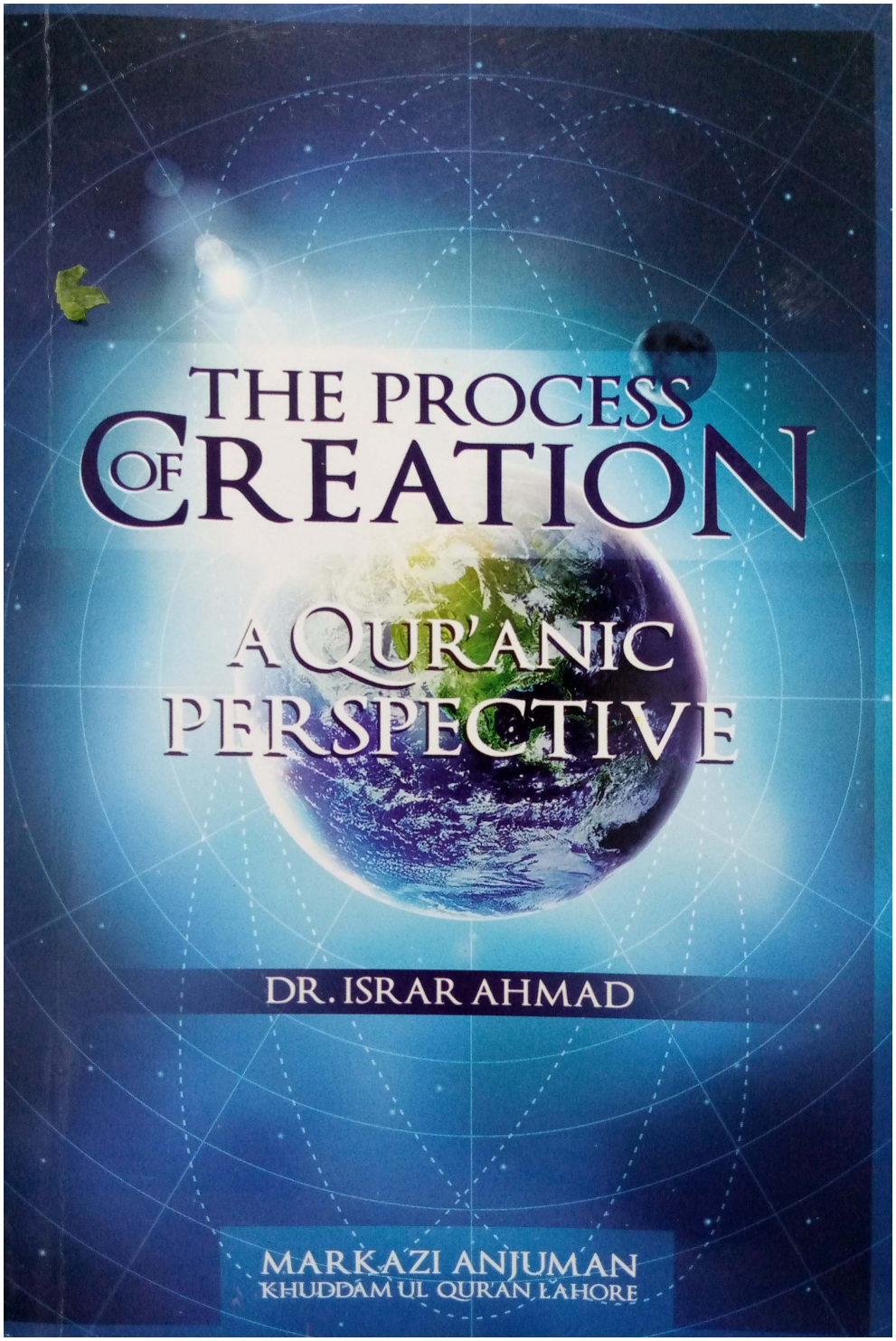

THE PROCESS OF CREATION

ڈاکٹر اسرار احمد

THE PROCESS OF

CREATION

A QUR'ANIC PERSPECTIVE

By

Dr. Israr Ahmad

Founder of Tanzeem-e-Islami

Translated By

Dr. Absar Ahmad

Lahore

Markazi Anjuman Khuddam-ul-Quran

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بسم الله الرحمن الرحيم

FOREWORD This tract is based on the ideas expounded and discussed by late Dr. Israr Ahmad (1932-2010) in his Urdu booklet titled "*Ejad-o-Ibda-e-A'alam say A'alami Nizam-e-Khilafat tak --- Tanuzzul aur Irtiqa kay Marahil*". Adding some points here and there, e.g. names of scholars and scientists, and a few explanatory lines, I have tried to keep the translated contents of the subject very close and faithful to the Urdu booklet.

Given the specific juncture in human intellectual history at which we stand, we are in a unique position today to revisit the vexed philosophical issues of yesteryears. The tremendous progress in the physical and social sciences today has put tools at our disposal that can be used to critically evaluate the hypotheses offered by the great minds of yesterday and to confirm, reject, or otherwise modify these hypotheses. At the same time, this progressive stride of human knowledge has provided fresh insights into the Revealed Word itself, just as it has been illuminated by the very same Revealed Word. The end result of this two-way hermeneutic is a more sharpened intellect and more precise analytical tools that can be brought to bear in the study of most acute and intractable issues that have dogged the human imagination since times immemorial. It is with this background in mind that Dr. Israr Ahmad explored the issues related to the process by which "possibility" emerged out of "Necessity" and "contingency" emerged out of "Eternity".

As can be easily appreciated by any thoughtful reader, the contents of the present tract provide, in the light of the Islamic sources, answers to some of the most enigmatic questions humanity has ever faced. Thus they have a profoundly significant message that redefines the whole discourse of Islam and science. In a complex manner, the ideas presented reinforce the position of science-religion consonance under the overarching theistic belief of Divine Causality. The author thus juxtaposes in a comparative analysis the "hard science" of

modern cosmology with theology, mysticism and philosophy. He believes that science alone can never settle the problem of the absolute beginning of the universe. The Islamic faith is grounded in an original

protology (a doctrine of first things, including creation and nature, partly resembling the pre-historical materials in Genesis), ontology and eschatology.

In this tract, Dr. Israr Ahmad, by collecting and collating relevant references primarily from Quran and the Hadith, has endeavored to put forth a theory which in essence blends “Creation” and “Evolution” together into one harmonious thread. It has references from other religious scriptures, the famous mystic poets Iqbal, Rumi and Saadi, as well as scientists and cosmologists. The thrust of the venture is on presenting the Quranic position on questions pertaining to the realms of existence as distinct yet overlapping phases of creation and evolution, all brought into effect by the Omnipotent God the Quran calls Allah. It synthesizes the theories of cosmology, astronomy, and biology to suggest that anthropocosmism that exists throughout the known universe. Far from being haphazard, it is in effect systematic and orderly. Systematic processes that seem random and destructive from a myopic viewpoint when seen on the wider landscape reveal a metamorphosis: the end of one realm of existence coinciding with the birth of the next one, sans any collateral damage or residual trash, all under the omnipotent authority of the Creator.

The Cosmogony of the Quran is a typically creation theory. The Quranic account of creation is distinctive in its thoroughness (creation *ex nihilo*) and in its impact upon both philosophy and science. The casual factor throughout the created cosmic order is the emanant divine word *Kun*. Change and evolution is endemic to Quranic worldview. Dr. Israr Ahmad puts in bold relief the ontological dualism of man by emphasizing the evolutionary process only in the physical part of man; whereas full Adamic stature is assigned when the genuinely originated and individuated pre-existent soul is aligned to it. The monograph is primarily meant to provide food for thought to students of philosophy and cosmology as well as the general reader to ponder on the basic message of the Quran, viz., this life, while

earthly, is not eternal in its scope. Out of the numerous realms created and evolved, this life is meant to function as one which serves as a trial for its dwellers, whose consequences, pleasant or tormenting, will be borne in a future realm of existence, eternal in its scope and nature. This eschatological belief in the Hereafter constitutes the belief in *al-Akhirah* in which justice will be dispensed.

Partly differing with Dr. Rafi-ud-Din’s thought and, in fact extending it, the author analytically delineates three stages/phases of ideological evolution. At the apex of first evolutionary stage (of intellectual thought) stands Ibrahim d when he, repudiating all forms of idolatry, affirmed monotheism. After this, it was the right moment for the kick-off of human social evolution the apogee of which was achieved by Prophet Muhammad ﷺ by establishing Islam’s socio-political order in Arabian Peninsula. And now the third and final level of this evolutionary process will be witnessed when the true faith --- Islam --- reigns supreme globally.

The translation first appeared in the quarterly journal Hikmat-e-Quran in four installments and then thoroughly amended and re-edited. I am greatly in debt to Mr. Raza-ul-Haq of English Section at the Quran Academy (Anjuman Khuddam-ul-Quran) for editing and improving the language of text at many places and for making it ready for the press.

Dr. Absar Ahmad

President

Anjuman Khuddam-ul-Quran

36-K, Model Town,

Lahore, Pakistan.

بسم الله الرحمن الرحيم

1-Passage from "Necessary Being" To the Contingent

According to Islamic theistic belief, only Allah is the "Necessary Being" and the "Eternal Being". In stark contrast, the vast expanse of space and time and the sum total of creation and existence (including human beings) are only "potentialities", "possibilities" and "contingencies". While there can be no dispute regarding these two beliefs the process by which "probability" emerged from "Necessity" and "contingency" from "Eternity" remains a topic of debate and contestation among the theologians. What stages did this process pass through? Is there only descent and devolution from the Necessity/Eternity to the probability/contingency? Or has there been a process of ascent and evolution involved in all this too?

Classical philosophy and Neo-Platonism offer one possible set of answers to these exceedingly difficult issues. These answers are centered around the hypothesis that "ten intellects" (culminating in the active intellect) and "nine spheres" bridge the gap between the Necessity/ Eternity and probability/contingency. In the final analysis, however, any set of answers centering around this hypothesis must be discarded because the hypothesis is neither supported by any evidence from the sources of acquired knowledge (the domain of empirical science and logic) nor by any evidence from the sources of revealed knowledge (the domain of revealed scriptures). In the same vein, some of the mystic sages have hypothesized that six stages of emanation

separate the primordial state of Divine Inclusive-Oneness and Exclusive-Unity from the present observable reality of the ephemeral multiplicity of existence. But as is the case with the hypothesis of the philosophers, this position of the sages is neither supported by any evidence from the sources of acquired knowledge nor any evidence from the sources of revealed and traditional knowledge.

This particular issue of great philosophical and academic import (being among the most intractable of such issues) does not receive any direct or detailed treatment in the Qur'an. As with other such questions that are of pressing concern to only a specific (and tiny) portion of humanity, the Qur'an relies on subtle pointers in its treatment of this particular issue. The reason for the indirect and allegorical treatment of this and other such issues is the fact that the primary function and intent of the Revealed Word is the detailed discussion of practical matters related to Guidance and the Straight Path. These matters are of immediate and common concern for every human being so that he or she may attain salvation on the Day of Judgment. Consequently, the Qur'an keeps the needs of ordinary populace in focus and takes into account their intellectual capacities. As a result, the Qur'an relies upon only general pointers to address issues related to specialized philosophical or academic interest, higher gnosis, and subtle spiritual realities. For those with sharpened intellects and heightened spiritual sensibilities these “general pointers” should be sufficient to shed light on such matters --- as the saying in Persian goes: “For the intelligent, pointers suffice”.

At the present stage in the human intellectual odyssey, however, human knowledge has reached a point where it has become capable of going beyond merely investigating

matters related to the organization of the *Created Order and Intelligent Design*; it has now begun to investigate issues related to the event of *creation* itself. That knowledge which was given to Adam علیہ السلام at the very beginning in the form of “Knowledge of the Names” symbolized a latent potentiality or capacity in the human entity. After having passed through numerous stages of manifestation and exfoliation, the “knowledge of the Names” now stands at the threshold of gaining mastery over the very forces of nature that once threatened the existence of this fragile creature.

It is not without reason that, in the words of the poet-philosopher Allama Iqbal, “even the stars are apprehensive at the ascent (i.e. progress in scientific knowledge and technology) of man”. Having gained mastery over the earthly forces of nature through the progressive development of knowledge given to him potentially at the primordial stage of his existence, man’s gaze has turned towards the heavens and the stars --- the “final frontier” --- and the explanation of the event of creation. In this booklet, we will try to unravel the cosmogenesis unfolded by a deeper reflection on the highly subtle and profoundly significant Qur'anic verses and its convergence with certain points of modern cosmological, astrophysical and biological thought.

