

*There is no God but God.*



THE  
EXISTENCE OF GOD

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# EXISTENCE OF GOD.

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IF Theism means belief in a God, and Atheism is only another name for disbelief in His existence ; and if a conscious and intelligent knowledge of a Deity and belief in His existence largely indicate the knowledge of men of such of His attributes, and our belief in them which various religions have associated with His being then my attitude as a Muslim is both of a believer and a disbeliever—*i. e.* I am a Theist and an Atheist at one and the same time. As, for instance, if He is One Whose best attributes found their manifestation on the Cross ; Who sacrificed His only son to save me from the consequences of my evil deeds ; Who created me with the taint of sin inherent in my nature, and then sat in judgment on me for the consequence of the evil nature which is not my

make, but His own gift; Who transmutes miraculously my ugly nature into something beautiful, not through my actions but through my belief in some of His so-called manifestations; Who does not follow any order or rule, nor reward those who follow the straight path of continence and equity; Who, on the contrary, created man unfit by nature to keep the law, and Whose salvation reaches only those who believe in a dogma or other—then I must confess I am absolutely incapable of believing and placing my trust in such a Deity.

I do not also believe in a God Who gave mankind a law whose fulfilment was beyond his powers, and made him after the lapse of a time to long for a new Dispensation; Who is personal God, and is not free from human frailties and shortcomings and human passions. It is Anthropomorphism and not true knowledge of God. He Who created evil as a distinct entity and cannot destroy it, and submits to it and rejoices in doing so, Who solely relies upon miracles to bring home to human mind the proof and the expression of His being, Who expects human intellect to believe in things at-

its mutilation—I emphatically defy such a God. I rejoice in the fact that I may be called an atheist; I am enjoined to do so even according to the teachings of Al-Qur-án :—

“ *Man yu'mim billahi wa yakfur bittaghuti.*”

But if my Deity, my God, is One, the proof of Whose existence is borne out by every atom in nature; Who is the headspring of all those laws which pervade the entire universe, and whose non-observance alone signifies sin or evil; Who invested every object with the fullest and most exact capacities to run its full course of ultimate development; Who laid down one uniform system, one harmonious single law for the growth and evolution of all, and provided all the possible means necessary for the attainment of that aim; Who endowed some elements in nature with receptivity, while enriched others in a corresponding degree with the principle of active faculty; Who designed the beneficial and the baneful to be the correct and abnormal proportions of the constitution of the matter respectively, and guided us, and so every form of matter in the course of evolution, to accept

the one and reject the other. One Who created me perfect in all aspects of my being, physical and spiritual, and by making law-abidingness my natural predilection, rendered me potentially immune from being the victim of any evil tendency; Who made all avenues of progress accessible to me, and made this progress to depend on my keeping the law of equity, continence, and reason; Who gave me the knowledge of His law, or at least showed me the way to find it. He Who is absolutely free from human passions and human weaknesses; Whose good-will and pleasure is only another name for my obedience to law, and Whose displeasure merely means my non-observance of it; whose reward for me is the culmination of my own progressive efforts towards ultimate good, and Whose punishment consists in those evil consequences which accrue to me on my non-observance of the law. He is my Lord, He is my Object of adoration, and He is my Deity, His being has been evidenced by the first line in the Holy Al-Qur-án on the one hand—and completely explained by that Book in various ways—and the great open book of Nature on the other.

Everything I will say to-day will come from the Qur-án. If a book claims to come from God, let it prove the existence of God itself. Why should it rely on my ingenuity and intelligence? Let it advocate its own cause. And this peculiar feature I found only in the Qurán. Whatever it asserts or teaches, it does not look to its votaries to have its tenets and principles substantiated.

If you would just rid your minds from those notions about God which the tradition and the Church theology here have foisted on your minds, and you bore allegiance to them for a long time, which are being daily contradicted by the illuminations of science and the phenomena of nature and which now your reasoning has compelled you to abandon to a degree as to even deny the existence of any Deity at all; if you would just put yourself in such a mood, this thoroughly unbiased attitude of mind may enable you to appreciate the existence of the Deity about whom the Qur-án speaks in the very first verse. The verse discloses the four fundamental attributes of God, the only one Deity to whom allegiance is invited by that sacred

Book. These four great attributes serve in a way the very original source of all the other complementary features of that Deity whom they describe, and which one frequently comes across in the pages of Al-Qur-án. Those four cardinals are the following : (1) Rabbul 'Alamín, (2) Rahmán<sup>1</sup> (3) Rahím, and (4) Málíki Yaumiddin. I would take only the first attribute for this evening's deliberation ; it has often been translated as the Lord of (Rabb) the worlds ('Alamín). 'Alamín here does not only indicate the diverse orders of the constituents of this universe, but also the fact that every object in it is in itself a world. Rabb means not only the Creator, but also One Who imbues every object with the capacity of ultimate development, and the Creator of all those means and aids whereby such development is achieved through all the many stages of that development. In commenting upon the word 'Rabb' I find the following in a Quranic roots dictionary

