

On God: Discussions You Never Had with Your Parents

On God: Discussions You Never Had with Your Parents

Mahmoud Zayed

Translation: Mahmoud El Shamy

Introduction

“In the name of Allah, the Most Gracious, the Most Merciful” a phrase we have been taught to use ever since our childhood, nurtured in us by our family at home, and our teachers at school, evolving into a paradigm that can be traced as the beginnings of most, if not all, our actions today. Nevertheless, does anyone ever pause and think what this word means? Do we really know who God truly is?

When I suggest such a question, I am not referring to the God that we have been taught exists, and have submissively accepted his existence, but rather, I am referring to the God that led me to embark on an intellectual journey to verify or refute God’s divine existence; is the human mind capable of finding God without the references of holy scriptures and texts, or is it an impossible task for the human mind? Do humans have the right to question God’s existence and seek answers from society without risking humiliation and admonition? Questions that drove me to humbly create this work in an effort to help those who have not only lost their faith in all religion, but have also lost their

faith in God, regardless of their previous religious affiliation, most of whom avoid the discussion of such ideas and resort to silence and intellectual solitude, fearing being reprimanded by our society, a society intolerable towards differences. Leading them to feel resentment towards a society that has marginalized and abandoned them. Such a subject may not carry any importance to those who have never experienced a test of their faiths and beliefs, yet, ask any doubter on the importance of faith to them and how they suffered in isolation; for religion is man's most precious doctrine, resembling a divine promise of the afterlife, empowering the faithful with the peace of mind that will enable them to overcome all the obstacles they may encounter in their lifetime. Imagine how your life would be if you were to lose your faith in God? No one will accept what they have, the poor will not accept their poverty, the sick will not endure their sickness, everyone will live in hatred of their environment, for the promise of eternal life is what all believers in God await, it is what makes us more tolerant with one another, though it is important to point out that in my experience with many, not all doubters in the existence of God are honest with themselves; for there are some who seek fame, and others who despise following any form of order or system disguising their nihilism under the veil of freedom, and then there are those facing troubles in any or all of their material, physical or social lives, resulting in an enmity between themselves and God, thinking they have been exclusively chosen for their troubles. All of those mentioned previously are not whom I target with my writings, for they do not use their minds and their problems are more psychological than they are intellectual, my writing is aimed at those who are honest with themselves, those who have questions yet no answers; I will attempt to present some of the questions that have been raised during my conversations with some, and will respond with what I believe to be the right answers, keeping it concise to avoid dullness. It must be pointed out that this is not a traditional theology book, but rather a scientific and philosophical work, that does not contradict any theological ideologies regardless of their beliefs.

Descartes's Theory

René Descartes is regarded as one of the earliest classical philosophers who managed to find a way to determine the existence of God; it began as a personal effort from him to

help the Church and its priests with answering questions posed to them by skeptics. For when a doubter asks a priest, how do you know God exists? The priest would answer that God exists because the Bible says it to be. Then the doubter would ask, how do we know the Bible is right? The priest would answer, because it is from God, and herein is where the problem lies, for when answering a question, the answer cannot be presented as axiomatic and unfalsifiable. This is known scientifically as the closed circle argument, and it is from this point that Descartes decided to help people find God completely independent of any holy books. It started with his decision not to rely on the five senses in his research, for human senses can be deceiving at times. For example, when a spoon is placed in a cup of water, to its viewer the spoon appears broken due to the phenomenon of light refraction, which is an optical illusion, hence we cannot rely on our sensory abilities to verify our findings in regards to the unknown, as our findings may be inaccurate. Descartes also decided to disregard his entire surroundings, including himself, because they all might not be real; for when we dream when we sleep we think that everything we see, whether people, objects, or events are real, but in reality it's an illusion associated with the dream. He hypothesized, what if our lives were a lucid dream and we were unaware of it, therefore all that surrounds us is not real, hence it is not useful to refer to our surroundings as beings that verify God's existence. The only thing he concluded was that he thought about all previous issues, and since he thinks then this is proof of his own existence, which leads to his most famous quotes "I think, therefore I am", and it is using this reasoning that he proved he exists. Noticeably there was also the presence of another idea in his mind, that of perfection, but it's presence was still lacking and incomplete, for it is human nature to seek perfection in everything they do; a student does not want to fail, a driver does not want to crash his car, a doctor does not want to misdiagnose a disease, this instinctive thought delineates the idea of perfection. Nevertheless, at the end we all must falter, making our perfection imperfect, and since we are imperfect beings, then we cannot be the source of this thought and that there is another source, an active source that exemplifies absolute perfection, who planted in us the idea of perfection, because had we been the source, the idea of perfection would have been absolute and complete within us, meaning it would be impossible for us to falter, and in that sense we are the reactive, in accordance to the theory of action and reaction, the