2-The First Stage in The Process of Descent and the Relevant Qur'anic Terminology

The Qur'an identifies the verbal imperative of Allah i.e. "*Kun*" or "Be!" --- The *kalimah* of Allah --- as being the basis and catalyst through which initiated the process of Genesis or the Event of Creation. In the Words of the Qur'an:

"…..and when He wills a thing (*amr*) to be, He but says unto it, "Be" --- and it is." [*Al-Baqarah*, 2:117]

"…..when He wills a thing (*amr*) to be, He but says unto it, "Be" --- and it is." [*Aal-e-Imran*, 3:47]

"…..Glory be to Him; when He wills a thing (*amr*) to be, He but says unto it, "Be" --- and it is." [*Maryam*, 19:35]

"…..and when He wills a thing (*amr*) to be, He but says unto it, "Be" --- and it is." [*Al-Momin*, 40:68]

These four *ayaat* and numerous others addressing the same theme practically manifest an identical meaning, and the conclusion to be derived from them is that, whenever Allah decides on a matter, it is sufficient for Him to utter the verbal imperative "*Kun*" (i.e. Be!) and the matter is done --- the "Word of Allah" is all that is needed in order to bring a thing or event into being. But there are two more *ayaat* that discuss this matter in somewhat greater detail:

"Whenever We Will anything to be, We but (have to) say unto it "Be" --- and it is." [*Al-Nahl*, 16:40]

"The (nature) of His *amr* is such that when He wills a thing to be, He but says unto it, "Be" --- and it is." [*Yaseen*, 36:82]

The relationship between the "*kalimah* of Allah" and bringing of a thing or event into being has a direct bearing on the issue of interpreting the meaning of "*kalimah*". The Qur'an repeatedly refers to the legal injunctions, individual and social moral decrees, juridical decisions, and ordained laws set by Allah as the *kalimaat* or "Words" of Allah, as

all of these matters are indeed the outcome of the "Word of Allah". However, it is entirely possible that the reference to the "Words of my Lord" and the "Words of Allah" as being "limitless" in the following two *ayaat* refers to things and matters in the created order. Just as the Knowledge and Wisdom of Allah is limitless, it is entirely possible that this "inexhaustibility" is partially reflected in the domain of

created order. If this interpretation is accepted then every single created being would represent the manifestation of a Divine Imperative “Be”! The two *ayaat* are as follows:

“Say: If all the sea were ink for my Lord’s words, the sea would indeed be exhausted before the words of my Lord are exhausted! And (thus it would be) if we were to add to it sea upon sea.” [*Al-Kahf*, 17:109]

“And if all the trees on earth were pens, and the sea (were) ink, with seven (more) seas yet added to it, the words of Allah would not be exhausted, for verily Allah is Mighty, Wise.” [*Luqman*, 31:27]

Notwithstanding the general rule outlined in the above two *ayaat*, out of the innumerable and limitless creations that Allah has brought into being, the Qur'an explicitly refers to only Prophet Isa علیہ السلام (Jesus Christ) as being the “Word of Allah”. In Surah *Aal-e-Imran* [3:39], the Qur'an describes Prophet Yahya علیہ السلام (John the Baptist) as being one who would “…..confirm the truth of a Word from Allah”. And a little later in the same Surah [3:45], the Qur'an uses the following words to describe Prophet Isa علیہ السلام in the context of the glad tidings that the angel came to give to Maryam regarding the virgin birth of a noble child: “O Maryam! Allah sends you glad tidings of a Word from Him.” And Surah *Al-Nisa* [4:171] offers even greater details regarding

the relation of the “Word” of Allah and Prophet Isa علیہ السلام : “…..Verily, the Messiah --- Isa the son of Maryam (Mary) --- is the messenger of Allah and His word that He bestowed upon Maryam…..”

The reason for this appears to be the fact that along with the “creation” and “fashioning” of everything, Allah also has an established procedure regarding the “apportioning” and “guiding” of everything:

“Extol the limitless glory of the Lord’s name, the glory of the All-Highest who creates (everything), and thereupon forms and fashions it in accordance with what it is meant to be, and who determines (and apportions) the nature (of all that exists), and thereupon guides it (towards its fulfillment).” [*Al-Aala*, 87:1-3]

It is this very “apportioning” and “guiding” that manifests in the realm of inanimate matter in the form of the “laws of nature” or “physical laws”. Beyond the realm of inanimate matter, in the realm of plants “biological laws” are added to the “physical laws” to “determine” and “guide” this realm of Allah’s creation. Further still, in the animal world, the element of “natural instincts” is added to the aforementioned physical and biological laws to govern the growth and development of the animal kingdom and similar species. Further yet in the human realm, the dimension of ratiocination or the “rules of logic” is added to the aforementioned three elements to “determine” and “guide” the human being --- and beyond the domain of ratiocination or rationality there is nothing but “Divine Revelation”. The

functioning of the entirety of creation depends on these laws and the specific realm to which a specific portion of creation belongs --- this normal functioning of the created order does not require any additional Divine Word “Be!”

But wherever there is a need to alter the normal functioning of the created order --- to alter the normal chain of “cause and effect” in order that a special Divine Decree be enacted --- then there is the need for a new Divine Word “Be”. In common parlance, in the case of the breakage of the normal chain of cause and effect (usually called a non-natural or miraculous happening), a new Divine Word “Be!” is inserted, so to say, at the point where one of the links in the normal chain of causation is missing. The virgin birth of Isa علیہ السلام (Jesus) is an illustration of this very process where the Divine Word replaced a missing link in the chain of causation by virtue of which a woman would get pregnant under normal circumstances. According to the normal physical and biological laws the birth of an individual requires both the male and female contribution towards a fertilized ovum which then develops into a human child. But in case of the birth of Isa علیہ السلام (Jesus), the contribution of the father is completely missing --- meaning that one of the links in the normal chain of the causal factors of human birth is not there --- and it is this missing link which is replaced by the Divine Word “Be!” Consequently, it is for this very reason that Isa علیہ السلام (the son of Maryam) is referred to in the Qur'an as “…..a Word from Allah”, “…..a Word from Him”, “His Word”.

****

It is a matter of consensus among the noted theologians that the “speech” is an attribute of the “speaker”. It is on this basis that Allama Iqbal has referred to the Qur'an as being “like God” --- a Divine similitude. And regarding the attributes of Allah it is also a matter of consensus and an accepted axiomatic truth that like the Being of Allah, His attributes also possess an absolute degree. As regards the relationship between the “Being” of Allah and His “attributes”, the only acceptable solution to this seemingly

intractable problem is that the attributes are “neither identical nor apart from” the Divine Being. This is the only possible resolution of the issue that must be accepted, irrespective of how contradictory it may appear.

Consequently, the Divine Word (or the verbal imperative of) “Be!” that was pronounced by Allah and that became the starting point of the process of creation, was in the beginning also necessarily “absolute” and “infinite”. By extension, this Divine Imperative was also beyond all the categories of quantity, quality, time and space. This word “Be!” began to devolve through stages, as a result of which the passage from “Necessity” to “possibility” and from “Eternity” to “contingency” began, all designed Intelligently sans any possibility or probability of accident or coincidence.

It logically follows that the attribution of the process of devolution and descent is not to the Being of Allah but to the Divine Word “Be!” It is for this reason that Shaikh Ahmad Sirhindi رحمۃ اللہ علیہ has identified the sum total of all the realms of existence and all temporal creatures as being the “shadows” of the Names and Attributes of Allah.

At this stage in the discussion, reference to the opening verses of the Gospel of John is quite pertinent and interesting even though it is plainly clear that these verses are more the reflection of a sharpened theological intellect than the revealed words of Divine Speech.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.” [*John*, 1:1-3*(KJV)*]

****

Just as the term *kalimah* is a significant and fundamental term of the Qur'an, the term *amr* is also a profound and oft-used Qur'anic locution. The term *amr* is sometimes used in the sense of “concern” or “affair”, sometimes in the sense of “command” or “judgment”, sometimes in the sense of “control” or “authority”, while at other times in the sense of any “talk” or “matter” (particularly in the Urdu language). In addition to this variety of meanings, the word *amr* carries a specific and special meaning in the Qur'an where it is used in contrariety to the word *khalq*, or at least in contrast to it. In Surah *Al-A'raf* [7:54], the conjunctive “and” is placed between *khalq* and *amr* and both are collectively identified as being under the dominion and control of Allah. But, surely, at the same time it establishes and puts in bold relief distinct separation and contrariety between the two terms.

“…..behold! The *khalq* and *amr* (belong) to Him. Hallowed is Allah, the Lord of all the worlds.” [*Al-A'raf*, 7:54]

Two points of great significance need to be understood regarding the term *amr*:

1-Without any exception, all the Qur'anic *ayaat* that refer to the process initiated by the Divine *Kalimah* “Be!” whereby “it becomes instantaneously” use the term *amr* --- the term *khalq* is not used in any of these *ayaat*. In other words, nowhere in the Qur'an does it say anything to the equivalent of “…..and when He wills a thing (*khalq*) to be, He but says unto it, “Be!” --- and it is.” It is beyond the resplendence of the Qur'an that this exclusive use of the term *amr* in conjunction with the Divine Word “Be”--- to the exclusion of the term *khalq* --- is a mere accident without a real and significant reason.

b) The term *amr* is intimately related to the term *rooh*. In the words of the Qur'an:

i. "And they ask you about the *rooh*. Tell them that the *rooh* is from the *amr* of my Lord….." [*Al-Isra*, 17:85]

ii. "He causes the angels to descend with the *rooh* that is from His *amr* upon whomever He wills of His servants." [*Al-Nahl*, 16:2]

iii. "He bestows the *rooh* that is from His *amr* upon whomever He wills of His servants. [*Al-Momin*, 40:15]

iv. "And thus We have revealed unto you (O, Muhammad ﷺ) a *rooh* that is from Our *amr*." [*Al-Shura*, 42:52]

Concerning the first *ayah* quoted above [*Al-Isra*, 17:85], some interpreters are of the opinion that the term *rooh* refers to Divine Revelation, but the majority opinion is that it refers to the human spiritual soul. In the second [*Al-Nahl*, 16:2] and third [*Al-Momin*, 40:15] *ayaat* quoted above, the term *rooh* definitely refers to Divine Revelation that came to the prophets. In the fourth *ayah* [*Al-Shura*, 42:52], the term *rooh* refers specifically to the Divine Revelation (the Qur'an) that was sent to Prophet Muhammad ﷺ. But, generally speaking, according to the majority school of thought it refers to the human spiritual soul. Whatever the case may be regarding the specific meaning of the term *rooh*, the point to note is that it has a close and intrinsic relationship with the term *amr*.

****

Now when we scrutinize the other uses of the term *rooh* in the Qur'an, the following portrayal emerges:

1. At four places the phrase *rooh-al-qudus* (the *rooh* of holiness) is used: *Al-Baqarah* [2:87], *Al-Baqarah* [2:253], *Al-Maidah* [5:110] and *Al-Nahl* [16:102]. And in one place the phrase *al-rooh-ul-ameen* (the trustworthy *rooh*) is used: *Al-Shura* [26:193]. The English translation of these verses follows:

i. "We gave Isa (عليه السلام), the son of Maryam, veritable signs and strengthened him with the Holy Spirit." [2:87,253]

ii. “Allah will say: O!'Isa(علیہ السلام), the son of Maryam, remember the favor I had bestowed on you and on your mother; how I strengthened you with the Holy Spirit, so that you spoke to men in the cradle and of age.” [5:110]

iii. “Say: The Holy Spirit brought it down from your Lord in truth to reassure the faithful, and to give guidance and good news to those who surrender themselves to Allah.” [16:102]

iv. “The Trustworthy Spirit has descended with it (The Qur’an).” [26:193]

According to the overwhelming majority of scholars, the reference is to the Archangel *Gibraeel* (Gabriel) in all these places.

2. At two places the phrase “the angels and the *rooh*” is used: *Al-Ma'arij* [70:4] and *Al-Qadr* [97:4]. In one place the phrase “the *rooh* and the angels” is used: *Al-Naba* [78:38]. While there are various other opinions too, the majority position is that this phrase is a conjunction between the general and the specific (in the first two references) and between the specific and the general (in the last reference) where the specific (*ar-rooh*) refers to Archangel Gibraeel.

An opinion often cited by a minority, however, is that the reference here is to the human souls or to that most exalted angel who is the repository of human souls.

3. In Surah *Al-Mujadilah* [58:22] the phrase “…..He strengthened them with a *rooh* from Himself” is used to describe the invisible succor that Allah bestows upon the believers during their temporal existence. This succor refers to the support that comes to believers from the unseen (spiritual) realm of reality and in light of other references in the Qur'an (*Al-Anfal*, 8:112 and *Aal-e-Imran*, 3:124-125), it appears that this most likely means the succor which comes to the believers through the agency of angels.

4. The term *rooh* has been used six times in the Qur'an by Allah as an addendum in relation to His Exalted Being. Three times this term is used in the context of the process of the “creation”, “moulding” and “fashioning” of the human being. After the physical body of the human being was “created” and “shaped” out of clay, Allah blew from “…..My *rooh* (or “…..His *rooh*”)”. The three places in the Qur'an where the word *rooh* is used in relation to this process are: *Al-Hijr* [15:29], *Al-Sajdah* [32:9] and *Saad* [38:72]. And on three occasions this term is used in relation to the conception of Prophet 'Isa d. Twice (*Al-Anbia*, 22:91 and *Al-Tahreem*, 66:12) it is mentioned that “…..We breathed of Our *rooh* into that

….." which was in the womb of Maryam. And at one place (*Maryam*, 9:17) the term "…..Our *rooh*" explicitly refers to the angel that was sent to

Maryam to give her the glad tidings of the noble child she was to give birth to.

5. Lastly, and in the context of the present discussion most importantly, in Surah *Al-Nisa* [4:171] where the term *kalimah* is used to refer to Prophet 'Isa عليہ السلام, the phrase "…..a *rooh* from Him" is also used.

In light of the evidence that has been presented above, the following point is absolutely clear and beyond doubt: there is an intimate and intrinsic relationship between the *kalimah* (or word) "Be!" of Allah, His *amr* and the term *rooh*. And the angels, the souls of the human beings, and Divine Revelation belong more or less to the same spiritual realm.

****

The intimate and intrinsic relationship among the angels, human spiritual souls, and Divine Revelation --- and the close relation of all three of them to the Being of Allah --- is clearly demonstrated by another frequently used Qur'anic term, *noor*, possibly best translated in English as 'Light'. This can be substantiated thus:

1. It is quite obvious that the Qur'an designates Divine Revelation as being *noor*. In Surah *Maidah* [5:44-45], the Torah and the Gospel are both referred to as being "….. Guidance and light", and in Surah *Al-An'aam* [6:91] the words "….. Light and guidance for humanity" are used to describe the Torah. In the same manner Allah used the term *noor* to refer to the Qur'an itself. In Surah *Al-Maidah* [5:15], the Qur'an is called "…..a light and a clear writ". In Surah *Al-Aaraf* [7:157], the Qur'an is called the "…..light that has been sent down accompanying

him (Muhammad ﷺ) ….." In Surah *Al-Taghabun* [64:8], the words "…..the light that We have sent down ….." are used to describe the Qur'an.

2. In an authentic *hadith* narrated by *ummulmomineen* Ayesha رضی اللہ عنہا, it is explicitly stated about the angels that "Allah created them from light". This *hadith* has been reported by Imam Muslim رحمۃ اللہ علیہ.

3. In a famous *hadith* that however is not reliable according to the standards set by *hadith* scholars but which is nonetheless oft-quoted by mystical sages and by many commentators of the Qur'an, the term

noor is used to describe the spiritual soul of Prophet Muhammad ﷺ. In this *hadith*, the Prophet ﷺ says: "The first thing that Allah created was my *noor*." Similarly, there is another *hadith* (the authenticity of which has not yet been ascertained by me) in which the Prophet ﷺ gave the following reply to his companion Jabir's query as to what was the first item that was created in all of the created order: "the *noor* of your Prophet, O Jabir, the *noor* of your Prophet!" It was reported to me by reliable sources that the Late Maulana Ghulam Murshid (1894-1979) رحمۃ اللہ علیہ -- a well-known Qur'anic scholar of Lahore --- used to quote this *hadith* in his discourses.