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<sup>1</sup> Rahmán—one whose beneficence provides the needful for everything ; Who creates things to satisfy our needs even before we come to existence. Rahím—one Whose mercy rewards hundredfold for every action. Málíki Yaumiddin—Master of the day of requital.

written centuries before the theory of evolution was ever imagined in the West: "The fostering of a thing in such a way as to *make it attain one condition after another until it reaches its goal of perfection.*"<sup>2</sup> Consider the words I italicize. Do they not clearly sum up the theory of evolution which now comes within your scientific ken? It is not only the idea of creation and sustenance which in its primary significance the word 'Rabb' conveys, but also that of *regulating and accomplishing completion* of the evolutionary course of things from their crudest condition to that of the highest perfection, as I find in another Arabic dictionary, *Tájal-'Arús*. Thus the word 'Rabb,' the first attribute of God in the Qurán, means Creator, Nourisher, Regularizer, and Evolver.

When we examine the course, now partially within our ken, which an ethereal speck has to pursue to reach up to human organism, we are struck with that marvellous precision and perspicuity with which various methods and forms of specialization and collocation of atoms and molecules into new organisms have been prearranged. At every evolutionary stage

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<sup>2</sup> Imam Raghīb Isfahānī.



of matter, no matter how transient it might be, we discover a course prescribed and we observe an organization preordained. Go where you will, you find matter enslaved in the chain of the Law as the Qur-án says :— *Wa lilláhi yasjudu man físsamáwáti wal-ardzi taw'an wa karhan*—(And to Allah does obeisance, whatever is in heavens and earth, willingly or unwillingly.”)

The Holy Qur-an is full of verses which clearly lay down that the “Reign of Law” exists, and dominates the whole material world and every particle of matter implicitly obeys. The researches of the present-day science endorse the same. As a matter of fact, they betoken the discovery of already existing laws under whose influence and control matter assumes different forms and shapes. The sum-total of all the scientific discoveries made so far is this, that the movements, growth, and development of every element in nature are under the government of this or that established law. Results which were supposed to be mere freaks of nature till yesterday are in the light of to-day's discoveries the outcome of the operations of certain definite and fixed laws. This pheno-

menon has caused rejection of all such theories which regarded the working of nature empiric and every inexplicable turn in the evolutionary course of matter a freak. Thus the reign of the law has been established in the whole universe; and if so, I ask is this all an accidental or an intentional causation? You call it a mechanism, but can you dissociate mechanism from mind? How inconsistent we sometimes are in our opinion and fall short of average judgment! In all human mechanism we believe in the priority of laws and principles, on which certain mechanism is working; we accept pre-existence of mind which has found and worked upon those principles in bringing it into movement; but when we come to the working of Nature, though we do observe one thousand and one different laws ruling various phenomena of Nature, and in order to distinguish them from one another, we give them different names *i.e.*, Law of Condensation, Law of Gravitation, Law of Affinity, Law of Reversibility, Law of Harmony and Reciprocity, Law of Natural Selection or Assimilation—but we hesitate there to admit the priority of the Law, we fear if once

we made such an admission we shall have to accept Law as separate from Matter, which means priority of Mind to substance.

More than fifty years ago, when all scientific ken culminated into Atomic Theory—Atom was our great god, our first cause and origin and its haphazard course styled as law; but later on we found this god itself a slave to law. It was found not the origin but a product of some electronic specialization, which in its turn received its birth from the collocation of ethereal specks, not as an accident but in some ordained measure under what you call Law of Condensation. But is this ether, the till-now-discovered origin of the universe, immune from the Reign of the Law? Though it is yet regarded as an imponderable substance; but attempts have been made to ascertain its weight and volume. Through the experience and experiment of optics and electric waves, it has been determined that fifteen trillion times ether is greater than our atmosphere, and a globe of it equal to the size of the earth would weigh 250 lb. These observations make ether as well a law-ridden entity. Thus wherever we go there are limits and

law. Law is not a sequence, depending for its existence on the course empirically pursued by matter, but its ruler from the very beginning. I have already explained why a scientist with an atheistic turn of mind will not believe in the priority of law to matter—such belief means belief in the priority of mind to matter. He now takes his refuge under a new subterfuge. Haeckel and others have rejected old theories which regarded matter and energy as two separate entities the working of which subsequently created law. They are now treated as one and the same thing with law-abidingness as their chief intrinsic and permanent character. The origin of the universe under this physico-monism has thus been taken to be something which Haeckel baptizes as Law-Substance. One step more and you are standing humbly at the altar of the God of the Qur-an. You regard your first cause as something self-created, and creator of other things, self-existing and maintainer of subsequent growth, omnipresent and pervading everywhere, indestructible and infinite; add to them the attributes of all-knowing and all-powerful, designer and regularizer, and you believe in the

Muslim God. Call Law-Spirit in place of Law-Substance and we jointly believe in the same Monism, in the same *Rabbul-'Alamin*—the Lord of the Worlds—Who has prescribed a special course for the growth and movement of everything in the universe and commands implicit obedience to His ordinances from matter in its every form. In this respect the Qur-an says :  
*“ And to Him both obey what is in the heavens and in the earth.” “ And a sign to them is the night ; we draw forth from it the day, then lo ! they are in the dark ; and the sun runs on to a term appointed for it ; that is the ordinance of the Mighty and the Knowing. And as for the moon, We have ordained for it stages, till it becomes again as an old (dry) palm branch. Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day ; and each floats on in a sphere.”* (xxxiv. 37-40).

