universe terrifying because it appears to be indifferent to life like our own. Emotion, ambition and achievement, art and religion, all seem equally foreign to its plan".

The Holy Quran says:-

" See ye not How Allah hath made serviceable unto you whatever is in the sky and whatever is in the earth, and hath loaded you with His favour both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or a scripture giving light".

(Quran 31 + 20)

"Allah is He who appointed for you the earth for a dwelling place, and the sky for a canopy, and who hath formed you and hath made your forms beautiful, and feedeth you with good things. This (is) Allah. Your Lord. Wherefore blessed be Allah, the Lord of all creatures. He is the living (God): (there is) no God but He".

(Quran 40 + 64-65)

"And hath bestowed on you (the senses of) hearing and seeing, and hearts to understand".

(Quran 32 +9)

“(Which is it of the favours of your Lord that ye deny”.

(Quran 55 + 75)

The unscientific philosopher says:-

“Perhaps indeed we ought to say it (the universe) appears to be actually hostile to life like our own”.

The Holy Quran says:-

“Hath placed you as the viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which he hath given you. Lo. Thy Lord is swift in prosecution”.

(Quran 6 + 165)

“We will surely prove you (by afflicting you) in some measure with fear, and hunger, and decrease of wealth, and (loss) of lives, and scarcity of fruits: but bear good tidings unto the patient, who when a misfortune be falleth them, say, we are of Allah and unto Him shall we surely return. Upon them shall be blessings from their Lord and mercy, and they are the rightly directed”.

(Quran 2 + 155-57)

“Allah willeth no injustice to his creatures”.

(Quran 3 + 108)

“Allah is full of pity, merciful towards mankind”.

(Quran 2 + 143)

“The word from a merciful Lord (for them) is peace”.

(Quran 36 +58)

“There will be for you on earth a habitation and provision for a while”.

(Quran 7 + 24)

" Allah hath promised such of you as believe and do good works, that He will cause them to succeed (the unbelievers) in the earth, as He caused those who were before you to succeed (the infidels of their time) and that he will establish for them, their religion which pleaseth them, and will change their fear into security".

(Quran 24 + 55)

“It might be that your Lord will have mercy on you, but if ye repeat (the crime) we shall repeat the punishment, and we have appointed, hell a dungeon for disbelievers”.

(Quran 17 + 8)

The unscientific philosopher says:-

“For the most part empty space is so cold that all life in it would be frozen”.

(The Mysterious Universe).

The Holy Quran says:-

"Have ye observed the fire which ye strike out? Was it ye who made the tree thereof to grow, or were we the grower? We, even we, appoint it a memorial and a comfort for the dwellers in the wilderness”.

(Quran 56 +71 to 73)

"And the cattle hath He created, whence ye have warm clothing”.

(Quran 16 +5)

The unscientific philosopher says:-

“Most of the mater in space is so hot as to make life on it impossible”.

The Holy Quran says:-

“ And Allah hath given you of that which He hath created, shelter from the sun, and hath given you places of refuge in the mountains, and hath given you coats to ward off the heat from you, and coats (of armour) to save you from your own fool-hardiness. Thus doth He perfect His favour unto you, in order that ye may surrender (unto Him)”.

(Quern 16 +81)

The unscientific philosopher says:-

“space is traversed”.

The Holy Quran says:-

“And we made the heaven a roof well supported”.

(Quran 21 + 32)

The Unscientific Philosopher says:-

“And astronomical bodies are continually bombarded, by radiation of a variety of kind, much of which is probably inimical to or even destructive of life”.

The Holy Quran says:-

“Say : Who guardeth you in the night or in the day from the beneficent? Nay. But they turn form the mention of their Lord”.

(Quran 21 + 42)

The Quran says:-

“Who is the Omnipotent over His servants. He sendeth guardians over you, until when death cometh

unto one of you, our messengers receive him, and they neglect not".

(Quran 6 +61)

The Quran says:-

“No soul can ever die except by Allah's leave, and at a term appointed".