4. As far as the Being of Allah is concerned, the word "*noor*" is the best similitude that can be used, keeping in mind the finitude and limitations of the human mind. In Surah *Al-Noor* [24:25], we read the following words: "Allah is the light of the heavens and the earth." And in an authentic *hadith* narrated

by Ayesha رضی اللہ عنہا it has been stated that since Allah is *noor*, He cannot be seen.

In light of the evidence presented above, is it too far-fetched to conclude the following? In relation to the process of bringing into being the entirety of creation, the initial Divine Word "Be!" took the form of a heavenly, simple and indivisible light during the first stage of its devolution. By means of the ontological stuff of this light, Allah bestowed the honor of existence to the angels and the human spiritual souls, whose essence is light and each of whom possesses not only an individual personality and consciousness but is also endowed with the supreme blessing of self-consciousness.

One cannot dismiss it as impossible if, out of the angels and human spiritual souls that were created from light, the one who received the distinction of being the first was the "*noor*" or spiritual soul of Prophet Muhammad ﷺ.

Here, it must be emphasized that just as the Qur'an has identified the human spiritual souls and the angels (both of whom are not only conscious but also self-conscious) as being related to the domain of *amr*, in exactly the same manner the Qur'an has also identified the speech and communication between the human spiritual souls and the angels as belonging to the domain of *amr*, the technical term for such communication being *wahi* or revelation. The speech and communication of Allah with the human spiritual souls and angels is also related to the domain of *amr* and referred to as *wahi*. The following two *ayaat* of Surah *Al-Shura* offer the most comprehensive and outstanding Qur'anic account of this matter --- so comprehensive and momentous regarding the subject of *wahi* that there is no other parallel to them anywhere else in the Qur'an:

"And it is not given to any mortal that Allah should speak unto him other than through revelation (*wahi*), or from behind a veil, or by sending an (angel as an) apostle to reveal, by His leave, whatever He wills

(to reveal); for, verily, He is Exalted, Wise. And thus, (O Muhammad ﷺ) We have revealed unto thee a *rooh* from Our *amr*. (This revelation came to you) you did not know what revelation is, nor what faith is; but We have caused this Qur'an to be a *noor*, whereby We guide whom We will of Our servants, and verily (on the strength thereof), you too shall guide (people) unto the straight way." [*Al-Shoora*, 42:51-52]

In these two *ayaat,* the resplendence with which the terms *rooh*, *amr*, *wahi* and *noor* have been mutually associated with each other is not only magnificent, it is also eye-opening and immensely thought-provoking. In the context of the present discussion these *ayaat* are of utmost importance because the argument that has been presented above regarding the process of descent from the original Eternal and Necessary Being to the observable particulars of possibility and contingency, has revolved around the meaning and significance of these four terms and that is why, in my opinion, the two above-mentioned verses of Surah *Al-Shura* are at the pinnacle in shedding light on this subject.

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In summary, the first stage in the long journey from genesis and "the event of creation" at the metaphysical level to the "process of creation" and "shaping" --- in other words, the first level or station of the series of descents --- relates to various Qur'anic locutions like *kalimah*, *kalimaat*, *rooh*, *wahi*, *amr* and the command *Kun* (Be!). Probably the

Divine Word "Be!" takes the form of a singularly subtle and simple "light". This "light" did not emit any heat and was also free from any commotion or movement. The oft-used and extremely important Qur'anic terms *kalimah* and *kalimaat*, *rooh* and *wahi*, *amr* and *noor* are related to this first stage in the process of devolution. And at this stage the two categories of beings created from this ethereal and simple light were not only conscious and personified as individuals but also self-conscious beings. One of these categories consisted of highly honored angels whose count cannot be encompassed, including the Archangel Gibraeel --- the *rooh* of holiness/the-trustworthy *rooh*. The following *ayah* refers to the huge number of the angels:

"And no one knows the battalions of your Lord except Him ….." [*Al-Muddathir*, 74:31]

It has already been noted that there is an authentic *hadith* narrated by Ayesha رضى الله عنها in which it is explicitly stated that the angels were created from light. The other category of self-conscious beings that was created from the primal *noor* consisted of the spiritual souls of all the protohuman beings who were to ever appear on the surface of the earth, including those of Prophet Adam عليه السلام and Prophet Muhammad ﷺ. It was from a collective assembly of these human fully self-conscious spiritual souls who were, according to a *hadith* narrated by Abu Hurairah رضى الله عنه and recorded by Imam Muslim رحمة الله

علیہ in his Sahih, in the form of "huge multitudes" that Allah took the Primordial Covenant of "Am I not your Lord?" The Qur'an narrates that Allah asked the collective assembly of the human souls the question: "Am I not your Lord?" and "…..they all answered: Yes! Most certainly." [*Al-A'araf*, 7:172] After taking this Primordial Covenant the repose of the "first

death" was imposed on these souls and they were carefully placed in a "storehouse of souls". It is from this resting place that they are lifted when the time comes to "blow" them into the physical body of the human fetus who has been gestating in the mother's womb. As already mentioned, there is an opinion among some of the scholars that the "storehouse of souls" is that archangel *al-rooh* that is mentioned three times in the Qur'an along with angels with the conjunctive "and" appearing between the two [*Al-M'aarij*, 70:4; *Al-Naba*, 78:38; *Al-Qadr*, 97:4].

It must be emphasized that in this domain of "light" that came into existence at the first stage of descent, the dimension of serial time did not exist. Consequently, the beings that are blessed with existence at this stage are unbound by the limitations of time and space. In other words, it takes the angels and the human spiritual souls no "time" to travel from the heavens to the earth or the other way around, to say nothing of traveling from the East to the West or vice versa. In other words, they can do this instantaneously.

In the above pages, I have explored the ethereal, spiritual and primeval ontological plane of existence --- the very first realm in the process of descent from the Creator. The created beings of this realm are prior to the creation of space and time and thus belong to the sphere of transcendent, primordial and purely spiritual realm.

3-The Second Stage of Descent: *Khalq*

The second stage of descent (of the realm of *amr*) to the realm of *khalq* (i.e. physical creation) is the first station of primal material creation of which present-day cosmologists and astrophysicists have started to have some vague and quasi-speculative clue.

The modern science of nature expressly limits itself to the corporeal domain alone, which it isolates from the entire realm of 'being' while considering objects in their purely spatial and temporal dimensions, as if suprasensible realms with its differing levels were non-existent and those realities were not intelligible at all.

The second stage of descent of the creativity of Allah is the beginning of the realm of *khalq* with which modern scientific and cosmological theories are concerned and typically concur. Researchers have mapped out physical realities, ranging from the micro (sub-atomic) realm of quarks and electrons to the

macro (universal) realm of planets, stars and galaxies. Physicists have shown that all matter is ruled by the four basic forces of gravity, electromagnetism, and the strong and weak nuclear forces. The universe exploded into existence around 15 billion years ago. Then 4.5 billion years ago, the disintegrating fragments of an exploding star, evolved into our solar system. Modern science seems unable to synthesize and summarize its body of knowledge into a comprehensive whole, possibly because it lacks elements of the sacred and the revealed guidance that are as really and truly experienced within man as they are manifested within the external world of Nature. Even in the realm of *khalq*, there is the creation of *jinn* who are non-physical and therefore invisible. *Jinns*, though incorporeal and invisible, are creatures of *'alam-e-khalq'* and the material out of which they were shaped is fire. In the Qur'anic ontosophy, the stage of the creation of *jinns* is temporally prior to the creation of humans and is of utmost importance as the *jinn* (Azazeel by name) who refused to prostrate before Adam علیہ السلام, was called Satan (literally meaning 'eternally pessimist') by Allah --- the archenemy of Adam علیہ السلام and his progeny till Doomsday.

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Among a few of the cosmological beliefs that lasted for long was that of a static universe. With the discovery of the general expansion of the universe, it seemed natural that if the universe is ever-expanding then as much as we move backward in time, the universe should be more condensed until we arrive at an infinitely dense and small point from which the universe originated, which is substantially the same as the concept of Big Bang Theory. Although Hubble's discoveries supported this picture but they were not, in their own, sufficient to convince scientists to accept the Big Bang Theory. The Steady State Theory, for instance, while accepting the expansion of the universe, attempted to suggest an interpretation that nevertheless avoided any "beginning" or "end" of the cosmos. Hermann Bondi (1919-2005), Thomas Gold (1920-2004) and Fred Hoyle (1915-2001) were the originators of this theory in 1948, and for about two decades it was considered the leading competitor to the Big Bang Theory. According to the Steady State Theory, if the universe is expanding forever, there is no need for the initial Big Bang. To justify their theory, it was postulated that the density of matter remains constant through continuous creation of "new matter". The universe would, therefore, look more or less the same at all times and one could say that it is not static but is in a steady state. Today, however, in view of the available evidence in support of the Big Bang Theory, especially from the COBE satellite, almost all cosmologists have debunked the Steady State Theory. The Big Bang Theory provides a mathematical description for the evolution of the cosmos, according to which the universe started from an infinite density and very high temperature and then expanded, thinned out, and cooled. As stated above, in this stage of *naar* (fire) the self-conscious and

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freedom-enjoying beings created by Allah were *jinns*. As the Qur'an says:

"Whereas the *jinns* We had Created, (long) before that, out of the fire of scorching winds." [*Al-Hijr*, 15:27]

The cosmogony of the Qur'an is a specifically creation theory. The Qur'anic account of creation is distinctive in its thoroughness (creation *ex nihilo*) and in its impact upon both philosophy and science. A Muslim believer sees the cosmos as a contingent, derivative world, a world with creaturely status. The Qur'an affirms that Allah created all things out of nothingness through the Divine word of "*kun*". The core of this belief is indeed the world's ontological dependence upon Allah. Since Allah created the cosmos and time together, His creative and sustaining act must be said to fall outside the temporal dimension, and likewise His "purposing" and "willing". Even the most alluring analogues to eternal existence --- the "timeless moment" of aesthetico -mystical experience, or extrapolation from experiences of a "specious present" --- shed little or no light upon the concept of a timeless willing or purposing to create. Nor do they illuminate the conception of Allah as sustaining the world from moment to moment --- the eternal and non-temporal supporting a world existing in time. The 'recession' of the galaxies, the 'expanding' of the universe has seemed to some cosmologists also to imply a "beginning", a primordial state of immense density, the center from which expansion and dispersion subsequently took place.

The old paradigm and its classical materialism within the fields of both physics and astronomy have become increasingly outdated. A whole range of phenomena in sub-

atomic/astro physics and astronomy are now being seriously considered. Scientists are working in areas that force them to revise their observational methods, to invent new and more flexible models and to develop more subtle mathematical procedures for interpreting their experimental data. Particle physicists cannot see directly into the sub-nuclear world they wish to explore and must therefore work indirectly and inferentially. Modern cosmologists have no hope of ever seeing for themselves the creation of the universe, and infer from that they now see what must have taken place at the beginning of time. In cosmology, as in particle physics, experimental or observational evidence is being replaced with theory and speculation, which is increasingly removed from what can be measured; cosmology may come to be ruled more by aesthetic preference or prejudice than by the traditional principles of science. In fact, some scientists claim that the new physics has freed itself from the old mechanistic world-view found within Newtonian physics and moved much closer to the world-view of religion. The two basic theories of modern physics --- quantum theory and the theory of relativity --- seem to contain certain features of the theological world-view, in particular the incredible interconnectedness of things and the fundamental unity that underlies the entire universe from the microcosm to the macrocosm.

The above paragraphs go a long way to vindicate that in a part of the realm of light (*noor*) --- through the Divine word of *Kun* --- an explosion of dense matter took place, which according to current cosmological theories marked the origin of the cosmos, the galaxies and planets including the solar system and our earth. For a believer of Qur'anic metaphysical world-view, it is very easy to imagine that the

"Big Bang" was the effect of another word "*Kun*" of Allah that took place in a part of the sphere of ethereal *noor*. Heat and fire are the main characteristics of this phase of creation. In the beginning a fireball of radiation at extremely high temperature and density, but occupying a tiny volume, is believed to have formed. According to Steven Weinberg (1933---) a leading astrophysicist, this fire consisted of tiny particles of electrons, positrons and neutrons with extremely high degree of temperature---probably one hundred thousand million degrees centigrade. This expanded and cooled, extremely fast at first, but more slowly as sub-atomic particles condensed into matter that later accumulated to form galaxies and stars. The galaxies are currently still retreating from one another. What was left of the original radiation continued to cool and has been detected as a uniform background of weak microwave radiation. The important point to note is that at this stage *jinns* were created by Allah. Both the Qur'an and the *hadith* describe the *jinn* as a definite species of living and personalized beings who enjoy a certain amount of free will and will thus be called to account on the Day of Judgment.

As the words *noor* and *naar* --- the essential originative substance of angels and *jinn* --- are phonetically close, similarly *jinn* have special affinity with angels. That is why Azazeel, on account of his immense piety and great devotional service, associated with angels of lower stature. Generally the *jinn*, however, cannot rise up to the lofty station of highly elevated angels. The jinns nevertheless do try to eavesdrop some information from the angels when the latter descend on earth for the execution of Allah's plan and orders. The following parts of three verses of the Qur'an describe these points:

"…..they (devils) cannot listen to the higher group (angels) for they are pelted from every side…. *[Al-Safafaat 37*:8]

"…..except such as snatches away something….." [*As-Saaffaat*, 37:10]

"…..but he who listens by stealth is pursued by a visible flame." [*Al-Hijr*, 15:18]

Since they are essentially created beings (and therefore belong to the realm of *khalq*), their movement is always in time, though they can travel and move at a tremendously fast speed on account of the subtle and non-dense source of their origination. Thus they can easily and speedily reach the farthest corners of the heavens for which we humans have to spend trillions of dollars. And as a matter of fact human beings have not yet gone as far as the *jinn* have access to. Lastly, *jinn*, like angels, can assume various forms. For example angels can appear in the form of human beings as we read in Surah *Maryam*: "…..and he (Gibraeel) appeared to her in the semblance of a man." [*Maryam*, 19:17] Similarly, *jinn* in addition to human form can take the form of animals and reptiles etc., particularly snakes.