This quotation brings the whole solar system under a Divine Ordinance, referring in proof of such ordination to that regularity

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1 The word “float” is very expressive ; it refers to the liquid nature of the substance in which various planets, etc., move. Recent researches make it a jelly-like substance.—AUTHOR.

observed by all the luminaries to such mathematical precision as to obviate the least chance of collision, though many of them have till now been found irregular in their course. I take the earth for illustration. Our planet is the outcome of solar heat, which, passing through various processes of evolution, has assumed its present shape. Then by the law of gravity it began to follow an elliptical path round the sun, with its axis inclined towards its orbit. Could it not follow a circular course? Why did its axis make an angle of  $27^\circ$  instead of say  $72^\circ$  at its tangent? The axis could as well have stood parallel to its orbit. ~~If~~ the present situation was not purposive the earth could have assumed any form or course. If the law of gravity enchained it to its revolution around the sun, what was the law "evolved from accident" which made the earth stand on its orbit with its axis inclined? What a contradiction in term—law and accident, and still we willingly subject our reasoning to this ridiculous anomaly, only to avoid belief in Divine ordination! I could worship this Fetish of Accident if all these defined movements of our planet had not

produced some desirable results—results which affect the working of things, existing even outside the earth, to our benefit. This certainly leads me to believe in some Will, which has controlled the whole affairs of blind Nature to serve some definite purpose. How lucidly the Muslim Book draws a thinking mind to this inference in the following words: “And your God is One God, there is no god but He. He is Rahman and Rahim—*i.e.* He who anticipates your need and looks to it beforehand, and His kindness rewards munificently all your works.—Most surely in the creation of the heavens and the earth, and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends from the clouds, these give life with it to the earth after its death and spread in it (all kinds) of animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, these are signs for a people who understand (Al-Qur-an, chap. ii. 163, 164).

**Look to the alternation of the day and the night which causes change in the weather. It**

affects the atmosphere and changes the course of the winds, and thus brings rainy season and dry weather in a desired course, then the withering of Nature and its resuscitation, and this all with the life of man himself, depending on this peculiar bend of the earth-sphere towards its orbit. Is all this at random? Is it all meaningless? Sweep your eyes over all that is outspread before you in the realm of Nature and you would not find a single thing in it which is unconnected with your own existence; as the Book says: "Those who remember Allah..... and reflect on the creation of the heavens and the earth (say): Our Lord—Who looks to our sustenance and maintenance—Thou hast not created this all in vain! Glory be to Thee" (iii-190). Those things which did not admit of any intelligible explanation till yesterday have to-day been found to be the source of a great and real purpose. I do confess that millions upon millions of things exist which yet baffle human reason to find out the object they have been created for; but all that has been discovered so far, has been established to be purposive. Now if I have come to know, even



in the words of the Qur-an, that the present arrangement of the Solar System as far as our planet goes is definitely purposive in its existence and movements, and every atom in the material world is essential to the well-being of this arrangement, then by a process of inductive reasoning I have every right to suppose that every object in nature admits of my using it for my benefit—it is a different matter altogether to know in what way can I best avail myself of these advantages—and is subservient to me under the Ordinance of some Mind I call Allah, “Who is He Who created the heavens and the earth and sent down water from the clouds, then brought with it fruit as a sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you. And He has made subservient to you the sun and the moon, pursuing their courses. And He has made subservient to you the night and the day. And He *gives you of all that you ask*” (xiv. 32-34). And this all under the rotation of the earth in some form. Mark the italicised words of the quotation. Imagine

all the advancement you have made in supplying things to serve your need and comfort. But did you ever think of a contrivance of scheme out of a design, in working out which, you did not find the needful already existing in nature? How dare you call it purposeless?

This contention, however, is generally met with by a retort, that everything in itself was not subject to any design. It is only man's using them in such a way as to make them useful to himself. Man, in fact, has given purpose to this purposeless universe. There was no pre-existing design in nature for us but our own adaptation.