(Quran 3 +145)

The Quran says:-

“And when our commandment came we turned those (cities) upside down, and we rained upon them stones of baked clay, one following another and being marked from thy Lord".

(Quran 11 + 82-83)

The Quran says:-

“And terrible was the shower (which fell on) those who had been warned (in vain)".

(Quran 26 + 173)

THE CONFESSIONS OF THE SCIENTIST SIR JEANS IN THIS RESPECT IN HIS BOOK:-

Sir James Jeans in his book" The Mysterious Universe" has again confessed the grounds of such fear as the scientist philosopher has expressed touching certain features of the universe, as illusory and baseless. It means another victory for the Quran. Sir James Jeans says:-

“It is probably unnecessary to add that, on this view of things, the apparent vastness and emptiness of the universe and our own insignificant size therein, need cause us neither bewilderment nor concern. We are not terrified by the sizes of the structures, which our own thoughts create, nor by those which others imagine and

describe to us. In DU MAURIER'S STORY, PETER IBBETSON and the DUCHESS of towers continued to build vast dream-places and dream gardens of ever increasing size, but felt no terror at the size of the their mental creations. The immensity of the universe becomes a matter of satisfaction rather than awe, we are citizens of no mean city. Again we need not puzzle over the finiteness of space, we feel no curiosity as to what lies beyond the four walls which bound our vision in a dream".

“It is the same with time which, like space, we must think of as of finite extent. As we trace the stream of time backwards we encounter many indications that, after a long enough journey, we must come to its source, a time before which the present universe did not exist. Nature frowns upon perpetual motion mechanics and it is a priori very unlikely that her universe will provide an example, on the grand scale, of the mechanism she abhors. And a detailed consideration of nature confirms this. The science of the thermodynamics explains how every thing in nature passes to its final state by a process which it designated the " increase of Entropy". Entropy must for ever increase: it cannot stand still until it has increased so far that it can increase no further. When this stage is reached, further progress will be impossible and the universe will be dead. Thus unless this whole branch of science is wrong, nature permits herself, quite literally, only two alternatives, progress and death: the only standing still she permits is in the stillness of the grave".

(The Mysterious Universe page 131 and 132).

Now that we have heard the scientist confess his earlier mistaken views as erroneous. It seems interesting to note that whereas the theme of analogy seemed much fascinating to Darwin in his quest for the proof of his evolution; to the physicist the point of entropy it seems to bear some remarkable significance. It also is interesting to note that the Quran too has entertained this problem of entropy, to a remarkable advantage, in a very important direction and in an extremely subtle example. The Quran has sought to prove in this example that of entropy, at once, the points of the pre-ordained design, purpose, and an inexorable control of providence, and inevitability of Resurrection. We are tempted to cite this example with the purpose that of showing that the Quran entertains every problem to prove its self-sufficiency. The Quran says:-

" When (the soul of a dying person) cometh up to (his) throat, and ye at the same time are looking on, and we are nigher unto him than ye, but ye see not; would ye not, if ye are not to be rewarded (for your actions hereafter), cause the same to return (into the body), if ye speak truth".

(Quran 56 + 83-87)

The purport of this passage of the Quran is clear, to wit that the soul of the dying person must pass on to the next stage of entropy for the entropy must for ever increase, until it can increase no further. But the basic difference between the view of the scientist and

that of the Quran is immense. That is, that the entropy according to the scientist reaches its utmost end at the time of the death of a person to culminate in the stillness of the grave, but the entropy according to the Quran does not reach its culminating point with death, and soul must further proceed to its next stage that is the next world till at the resurrection it is to be reunited with its body for the judgment of the Creator and eternal life in a place ordained by the divine judge in the light of the relative merit of the person concerned. So the entropy according to the Quran ends only in the next world, a world without death. If we cause the entropy to end in death , so that nothing thereafter would happen, then it means that we leave all the injustice or all the good deeds of a soul unrewarded, something against the principles on which the present universe is based.