action always has the greater ability, using this ability to influence the reaction, transferring some of its abilities in the process; for example when someone attempts to kick a ball, he automatically transfers on to it some the energy in his body, nevertheless, no matter how powerful the ball is kicked, the energy acquired by the ball will never be greater than that of its source of superior energy. This active source placed in us the idea of perfection, is whom Descartes describes as the creator; therefore, it can be concluded that a creator exists. Moreover, Descartes had realized that his mind is racing with other ideas, such as fear, anger, sadness, and happiness, and that the source of all of these ideas is our life experience interacting with the people who surrounds us, as well as animals and all creations, it is what shapes our conscience and our feelings, all of which is evidence that what surrounds us and influences us is in fact real, hence there are creations and there is a creator for them, and that is the decisive truth that cannot be denied.

Descartes theory is regarded as the best attempt by any human being to prove the existence of the divine, devoid of celestial books, and is highly merited for responding to those skeptical of the existence of God.

Chapter One

Science & The Existence of God

Are we better than God?

Had we known that the September 11th terrorist attacks would unfold, we would have stopped it before happening, but God did not prevent this attack, which prompts a question, does God exist? Is God aware of this attack? If God is aware, was God capable of preventing such crime? Any human being conscious of any crime or accident taking place would immediately intervene to prevent any danger from emerging. The answer is that we live in a testing world, where the choices we make can either be right or wrong, for if God were to constantly intervene to rectify our mistakes before they occur, there would be no more crimes and assaults in the world, there would be no use for judgment on judgement day, and there would be no reason for a heaven that rewards the virtuous and a hell that punishes unscrupulous, simply because they have not been tested during their lifetimes.

Is our existence coincidental?

The complexity of our creation reaches the extent that if we were to extend the DNA strand that holds our genetic characteristics, its length would be sixty-six times that of the distance between us and the sun. Throughout this DNA strand there is a genetic code that determines the characteristics that define and differentiate each human being, therefore any disruption to this code results in a disruption in the process of human creation, leading to a mental or physical disability, and it is on this notion that we can determine that it is impossible for any creations to have come to existence by coincidence or out of nothingness, there must be a force of some kind behind these advanced creations, and that force is superior to its creation, and that it is organized and not random.

We all know that good comes from God, but does evil too?

Many question that if God creates everything, and if God loves us, then why would God create evil to be the cause of our hardship? For it is known that whoever behaves evilly is described as evil, therefore can God be good at times, and evil at other times? Or is it God creates good and the devil creates evil? In the former, how can the source of all goodness also be the source of all evil? And in the latter, the creators take turns in success and failure, which means that there are two deities competing over their worshippers. To understand this issue, we can refer to the scientific phenomenon surrounding us, that of light. If we ask any student why we see what we see around us, his answer would be the reflection of light off of any surface would render it visible, and when we can't see anything around us it is known as darkness, which is the absence of light, therefore are there two creations, where one is light and the other is darkness? Of course not, there can only be light, while darkness can only be the absence of it. So is good and evil. Evil is the absence of good. The place where all goodness disappears, is the place where all evil appears, where it is logical to think that goodness cannot be complete within us as human beings, or else there would be no reason for us to die and be adjudged for our actions, for if we were completely good with no traces of evil, the

issues of death and judgment would have been trivial, hence we can say that God only created good, and that evil is the absence of good.

Is God perfect? Is he just?

If God was as described, then why does God create people who are diseased and disabled, and why do some get sick at some point in their lifetime while others don't?