We all know that light and green colour strengthen sight, and green is the prevailing colour in nature after light. It is said that the green colour was not intentionally made to strengthen sight, but the eye became accustomed to be benefited from light and the green colour, as it was surrounded by these two, most largely. Those who say this overlook an experience which is met with rather frequently; *i.e.*, a mole possesses eyes, but owing to its being

mostly out of the way of light it is blind. It could not make its environment subservient to its sight. This shows to what an extent the eye is indebted to light and green colour. It not only keeps the sight, but also keeps it well. While enunciating the theory that nature is not purposive intrinsically, but this quality in it is largely the result of its being put to use by man in different ways, Prof Hackel produces the illustration of the powder in his support. Powder, he affirms, was lying for a long time as a negligible quantity, but by making use of it we have invested it with a set purpose. If our use of it had not brought its properties to light, the world would still have remained ignorant of its existence. It is surprising how a man of the Professor's calibre, in proving his theories, should overlook a most obvious thing in his way. We admit that it is due to human investigation that the properties of things became known. But discovery of property means pre-existence of property. In the words of Prof. Hackel, to say that our inquiries have invested powder with its properties—or the purpose to which it can be put—amounts to saying, in other words this,

that the purpose of the explosive was already in it, but in a dormant state, and it is due, us that it became active. It proves rather than negates "design."

There are, however, two other ways of answering the question, whether the objects in nature are themselves purposive, and have been worked upon by some Mind to serve some definite end, or is it the result of our investigation as Hackel suggests. In the first place, if a mind works upon a material and gives it some shape to serve a certain purpose, it is impossible for another person to use that object in a way other than in which it was designed to be used. If you refuse to follow the design of its maker you court harm and waste your effort. There are pieces of iron and wood before me which have not yet been handled by any hand nor fashioned into something by any brain. I use them in any way I like. I use them in making a machine. Any person who is desirous of using that machine is bound to use it in the way I have intended it to be used. This is one of the most obvious evidences of the fact that a "mind" has worked upon the matter. Can you use God-made things

precisely according to your own sweet will? Your own body is a most wonderful machine, whose different parts perform different functions. This body of yours is the highest culmination of material evolution as Biology says, in which there is a constructive intelligence, and in which the principle of life has become fully fledged. It has also a free-will, and power of discretion. But could you use your nose for seeing? Could you eat through your ear? You dare not go against those designs as you cannot use an ordinary machine contrary to its maker's design. While I am speaking to you, your ears and eyes are on me, Do close your eyes and ears. Could you hear what I am saying? You would perhaps feel hungry after a little while, and would go to a restaurant for the satisfaction of your wants, and if you think that it is your own use of your different organs which has given those organs their respective functions, would you pour hot tea into your ear instead of sipping it through your mouth? Do you think this action of yours would be correct according to the laws of nature? When at your table, would you try to put a pinch of salt in your eye, instead of taking it

through your mouth? The result of such a thing, if you do so at all, would be, that you would destroy those organs of your body by such a misuse of them. The reason why it is so is, that the functions of your organs have been determined by a Mind. This machine of your body has been fashioned by an intelligence and a Mind, and if you do against its designs your action will not be acceptable in the realm of nature. Your deviation would be to court your own ruin. The Holy Qur-an refers to this phenomenon in the following words: "Is it then other than Allah's way that they seek to follow, and to Him submits whoever is in the heavens and the earth, willingly or unwillingly and whoever desires a way other than submission (Islam), it shall not be accepted from him and in the end he shall be the loser" (iii.82-84). I have drawn now before you a complete parallel between an ordinary machine made by human mind and that big machine called human body. They are similar in their working, both of them do not admit any use but some particular one. How unreasonable of us to ascribe this to some design in the case of one and to caprice of nature

or to our adaptation in the other. You shall have to make, I am afraid, new rules of syllogisms to suit your strange logic.

To say that no one can use a sewing machine, except exactly in the way in which it has been designed to be used, is to mean that the using mind has to follow the mind which *designed and determined the use of the machine*. What disables you to come to similar conclusion when you see the same thing in human frame? Even in case of iron and wood in their raw condition we are not at liberty to use them in any way we like. Even these two things have to be used only for those purposes for which they were created. You could not make use of them for any and every purpose. This fact indicates that there are laws which regulate the uses of iron and wood. You would lose a lot if you would refuse to follow those laws.

Another argument pointing to the control of matter by some Mind is this. If a particular form of matter involves in its being certain principles, the knowledge and applicability of which only makes the realization of that purpose

possible, then it is certain that a mind has pre-ordained it. If the small form of matter had existed independently of such principles, and if there had been no need of their knowledge, nor there would have any advantages accrued to us in our application of such knowledge, one could deny a mind, a purpose, and the particular method to work it out. This in a way is another reason which I read in the Qur-an to meet the contention of Hackel I alluded to above ; we are given to know, in the first place, that everything in nature is for our benefit, and in the second we are apprised of the principles which will enable us thoroughly to make use of them. The Quranic words go thus :

“The Beneficent God taught the Quran. He created man, taught him the mode of expression. The sun and the moon follow *a reckoning*, and the herbs and the trees do obey (*Him*). And the heaven, He raised it high, and He made the *measure*. That you may not be *inordinate in respect of the measure*. And keep up the *balance* with equity and do not *make the measure* deficient. And the earth, He has set it for living creatures : therein is fruit and palms having sheathed



clusters, and the grain with (its) husk and fragrance. Which then of the bounties of the Lord will you reject?" (Al-Quran, lv. 1—12)  
 .—*i. e.* how can you deny His existence?