The science may gradually draw nearer to certain truths of faith, but the matter of real joy for mankind would be in the acceptance of the belief in resurrection by science. That day will mark a guarantee for prolonged and joyful existence of science as well as mankind. But alas, inevitable signs of facts and circumstances raise no hope whatsoever, not even the faintest in this respect. On the other hand, the whole of the picture is extremely sombre. The crop that was sown is by now quite ripe for reaping.

CHAPTER V

**GLIMPSES OF PREMONITORY VISION OF THE QURAN
RESPECTING THE TWELVE PAGES OF THE
"MYSTERIOUS UNIVERSE". PROOFS OF QURAN'S
ORACULAR FACULTY OF ANTICIPATION**

The Quran not only anticipated the philosophical trends of human mind in future age, but it has at times even forestalled certain writings of some great revolutionary authors of the world. Judging from the pattern of such anticipative glimpses of the Quran it may seem, as if the Quran did expect these questions and writings and had placed the answers well prepared before hand. Proofs of this kind have already been found in the previous chapters concerning the comparative trends of the two philosophies, that of the unscientific scientist and the Quran, and a discerning eye might not have failed to observe, but we now intend to present a few instances of extraordinarily conspicuous colour in this respect. At times the point takes the form of a dialogue between the author of twelve pages and the Quran, while the retorts, repartees, rebukes or consoling remarks of the Quran throw the audience into surprise for undeniable supremacy, never fainting brilliance, unfathomable and infallible knowledge, and astonishingly oracular faculty of an unusual order. If all this is not recognized and acknowledged as a miracle, a miracle of the highest order, then indeed the characteristics of the miracle have been misunderstood, misconstrued and misjudged. I have found the highest intelligentsia, and the highest intelligentsia only, spell-bound and amazed, whenever I

discussed these topics, and I find no reason why other intelligentsia should fail to be influenced by the same. The effect may not penetrate into the lower strata of the general humanity in an original form, but it may reasonably be expected that even the lower strata may not be deprived of the reflective glimpses of the dazzle.

Allah's claim regarding the Quran is :-

“Verily we have coined for mankind in this Quran all kinds of similitudes, that haply they may reflect.”

(Qumran 39 +27)

And verily this Quran of Allah never falls short of so great a claim, provided indeed, that there is a discerning eye. Just read the following:-

(1) The unscientific scientist says:-

“This vast multitude of stars are wandering about in space. A few form groups which journey in company, but the majority are solitary travellers. And they travel through a universe so spacious that it is an event of almost unimaginable rarity for a star to come anywhere near to another star. For the most part each voyage is in a splendid isolation: like a ship on an empty ocean”.

(The Mysterious Universe page 1)

The unscientific philosopher says:-

“It is an event of almost unimaginable rarity for a star to come anywhere near to another star. For the most part each voyages in splendid isolation like a ship on an empty ocean”.

(The Mysterious Universe)

The Quran says:-

“It is not expedient that the sun should overtake the moon in her course, nor doth the night overstrip the day, they float each in an orbit". (Quran 36 + 40)

(2) The unscientific philosopher says:-

“We believe nevertheless, that some two thousand million years ago this rare event took place, and that a second star wandering blindly through space, happened to come within hailing distance of the sun. Just as the sun and moon rise tides on earth, so this second star must have raised tides on the surface of the sun. But hey would be very different from the puny tides which the small mass of the moon raises in our oceans. A huge tidal wave must have travelled over the surface of the sun ultimately forming a mountain of a prodigious height, which would rise ever higher and higher as the causes of the disturbance came nearer and nearer. And, before the second star began to recede, its tidal pull had become so powerful that this mountain was torn to pieces and threw off small fragments of itself, much as the crest of a wave throws off spray. These small fragments have been circulating around their parent sun ever since. They are the planets, great and small, of which our earth is one".