It is with certainty, that death itself is an experience that is connected to us as human beings, regardless of the timing of the passing as it is not an essential element since everyone must die. Nevertheless, what is taken into consideration is death's causality, whether it was due to disease, murder, or natural causes, and herein lies the catalyst to the question asked, where is God's justice in selecting who gets sickness and who gets health? With that very same notion it can also be asked, why are some rich while others poor? The answer is no matter how long the periods of health, or disease, or wealth, or poverty last, they are only temporary and will end with the passing of life. These are the characteristics that make up this world, whether positive or negative, and are part of a greater test that places us at its midst, leading us to another eternal life whose characteristics are dependent on our performance throughout our trials. The concept of everyone being tested prompts another question, why can't the test be consolidated for all, therefore divine justice serves all equally and without variation? For example, everyone must get infected with the same type of cancer, in the same part of the body, and at the same age, so everyone can die at the same age. Doesn't this make this divine order fair to everyone? If we were to accept this assumption, we will find ourselves confronting a bigger problem, using the example above, cancer will become a normal part of humanities life cycles, and it will not be a disease or a trying experience in which human beings must endure, because everyone experiences it, similar to experiencing hair or nail growth, or any other human biological phase, which clearly explains the reasoning behind the varying trials and experiences each individual goes through separately, and that divine justice does not detract from such a thing.

The Theory of Evolution

Believers in the theory of evolution, or evolutionists, argue that everything that surrounds us from creations, including ourselves, were created by the forces of nature and its influencing factors, and with no evidence of divine intervention; if we observe the structure of creation that surrounds us we would find it repetitive and predictable, for example if we look at the impact the winds have on the sand, we will find that the winds leave ripples on the surface of the sand, and every time the winds impact the sand this phenomenon occurs, hence the winds doings in the sand is repetitive and expected, therefore if we were to walk by one day and find written in the sand “Ahmed went to the market”, intuitively we would recognize that this was not the doing of the winds, but rather that of an unknown individual. Likewise, if we were to find a mobile phone that was left in the middle of the desert, and someone were to interpret its existence by saying that the silicon in the sand developed the electronic circuits inside the phone, and that the phones’ plastic was formed from the petrol found deep beneath the surface of the Earth, and that lightning and cosmic radiation aided in the integration of all these factors under certain conditions that resulted in the creation of this mobile phone. Such an opinion would be considered extremely superficial and illogical, similarly, looking at all things around us including ourselves, it is hard to accept the idea that nature is capable of finding something new or unexpected because nature is subjected to the same formula on which the results are imposed, and in order to find something new that never before existed there must be a different force, unrepeatable and capable of bringing about the unexpected, one that is incompatible with any formula, but able to find the formulas and oblige it onto its creations, this force is what is known as God.

Our lack of awareness of our surroundings does not necessitate its existence

There are many phenomena and theories that get discovered throughout the ages, though this does not mean that these discoveries were limited to their time of discovery and had not existed before. For example, electromagnetic waves revolutionized the field of communication, and its discovery resulted in the development of the mobile phone, the

satellite, the radio, and without this discovery there would be no television, for if we only go back in time a hundred years and told someone that if they were to press a button on a box they would be capable of watching a game of football taking place in another country, they would think that we are scoffing at them as our proposition is ludicrous, does this ignorance of electromagnetic waves mean they did not exist before they were discovered? With that very same reasoning, it is unfair to deny the existence of a creator to everything around us, and from that reasoning we can say that if the television, the radio, and the satellite are creations of electromagnetic waves, then what about every other thing that surrounds us, including electromagnetic waves? And who is responsible for its existence? It is what can be described as God, and it's the simplest solution to explaining the existence of all that exists, or else it is the duty of the denier in God to be fair in providing an explanation to the phenomena that exists around us.

Free Willed or Fated?