Going back to the scientists' and cosmologists' views about the creation of the universe, the acceptance of Big Bang Theory by them definitely repudiates the time-worn belief based on Newtonian Physics with regard to the eternity of the material universe. Researchers are now almost unanimous in asserting that the physical universe came into being some twenty billion years ago as the result of a 'Big Bang'. If asked when and where exactly this Big Bang took place, the theoretical physicists simply reply that there was no time and space before the explosion and therefore, the question itself is meaningless. Similarly,

they totally avoid and keep silent about the question as to who brought about this Big Bang explosion into motion as this obviously demands a Necessary and self-existent Creator. Moreover, the scientific and naturalistic method is, by its very nature, unable to appreciate the realm of *amr* and its entities preceding the realm of *khalq*.

4-The Third Stage of Descent

The third stage of descent began when, as stated above, planets with extremely high temperature cooled off and so did our planet Earth. The cooling off process produced two results. Firstly, just as a burning coal after a while gathers ash on the outer surface, similarly a 'layer' of clay appeared on the outer surface of the earth. This "crust" of the earth, in due course became the origin and source of all forms of earthly life --- vegetative and biological. Secondly, the steam or vapors emitted from the earth enveloped the planet and thus constituted its atmosphere. The combination of hydrogen and oxygen in the atmosphere led to the emergence of water which in turn became the source of all forms of life on earth, as the Qur'an asserts: "…..and that We made every living thing of water." [*Al-Anbia*, 21:30] Taking the form of clouds, it rained torrentially on earth for a long spell of time. At this stage of creation there was perhaps nothing on earth except water and probably this has been referred to by the Qur'an in the words: "…..and His Throne was on water….." [*Hud*, 11:7] As a result of the cooling of the earth, its outer crust shrank making its surface at some points high (where we now see mountains and plateaus); while some other areas were turned into deep pits which were filled by rain water and eventually became oceans. Then with the passage of time, chemical fermentation and evolutionary processes

started through the interaction of the stuff of all created objects (i.e. earthen soil or clay) and the source of all living/organic beings (i.e. water). And thus emerged the organic compounds leading to the first tiny living amoeba --- the starting point of the biological or living realm that evolved and passed through a myriad of stages. Indeed, this completes the third stage in the hierarchy of descents from the Supreme Creator, which in a way also marks the first stage of evolution. This very truth has been beautifully expressed in a Persian couplet of Baydil (Mirza Abdul Qadir Baydil) roughly translated into English thus:

"Two realms (of "*khalq*" and "*amr*") have been consumed in the creation of a prototype of living beings,

O spring flower of nothingness! Be mindful of your lofty status”

5-The Idea of Biological Evolution on Earth

The widely held belief that Charles Darwin (1809-1882) is the first initiator of evolutionary theory is quite wrong. Somehow this idea has become so popular that for ordinary folk evolution and Darwinism have almost become synonymous. However, the historical fact is that as far as the essential idea of evolutionary development is concerned, one can find it as far back as ancient Greek Thought. Quite a few Greek Sophos including Aristotle have referred to it obliquely. Several centuries later, Muslim thinkers --- Brethren of Purity, Allama Jahiz (d. 225 A.H.) and Ibn Maskawayh (d. 421 A.H.), among others, have maintained it quite explicitly. However, Maulana Rumi (d.1273 A.D.)--- about six hundred years earlier than Darwin --- has exquisitely described the various stages of evolution in his well-known and universally

acclaimed *Mathnawi*. At two places in the long Persian epic, he describes the stages of evolution in clear, unambiguous words and in great detail. In Book III of the *Mathnawi*, Maulana Rumi says:

I died as a mineral and became a plant,

I died as a plant and rose an animal,

I died as an animal and I was Man.

Why should I fear Death?

When was I lessened by dying?

Yet once more I shall die as Man, to soar with angels blest;

But even from angelhood I must pass on,

All except Allah doeth perish.

When I have sacrificed my angel-soul,

I shall become what no mind ever conceived.

Oh, let me not exist! For non-existence proclaims in organ tones,

“To Him we shall return”

(*Translated by A. J. Arberry*)

The ideal of evolution is very clearly present in these lines. Speaking on behalf of mankind, the Maulana says that he was first present in the geological world of minerals and hard rocks and then after ‘dying’ in that realm he appeared in the botanical world of plants and trees. And then after experiencing ‘death’ from that stage, he arose in the realm of living animals. Continuing the evolutionary thrust, from the animal kingdom he appeared in the human realm. He says that he remains undaunted by physical human death as this cannot take away or lessen his essential being which is likely to move on to two higher stages (which are not relevant to our discussion here but Arberry’s translation of those verses has been given for the pensive reader).

Further, in Book IV of the *Mathnawi*, the Maulana presents verses formally under the title “The method and stages of

the Creation of Adam علیہ السلام from the beginning of creation”. Indeed, the evolutionary idea of the multifarious created beings has been expressed in very bold and categorical words. His inimitable lines may be quoted here:

The evolution of man.

First he appeared in the class of inorganic things,

Next he passed into that of plants.

For years he lived as one of the plants,

Remembering naught of his inorganic state so different;

And when he passed from the vegetative to the animal state

He had no remembrance of his state as a plant

Again, the great Creator, as you know,

Drew man out of the animal into the human state

Thus man passed from one order of nature to another,

Till “he” became wise and knowing and strong as he is now.

One of the learned Urdu translators of the *Mathnawi*, Qazi Sajjad Husain, has translated these verses in a way as if the word “he” used in the poetic verses above refers to the soul of man. That is quite erroneous from the point of view of our analysis given above in this treatise. That is simply because the soul is an entity belonging to the sphere of “*amr*” and as such it has not undergone any descent or evolutionary ascent. In fact, the entire evolutionary process described above in detail pertains to the physical/material part of existence only and had nothing to do with the spiritual component or soul of human beings. Also noteworthy is Rumi’s mention of forgetting the conditions of earlier stages through which a being passes while progressing to the higher realm.

The most profound appreciator of the deep meaning and significance of the Qur`anic themes and the Rumi of our age --- Allama Muhammad Iqbal --- has also expressed the

idea of evolution in his poetry. He not only mentions the idea, he also opines about its causes, starting-point and ultimate reaches and the objectives of the evolutionary process. He discusses and expounds these ideas at such a lofty level of sophistication and intellectual vision that people of ordinary mental capacity can hardly comprehend the real import of those verses. It is, however, reassuring to note that an able expounder of the wisdom of Iqbal --- Dr. Muhammad Rafi-ud-Din --- has made his ideas understandable and easy to grasp in an article published in the April 1960 issue of “Iqbal Review”.

6-Darwin’s Theory & Its Flaws

No doubt, Charles Darwin (1809-82), through his long and arduous voyage on Beagle and accumulation of fossils, promoted the theory that organisms tend to produce offspring varying slightly from their parents. He, however, failed miserably to explain the mechanism by which new species may arise widely

different from each other and from their common ancestors. Unfortunately, the ordinary educated person too often identifies the fact of evolution with its cause and ignores that to say that evolution has occurred is not the same thing as to believe in its cause as explained by a particular philosopher or a scientist. It is, however, easy to see that to know a fact is not the same thing as to know its cause. A man who believes in the fact of evolution is generally imagined to be a Darwinist, although Darwinism is a theory relating to the cause of evolution and not its facts. Darwinism is not evolution, nor is evolution Darwinism.

The idea of evolution became a subject for scientific study in the domain of science long before Darwin had even said

anything about it. The European who first put forward the idea of evolution in its modern scientific form was Buffon, the French naturalist. Goethe in Germany and St.Hilare in France received it with enthusiasm. The latter in fact called attention to the embryological evidence in its favour. However, the true father of the modern theory of evolution is another French naturalist Lamarck (1744-1829) whose epoch-making work on *Zoological Studies* was published in 1809 and he presented a purposive or teleological evolution as against the merely passive and mechanical evolution of Darwin. Unfortunately, however, Lamarck did not receive in his lifetime the recognition that he deserved. The idea of evolution was widely known and understood only after Charles Darwin had published his *Origin of Species* and Wallace had stated that he, working independently, had arrived at similar results. Darwin soon followed up his first publication by his book *Descent of Man*. Since then the theory of evolution has found an increasing confirmation in practically every field of science especially in Physics, Astronomy, Geology, Biology, Sociology, Embryology, Paleontology and Comparative Anatomy. Darwin not only collected and systematized all evidences for evolution that could be available in his own days, but also put forward the view that Natural Selection, through the survival of the fittest in the struggle for existence, is in itself a complete explanation of the cause of evolution. It is this particular explanation of evolution that is known as Darwinism. Darwin's books, however, created a fierce controversy about the fact of evolution because they attracted the attention of the common intellectual, for the first time, to a theory that questioned his age-old beliefs and assumptions and which, though long in existence, was so far going unnoticed. In this controversy, some eminent biologists like

Thomas Huxley and Ernest Haeckel championed the cause of evolution and defended the views of Darwin both as regards the occurrence of evolution and the factors responsible for its occurrence. Their critics, on the other hand, refuted these views wholesale with the result that Darwinism and evolution came to be identified with each other on both sides. While the scientists have now accepted the fact of evolution, the controversy about Darwinism still persists although it is perfectly true to say that Darwinism is rapidly losing its ground and its opponents are already on the way to a complete victory. Indeed if we take into consideration what we hear and read in scientific circles and journals time and again, we have to conclude that even now there is no dearth of serious students of evolutionary science who believe that Darwinism has already collapsed.

Briefly, the theory of Darwin is that it is in the nature of life to vary. The whole organism and its individual organs and functions are subject to minute variations which occur blindly and haphazardly in any and every direction. Moreover, all species of animals have to struggle against a hostile environment, against their enemies and dangers of every kind in order to feed and protect themselves and their offspring. In this struggle only the fittest species are able to maintain their race while all others perish. This means that nature favors the maintenance and further development of only that accidental change of shape, colour, structure, function or instinct which renders the animal better able to secure food for itself, to grasp its prey, to avoid or defeat its enemies, to protect its offspring, to propagate its species and so on. Without choice, without aim and without conscious purpose, nature offers a wealth of variations, the conditions of existence act as a sieve, variations which correspond to them maintain themselves gliding through

the meshes of the sieve, those that do not disappear. In this process of passive adaptation, the forms of life are raised from the originally homogeneous to the heterogeneous, from the simple to the complex, and from the lower to the higher. The absence of purpose is the very essence of Darwinism. Variations arise fortuitously out of the organism and present themselves for selection in the struggle for existence. They are not actively acquired by means of struggle. If there is any purpose in evolution, it is, according to Darwin, apparent and not real. Darwinists endeavor to explain the emergence of even the most complicated organ such as the eye and the most puzzling function such as the instinct of a bee, as a result of a series of accidents. This position is, of course, completely antagonistic to that of teleological evolutionists like Lamarck, Bergson and Iqbal.

Darwinism has passed through several stages and undergone several differentiations and transformations since its birth but its essence and main features have remained the same. Although it is primarily a biological theory, the Darwinists endeavor to use it to answer all questions relating to Psychology, Metaphysics, Logic, Epistemology, Ethics, Aesthetics and even History, Economics and Politics. Indeed, if Darwinism with its radical opposition to teleology and its stress on mechanical selection is really an adequate explanation of a part of the evolutionary process, it ought to be an adequate explanation of the whole of it. Naturally, Darwinism has deeply influenced all subsequent developments of the human and social sciences. It has yielded many bitter fruits and the bitterest of them all is Marxism and worse still totally materialist interpretation of history, morals and religion.

“My theory”, said Darwin “will lead to a whole philosophy”. He was right. But the philosophy that results from the theory of Darwin is a terrible shock to man’s justified conviction of his own dignity over the rest of creation, which he thinks he enjoys by virtue of the nobility of his mind and spirit and the sanctity of his reason and free-will. For the implications of this theory are that the whole of this wonderful world of life is nothing but the blind and fortuitous play of the ‘reckless’ forces of nature. It is

completely devoid of plan or method. What is now a human being may have been a worm crawling in a gutter at some stage of the evolution tree! The higher activities of man like religion, morality, politics, arts, science, philosophy, law and education have no worth or value of their own, since their very basis *i.e.* the conscience of man and his desire for ideals is the result of an accident, a chance product of ignoble tumult of animal impulses, desires and sensations, which in all statistical probability may not have come into existence at all.

The spirit of man revolts against such ideas and their scientific accuracy instantaneously becomes doubtful. No wonder, therefore, that there were soon many powerful rebels in the Darwin's own camp. Wallace, the proponent of the Darwinian theory of the struggle for existence, ultimately came to believe in a spiritual explanation of evolution. Romanes, a prominent disciple of Darwin, ended as a Christian theist. Fleischmann kept illustrating the orthodox Darwinian standpoint during many years of personal research, but finally developed into an outspoken opponent of not only the theory of natural selection but also of the doctrine of descent. Friedmann was no different. Driesch started with a mechanical theory of life but wrote a series of essays to show that life is fundamental and

evolution is purposive. Some of the more notable founders of constructive theories of evolution opposed to Darwinism include Lamarck, Etienne Geoffroy, St. Hilaire, Ersner, Kassowtz, W. Haacke, Nageli, De Vries, Driesch and Bergson. Suffice it to say that the commonest and the most prominent feature of all these theories is that a living organism has not to wait passively for natural selection and prolonged accumulation of minute variations. On the other hand, there is a hidden purpose working in and through the organism that enables it spontaneously and of itself to bring forth what is necessary for self-maintenance, often what is new and different with an extensive range of possibilities. It is, for instance, able to produce protective adaptations against cold or heat, to regenerate lost parts, often to replace entire organs that have been lost and under certain circumstances to produce new organs altogether. There is no end to illustrations that have been adduced in support to this viewpoint. As such it is a mere caprice on the part of those Darwinists who still cling to the theory of natural selection and do not take into account the spontaneous capacities and characteristics of living organisms that constitute a definite proof of the teleological nature of evolution.