(The Mysterious Universe page 1 -2)

Now as far as the creation of the earth is concerned, the Quran has its own theory, philosophically as well as scientifically different from this advanced by the scientist. The treatment of that very minute and very delicate, and very complex

subject I will here omit. I will however, cite a description from the Quran, which bears exact resemblance to the description of the process of the separation of the earth from the sun as is given by Sir Jams Jeans. Obviously this is a very interesting analogy; Read the following from the Quran, in which the Angel is described as descending on the heart of the prophet and delivering the message of Allah in a process of divine revelation, a process identical with the process of earth's separation from the sun as fancied by Sir James Jeans.

“By the star when it settethwhen (the angel Gabriel) drew clear to view, when he was on the uppermost horizon. Then he drew nigh and came down, till he was (distant) two bows length or even nearer, and He revealed unto his servant that which he revealed”.

(Quran: In the beginning of the Chapter 53. The Star)

Please mark the beginning oath “By the Star”. A fact which established in a way, apparent relevance of the two descriptions of a phenomenon that is the one given by the scientist and the other given by the Quran. And though there be basic disparity between the two occasions, there clearly exists an unmistakable resemblance between the two processes even to the minute details. The unscientific scientist philosopher mentions the star. The Quran swears by the star. The star of the scientist appears on the uppermost horizon with all its blinding dazzle and unimaginable a power. The angel of the Quran also appears like a dazzling star on the uppermost horizon. The star of the scientist

gradually draws nearer and nearer to the sun. The angel of the Quran also draws nearer and nearer to the heart of the prophet. The star of the scientist eventually approaches near the sun, at a point where it is exerting a particular amount of gravitational pull on the sun. The angel of the Quran also has approached within a distance of two bows' length or even nearer, where it can exert the spiritual influence to a desired degree. The star of the scientist has raised huge tides on the surface of the sun. The angel of the Quran has raised huge spiritual tides in the soul of the prophet. The tide of the sun was thrown in every direction in the form of spray, a little before the second star began to recede. The spiritual tides, of the soul of the prophet were also thrown in all directions all over the earth in the form of revelations consisting of the will of the creator for mankind, after the angel returned. Beads of sweat like shining stars it is said, used to appear on the forehead of the prophet always when the process of revelation was over. It also can be assumed that a relief in temperature to some extent might have as a rule been experienced by the sun after the fragments of the tide were thrown away into space, and the exerting influence of the star was over. A new world in the form of earth is supposed to have appeared after the visit of the second star to the sun. Similarly another world of faith and culture appeared as a result of the message imparted by the angel of God to the prophet. Yet this hypothesis regarding the separation of earth from the sun is a mere hypothesis and not at all an ascertained fact of science.

The process however which the scientist has narrated in his hypothesis though not a fact, yet is a scientific plausibility and hence we have attempted this analogy. The Quran has quite a different theory of earth's creation, and indeed a correct one scientifically.

(3) The unscientific philosopher says:-

“Standing on our microscopic grain of sand, we attempt to discover the nature and purpose of the universe which surrounds our home in space and time. Our first impression is something akin to terror. We find the universe terrifying because of its inconceivably long vistas of time which dwarf human history to the twinkling of an eye”.

(The Mysterious Universe page 2-3)

The unscientific Philosopher says:-

“The twinkling of an eye”.

The Quran says:-

“Lo. We have created every thing by measure. And our commandment is but one (commandment) as the twinkling of an eye”.

(Quran 54 + 49-50)

The Quran says:-

“And the matter of the hour of (doom) is but a twinkling of the eye, or it is nearer still”.

(Quran 16 + 77)

(4) The unscientific scientist says:-

“This rarity of planetary systems is important, because so far as we can see, life of the kind we know on earth, could only originate on the planets like the earth. It needs suitable physical conditions for its appearance,

the most important of which is a temperature at which substances can exist in a liquid state "

(The Mysterious Universe page 4).

The Unscientific Philosopher says:-

"Liquid State".

The Quran says:-

"We made every living thing of water. Will they not then believe?"