If God is already aware in advance that we will enter either heaven or hell, then why cause us to suffer in this life, giving us hope for years and years for something that is already predetermined? And if he was our creator but unaware of our fate, then how can he be aware of what is unknown and what is to be? This issue is the basis of a controversial question that has occupied the minds of people throughout the ages, forming the question, are human beings free willed or fated? If fated, then why are we put in a world to suffer and in the end go to hell. And if free willed, then that means that God is unaware of what happens to us in the end, which detracts from the attributes of God. I think this issue is difficult to explain, as it touches upon things that are based upon speculation, nevertheless providing good examples helps bring such issues into a better perspective. A teacher in class is very close to his students, for he monitors their academic performance; if we ask him about his students, he would respond that Ahmed will pass with excellence, and Amira will pass with difficulty, but Khaled will fail. As we can see, he can foretell what will happen to his students without being a god, through the extent of commitment his students have to their work, but what about the creator? Is he not able to be more precise than the teacher with his pupils whom have the choice to study or not to

study? It is the thing that appears to the person observing the students' choices, but when the same person observes the teacher's words on his student, it appears to him that they are fated, similarly, when we feel hunger we are fated to eat, but are free to choose what to eat, and when we open our eyes we are fated to see, but are free to choose what to observe. As we can see, free will and fate are completely intertwined, and are working together in full harmony.

Let us combine a range of factors in which we experience free will and fate, in order to develop a more complex example. When we drive the car on the road, we are fated to see, but we choose to look forward or in the mirror or even in the phone, and every decision dictates a different outcome, likewise we are fated to drive in this direction but we are free to choose the speed at which we drive, to choose to stop, to choose to drive in the opposite direction, with each choice dictating different outcomes. However, let us look for other factors that may interfere externally in spite of our wishes, like a car overturning in front of us, or a child jumping onto the middle of the road, or a nail puncturing the tire, these are external factors that are not linked with what we are fated or willing to do, these factors are what are known as destiny and divine will and judgement. It is the divine will that the car would overturn, or that the child would jump onto the middle of the street, or the nail puncturing the tire of the car, it is a fixed command that must take place and cannot change. As for destiny, it is the extent of our presence within the sphere of God's will, or how close we are to the overturned car, or the child on the road, or the nail puncturing the tire. Destiny is a changing variable determined by our relationship with the creator and his creations. A combination of God's will and fate is what is called judgement, that is, the overturning of the car onto our car or not, or hitting the child or not, or the tire exploding or not. Nevertheless, is it possible that we manipulate one or some of these factors? And what will the consequences be? We know that every human being has five sense, and the loss of one enhances the others, for example we find that the other senses of a blind man are much better than that of a man with sight. Likewise, as it is with the senses, it is the same with fate and will and destiny and judgement. When the driver of a car chooses to close his eyes as he is driving, he is obstructing his ability to see the path in which he is on, and with that he impeded on his

will with his decisions and increased the odds of destiny and therefore judgement, we also find that he has become more prone to accidents than the person who makes use of his vision. In the end we conclude that the eternal question is man free willed or fated, is a deficient question, requiring its questioner to recognize the other elements that overlap with these two components.

Absolute Forgiveness & Absolute Justice

It is known that God is perfect in all his qualities, hence God possesses the absolute value of everything, and any quality and ability God possesses. For if God possessed absolute forgiveness, or complete forgiveness, then that means God is capable of forgiving anyone, similarly, God possesses absolute justice, or complete justice, meaning that God will judge everyone on every sin committed whether big or small; then how can God combine between the two qualities together? God can either be forgiving, and forgives all, or be just, and judges all. We must be aware when we are criticizing God that we are dealing with what is more evolved and complex than we are, which hinders us from perceiving many of his abilities and their application. For we as human beings have the qualities of forgiveness and justice, we can forgive someone for making a mistake, or hold them accountable for this mistake, but it is impossible to forgive and hold accountable said person for the same mistake at the same time, which is illogical by our intellectual abilities, just as we were in our childhood, we would see our parents taking actions that to us seems incomprehensible and we couldn't imagine ourselves doing those actions. Only when we had matured did what we did not do or understand in the past become very easy, likewise, to understand how God combines his qualities, we must possess abilities much higher than those we possess as human beings, which is unobtainable.