Please try to understand the italicized in the above-quoted verses of the Book. We are given to know in these that the whole universe has been regulated by quite a mathematical precision, and in order that we might draw out of it the best of advantages, we *must respect* the measures; we should find out those *reckonings* and *measures* and should not make them *deficient*. The verses, as the concluding portion shows, not only assert that the solar system was created in its existing form of working with a beneficent object to maintain and nourish mankind and elevate them to their destined goal, but they also disclose the way which may enable us to use the working of the solar system to our best advantage. The Book invites us to discover those measures and then to respect them, which with utmost mathematical accuracy are working universally in every form of matter in its growth. Every created thing, from those large orbs in the heavens to the smallest herbs that grow on the

earth, do observe rules laid down with mathematical reckoning and observe measures prescribed for their creation and development. In short, everything that is created in this universe is based on mathematical principles, inasmuch as even some of the points of logic are now being verified in their precision by a process of mathematical reasoning. The Qur-an brings even human speech under mathematical calculation. Vocalization is only intonation of sound in different measures. Letters in a language represent these different measures of sound. Then different combinations of these various measures of sounds make different articulations, *i. e.* words. By learning these collocated measures of articulation, which receive different meanings in different shapes, we learn languages. So mathematical measures are at the root of language. All our scientific researches owe their existence to this science of measure and reckoning.

Science enables us to reduce nature to our control and render it subservient to our need; but no branch of science can be worked out without the aid of the said science. The whole mechanism of nature becomes ministerial to us if

we discover those "measures and reckoning," as the Qur-an says, which regulate its working. I could agree with Hackel, if man could disregard these mathematical measures in finding purpose in nature. In reality we did not create purpose for nature, we simply discovered those rules and measures which had already been laid down to work out the said purpose. To use the language of the Qur-an, "the sun, the moon," "and the herbs and the trees," "and the heavens," "follow reckoning and measures." You can find purpose for them if "you may not be inordinate in respect of the measures and keep up the balance with equity and do not make the measure deficient." Now to recapitulate this part of my argument to prove existence of Mind prior to matter Who worked it to certain designed purpose, I have shown to you in referring to man-made machines that if a substance has not been worked upon by some mind, it may be put to use in any way we choose but if some material has already been worked upon by a mind to serve some definite purpose we must use it to the purpose designed and in the way prescribed and revealed to us, but if the

said way is unknown to us, its true use by us depends only upon our discovery of those principles which the author has adopted in his work. Does not every atom in the universe bear strong testimony to the existence of the two principles I have enunciated as to our use of things already designed? Can you with good grace deny behind the working of Nature the existence of some Great Mind?—the Regularizer, the Reckoner, and the Measurer. You cannot! Let us in the words of the Qur-an “glorify the name of your Lord Most High, Who creates, then balances, Who measures, then guides”—*(Sabbih isma Rabbikal A‘lá, allazi khalafa fasawwá, wallazi qaddara fahadá)*.

In this verse the Muslim Scripture speaks of another character of the Mind who gave creation to the universe, One who guides different things on their way to perfection. In order to be more explicit, I read another verse from the Qur-an which in this connection defines the word “Rabb” which, as I said before, is the first attribute of Allah in the Qur-an: “*Qála faman Rabbuka yá Musa. Qála Rabbu nallazi A‘ta kulla shai-in Khalafahu summa hadá.*”—“ (Pharaoh)

said : And who is your Rabb (Lord), O Moses ?  
 He said : Our Lord is He Who gave to every-  
 thing its shape and measure, then guided it to its  
 shape " (xx.49-50).

These words describe Rabb to be the Being who designs shape for everything. He determines the proportion in which any material is to be used in fashioning out the given shape. He guides everything on its path to its perfection in the use of the given proportions and other things necessary for its formation. Thus, according to Quranic communication, coming of a thing into existence out of some material involves three things—shape, proportion of material to be used, and guidance. Scientific researches come forward to support this view, of course in a different language. Everything has now been admitted to have evolved from the same material. After atoms received their emanation, their further development into inorganism and organism is arrangement and rearrangement of the same substance in different measures and proportion. One proportion of substance gives one form and the other leads to another shape. The same substance builds up a child, a pig, and a chicken.

Diversity in proportion of the material used causes these different shapes.