(Quran 21 + 30)

The unscientific philosopher says:-

"Life can only exist inside a narrow temperate zone, which surrounds each of these fires (stars) at a very definite distance. Outside these zones life would be frozen, inside it would be shrivelled up. At rough computation, these zones within which life is possible, all added together, constitute less than a thousand million millionth part of the whole of space. And even inside them life must be of a very rare occurrence, for it is so unusual an accident for suns to throw off planets as our own sun has done, that probably only about one star in 100,00 has a planet revolving round it in the small zone in which life is possible.

Just for this reason it seems incredible that the universe can have been designed primarily to produce life like our own; had it been so, surely we might have expected to find a better proportion between the magnitude of the mechanism and the amount of the product. At first glance at least, life seems to be an utterly unimportant by-product, we living things are somehow off the main line".

(The Mysterious Universe page 4-5)

Now apparently the scientist philosopher by presenting a diminutive picture of earth and the life upon it form strictly a material point of view, indeed quite obviously means to show its apparent insignificance. In order to further show its purposelessness, and the lack of God's interest in it. But the Quran is of a different view. To the Quran the whole universe is an impact entity. Life is its fruit. And no disproportion anywhere occurs in the works of Allah. The unscientific philosopher says in this context:-

"At first glance at least life seems to be an utterly unimportant by-product". The Quran says:-

"Life up thine eyes, again to heaven and look whether thou seest any flaw: then take two other views: and thy sight shall return unto thee dull and fatigued. Thou canst not see a flaw in the creation of the beneficent".

(Quran 67 + 2 to 5)

(f)

The unscientific philosopher says:-

"We do however know that while living material consists of quite ordinary atoms, it consists in the main of atoms which have a special capacity for coagulating into extraordinary large bunches or molecules".

(The Mysterious Universe page 6).

The Quran says:-

"Created man from a clot of coagulated blood".

(Quran 96 +2)

(g)

In an endeavour to exemplify the triviality of life in comparison with the immensity of the universe, and further, puny material activity of life against the huge material activity of the universe, for the purpose of proving insignificance of life and hence the lack of the interest of the Creator therein, the unscientific scientist philosopher goes so far as to produce an analogy representing therein the unimaginativeness of the sailor, quite wrongly though, saying:-

“A trivial analogy may exhibit the situation in a clearer light. An unimaginative sailor, accustomed to tying knots, might think it would be impossible to cross the oceans if tying knots were impossible. Now the capacity for tying knots is limited to space of three dimensions, no knot can be tied in a space of 1,2,4,5 or any other number of dimensions. From this fact, our unimaginative sailor may reason that a beneficent creator must have had sailors under his special patronage, and have chosen that space should have three dimensions in order that tying knots and crossing the oceans should be possibilities in the universe he had created -----in brief space was of three dimensions so that there could be sailors. This and the argument outlined above (the argument about the insignificance of the material activity of life as compared with that of the universe) seem to be much on a level, because the life as a whole and the tying of knots are petty much on a level in that neither of them forms more than an utterly insignificant fraction of the total activity of the material universe”.

(The Mysterious Universe page 9-10)

Now the unscientific scientist philosopher, who, due to his blindness in the realm of mind and spirit has reproached the believing sailor with so ill-beseeming an epithet, quite unjustifiably, which could with justification be applied to himself. We hear a very appropriate taunt of the Quran meant for those who denied divine order of the world and the existence of the spirit, and the possibility of resurrection or existence in the other world. They who refuse to admit a possibility of existence of anything except the substantial that essentially is subject to three dimensions, and thus deny the existence of resurrection and the reward and punishment in the other immaterial world, shall be led to a strange site which in this world had seemed to them as an utter impossibility, namely a mere shade, a mere spiritual thing, yet having assumed in the next world three dimensions, a character essentially of a material substance in this world, and not only this, but also it is seen there to shoot up sparks as huge as their material castles on earth, this also being a quality of matter and these sparks looking like tawny camels. This they will not only be obliged to observe, but will be further cast in it to practically experience the true material qualities thereof. This will be a shade but a shade of different kind, for it will neither afford a shade, nor will it give protection against the flame.