The emergence of conscious purpose in man itself, as one of his most important characteristics, constitutes evidence in favour of purposive evolution. The very word evolution implies purpose, since it means growth or movement towards continuously higher stages of development. Every kind of growth or development must have some destination from the very beginning; otherwise it will not be any growth or development at all. The highest product of the growth of a tree is the seed and the seed is implied in the tree at every stage of its growth. If the universe has

really evolved and developed up to its present stage, does it not mean that purpose, one of the most precious products of its development, was implied in it from the very onset, that purpose of some sort was present at every stage of its development. At the material stage it was entirely unconscious, at the biological stage it was half conscious, at the human stage it became completely conscious and deliberate.

A purely scientistic and agnostic man finds himself in the uncharted territory of an exploratory and descriptive science rather than the revealed and the illuminating knowledge of the traditions, a knowledge that was the embodiment of a sacred science and a repository of meaning for the enigmatic mysteries of life. There is a need for a perceptive approach to man's origin and end that can contextualize man's perception of self within a framework of comprehensibility and meaning. The scientific evolutionary narrative provides modern man with a terrestrial lineage of development that commences with a single replicating cell and ends with the spectacular transition from animal primate to conscious human. As a result, the Godless Darwinian evolutionary theory has completely recast the mindset and mentality of people wholesale with its hypothetical explanation of man's origin and by implication his spiritual and ultimate destiny. That also explains why both Karl Marx and Fredrich Engels highly appreciated the contents of Darwin's books and Marx even desired to dedicate his book "Das Capital" to Darwin.

By any stretch of imagination, the origin and progression of organic life on earth in all of its diversity and uniqueness through multiple, innumerable species cannot be the result of blind mutations and mindless transformations. The

development of such things as organs and limbs and shells and skins of animals and humans can only be the result of a fundamental intelligence being manifested at every level of existence. Indeed, is intelligence not the very manifestation of pattern, order, design, uniqueness, function, meaning, and fullness and fulfillment of intention? In this sense, the cells, molecules and atoms that represent our flesh make it virtually intelligent in a manner in which they create and maintain a living organism. An exquisite reality of organic forms belies the blind, spontaneous and random (essentially mindless and without design) mandate at the very heart of the evolutionary theory. Darwin himself had a problem with the myriad creation that reflected, if nothing else, 'stunning design'. He, for example, well understood the development of the eye as a serious problem for his theory. He wrote:

"To suppose that the eye with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic observation, could have been formed by natural relation, seems, I confess, absurd in the highest degree." (Quoted in Stephen Jay Gould, *Ever Since Darwin*, New York, 1977, p.103)

Let us, at this point, look at the guidance and knowledge provided by the Holy Qur`an. Verse 30 of Surah *Al-Anbiya* asserts:

"We made from water every living thing. Will they not then believe?" (21:30)

That all life began from water (as a result of chemical reaction between water and crust of the earth) is a

conclusion to which our latest knowledge in biological science points. Apart from the fact that protoplasm, the original basis of living matter, is a liquid or semi-liquid and in a state of constant flux and instability, it is an established fact that land animals, like the higher vertebrates, including man, show in their embryological history, organs like those of fishes, indicating the watery origin of their original habitat. The constitution of protoplasm, as a matter of fact, is about 80 to 85 percent water.

Classical Darwinism assumed that all changes in living things take place gradually. "Natural selection", Darwin wrote in the *Origin of Species*, "will banish the belief in the continued creation of new organic beings, or in any great and sudden modifications of their structure." This assumption of the continuity of organic changes made it difficult to understand and explain how any single modification or group of co-adapted modifications could first arise. An improved and metaphysically loaded theory of emergent evolution put forward by C. Lloyd Morgan and others maintain that such events must be discontinuous with what went before. Whatever comes to be for the first time must do so suddenly or abruptly. One function of the concept of emergence is to express this contention. In opposition to purely mechanistic or reductionist view the concept of emergence implies that the variety, diversity and complexity are novel, irreducible and high-level features of the creative advance in nature.

Scientists working in paleontology and its related fields have accumulated a number of early and pre-human fragments of skulls, teeth and bones, and yet the paleontological gaps in our knowledge of human origins are indisputable, even among paleontologists themselves,

as is evident from the interpretation of their findings. In other words, the links are still missing between the main waves of successive hominids and the appearance on earth of *Homo sapiens*. Because the "missing link" has yet to be found --- a link to be found only in the light of revealed datum of knowledge --- it is not possible to definitely state that there is a common lineage between the prehistoric primate and man --- the primordial Adamic man.

7-Dr. Rafi-Ud-Din's Characterization of Evolution

Essentially, following ideas presented by Rumi in his poetical lines given above, Dr. Rafi-ud-Din has pointed out three stages of the long process of evolutionary developments viz., firstly physico-chemical evolution, secondly biological evolution and, thirdly ideational or ideological evolution. This, in effect, means that the second stage of the descent of creation coincides with the first stage of evolutionary process. That is to say, as a result of the "Big Bang", tiny particles appeared which synthesized together to constitute "atoms" which in turn collectively constituted "molecules". Combination and recombination of these molecules in due course of time led first to the formation of inorganic compounds and then ultimately to the formation of organic compounds which represents the completion of the first stage of evolution. It must be noted here that we have characterized this stage also as the climax and completion of the third stage of the process of descent which has been expressed eloquently by Mirza Abdul Qadir Baydil in the words "two realms (of "*khalq*" and "*amr*") consumed …" But since this third stage of the descent of creative impulse was also the first stage of evolution, biological evolutionary process started from this very phase.

As a matter of fact, the natural scientists have so far not been able to explain as to how the chemical compounds pertaining to the inorganic level acquired the altogether different and higher element/characteristic of "life". This, in fact, is a perennially irresolvable issue because it (as explained in the last sub-section of this essay) necessarily relates to the working of Divine agency of "*amr*" which is beyond and outside the jurisdiction of the so-called scientific enquiry and method. Indeed, it is only on account of a word "*kun*" of Allah that dead and inert matter acquired the current and throb of life and was thus elevated to an ontologically different and distinct sphere. Post-Darwin researchers have conclusively proved that changes occur in the genes or DNA of a species and these cannot be explained at all on the premises of Darwin's theory. In the miraculous birth of *Hazrat 'Isa* علیہ السلام, the role of the sperm coming from the father's side was substituted by the word "*kun*" of Allah. Similarly, the word "*kun*" was used by the Almighty Allah for bringing about change in the genes of all species of animal kingdom, thus creating a new variety of living beings. And this process of evolutionary change (under Divine creativity) continued till the appearance of beings known as "homo sapiens" in the terminology of modern Biology. We will come back to Dr. Rafi-ud-Din's characterization of evolution in the form of three levels of evolutionary process --- particularly the human intellectual and social evolution --- in the last sub-section of this treatise.

8-Completion of Adam' s علیہ السلام Creation---

Appointment as Khalifah

The Qur`anic theistic assertion of Allah as being the Creator, the Originator and the Fashioner renders all

mysterious and enigmatic questions regarding the origin of this world and the appearance of man in it intelligible and satisfactorily resolved. Allah is not immanent in the cosmos in the Neo-Platonic sense; He is a transcendent and a personal Allah to which man can turn directly for guidance. Although Allah is transcendent, the creation is not detached from Him, rather it is an expression, effect or concretization of the Divine performative word of "*kun*". The myriad forms of the created universe are differentiated in time and space, and are not part of the process of emanation. The following two verses of the Holy Qur`an clearly and unambiguously state that before the appearance of Adam عليه السلام, his prefigured primates in the form of "*bashar*" were created by Allah through a long evolutionary process:

1. "Behold! Thy Lord said to the angels: I am about to create man (*bashar*) from clay." [*Sa`d*, 38:71]

2. "Behold! Thy Lord said to the angels: I am to create man (*bashar*) from sounding clay, from mud moulded into shape." [*Al-Hijr*, 15:28]

The word *bashar* used in these verses can refer to *Homo*, the genus of primates of which, according to evolutionary theory, modern humans *(Homosapiens)* are the present-day representative. The genus *Homo* is believed to have existed for at least two million years and modern humans first appeared in the Upper Paleolithic. In this sense, *bashar* can denote hominid (or hominoid) --- a primate of a group that includes humans (only in the sense of living physical body prior to the breathing of Divine spirit into it), their fossil ancestors, and the bipeds. There is very strong insinuation in the Qur`an that Adam عليه السلام was one chosen *bashar* and he became Adam عليه السلام after Allah blew into him out of His

spirit --- a primordial truth to which atheistic evolutionists turn a blind eye. The Qur`anic verses, which speak of selection of Adam عليه السلام from amongst a species of humans, are the following:

1. i) "Allah did choose Adam and Nuh, the family of Ibrahim, and the family of Imran above all people." [*A`le Imran*, 3:33]

2. ii) "It is We who created you (in the plural) and gave you shape; then We bade the angels: Bow down to Adam. And they bowed except Iblees; he refused to be of those who bow down." [*Al-A`raf*, 7:11]

Adam's عليه السلام being chosen by Allah and similarly creation of a multitude of human primates and crowning one individual with the title and status of "Adam عليه السلام" is quite significant. This essential difference is definitely due to the addition of spiritual soul --- a new and highest metaphysical element --- to the animal part of man. And this, of course, was the result of Allah's breathing into him out of His own spirit and thus infusing in him the metaphysical element of soul. It is in this perspective that we can appreciate verse 75 of Surah *Saad* in which Allah says that He created Adam عليه السلام with 'His two Hands' (*yadayya*). This perhaps is a subtle allusion to the fact that as Adam عليه السلام is a composite being of material/ physical body and a spiritual soul i.e. both *a`alam-e-Khalq* and *a`alam-e-Amr* were fused together to constitute Adam عليه السلام. The Adamic first man is none other than the primordial man by virtue of his being made "in the image" (*imago Dei*) of a Divine Being. Adam عليه السلام is thus man *in divinis*, human in his element of *khalq* but reflective of Divine qualities and attributes as far as soul (the element of *Amr*) is concerned. And according to an authentic Hadith, a

particular soul (which was kept in the repository of souls) is aligned by an angel to each and every embryo developing in the womb of its mother. Thus, the entire progeny of Adam عليه السلام too consist of both a corporeal and a spiritual element. It is this very spiritual element in man that makes him Allah's representative and vicegerent on earth.

The crowning of Adam عليه السلام as vicegerent of Allah on earth was finalized by the Divine Commandment for all angels to prostrate before Adam عليه السلام thus submitting to his superiority as a deputy of the Lord on earth. This order was rejected and flouted by Azazeel (a *jinn*, included in the lower cadres of angels on the basis of his devotion and service). Verse 34 of Surah *Al-Baqarah* reads:

"And behold, We said to the angels: Bow down to Adam; and they bowed down. Not so Iblees, he refused and was haughty; he was one of those who reject Faith." (2:34)

And in verse 50 of Surah *Al-Kah`f*, we read:

"Behold! We said to the angels: Bow down to Adam. They bowed down except Iblees. He was one of the *Jinns*, and he broke the command of his Lord." (18:50)

The word "Iblees" in verse 34 of Surah *Al-Baqarah* is derived from the root idea of desperateness or rebellion whereas "Satan" conveys the idea of perversity or enmity. The *Jinn* Azazeel disobeyed the command of Allah and was denounced as Iblees and Satan. The importance of the episode of Adam عليه السلام and Iblees can be measured by the fact that in the Qur`an it has been mentioned no less than six times in Makkan surahs and once in Madinese Surah of *Al-Baqarah*. Among the Makkan surahs which refer to this

narration of Adam عليه السلام and Iblees are *Al-A`raf, Al-Hijr, Al-Isra, Al-Kah`f, Taha* and *Saad*. So in all it has been mentioned seven times, a sure proof of its extraordinary significance. From amongst the seven places, two from Surah *Al-Hijr* and Surah *Saad*, are of particularly great significance as they both mention, before the creation of Adam عليه السلام, the creation (or evolutionary development) and *taswiya* of *bashar*. So in Surah *Saad*, we read:

"Behold, thy Lord said to the angels, I am about to create *bashar* from clay." [38:71]

And in Surah *Al-Hijr*, we read:

"Behold, thy Lord said to the angels, I am about to create *bashar* from sounding clay from mud moulded into shape." [15:28]

At both places, two verses which are literally identical in the two surahs follow:

"When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obedience unto him."

The Arabic locution "*taswiya*" used at both places encapsulate the entire evolutionary process of the development of life on earth leading to the appearance of Homo sapiens --- the animal prototypes of human beings. And it was only after the infusion of Divine spirit in one such prototype that it became a full-fledged human being --- Adam عليه السلام. The spirit or soul of Adam عليه السلام was previously lying in slumber in the repository of souls and its dignity and excellence was highlighted by the fact that Allah, the Most High, relates it to Himself i.e. *min ruhi* (out of my own spirit). This ontological dualism involved in the creation of Adam عليه السلام is of utmost significance in the

metaphysical worldview of the Qur`an, which is usually glossed over by contemporary modernist interpreters of the Holy Book. Addition and infusion of spirit or soul in the progeny of Adam is subtly referred to in verse 14 of Surah *Al-Mominun* where, first, the variegated stages of the development of human fetus in a mother's womb are described in detail and then its formation on an entirely different pattern is stated --- viz. growing into a human being with a soul equipped with all its capacities and responsibilities. And when Allah commanded all the angels to prostrate before Adam عليه السلام, everyone obeyed and executed the command as ordained. Indeed, the angels always act as commanded by the Lord as verse 6 of Surah *Tahreem* tells us:

"… Who (the angels) flinch not (from executing) the commands they receive from Allah. But do precisely what they are commanded." [66:6]

The prostration and bowing of all angels before Adam علیہ السلام was, in fact, a sign or symbolic expression of the angels' acceptance of Adam علیہ السلام as superior to them and Allah's vicegerent on earth. Bowing of angels, in a way, represents the coronation ceremony of Adam's علیہ السلام appointment as Allah's deputy and his recognition as the cream of all created beings.

9-**The Rebellion of Iblees and the Reason Thereof**

The above-mentioned seven places where Allah commanded the angels to bow down to Adam علیہ السلام, contain the assertion "except Iblees" followed by a number of slightly varying pseudo-explanations given by Satan himself. For example, we read in the verse 34 of Surah *Al-Baqarah*:

"… they bowed down except Iblees; he refused and was haughty, he was one of those who reject Faith."