If one proportion is useful to one form of matter, it is harmful to the growth of the other. But matter in every form of it knows what to use and what to reject. The same amount of substance envelops everything in its course of development. In other words, everything on its course to perfection finds itself surrounded promiscuously by things beneficial and baneful. It stands as if in the concourse of enemies and allies, but the constructive ability in it uses marvellous discrimination between "friends and foes." It accepts what is useful and rejects the deleterious. In organic form of matter the process of incorporation works on the same principle of discrimination. Diamond and charcoal come from the same substance, but constructive ability in one unconsciously rejects what is willingly accepted by that in the other. In organism, system sometimes takes into itself things beneficial and baneful, but it assimilates the former and excretes the latter. This discrimination between good and bad which so unerringly acts, gives rise to different shapes and

forms to matter in the course of creation. Even in human organism, the stomach nauseates at every deleterious thing. A fly, if taken in, is vomited out. Various secretions perform the same function of purging out things unnecessary and harmful; surgical operations and different purgatives come to help nature when it is too weak to get rid of foreign elements in the system. Disease is only another name of nature's resistance against the intrusion of unhealthy matter into the human system. Is this capacity of wonderful discrimination which so delicately works in every form of growth, as far as unconscious building of organism goes, a mere caprice of nature—an instinct inherently present in matter but by accident—or a *guidance* from the Great Designing Mind and the Fashioner, as the Muslim Scripture says? Before answering it, allow me first to make a few observations.

Does not evolution of matter really consist in the development of its potentialities? Do not its inherent faculties come more vigorously to the front, and become more and more active at every stage of its growth? Is not human organism the

final and best evolution of matter under biological researches? That consciousness which evolved out of animated matter in animal kingdom, in the form of impulses, evolves into natural passion in man in human organism. This is not the final growth. Human consciousness has to evolve ethics and high philosophy. If so, where is that constructive ability which is inherent in matter should now work more vigorously to sublimate my consciousness into high moral and philosophic growth? Do I possess that instinct by nature which "automatically" discriminates between right and wrong ethics, or have I to cultivate it through guidance? Do I by nature nauseate at wrong philosophy, as my stomach nauseates at a fly or some other poisonous matter? Do I by instinct spurn at things injurious to my intellect, as my eyes shut themselves against anything injurious to my sight? A goat will not put her mouth to things poisonous to her system, but do I discern between wholesome and unhealthy food in the absence of enlightenment and guidance? I, who represent the best form which matter can evolve, am helplessly and hopelessly destitute of that con-



structive ability for the evolution of my intellect which discriminates so unerringly in the physical building of organism.

If it was an instinct and an inherent faculty, and not something from without, *i. e.* guidance, it should have worked ten times more vigorously than it did unconsciously in bringing out every form of matter from ether to human organism. The very fact that as far as unconscious growth of matter goes, the said constructive ability works so splendidly, but it disappears on the rise of consciousness, conclusively proves that it was not an inherent faculty in matter, but an external guidance. The inference becomes much more strengthened when I find that the sublimation of consciousness into ethics and philosophy badly needs guidance from without. I do possess discretion; by instinct I can make choice between good and bad, but I want enlightenment and guidance to discriminate between the two. Right discretion needs enlightenment and guidance. I do certainly reject evil when my mind has become matured by getting knowledge of these evil tendencies, and by my

experience of their evil results. That is to say, my mind has become evolved through external causes. But if this power was merely an instinct, why did I not possess it from the very first day? This shows that it is not an instinct, it is the result of a guidance that we have received from some higher Agency, Who is also the source of endowing matter with the constructive ability of constituting itself in the best advantageous way. That agency, that source, has been called "Rabb," Who is my God.

The Qur-ánic verse under comment is however, open to another contention. To admit God as giving shapes to different forms of matter, is to admit priority of shape to matter which it is said is an impossibility, as in nature ideas are not separable from concrete things. This reminds me of what we read in *Republica*—that interesting controversy between Plato and his illustrious pupil—whether ideas were prior to and separable from concrete things. In reality they are both right and both wrong, as I always say. They differ in view-point. Mind in its subjective nature cannot separate the idea from the concrete things, but in its objective state not only the two

are separate, but the idea is prior too. Aristotle points to the mind which saw and became conscious of things at one and the same time. But Plato observed priority of idea in every concrete thing, when he found all the members of its kind always pursuing the same lines in their course to perfection from their crudest state.

Is not even the human mind, which no doubt takes all its material for thought from the world around, and cannot therefore entirely separate ideas from things concrete, capable of containing and entertaining ideas of new things it intends to fashion, long before they take external shape? What would you think about the mind of an artist? Has it not shown a creative faculty, though within a very limited scope? He creates things, though his creation is more or less a new combination. But his mind illustrates the possibility of the priority of ideas to concrete things. If the growth of things is not haphazard, but on given lines, it admits of priority of ideas. I could imagine that certain ethereal specks began to chalk out their own way to further growth, but why should the rest of the ethereal world pursue the same course and follow the

footsteps of their predecessors; why the newly fledged electrons come under the old, old mode of specialization, when entering into inorganic world? You say it is hereditary. But who is their first ancestor? Let us calmly think over the matter, let us examine step by step every form of growth from humanity downward; could you observe any development without organization? You jumped to atoms some fifty years before, as a thing coming into existence haphazardly, but atoms were also found to have received their birth under fixed specialization of electrons, which in their turn are a condensed electronic dust under special organization. And the said dust is only ethereal specks collocated in a prescribed way; wait a little and new researches will make this ether again an organized growth. To me it is so even now. The very fact that its existence has been discovered through mathematical calculation negates the idea of haphazard growth. And if every subsequent form of matter is fed and nourished on the preceding form of matter, which never falls short, in every stage of progress you are forced to accept your first cause, an Intelligent Cause, Who

designs forms of things; makes arrangement for their sustenance, determines proportion of the material they live upon, chalks out lines of courses for their growth, and then guides them on to their goal. And one term which expresses the aggregate of all these attributes, in Arabic language, is Rabb. How in its characteristic laconic way the Qur-án summed up this concluding portion of my contention in the following dictum: *Wa anna ilá Rabbik al muntahá.* And the whole system of cause and effect ends with thy Rabb.