The unscientific scientist philosopher in his above quoted passage regarding the unimaginative sailor and three dimensional space, means to show, that,

just as the tying of knots is a matter of no significance amidst the vast activity of sailing on the oceans, so is the material activity of life against the vast activity of the material universe, and is utterly insignificant in comparison with the total material activity of the whole universe. These are the meanings apparent and outward as found on the outer surface of the analogy presented by the unscientific scientist philosopher. But further, a keen observation, reveals meanings implied and essential namely that he means to say:-

"We cannot believe that there could be any significant link between such factors as three space dimensions, tying of knots, crossing the oceans, unimaginative sailors and the patronage of the Creator".

The Quran says:-

(And it must be understood as alluding to the Day of Judgment) Depart unto that (doom) which ye used to deny; depart unto the shadow falling three fold, (which yet is) neither relief nor shelter from the flame. Lo. It throweth up sparks like the castles, as if they be camels of bright yellow, hue. Woe unto the repudiators that day. This is a day wherein they speak not".

(Quran 77+29 to 35)

Now please read this above-quoted passage of the Quran. The shade falling three fold could mean, a shade of three dimensional space, and something against the rules of this material world, wherein the shade could not be as a rule assume three dimensions. Further, it is to be seen to throw up sparks, and sparks

as large as the castles of the materialistic, strangely enough as if to increase the surprise and frustration of the unbelieving materialists, the sparks assume the form of camels, the very camels which they in the world had despised and left off and substituted by mechanical vehicles, the marvelous productions of science, the science for which they had forsaken belief in the spiritual and immaterial things and so also the resurrection and the life in heaven. After the reader has completely understood this subject, he shall very well enjoy the retort of the Quran against those disbelievers in the spiritual world, and then only he shall realize the appropriateness of our presenting this passage of the Quran against this analogy of the unscientific scientist philosopher, with real, heartfelt appreciation of the fact, and will then understand the mistake of imputing so inapt an epithet as, unimaginative to so imaginative person as our sailor, and will on the contrary behold the real lack of imagination on the part of our unscientific scientist philosopher who called the sailor as unimaginative due merely to his own deficiency of that quality.

(h) The unscientific philosopher says:-

“So much for the surprising manner in which, so far science can at present inform us, we came into being. And our bewilderment is only increased when we attempt to pass from our origins to an understanding of the purpose of our existence, or to foresee the destiny which fate has in store for our race”.

(The Mysterious Universe page 10).

(Quran 104-Al-Homaza)

The Quran says:-

“Like one bewildered whom the devils have infatuated in the earth”.

(Quran 6 +71)

The unscientific philosopher says:-

" Primitive man living in the temperate zone of the earth, must have watched the ice-age descending on his home with some thing like terror; each year the glaciers came farther down into the valleys, each winter, the sun seemed less able to provide the warmth necessary for life. To him as to us the universe must have seemed hostile to life".

(The Mysterious Universe page 10)

The Quran says:-

"We know those primitive among you and we know those that modern are” Lo! Thy Lord will gather them together. Lo. He is wise and aware",

(Quran 15 +24-25)

The Quran says:-

“Those are a people who have passed away. Theirs is that, which they earned, and yours is that, which ye earn, and ye will not be asked of what they used to do”.

(Quran 2 + 134)

(j) The unscientific scientist says:-

“We of these later days, living in the narrow temperate zone surrounding our sun and peering into the far future, see an ice-age of a different kind threatening us. Just like TANTALUS (Tantalus is a well

known figure of Greek myth. Son of Zeus condemned in TARTARUS to stand up to chin in water that receded whenever he stooped to drink) standing in a lake so deep that he only just escaped drowning, was yet destined to die of thirst, so it is tragedy of our race that it is probably destined to die of cold, while the greater part of the substance of the universe still remains too hot for life to obtain or retain a footing".

(The Mysterious Universe page 10).