Verse 61 of Surah *Al-Isra* contains a more explicit reason of Satan's refusal to bow down to Adam علیہ السلام. It reads:

"…they bowed down except Iblees. He said: Shall I bow down to one whom Thou didst create from clay?"

A legitimate question arises here as to how a commandment of Allah addressed to the angels covered Azazeel who belonged to the created beings specified as *jinns*? The exegetes answer this question by opining that Allah's order covered both angels and *jinns* but since angels were in majority, only they were addressed explicitly. Another reason already mentioned in this treatise was that Azazeel had joined the lower ranks of angels on account of his extraordinary, yet haughty, services and devotion to the Lord. On that account, he was bound to comply with the command of bowing down to Adam علیہ السلام.

As mentioned earlier, the important question to be explored here is as to why Iblees refused to obey Allah's commandment. The verse of Surah *Al-Baqarah* does not state any reason for the non-compliance. Verse 12 of Surah *Al-A`raf* however does give a reason for Satan's disobedience:

"He said: I am better than he; Thou didst create me from fire and him from clay." [7:12]

And in Surah *Al-Hijr*, we read:

“(Iblees) said: I am not one to prostrate myself to man, who Thou create from sounding clay, from mud moulded into shape.”

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Verse 12 of Surah *Saad* repeats verbatim the statement given in Surah *Al-A`raf*. The upshot of all the above-mentioned verses is that the real cause of Iblees’s refusal to obey Allah’s command was that, spiritually blinded, he was only aware of the animal/bodily part of Adam علیہ السلام and, being made out of clay and mud, it certainly was inferior to *jinns* whose source or material of creation is fire --- a decidedly superior element to clay and mud. Being himself a creation of *a`alam-e-khalq*, he was quite familiar with the animal (physical) or apparently visible part of Adam علیہ السلام (as it also pertained to the same *a'alam-e-khalq*), but he knew nothing about the sphere of *amr* (*a`alam-e-amr*) and, therefore, was quite in oblivion about the supreme dignity of the spiritual part of Adam علیہ السلام --- his soul. And as already explained above, Allah’s “breathing into him of My spirit” made Adam علیہ السلام the highest and noblest created being and only that justified his appointment as the Lord’s vicegerent and representative on earth. And it was on account of the spiritual soul --- the Divine spark in Adam علیہ السلام --- that all the angels were commanded to prostrate and bow down before him.

In philosophical parlance, it can be said that Adam علیہ السلام was an ontologically composite being --- consisting of an animal part which pertained to the realm of *Khalq* and a spiritual element or soul that belonged to the realm of *Amr*. And it is in this perspective that we can rightly understand verse 75 of Surah *Sa`d* in which Allah says that He created Adam علیہ السلام with ‘His two hands’ (*yadayya*), insinuating the fact that Adam علیہ السلام is a composite being of material/ physical body and a spiritual soul. The eminent Persian sage-poet Sadi has portrayed this very truth in a couplet which can be roughly translated as:

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Man is a strange compound of substances. He has both an angelic part and a completely animal part.

Here the emphasis is on three points:

1. The breathing of Allah’s spirit into man, i.e. the addition of substantial entity and faculty of metaphysical knowledge and will, which if rightly used, would give man superiority over other creatures.

2. The origin of evil is arrogance and jealousy on the part of Satan who, spiritually blinded, saw only the lower side of man (the clay) and failed to see the higher side, his faculty brought in by the spirit of Allah.

3. That evil only touches those who yield to it, and has no power over Allah's sincere servants, purified by His grace.

The root cause of the contemporary godless, materialistic and satanic global civilization is the view that human beings are nothing but evolved animals. And this viewpoint has been given tremendous support and theoretical backing by Darwin's evolutionary theory and its attendant social, moral and political implications. Just like Azazeel, modern civilization and mainstream dominant thought has also an eye only for the physical/material part of man, remaining in total oblivion of the metaphysical/spiritual component. This lopsided and one-eyed perception of the reality of man --- a consequence of scientism in contemporary epistemology --- has led to the present worldwide *Dajjali* (anti-christ driven) civilization. This materialistic philosophy has not remained confined to the academic circles and the intellegencia; rather it has trickled down to the common populace of both the West and the East. So much so that even a large majority of Muslim intellectuals and some leaders of

Islamic revivalist movements also reject the view that the soul is a separate and ontologically distinct element of human beings. Renouncing the view of soul (presented above in detail) as a divine and spiritual ontological component of man, they identify the spirit or soul with earthly life alone, an essence of the realm of *Al-khalq*. And this, of course, is a highly misguided opinion, a travesty of truth, explicitly and unambiguously presented by the Qur`an. We can only regret this grave error committed by Muslim scholars and exegetes under the influence of materialistic and secularized Western scientistic thought.

10-Enmity of Satan towards the Human Beings: The Battle between Good and Evil

The narrative of Adam عليه السلام and Iblees has been mentioned at seven different places in the Holy Qur`an. The last part of these verses is of special significance as it points out a potent factor causing perennial strife and conflict between good and evil or Truth and Falsehood going on in the human world viz. Satan's enmity towards Adam d and his progeny and acting as an invisible powerful agent in misleading man and causing him to deviate from the straight and righteous path. The accursed Satan, after becoming an abominable agent on disobeying Allah's command, asked for respite till the time humans are raised up on the Day of Judgment which Allah granted him. Iblees not only refused to bow down, he refused to be of those who bowed down. In other words, he arrogantly despised the angels who bowed down as well as man to whom they bowed down and he was in rebellion against Allah for not obeying His order. Arrogance, jealousy, and rebellion were his triple crime. Thus in a very egotistic and arrogant manner he openly declared his enmity and lasting war

against Adam عليه السلام and his progeny. Out of the seven aforementioned places in the Qur'an, in three of them the enmity of Satan has been pointed out by Allah Himself thus:

i)Ayah 36 of Surah *Al-Baqarah* reads:

"….. We said: Get ye down, all (ye people) with enmity between yourselves ….." [2:36]

ii) In Surah *Ta Ha*, initially Ayah 117 states:

"Then We said: O Adam! Verily this is an enemy to thee and thy wife ….." [20:117]

And later on in words very similar to those of Surah *Al-Baqarah*, we read in Ayah 123 of Surah Taha:

"He said: Get ye down, both of you --- all together, from the Garden, with enmity one to another ….." [20:123]

iii) In Surah *Kahf*, however, Allah reports this in a manner of complaint in these words:

"….. Will ye then take him (i.e. the Satan) and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrongdoers!" [18:50]

At other places, the cursed Satan expresses his aggressive and deceptive designs against Adam d and his progeny in a very challenging manner:

i) "….. I will bring his (i.e. Adam's) descendants under my sway --- all but a few!" [*Al- Isra*; 17:62]

ii) "(Iblees) said: Then by Thy power, I will put them all in the wrong --- except Thy servants among them, sincere and purified (by Thy grace)." [*Sa`d*; 38: 82, 83]

iii) And in Surah *Al-Hijr*, we read:

"(Iblees) said: O my Lord! Because Thou hast put me in the wrong, I will make (wrong) fair-seeming to them on the earth, and I will put them all in the wrong --- except Thy servants among them, sincere and purified (by Thy grace)." [15: 39, 40]

iv) And the most elaborate statement is made in two verses of Surah *Al-A`raf*:

"He (Satan) said: Because Thou hast thrown me out of the way, Lo! I will lie in wait for them on Thy straight way. Then I will ambush them from their front and from behind them, from their right and their left. Nor wilt Thou find, in most of them, gratitude (for Thy mercies)." [7: 16, 17]

Thus evicted from paradise, Satan vowed to seduce humankind from the straight path. He continues to deceive them with false promises, and tempts them away from "the path made straight"; he makes it appear crooked. While Allah creates and beautifies the world, Iblees defaces creation and makes evil conduct look deceptively beautiful. He is the persistent skeptic and rebel who questioned and disobeyed Allah when He ordered him to bow to Adam عليہ السلام, Allah's deputy or vicegerent on earth. The slinking evil whisperer, as the Qur`an calls him in its final Surah famous for its onomatopoetic effect, is hell-bent on misguiding humankind away from Allah and uses every nefarious strategy as he and his evil tribe spy on Adam's عليہ السلام progeny. He has misled a vast multitude (Yaaseen 36:62) of humankind. The foolish repudiation of the absolute sovereignty of the compassionate Allah, at the instigation of Satan, is the centerpiece of the Qur'an's account of human condition and history.

The above lines give clear guidance and knowledge with regard to the strife and conflict between good and evil that takes place both in the inner denizens of human self and the outer or external conflict. On the internal side, the strife is between the two components of human's own being, viz. the animal instincts and the pure spiritual ego or soul. The animal part of man is ruled entirely by the lower instinctual desires, lusts and carnal indulgence that press for immediate gratification and thus always lead to immoral behaviour. These have no consideration at all whether the fulfillment is achieved by means of permissible means or otherwise. Part of Ayah 53 in Surah *Yusuf* refers to this in these words, explaining at the same time the nature of *nafs-e-ammarah*:

"I do not absolve my own self (of blame); the human (lower) self is certainly prone to evil ….." [12:53]

The majority of commentators construe this verse to mean that Yusuf عليہ السلام (Joseph) was referring to his fidelity to the Aziz, although he was human and liable to err. *Ammarah* is that part of human self that prompts to immoral act and thus is prone, impelling, headstrong and passionate. In the Qur`an, one reads about these states or stages of the development of the human soul. *Ammarah*, which is prone to evil, and if not checked and controlled will lead to immorality and sin; *Lawwamah* which feels remorse on evil, and resists it, asks for Allah's grace and pardon after repentance and tries to amend; it hopes to reach salvation; *Mutmainnah*, the highest stage of all, when it achieves full tranquility and satisfaction. The second stage, i.e. *nafs-e-lawwamah* may be compared to conscience, except that in English usage, Conscience is a faculty and not a stage in spiritual development. As a modality of inner self which

condemns immoral activation, it comes very close to the Qur`anic characterization of it.

The moral and religious life of human beings is in fact a constant struggle and tussle between his lower or animal self and the higher or spiritual self. As far as the external battlefield of this strife in society is concerned, there are two agents of good and similarly two agents of evil. The one in each is physical and perceptible viz. those human beings who invite and encourage us towards moral acts and, on the other hand, those evil persons who mislead and lure us to immorality and sin. The other agent is invisible and non-physical in both cases: in moral and pious acts, angels strengthen the good people; they will have their friends and protectors in the angels who give them glad tidings. On the other hand, Satan and his progeny and acolytes mislead and waylay humanity.

Our life in this world, according to the Qur`an, is a probationary period so that Allah may test our actions and perseverance. A believer has to prove his fidelity to Allah resisting against the evil temptations and lures induced by Satan. Satan and his progeny (especially from the jinns) have a privilege that, being invisible, they attack and present a snare for human beings from a realm from where they cannot take notice of them, as the Qur`an says in Surah *Al-A`raf*:

"… for he (Satan) and his tribe watch you from a position where ye cannot see them." [7:27]

A Hadith of the Holy Prophet ﷺ further elaborates the strategy of Satan according to which Satan enters the inner denizens of human self as the blood rotates in the interior of the body. Even if we take this Hadith as a metaphor, it makes perfect sense insofar as Satan prompts us to do the evil from our interiority, as Qur`an asserts:

"… (Seek refuge) from the mischief of the Whisperer (of evil) who withdraws after his whisper, who whispers into the hearts of mankind." [*Al-Naas*; 114:4, 5]

The inward whispering of Satan stirs the evil and vicious tendencies of man and thus has the potential to influence his entire being. Thus, Satan and his progeny penetrate and pierce man's inmost psyche and exercise considerable control over it, turning it towards sin and impiety. The literal meaning of the above-mentioned Hadith too is quite understandable since jinns have been created from fire and it is a finer material as compared to clay. They can assume different forms. Similarly, it is not too difficult to believe that they can lodge, penetrate and rush through human bodies made of clay.

On the other side of the spectrum is the protection and guaranteed safety Allah provides to believers against the devilish machinations of Satan and his agents. This, in effect, means that those who become

bondsmen of Allah with sincerity and utmost purity of heart and intention are saved from falling prey to Satan. From amongst the human beings only those are influenced by Satan who have, instead of attending to the dictates of higher spiritual self, accepted and given in to the base promptings of *nafs-e-ammarah* and subservience to it. This has been explicitly stated in Surah *Al-Hijr* and Surah *Al-Isra* in these words:

i. "For over my servants no authority shall thou have except such as put themselves in the wrong and follow thee." [15:42]

ii. "As for My servants, no authority shall thou have over them. Enough is thy Lord for a disposer of affairs." [17:65]

However, as already explained above with reference to the verses of Surah *Saad* and Surah *Al-Hijr*, Satan admitted his complete failure to mislead and waylay those sincere and dedicated bondsmen of Allah, who through sincerity and purity of motive have been declared *mukhlas*.

In the history of humankind, until the time the role of the individual dominated over society or group, the conflict between good and evil too concentrated on the internal and external fronts of individuals. However, over the last three hundred years, the world has witnessed a radical change and transformation. On the one hand, man has acquired greater awareness of his rights and importance. Secondly, various scientific inventions ushered in the industrial revolution. Thirdly, great strides were taken in the development of science and technology and progress in this was achieved with tremendous speed. Allama Iqbal, along with many intellectuals of 20th Century, has eloquently referred to this scientific-technological progress of man and his controls over the forces of nature. But this progress at the material level had no parallel improvement and progress at the level of morals and social relations among people. In fact, Satan was extremely active throughout this historical epoch and with the help and cooperation of his agents among human beings, made evil rampant in all spheres of human life: social, economic and political. Through promoting extremism and lack of moderation, corrupt and immoral conduct and ideological and practical falsehood and deception, Satan has succeeded in pressing the influence of evil to the farthest reaches of social life and civilizational fabric. It is a fact that the main agent who is corrupting and morally vitiating the entire spectrum of human life in its multi-dimensional spheres is Satan, called Lucifer in the religious literature of Christendom. It is in

this very context that William Guy Kerr, the eminent American writer, agrees with this assertion in his work "Pawns in the Game". The book has been read with tremendous interest by thoughtful readers

across the world.