Seeing God

Why does God not appear or talk to us or give us a clear undeniable sign for us to believe in him instead of leaving us in a state of doubt and suspicion? That answer to this question requires us to define faith, because faith is what determines the behavior of those who

believe in a doctrine, due to their confirming of the source of this doctrine, which is God. Therefore, we can define faith as the transcendental belief in the existence of God, which obliges the believer to submit to this God and obey all his commands as possible. Where the degree of faith is measured to the extent of the transcendental belief in this God who has never been directly seen by anyone, for the more the certainty in God's existence grows the more the faith grows along with it, which in turn is reflected by the depth of the believer's response to God's commands, and from this point we reach the truth, which is the appearance of God to man in any shape or form, destroys the theory of faith, because the question of the existence of a creator is no longer transcendental due to his lucid appearance to all his creations, where it cannot be faith without an attachment to what is transcendental. Nevertheless, hypothetically, what if God were to reveal himself to us? Would we be able to see him? It would be a mistake to think that sight and human senses are capable of identifying all that surrounds us, for we are incapable of seeing the electromagnetic waves that surround us except with the support of special equipment, nor can we see bacteria and viruses except with the support of other special equipment; if this is the case with what surround us in creations, what will it be with the creator, even the creations that surround us it would not be seen or recognized by any means if they were not in a certain way. For our knowledge of the day is because of the existence of the night, for if the entire day was only mornings there would be no need for the word morning to exist. Likewise, males & females, if there were only males around there would be no need for the word male to exist, along with many other examples from our surroundings, nonetheless, the only thing with no equivalent, or peer, or opposite is the one God, therefore it would be impossible for us to see him even if he were to show himself to us.

Why did God create us?

There is evidence within creations of the creator's ability to create, for how can he be a creator with no creations; if someone were to claim an ability, the proposed question would be, where are your creations? If incapable of finding them or at the very least prove their existence, his claim of creation becomes void.

Then we are creations along with entire universe because there is a creator who proved his power by our creation, and this creator possesses unlimited capacity for creativity and diversity, creating millions of different creatures, each with its own unique features that differentiate it from that of the same kind. For we and all that surrounds us are proof of the creators' ability to create, and our diversity is proof of this ability's creativity.

Is it possible to see the Creator?

When you draw a person on paper, no matter how brilliant you are at drawing the picture will always be in two dimensions only, length and width, meaning it has an area but no size because it belongs to two dimensions, but we belong to a three dimensional world; length, width, and depth, meaning that we have a size in comparison between the two dimensional and the three dimensional. We find that the former is more complex and evolved, and we find the person in two dimensions is far less than the person in three dimensions.

In physics and mathematics, the laws, calculations, and formulas change for each of the two dimensions, for example in the two dimensional dimension the unit of area measurements is squared, and in three dimensional dimensions the unit of size measurements is cubed, where the two dimensional dimension has no size but the three dimensional dimension has size as well as surface are. Therefore, it is impossible for us to be in the two dimensional dimension and be able to interact with or see anything in the three dimensional dimension; those in the three dimensional dimension are capable of seeing those in two dimensional dimensions, but not vice versa, therefore how is it possible for anyone fair to demand, knowing that we belong to the three dimensional, to see our creator who is more developed than us and not in our same dimension? But in another dimension we know nothing about? And even the fourth dimension which Einstein discusses in the theory of relativity, which represents time and space, known as space-time, this dimension constitutes a theoretical dimension by Einstein indicating the possibility of travelling through time to the past or to the future if we can reach the speed

of light. Of course this all theoretical and is only supported by theoretical physics, and is totally distant from reality.

The question then repeats itself, if we cannot reach the world of space-time, how can it be fair that someone demands to see the creator whom also cannot be limited by this space-time, but exists in a dimension unbeknown to us and more complex?

Why does God place us in these worldly trials, while knowing in advance its results?

If we assume that God punishes some and rewards others, according to his foreknowledge without testing them, meaning without them living in this world, the question that would occupy all humanity, and those who get rewarded before those who get punished, is why do we get rewards for what we haven't done while the others are punished for what they haven't done. I imagine if the answer was that I did not test you because I know beforehand your results, and there was no need for you to live in this world for trials, I imagine that even those rewarded would not be satisfied with what they get, let alone those punished.

Hence, the question of the trial is not for the sake of God as many misunderstand it to be, but rather it is for the sake of taking responsibility of what we do in this world whether good or bad.