The Quran too presents a Tantalus. The Quran says:-

" Those unto whom they pray besides Allah respond to them not at all save as (is the response to) one who stretcheth forth his hands towards water (asking) that it may come upto his mouth and it will never reach it. The prayer of the disbelievers goeth far astray".

(Quran 13 +14)

(k) The unscientific scientist philosopher says:-

“Physics tells the same story as astronomy. For, independently of all astronomical considerations the general physical principle known as the second law of thermodynamics predicts that there can be but one end to the universe -- a "Heat-death", in which the total energy of the universe is uniformly distributed, and all the substance of the universe is at the same temperature. This temperature is going to be so low as to make life impossible. It matters little by what particular road this final state is reached; all roads lead to Rome, and the end of the journey cannot be other than universal death".

(The Mysterious Universe page 11)

The unscientific philosopher says:-

" Universal death".

The Quran says:-

“Every one, who liveth on earth will pass away, but the glorious and the honourable countenance of the lord shall remain for ever”.

(Quran 55 +26-27)

(I) The Unscientific philosopher says:-

"Is this, then all the life amounts to stumble, almost by mistake into a universe which was clearly not designed for life, and which, to all appearances, is either totally indifferent or definitely hostile to it, to stay clinging on to a fragment of a grain of sand until we are frozen off, to strut our tiny hour on or tiny stage with the knowledge that our aspirations are all doomed to final frustration, and that our achievements must perish with our race, leaving the universe as though we had never been".

(The Mysterious Universe page 11-12)

The unscientific Philosopher says:-

“As though we had never been”.

The Quran says:-

"As though they had never been".

(Quran 11 , 68)

Next the Quran gives two instances of two rebellious tribes, destroyed by severe chastisement of God. These are the tribes of the Prophet Saliah and the Prophet Shoaib. And the Quran says about them" As though they had not dwell there".

THE FATE OF UNBELIEVING PEOPLE OF ANCIENT PROPHETS:-

The Quran says:-

“When our commandment came to pass, we saved Saliah, and those who believed with him, by a mercy from us, from the ignominy of that day. Lo. Thy Lord He is the strong, the Mighty. And the awful cry overtook those who did wrong, so that morning found them prostrate in the dwellings, as though they had not dwelt there”.

(Quran 11 + 66-68)

The Quran says:-

“And when our commandment came, we saved Shoaib and those who believed with him by a mercy from us; and the) (awful) cry seized those who did injustice, and morning found them prostrate in their dwellings as though they had not dwelt there”.

(Quran 11 + 94-95)

But contrary to the belief of the scientist, the achievements of these people will not perish with them here, but hey will be raised on the day of judgment with their achievements in company to be assessed and rewarded. The Quran about this life says:-

“The similitude of the life of the world is only as water which we send from the sky, then the earth's growth of which men and cattle eat, mingleth with it, till, when the earth hath taken on her ornaments and is embellished, and her people deem that they are masters of her, our commandment cometh by night or by day, and we make it as reaped corn as if it had not flourished yesterday”.

(Quran 10+24)

Plato's Simile:

On the title page of the "Mysterious Universe" is found quoted with much appropriateness to the topic of that book, the world-famous and history-honoured simile, namely, "Plato's simile of the Cave". I wondered if the Quran also contained a counterpart of that beautiful simile.

The Quran has never disappointed me in such matters. In the following I quote Plato's simile of the cave, and thereafter its counterpart by the Quran.

PLATO'S SIMILE:-

"And now, I said, let me show in a figure how far our nature is enlightened or un-enlightened:

Behold human beings living in an underground cave, which has a mouth open towards the light and reaching all along the cave, here they have been from their childhood and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.

I see, And do you see, I said, men passing along the wall carrying all sorts of vessels and statues and figures of animals made of wood and stone and various materials, which appear over the wall..... you have shown

me a strange image and they are strange prisoners. Like ourselves, I replied, and they see only their own shadows, or the other shadows which the fire throws on the opposite wall of the cave.

True he said: how could they see anything but the shadows if they were never allowed to move their heads? And of the objects which are being carried in the like manner they would only see the shadows? Yes, he said, To them, I said, the truth would be literally nothing but the shadows of the image".