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### ACCIDENT OR DESIGN ?

Is photographic camera an accident? The lens, the sensitive paper, the light-regulating contrivance, and so forth, all go to suggest design and mind, and yet the camera is but the crudest possible copy of an eye, which in your judgment was evolved at random. Its structure has admittedly been arranged on the most advanced principles of optics. Besides lens, we have cornea and humours in addition in the eye, which so ingeniously converge rays to form an image.

Look to iris, which like the diaphragm of a microscope shuts out stray light and regulates the quantity admitted. Even the sensitive paper was discovered from the material existing in the eye to receive focused impressions. But what about "the feeling that the image reflected produces? While the lens of a telescope or of a camera reflects the image, it does not feel, it does not see: the eye sends a thrill into the very soul when we see anything beautiful." <sup>1</sup> All other sensitive organs, when agitated with external phenomena, produce similar sensations. Is this reciprocal working of human body, again a growth by chance? How inconsistent and narrow-minded we are in estimating other's merits! We love to be credited for ingenious design for our work even of a mean character, but we are prone to disown it in the case of others. Leave apart our willingness to acknowledge workmanship of some Unknown Hand in nature, that dastard spirit of jealousy will never fail to exhibit itself when we judge even other man's work. A most beautiful handiwork of a rising rival in profession always appears to us a

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1 "God and War" (Islamic Review, Vol. iv).

chance product, but our paltry doings appeal to us as a worked out ingenuity.

Can we give or receive any "phone-message" without an "exchange office"? Some *design* to connect two workers—the giver and the receiver of a message—is indispensable. Are then our afferent and efferent nerves, having their connection through brain, an at-random phenomenon? Our looking to the sun and blinking of the eye may seem to be an automatic function, yet different processes have been in work by many a distinct agency. The disagreeable agitations produced on the eye-ball by strong rays of the sun were conveyed in by the ingoing nerves from eye to brain, and the self-protection tendency began to assert itself; it moved lids and lashes through outgoing nerves, and the eye began to blink; and this all through that great exchange-office, brain. Cut the ingoing or outgoing nerves or get the brain affected at that particular portion of it, you will lose your eyesight when exposed to strong sunshine, as you will neither feel any agitating sensation, nor will you be able to cause the blinking. This reminds me of another big human design so indispensable

to bring military campaigns to success. I refer to what in common parlance is called "brain of the army" In the heart of the battlefield a sort of head office is designed and created, to receive and to attend to messages from various outposts and departments in work as to their respective needs. This arrangement to meet the question of need and supply and its very name came to emanation in imitation of what works in animal organism. All appetite—exciting organs have their connection with brain through nervous system, and so are those organs connected with it which work to satisfy our cravings. Stomach, when empty, sends its message of hunger to the seat of brain and the life-tendency moves the working organs from the same place. How unreasonable of us to believe in some designing mind in creating "brain of the army" but to deny the same in creating brain in animalism.

In examining an ordinary steam engine we are ready to assign a distinct design to every one of the hundred and one pipes fixed in the machinery, but we cannot see our way to say the same thing as to those one million and one



nerves working so wonderfully in our constitution. Each and every one of them has got a fixed purpose to serve, and yet we have the audacity to regard their creation a purposeless function. To save machinery from being ground to rust we design a special contrivance to oil it at every place upon which its moving parts are hinged, but that marvellous arrangement in our own body to grease automatically all our limbs at the place of their joining, is only a haphazard mechanism in our judgment. Bend your finger and the heat created by this motion melts the fatty substance next to your skin. It greases various joints of your fingers at movement, saving them from wear and tear.

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## STUDY FOR AN ATHEIST

### I

ARE we not equipped with various cravings and needs which we do our best to satisfy? Our whole life is spent in securing means to gratify our natural requirements. All that we call civilisation solely sprang from men's efforts in this direction. To secure happiness and to

avert pain is the great problem of life. But is not proper satisfaction of our natural desires the climax of pleasure? Is not an ungratified need a great misery? We cannot ignore the existence of two things in Nature: our needs and the existence of means in the universe to satisfy them. We have got ears and eyes: they demand pleasant sights and melodious sounds. Fine arts must come forward to provide them. We want good drinks and delicious eatables and we have explored the whole world to find them. We experience higher cravings as well, and we spare no pains to meet their demands. We experience feelings of love, mercy, and generosity. We must find some occasion for their exhibition, though at any cost. Similarly do we not possess the faculty for admiration, praise and thanksgiving? Do we not give expression to them when once these sentiments are aroused in our breast? Beneficence and beauty are the only factors to give rise to these noble feelings in us, as they only consummate human happiness. Even a man callous and cruel at heart cannot be indifferent to it. Thus we are in search of beauty and beneficence, and

when we secure them, our praise and gratitude arise and must find expression. But beauty and beneficence often accrue to us through inanimate things. Do we praise them and express our gratitude to them? To do so would be a foolish act. If the beauty of a fine product of art contributes to our happiness, we do not look to it for our thanksgiving and admiration; we look up to the one who produced it or supplied it to us.