Where was God before the creations?

When we ask anyone where they are, we are asking for his location and its proximity from us in order to determine his position, if for example he was at home then that means he is contained within this space, and whether his home is near or far determines if he can be reached in a short time or a long time. For without space and time, there would have been no limits to anything in our world, for space means that I find you and you find me, and no space means we do not find each other meaning we have nothing to contain us,

likewise time means that I wait for you and you for me, and no time means no waiting and the complete abolishment of time similar to sleeping, for when we wake up we do not feel the hours that have passed nor where we slept, because we enter into a state called the minor death, where we have no awareness of time and space, likewise when the people of the cave awoke, they thought they had slept a day or less, they did not feel the time, even though it passed, therefore the experience of sleep is a miracle in itself because it takes us out of the laws of this life to completely different laws, void of time and space.

The purpose of the narrative that I mentioned is that we are human beings in this life who unknowingly enter into two experiences every day, the experience of awakening which includes time and space, and the experience of sleep which is void of space and time, and we are creations, when we measure this against God the measurement would be impossible because he created space and time, and the fact that we ask where God was, is as if we asked him to be comprised within something he has created for us, for it is illogical for the creation to contain the creator, which means that after the creation of the heavens and the earth or before their creation or even after they were intended, does not change the answer to the question posed, because he is outside of the system of time and place, both of which are considered one of his creations as mentioned.

Hence, before God created time and space, God was in eternity, meaning he was the first before space and time, and when he created space and time, he created them for his creations and not for him, which did not alter his status in any way. That is because God's existence is eternal, an infinite being, who needs no space to exist in or a time to live in, where the Quran describes God as the light of the heavens and the earth. We all know that light is energy, and that energy is indestructible and cannot be created from nothingness, and so is God Almighty, indestructible and cannot be created from nothingness. God is what we can describe with our limited capabilities in understanding and explaining as an eternal smart energy that existed before anything and everything, and was the reason for the existence of all that exists, and which created the concepts of where and how much. Someone may ask are we right to say, where is God located?

The answer may come in one of three aspects.

- ◇ The first aspect is that we say that God exists outside the universe he created. In this case, we face a problem which is everything outside the universe is nothingness, and the existence of God in this nothingness makes him part of the nothingness, which cannot be.
- ◇ The second aspect is to say that God exists inside the universe, which also cannot be because God will be limited by the limits of the universe, and God has no limits.
- ◇ The third aspect is to say that God exists everywhere, which puts him as part of his creations, where his existence is reliant on the existence of his creations, which also cannot be.

Therefore, what is the most accurate description to define the entity of God's existence, separated by a descriptor and not linked to the three previous aspects? It is necessary to create a closed and self-supporting circle of language, which continues with complete independence in describing the existence of God, and which says "God's duty to exist is for himself". Where God is independently responsible for the existence of his almighty self.

The Big Bang Theory in the balance of science

Modern scientific journals point out that The Big Bang Theory did not take place, and that the universe was created by an eternal force, because it is impossible to arise from nothing but nothingness, which completely corresponds with the religious outlook on the creation of the universe, which is organized creation by way of reason, as for the verse that attributed by some that reads:

Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe? (Al-Anbiya:30)

In a reference to what is known as The Big Bang Theory, they have committed a serious error, because in the explanation of this verse lies a completely different meaning, in which I will attempt to summarize.

The early interpreters said that the barren heavens are those with no rain, and that the barren earth is the one that does not sprout, so God opened up the sky with water which descended on the earth, so God opened up the earth with plants. Where the verse that follows it completes its meaning, with God saying:

and made from water every living thing

Meaning that this water which gave rise to the earth's plants is also the secret of life to all that is alive, this view can be found in the interpretation of Al-Tabari, in the talks of Ibn Abbas. Unfortunately, when the verses were linked to the Big Bang two major errors occurred, the first being that God mentions in the Quran the creation of the earth and the universe, and it was organized and not random, where the almighty says:

Say, Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds. And He placed on the earth firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information] of those who ask. Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly." And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing. (Fussilat:9-12)

We cannot say then that God created the universe in an orderly and consecutive fashion, and then say the universe was created from one random explosion after the other. The question that proposes itself here is, how could those who claimed that verse number 30 from the Al-Anbya Chapter discusses the Big Bang theory allow themselves to completely disregard all logical interpretations for the verse, interpretations that do not contradict with the verses that mention the divine sequence of the universe's creation. These people have caused great confusion in the minds of millions, causing them to be plagued with doubts in regards to the holiness of our great Quran.