(Plato's The Republic Book-VII)

PLATO'S DESCRIPTION OF THE INMATES OF THE CAVE:

"Human beings living in an underground cave which has a mouth open towards the light and reaching all along the cave, here they have been from their childhood and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players, have in front of them, over which they show the puppets".

Now the descriptive part of the Quran's simile which we will hereafter quote in full:-

"We have put yokes on their necks, and they are forced to hold up their heads: and we have set a bar before them and a bar behind them, and thus have covered them with darkness, wherefore they shall not see".

(Quran Chapter 36.Y.S.)

Both these similes are almost identical in their descriptive parts. Full text of the simile of the Quran is as follows:-

"Y.S. (I swear) by the instructive Quran that thou art (one) of the messengers (of Allah sent to show) the right way. This is a revelation of most mighty, the merciful Allah that thou mayest warn a people whose fathers were not warned and who live in negligence. (Our) sentence has justly been pronounced against a greater part of them, wherefore they shall not believe. We have put yokes on their necks, which (come) upto their chins, and they are forced to hold up their heads; and we have set a bar before them and a bar behind them, and thus have covered them with darkness, wherefore they shall not see. It shall be equal unto them whether thou preach unto them, or do not preach unto them, they shall not believe. But thou shalt preach (with effect) unto him only who followeth the admonition, and feareth the merciful in secret. Wherefore bear good tidings unto him of mercy and honourable reward. Lo. We it is who bring the dead to life. We record that which they send before (them) and their footprints. And all things we kept in a clear registrar".

(Quran 36 +1 to 12)

A COMPARISON BETWEEN THE TWO SIMILES:

PLATO:

"And now, I said, let me show in a figure, how for our nature is enlightened our unenlightened".

QURAN

"Y.S. (I swear) by the instructive Quran that thou (O Mohammed) art (one) of the messengers (of Allah) sent (to show) the right way. This is a revelation of the most mighty, the merciful Allah".

PLATO

"Behold, Human beings living in an underground cave, which has a mouth open towards the light and reaching all along the cave, here they have been from their childhood".

QURAN

"That thou mayest warn a people whose fathers were not warned and who live in negligence. (Our) sentence hath justly been pronounced against a greater part of them wherefore they shall not believe".

PLATO

"And have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads".

QURAN

"We have put yokes on their necks which (come) upto (their) chins, and they are forced to hold up their hands".

PLATO

"Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets".

QURAN

"And we have set a bar before them and a bar behind them, and (thus) have covered them with darkness wherefore they shall not see".

PLATO

"To them, I said, the truth would be literally nothing but the shadows of the image".

QURAN

"It shall be equal unto them, whether thou preach unto them, or do not preach unto them, they shall not believe. But thou shalt preach (with effect) unto him only who followeth the admonition and feareth the merciful in secret".

Plato has assayed the intellectual level of mankind regarding their ability in comprehending the ultimate reality, whereas the Quran has alluded to their ability to accept faith, although the ability of accepting faith may also be taken to man the ability to judge the ultimate reality, for faith itself is the truth of ultimate reality. Plato has shown no exception, and has judged them all appropriately quite unable to know anything but shadows, as the nature of his topic implied. The Quran has shown exceptions although some of them may not be endowed with the quality to accept faith, yet some there are. There seems to be difference of application only between the view expressed by Plato, and that by the Quran. In the last resort indeed man's knowledge even of the most certain kind is only a shadow of the true reality. A reality which will appear to man only after he has expired and is outside this walled fortress of material body, this cave. Great indeed is the Quran and marvellous. Never in a book so much knowledge was found packed in so few pages. The best answers to the modern complex problems of humanity could be had from this book, the Quran. And now before we bring our discussion of the unscientific philosophy of the scientist to a close, we consider it our duty to warn that such a philosophy shall surely, work the destruction of science, and indeed much sooner than generally is expected, and that of mankind along with it.

END