William Guy Kerr explains graphically how Satan laid down his devilish snare in humanity about two and a half century ago by means of the "Order of the Illuminati" in the West. Its agenda was further promoted by "Free Masonry" and similar other organizations. This was taken up in due course, about 140 years ago to be precise, by "Elders of the Zion" who achieved their envisioned targets first through the WASP (White Anglo-Saxon Protestants) in the form of Balfour Declaration (1917) and finally in the creation of Israel in 1948. After fully dominating the Christian world the satanic onslaught is advancing with full speed and zest towards the entire globe under the banner of "New World Order" advocating irreligious liberal programmes of sinful nudity, free sex and immorality. All these activities are supported, according to the agents of Satan, by the so-called Charter of Human Rights. However, we Muslims believe that according to the Qur`anic verse:

"And (the unbelievers) plotted and planned, and Allah too planned, and the best of planners is Allah." [*A`le-Imran*; 3:54]

the final victory will be of Truth and *Deen al-Haq*. The last showdown between the Good and Evil has been referred to in the Bible as "Armageddon" and in the Hadith as a colossal war or "*Malhama al-Uzma*" in which millions of human beings will be massacred. Allama Muhammad Iqbal, the visionary sage, too had glimpse of this final clash. Let us look at representative verses in this regard:

The soul and body yet face a clash,

This culture has made her wild beast's rash.

Allah has faith in *momin's* might and will,

On Europe's hardware, Satan makes his skill.

("Advice of Old Baloch to His Son": *Armaghan-e-Hijaz*)

But here we Muslims must recall the truth stated categorically about the final victory of Truth:

"And say: Truth has (now) arrived, and Falsehood perished. For Falsehood is (by its nature) bound to perish." [*Al-Isra*; 17:81]

From its nature, falsehood must perish for it is the opposite of Truth, and Truth must ever prevail. Only this Qur`anic assurance and authentic prophetic traditions provide the panacea for the cynicism and extreme pessimism shown by a large majority of Muslims (who only pay lip service to Islam) in view of the current global domination of the forces of evil and crass materialism.

11-The Development of Embryo in Mother's Womb from Foetus to Its Crowning With Full Adamic Stature --- A Microscopic View of the Long Process

Life began on Earth, as has been explained in the earlier sections of the essay, with a microscopic amoeba consisting of a single cell, i.e. it was initially unicellular and then it passed through an evolutionary process extending over millions of years to develop into Homo sapiens. The crowning of one of three [i.e. Angels, Jinns and Bashar (through infusion of Divine breath i.e. spirit or *rooh*)] has already been discussed above. Later on, proliferation of human race took place exactly on the pattern of all living

beings, viz. through copulation and cohabitation of the male and the female. However, unlike the development and birth of all other living species, a special event or phase characterizes the human embryo in the mother's womb: its crowning with spirit or *rooh* exactly on the pattern of Adam عليه السلام. Its "*rooh*" is brought forth from the repository (where it was kept in a dormant state) and aligned with the living embryo. The stages of the development of human embryo starting from the fertilization of ovum (zygote) to a fully developed baby pointed out in the description contained in a number of verses of the Qur`an has surprised a good many top experts of embryology. In particular, mention here must be made of the two eminent Canadian professors of embryology at the University of Toronto viz. Dr. Keith L. Moore and Dr. Robert Edwards. While Dr. Keith L. Moore is a leading expert of the subject and two of his research publications are studied as textbooks in many medical universities around the world, and the latter is a world-renowned expert of test-tube baby reproduction. Both of them express their utter amazement at the scientifically correct Qur`anic description of the development of human fertilized ovum in the mother's womb taking the form of a zygote and then gradually developing into embryo with all limbs and organs. The Qur`anic description given more than 14 centuries ago is fully corroborated by scientific researches done very recently after the invention of microscope and other imaging techniques.

Though the verses of the Qur`an describing the stages of human foetus' development are numerous, the topmost in detail and depth among them are verses 12 to 14 of Surah *Al-Mu`minun*. Here the creation of man is initially described as consisting of four stages, which are

differentiated with the word *thumma* ("then") pointing to a next stage of growth and development. The third of these stages is further divided into four sub-stages by means of the word *fa* alone. This means

that in three verses, we thrice read the word *thumma* and thrice *fa*. The translation of the verses is worth noting:

"Man We did create from a quintessence (of clay); then We placed him as (a drop of) sperm in a place of rest, firmly fixed; then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature. So blessed be Allah, the Best of creators."[23:12-14]

The first verse out of the above beautiful passage of three verses --- Man We did create from a quintessence (of clay) --- refers to a major and long phase of the creative work of Allah. In the earlier sections of this monograph, we have already discussed and expounded in the Qur`anic perspective the earliest stage of creation in which the creation of primeval matter out of nothing (*ex nihilo*) took place. It is also a process of creation when inorganic matter becomes or assumes the properties of living matter. Thus, inorganic constituents of the earth are absorbed into living matter by way of food and living matter reproduces itself by means of sperm. The next verse --- then We placed him as (a drop of) sperm in a place of rest, firmly fixed --- refers to the activity when the sperm is deposited in the ovum and subject to fertilization rests for a time in security in the mother's womb. The semen or fertilized sperm is protected in the mother's womb like a king in a castle; it is firmly fixed and gets the protection of the mother's body, on

which it depends for its own growth until birth. Verse 6 of Surah *Zum`r* explains this:

"He makes you in the womb of your mothers in stages, one after another, in three veils of darkness." [39:6]

Then we are told about the details of the third major phase in the development of the foetus which itself goes through four sub-phases viz.

i. i) Then we made the sperm into a clot of congealed blood;

ii. ii) Then of that clot, We made a (foetus) lump;

iii. iii) Then We made out of that lump bones

iv. iv) and clothed the bones with flesh

The first change in the fertilized ovum is the conversion into a sort of clot of thickly congealed blood; the zygote cells grow by segmentation; then the mass gradually in its growth assumes the shape of a foetus. From the lump develop bones, flesh, organs and the nervous system.

So far human baby's growth in the mother's womb is exactly like that of an animal, but then a further event takes place which transforms the infant animal into the infant human. This part of the verse, quite significantly, starts with the word *thumma* also which, according to Arabic grammar, refers to a new phase or "turn" after a considerable gap in a long preceding process. And this is the last major and momentous change in the (so far) animal-like embryo which turns it into a human infant with all its capacities and responsibilities. Let us again look at the translation of this part of the verse: "… then We developed out of it another creature or brought him into being as another creature." And the verse ends with the words: "So blessed be Allah, the Best of creators".

According to a great many exegetes, this last phase refers to breathing of Allah's spirit into the embryo, as is stated very clearly in verse 29 of Surah *Al-Hijr*:

"When I have fashioned him (in due proportion) and breathed into him of My spirit, fall down in obeisance to him."

Moreover, according to verse 44 of Surah *Al-Nahl* it is the vocation of the Prophet Muhammad ﷺ to explain the meaning of Qur`an. The verse ends:

"And We have sent down unto thee the Message; that thou may explain clearly to men what is sent for them…"

So instead of thinking on our own (disengaged from divine guidance) and making conjectures on this point, it is best to look for guidance and wisdom from the sayings of the Holy Prophetﷺ. Here an authentic Hadith contained both in Bukhari and Muslim helps us tremendously. On the authority of Abu Abdul Rahman Abdullah Ibn Masood رضی اللہ عنہ who said: The Messenger of Allahﷺ, and he is the truthful and the believed, narrated to us:

"Verily the creation of each one of you is brought together in his mother's belly for forty days in the form of seed, then he is a clot of blood for a like period, then a morsel or lump of flesh for a like period, then there is sent to him the angel who blows spirit (*rooh*) into him…"

[Bukhari, Khalq-e-Adam and his progeny #3085]

It is this spirit that makes the embryo thoroughly human. Prior to this, the embryo was a piece of living flesh and hence had an animal existence only. The union with the soul is the transition from a mere animal existence to a

fully human one. This blowing of spirit or *rooh* is indeed the crowning of the living animal embryo that places him --- by making him ensouled --- on the high and dignified station of a human person, a member of Adam's علیہ السلام progeny. Prior to this super-addition of soul, the embryo or foetus developed and passed through various stages just like an animal foetus. We can only regret that quite a few religious scholars (who are totally ignorant of modern scientific knowledge and in particular of biology) take the last phase to mean infusion or breathing of life in the foetus. The fact, on the contrary, is that not only the fertilized ovum developing in the womb but its constituents in the form of spermatozoa (from male parent) and ovum contributed by the female already have the property of life. Neither the spermatozoa are dead, nor the ovum coming from the mother is dead. In particular, the "sperm" of the male parent is not only living, it is jumping and hitting with force and zest. To sum up: it is the addition of the spiritual element or *rooh* into the already living foetus that makes it truly human or *homo cum deo*.

12-The Intellectual & Social Evolution of Humanity

According to a published paper of Dr. Rafi-ud-Din, referred to earlier in this monograph, the period from the creation of Adam علیہ السلام down to the present day can be taken generally as the period of conceptual or ideological evolution. However, in all humility and modesty, I beg to differ with him here and dare to present a more analytical, detailed and deeper view of humanity's evolutionary process. I believe that the first stage of evolution consisted of purely physico-chemical changes and mutations. And the second level or stage of evolution, i.e. the biological evolutionary process, has

already passed through **two stages of** evolution; while the third stage is presently under way.

In my estimation, the first stage of the human developmental ladder can be referred to as the phase of "intellectual evolution" the climax of which enabled man to transcend the limitations of physical/material existence and appreciate the ultimate ontological reality of the one true Lord, the Creator, on the basis of his own pristine pure nature and uncorrupted reason without the help of revealed knowledge and guidance. This indeed represents a major leap from the contingent and created beings to the affirmation of the existence and reality of the Creator and Initiator of the heavens and the cosmos. And this means not just the recognition of the one true Lord, rather it also means that, far from being earth-rooted or a person interested in immediate material gain here and now (in this world) or taking blood relations as above all else, God becomes the ideal of all moral-devotional pursuits and developing

rapport with Him is seen as the *summum bonum* or the highest moral/spiritual achievement leading to eternal bliss and felicity.

Not obsessed with the material ephemera, the trivial and the immediate, he rejects all false demi-gods. This leap of faith brings him away from the maelstrom of daily life, suspending it. Calmness, resolute determination and peace characterize it. The monotheistic believer is led to think of the timelessness of God and the transience of life on earth making the Lord the ultimate object of his spiritual and moral endeavour. This indeed represents the first evolutionary stage of the intellectual development of humans which achieved its highest zenith in the person of Ibrahim عليہ السلام (Abraham) --- roughly after 5,000 years of the appearance of Adam عليہ السلام.

The biographical details of the life and conduct of Ibrahim عليہ السلام are highly telling. He lived among the Chaldeans who worshipped stars and other heavenly bodies. The ancestral idols were also worshipped and, in addition to this, the political ruler of the land Nimrod was too believed to be invested with divine powers. Three verses of Surah *An`aam* (6:76-78), according to one interpretation, show the stages of reasoning through which Ibrahim عليہ السلام passed and finally reached --- on the basis of rational human thought --- monotheistic belief in one God, the Creator. Some may argue here that Ibrahim's عليہ السلام reasoning only led to the negation and rejection of polytheism i.e. associating partners with Allah, whereas a positive insight into the unity of the Creator --- the true spiritual enlightenment --- is the result of divine grace. However, the element of rational reasoning and argument is quite clear in Ibrahim's عليہ السلام dialogue with his father and idolatrous people, refuting them conclusively. The whole thrust of Ibrahim's عليہ السلام reasoning in verses 76-78 is directed against the superstitious beliefs of his people and demonstrate the folly of worshipping stars and other heavenly bodies. As such, his statements may be seen as premises of his arguments against polytheism and nature worship. The English translation of the verses reads:

"So when the night darkened on him, he saw a star. He said: This is my Lord. But when it set, he said: I do not love the setting ones."

"So when he saw the moon rising in splendour, he said: This is my Lord. But when it set, he said: Unless my Lord in splendour guide me, I shall certainly be among the people who go astray."

"When he saw the sun rising in splendour, he said: This is my Lord. This is the greatest of them all!

But when it set, he said: O my people! I quit that you associate (with Allah)."[6:76-78]

True knowledge shows that stars, sun and moon --- indeed all heavenly bodies --- rise and set according to laws whose author is Allah. What folly and how foolish to worship creatures, when we might turn to the one true God. Let us abjure all these follies and proclaim the one true God, argued Ibrahim علیہ السلام. Thus, he expresses his final conclusion in these words:

"Surely I have set my face towards Him who has created heavens and the earth, firmly and truly upright, and never shall I associate partners with Allah." [6:79]

This total and enthusiastic commitment to one Lord made Ibrahim علیہ السلام place Allah at the forefront of his personal loyalties. Ibrahim علیہ السلام, the iconoclast of the Qur'an is the highest of the typical seminal religious figures and a staunch believer in the oneness of God. The monotheistic belief fully permeated his entire self and conduct and therefore the Qur'an rightly calls him a friend of Allah [*Khaleel Allah*; 4:125]. On the other hand, he was declared a leader (*imam*) for the entire humankind [2:124]. He was subjected by Allah to immense trials of greatest magnitude and he failed in none of them. In everything, Ibrahim d fulfilled Allah's wish and thus became the epitome of "*Islam*". As such, he fully deserved the promised leadership of the people for all times to come.

After the completion of intellectual evolution in the person of Ibrahim علیہ السلام, it was the right moment for the kick-off of gradual human social evolution. In Ibrahim علیہ السلام, the monotheistic belief was internalized to the maximum degree as a result of which he became a paragon of the

highest moral virtues like truthfulness, fidelity, affability and gentleness. Of course, this was all at the level of an individual's thought and behaviour. At this juncture of human history, however, the need of the hour was to externalize these moral virtues in human collectivities and corporate life. The society and the state, as a result of this, should fully reflect the Divine sovereignty and His universal providence and sustenance --- thus exemplifying Allah's attributes of "The Just" and "standing firm on justice" [3:18]. The Qur'an mentions three messengers --- Nuh, Hud and Saleh علیہ السلام --- who came before Ibrahim علیہ السلام and contains extensive detail about the preaching of these probably all Arabian prophets. They were sent to wayward tribes in pre-Islamic times in regions that were, judging by clues in the Qur'an, close to locales and haunts frequented by the contemporaries of Prophet Muhammad a. Prior to Ibrahim علیہ السلام, people generally indulged in only one error: the erroneous belief in polytheism, otherwise living a simple and moral life. The evils of civilization had not yet tainted their life and conduct. Therefore, the earlier messengers only focussed on the affirmation of *tawheed* (monotheism) and negation of *Shirk* (polytheism).