Is not Nature around us the sole source of our happiness? Does it not exhibit beauty and beneficence, even in its smallest particle? Do not its variegated beauties excite our admiration and praise? Is it, then, unnatural to feel grateful after enjoying its blessings? But we never give our thanks to dumb, inanimate things. We always tender our gratitude to some intelligent being who is the maker or supplier of what adds to our happiness. Whom should we look to for showing our gratitude if we have been benefited by all around us? To be grateful is human, to find an object to whom to express our gratitude is natural. Should we praise dumb nature and give our thanks to

inanimate matter? We should be untrue to our very nature if we did so. We do need some intelligent being who should claim our admiration and gratitude. It is simply a natural desire. Our very nature looks for an intelligent benefactor to whom we may tender our thanks whenever we derive some benefit. Blessed be the Prophet Muhammad, to whom these mysteries of human nature were revealed. How beautifully the Book of Islam brings home to our minds the existence of God in the following. It speaks eloquently of the beauty and beneficence evinced in Nature, and thus appeals to our sense of admiration and gratitude, which must find expression in favour of some intelligent being, the Author of all :—

“ All praises and gratitude are due to Allah, the Creator, Nourisher and Sustainer of all the worlds around us so necessary for our creation, sustenance and nourishment.”

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## II

*“The Nature made by God in which He has made all men—that is the right religion.”—*

The Qur-án 30 : 29.

THERE is one most striking feature in Nature which a superficial observer even does not fail to notice. Everything in Nature is on its way to evolution, but under some marked course. It obeys certain laws, and so secures its progress. Its very utility to the whole world around it depends on its submission to the procedure fixed for it. The violation of its law means destruction and loss. Every day the sun rises and sets, with no deviation from its prescribed course. The whole solar system, the atmosphere, the earth and the things thereon are all tending to progress, but under given rules regulations. The day and the night never overlap each other's province. How faithfully the moon and the stars pursue their course! This universal phenomenon of the law and obedience observable in the whole universe has so beautifully been:

depicted in the following Quranic words:—

*“A sign to them also is the night. We withdraw the day from it, and lo! they are plunged in darkness, and the sun hasteneth to her place of rest. This is the ordinance of the Mighty, the Knowing.”* “And as for the moon, We have decreed stations for it till it change like an old and crooked palm-branch.”

*“To the sun it is not given to overtake the moon, nor doth the night outstrip the day. Each in its sphere doth journey on.”*—  
36 : 37, 40.

What a truism—‘Each in its sphere doth journey on! Each component of Nature to pursue its own course—no violation, trespass, but implicit obedience to the fixed nonchangeable law. This alone reduces conflicting elements into one harmonious whole: a cosmos out of chaos! This alone is responsible for all scientific discoveries. Science creates nothing; its whole province is confined to the discovery of laws that guide the forces of Nature. Such discoveries were impossible, and futile too, if

there be no certainty as to the unchangeable nature of the laws, and the obedience thereto by Nature.

Is it design or adaptation? Does not Nature follow a prescribed course? Does not the law govern matter? Had its evolution been haphazard, disorderly and unsystematic, one could argue in favour of adaptation in the working of Nature, with the law merely as its sequel. But science always finds system, order and regularity as the governing principles in the whole universe, and her discoveries are only discoveries of *rules and regulations prescribed to govern matter*. It means design and intelligence. The law precedes matter, and hence no adaptation. We quote here a few words from the writings\* of the Great Muslim Saint of Qadian, India, who, in proving the existence of God so logically, made the following remarks:—

“Had all these heavenly systems no designer they would soon have been disorganised and ruined. The vast mass of matter rolling in space without disturbing each other's motion demonstrate contrivance and design by the

regularity of their motions, and hence the Designer. Is it not surprising that these innumerable spheres thus rolling on from time immemorial do neither collide nor alter their course in the slightest degree? How could such a grand machinery work on without any disorder for numberless years unless it were in accordance with the intention and contrivance of a Supreme Contriver? Alluding to this consummate Divine Wisdom, Almighty God says in the Holy Qur-án : "Is there any doubt concerning God Who has made such wonderful heavenly bodies and such a wonderful earth?" (14 : 11)."

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\* "The Teachings of Islam." The Muslim Book Society, Azeez Manzil Lahorenjab).