With Ibrahim علیہ السلام we see that human societies, going beyond their earlier simple lives, started showing all sorts of imbalances and moral turpitude. They indulged not only in all types of sexual perversion, but also exhibited social disruption through trade and monetary irregularities and worst

economic and political exploitations. The civilizational divide between the strong and arrogant exploiters and the weak oppressed class surfaced for the first time in history. Therefore, Prophet Lut عليہ السلام was sent to Sodom and Gomorrah where the men of these two places

indulged in the worst sexual perversion of homosexuality. The religious career of Shoaib عليہ السلام was concerned with morally reforming the malpractices of monetary plundering and looting rampant in and around Madain (Midyan). Similarly, in its accounts of the Moses-Pharaoh confrontation, Musa عليہ السلام preaches pure monotheism to the Pharaoh and to the Egyptians; his mission is not restricted to the Israelites alone. Musa عليہ السلام (Moses) challenges and denies the divinity of the Fir'aun (Pharaoh). Pharaoh claimed himself to be God --- not only one god among many but the only god: “I am your Lord Most High.” [79:24] Apart from that, for a king or ruler to make invidious distinction between his subjects, and especially to depress or oppress any particular class of his subjects, is a dereliction of his kingly duties, for which he is responsible to Allah. We read in verse 4 of Surah *Al-Qasas*:

“Surely, Fir'aun exalted himself in the land and divided its people in groups, weakening a group among them, slaying their sons and letting their daughters live. Indeed, he was one of the mischief makers.” [28:4]

Pharaoh elated himself in the land and broke up its people into sections. He terribly brutalized and victimized the Israelites, subjecting them to the worst persecution and humiliation. All three Prophets --- Lut, Shoaib and Musa عليہ السلام --- succeeded in their mission only in the sense that their opposing and recalcitrant people were eliminated completely from the surface of the earth. However, none of them met success in the sense of transforming them in favour of the true monotheistic faith and piety. Musa عليہ السلام, no doubt, went beyond the other two prophets in securing freedom and emancipation of his people (the Israelites)

from the political yoke of Pharaoh and his savagery --- though it is a fact that Musa عليہ السلام could accomplish all this only with special divine help and grace, through miracles and extra-natural events. But then, with the passage of time, Israelites touched the lowest moral and spiritual ebb by distorting the teachings of their prophets and by assigning too much weight to formal aspects of law instead of sticking to its substantial essence or core. Their political and religious leadership, both scholars and devout ascetics, exhibited the worst type of perverted mentality in limiting themselves to soulless rituals’ formal precision without the least regard for the inner spiritual kernel of devotional religious practices and modes of worship. Prophet 'Isa عليہ السلام (Jesus) made stern criticisms of their religious hypocrisy and sensitivity to formalism and legalistic niceties at the cost of utter disregard for the real significance and spirit of those commandments. Instead of paying heed to Jesus’عليہ السلام admonitions, the Jews tortured him and wanted to kill him by putting him on the cross. And as far as they were concerned, they

apparently succeeded but Allah's decision prevailed over their planning as we read in the following verses:

"That they said (in boast): We killed Christ Jesus, the son of Mary (Maryam), the messenger of Allah. But they killed him not, nor crucified him. But so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjectures to follow. Surely they killed him not. Nay, Allah raised him up unto Himself; and Allah is Exalted in power, Wise." [4:157-158]

The above lines vindicate that all prophets --- from Ibrahim علیہ السلام down to Jesus علیہ السلام --- fought against the social, economic

and political iniquities, wayward and unscrupulous behaviour, wanton cruelty and oppression. But none attained concrete results in his prophetic career. It may be noted here parenthetically that Daud علیہ السلام (David) and Sulaimanعلیہ السلام (Solomon) were, firstly, not prophets in the full connotation of the word. They were only *anbia* or messengers. Secondly, their political leadership and monarchy in which justice and equity reigned supreme, was the result of divine grace and not at all the outcome of their prophetic missionary human endeavours. Indeed, both of them were divinely appointed kings and their justice-based kingly governance and leadership was a special gift of Allah, and not something achieved through human toil and labour.

It was after a long break consisting of 600 years since Prophet Isa's علیہ السلام (Jesus) ascent to the heavens that the last of the prophets --- Prophet Muhammad ﷺ--- was raised in Makkah and sent for the guidance of all humanity. Allama Iqbal, in his moving poetic lines, has very rightly characterized him as the climax and culmination of a very long evolutionary process:

Of this varied world

Thou art the meaning long sought

Long sought by multitudes of men

From every corner of the earth

(*Ecstasy: Gabriel's Wing*)

Indeed, Prophet Muhammad ﷺ was the goal and objective of the entire evolutionary process of creation involving the variegated stages or the levels of the divine creative activity, reaching its apex in the person of Muhammadﷺ who established a socio-political order in Arabian

Peninsula based on the sovereignty of the One Almighty, the Sustainer of all and His universal providence. The Prophet ﷺ thus fully externalized and reified the Islamic monotheistic belief in the form of a polity and government thus establishing the ideal and perfect Khilafah (vicegerency) of Allah on earth. And this historical fact in principle completes the sociological evolution of humanity to its climax. As a digression it may be noted here that Allama Iqbal's couplet:

Your blessed appearance has realized the ideals of both inquisitive mind/reason and devotional love and anxiety-filled presence and togetherness.

May refer to the blessed Prophetﷺ through whom both:

i. The potential of ordinary human beings; and

ii. Prophethood (prophets coming in a long chain starting from Adam علیہ السلام and culminating in Muhammad ﷺ.

reached the last and highest pinnacle of evolution; the latter in the sense that he fully realized and successfully accomplished a most balanced and just polity based on the sovereignty of Allah, thus exemplifying the divine attribute of "standing firm on justice" [3:18] and fully realizing the objective of prophecy and revelation described in the words "… that mankind may uphold justice and equity" [57:25]. And the former in the sense that he established this system of social justice and equity through struggle on a purely human level employing the strategy of a determined revolutionary leader confronting all odds and obstacles and going through all ordeals. This in itself vindicated the highest spiritual status and dignity of human beings. The struggle, endurance, sacrifice and perseverance of the Holy Prophetaand his Companions رضی اللہ عنہم were really exemplary

and proved beyond an iota of doubt that man is the apex and crème of Divine creation. Allah has imbued him with limitless potential and strength.

To sum up, the long chequered process of creation, passing through several stages of descent and evolution, finally reached its zenith in the form of "most perfect man" and "most perfect messenger" as exhibited in the person and prophetic career of Muhammad ﷺ. However, only one step in its full fruition yet remains to be taken.

The Prophetﷺ, fourteen centuries ago, had achieved a remarkable feat by establishing Islamic polity in the vast expanse of Arabian Peninsula: a great stride forward indeed in the socio-political evolution of humanity and indeed no mean achievement. But now this Arabian revolution has to be extended to encompass the entire globe so that the whole of humanity tastes the mercy and compassion of Islamic faith and weltanschauung (world-view). This, in fact, would be the last evolutionary stage towards which humanity is willy nilly moving slowly and gradually, because whatever gems of knowledge and wisdom and, in particular, positive goodness of higher social values it has, is due to the legacy of Prophet Muhammad ﷺ. All these can be traced back to him, emanating from the Divine teachings enshrined in the Qur'an and the prophetic words of wisdom, coupled with his practical example. Humanity is engaged in seeking the ultimate realization of goodness in its search (though unawares!) of the Prophet's ﷺ guidance --- the climax of man's long odyssey in search of truth and goodness. This was expressed beautifully in a couplet by Allama Iqbal thus:

Wherever you see in the world of colour and scent

Out of whose soil springs the plant of desire

Is either already illumined by the light of Prophet Muhammad Or is still seeking and moving towards him (and his guidance)

It is, therefore, absolutely certain that humanity will definitely attain this last stage or plenitude of psycho-social evolution and the entire globe will witness Pax-Islamica, the global Islamic system of justice and equity fully implemented --- a sure proof and manifestation of Prophet Muhammad'sﷺ universal mercy and compassion. There are strong and authentic Ahadiths in various collections of prophetic sayings which foretell the future corroborating this truth. I shall here mention two of these reports.

Imam Muslim رحمۃ اللہ علیہ has narrated, on the authority of Thauban رضی اللہ عنہ that Prophet Muhammad ﷺ is reported to have said: "Almighty Allah unfolded the whole earth for me (in a vision) so that I was able to see all the easts and all the wests, and surely the domination of my followers will be established over all those places that were shown to me by thus unfolding the earth".

According to another tradition narrated by Imam Ahmad رحمۃ اللہ علیہ on the authority of Miqdad Ibn Aswad رضی اللہ عنہ, Prophet Muhammad ﷺ is reported to have said: "There shall be no house on the entire earth, neither of bricks nor one made of camel's skin, but Allah will cause the word of Islam to enter it, either with the honour of one who deserves honour, or with the subjugation of the one who is defeated. That is to say, Allah will confer honour on some and they will embrace Islam, and He will cause the others to give up fighting and they will surrender before the rule of Islam." On hearing this, the reporter is on record to have uttered the words:

"This will fulfil Allah's assertion "… and religion be wholly Allah's" [8:39]. The Qur'anic word *deen* is, as is well known to all, a very comprehensive term. Its connotation implies the ideas of indebtedness, duty, obedience, judgment, justice, faith, religion, customary rites etc. So the real meaning is that everything (both individual probity and piety and collective socio-political behaviour) pays subservience to Allah's commandments given in the Shariah, which is supreme.

Indeed, if we ponder deeply, the major and minor premises of the Qur'anic argument also ratifies the belief of global domination of Islam and appears to be an impeccably logical conclusion. The following assertion of the Qur'an appears at three places in absolutely identical wording in surahs*Taubah*, *Al-Fath* and *As-Saff*:

"It is He who sent His Messenger with guidance and the *deen* of truth (Islam) so that He may make it prevail over all rivals….." [9:33, 48:28, 61:9]

This verse clearly and unambiguously states that the objective of the calling and mission of Prophet Muhammad ﷺ was to make Islam dominant over all man-made ideologies. Moreover, at five places in the Qur'an we read the statement that Prophet Muhammad ﷺ has been sent to the whole of humanity. The most clear and emphatic wording in this context occurs in verse 28 of Surah *Saba*:

"And We have not sent you except as a bearer of good news and a warner to all mankind….." [34:28]

The very fact that the Prophet ﷺ is a divine messenger for all humanity till the end of time necessitates logically that his prophetic mission would attain its climax and final victory only when Islam reigns supreme across the globe,

thus vindicating the truth of the two above-mentioned Ahadiths. In a line of ode from *Gabriel's Wing* (excelling in sublimity of thought and its rapturous nature) Allama Iqbal's piercing glances can ruffle the moulds in which He manifests Himself and thus as a visionary has divulged the future scenario that lay in the womb of time:

The sky will shine mirror-like with the morning's light

And the night's darkness will be speeding away!

The hearts will again recall the message of prostrations

The foreheads will become acquainted with the Harem's dust

Whatever the eye is seeing cannot be described by the lips

I am lost in amazement as to what the world will become!

The night will eventually disappear by sun's appearance

This garden will be filled with the light of Tawheed!

However, here two points should clearly be kept in mind. Firstly, the global domination of Islam will be possible only as a result of immense sacrifice, endurance, resilience and fortitude of the believers, having staunch Iman and commitment for executing the commands of Allah and His Messenger ﷺ. They will have to replicate the same enthusiasm and undertake similar gigantic struggle that the Prophetﷺ and his Companions رضى الله عنهم showed against all odds in establishing the supremacy of Islam in Arabia. Secondly, before the final global victory of Islamists, Muslim Ummah will face Allah's wrath for its misdeeds and complacency. Deviation from the Right Path will incur terrible punishment from Allah the details of which are found in various chapters of Hadith collections, e.g. the chapters of "*Fitan*", "*Genocidal Wars*" and "*Signs of the Last Hour*". However, after this chastisement, the light of Prophet Muhammad ﷺ will shine in its full exuberance all over the

globe. Neither Satan and his acolytes from amongst humans and jinn nor the most sophisticated and high-tech armament of the opposing *Dajjali* forces will be able to check and thwart its global ascendancy.

And this will be the last stage of the psycho-social evolution of humanity immediately prior to the end or Doomsday. The entire cosmic heavens, which started off with the primeval "Big Bang" and continued to expand ever after, will be rolled back and brought to a naught, as we read in Surah *Al-Anbiya*:

“The Day that We roll up the heavens like a scroll rolled up for books Even as We produced the first creation…..” [21:104]

The world --- the universe --- as we know it, will be folded up like a scroll of parchment, for it will have done its work. And may be --- who knows! --- The Creator Who every day is in a new splendour [55:29] will spread out and unfold a new chain of beings. All we know with absolute certainty is:

All that is on earth will perish: but will abide (forever) the countenance of thy Lord --- full of Majesty, Bounty and Honour. (55:26-27)

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The treatise of Dr. Israr Ahmad “*Ejad o Ibda-e-Alam say Alami Nizam-e-Khilafat tak: Tanazzul aur Irtiqa kay Marahil*”s English translation “The Process of Creation: A Qur`anic Perspective” was very much appreciated by a number of scholars and intellectuals who took the trouble to read it closely and thoughtfully. Among others, Dr. Munawar A. Anees, an internationally acclaimed critic and writer, referred to this tract as a major contribution in Cosmology. In his Iqbal Memorial Lecture given on July 05, 2012 under the auspices of Department of Philosophy, University of the Punjab, he presented the following lines to the audience in his published essay:

“… one of the eminent students of Iqbal, Dr. Israr Ahmad made remarkable interpretations of his philosophy with a unique blend of Quranic teachings and modern knowledge. **His short treatise on the origins and evolution makes him a man way ahead of his times.** Perhaps his work could serve as a precursor for an Islamic cosmology in congruence with the emerging thought as exemplified by biocentrism and biosemiotics.”

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