The second mistake is that they bound the validity of scientific theory to that of the Holy Quran. When this theory was proven wrong, it resulted in the doubting of many the validity of the Quran and its attribute to God.

From here I would like to emphasize that the scientific community believes that the Big Bang Theory has become a great burden on science, due to the impossibility of creating a universe out of nothingness by nothingness in itself. For nothingness can create nothing, and this in itself conflicts with the laws of thermodynamics, laws which generated all the quantitative equations that we live by scientifically. The law of thermodynamics states that energy cannot be created or destroyed from nothingness, however it can change form from to another. Hence, there is no big bang, but an eternal energy that existed before everything else. This energy is intelligent and evolved, and it is responsible for everything that surrounds us. This is what is said by science, but is verified by believers when they say:

Allah is the Light of the heavens and the earth (Al-Nur:35)

This is how described himself in the Quran. Ask any novice scientist about light and he will respond saying its energy, and energy cannot be created nor destroyed from nothingness, and so is the creator; cannot be created nor destroyed from nothingness.

Science, human awareness, and proof of the existence of God

Proving the existence of a creator or God is a matter of faith and not a matter of material science, because the premise of faith in the creator requires the believer to believe that science is of the cosmic constants created by this creator and discovered by the creation to serve his life in this universe. Therefore, science is as equal a creation as humanity, and hence it is impossible for science to prove the existence of its own creator.

As we mentioned before, the sight of God completely negates the principle of faith because faith is the transcendental belief in the existence of God, therefore if revealed, faith is refuted and the idea of our existence for trial becomes absurd.

Our ability to see things is due to their physical properties in terms of dimensions, size and density. Therefore, everything that we see is what corresponds to us on the degree of creation of all that is material around us from humans, animals, plants and even inanimate objects. Hence, if God succeeds in giving us senses to see or perceive him, then he has succeeded in creating a counterpart to him, and this is impossible because the creation will always be inferior in perfection to the creator.

The question then remains about the relationship between the creator, man, and science. What makes human behavior similar in their desire for science and knowledge and exploring what is unknown? This is a mechanism that exists in all human beings with varying degrees, yet, every human being wants to know something new. There is a consciousness of a sort that we possess which drives our desire for knowledge, that consciousness is not a byproduct of an individual man and not the other but the collective behavior of mankind, indicating that it is a fixed component of human psychology. For all the technology and luxury we have reached since the time of creation till today is the result of that collective human awareness of the desire to learn.

Since this consciousness is something that all human beings possess, and that man is not the source of this awareness, and that this awareness drives us to know the nature and origin of things, fueling our desire to know the truth about God's existence, thus our scientific and cognitive awareness is a sign of the existence of that great Creator.

Logical Thinking to infer the existence of God

When we look at the human beings on our planet, we find that mankind regardless of their faith in heavenly religions or even what is known as earthly religions such as Buddhism, Hinduism, and Baha'ism, they all have a common denominator: the idea of a divine deity. Even those inhabiting the Earth's most remote areas, islands, and forests, who have received no divine messages, we find that they believe in a deity of some sort. This means that the inhabitants of this planet share the idea of a divine existence, whether it is God, Buddha, the sun, the moon, fire, cows, or even an idol. When humanity combines common behavior, this is known as instinct, exactly like the instincts of hunger, thirst and reproduction.

It is clear that the entity that implanted this instinct in all human beings wanted man to know of its existence, just as the hunger instinct is for eating, and the instinct of reproduction for the purpose of preserving the species. In that very same way, the instinct of God has been founded within man for the purpose of knowing his existence.

Even the theory of the "God of the gaps" claimed by the non-believers over the believers, has been reiterated by all of the earth's civilizations in every time period, keeping in mind that the natural barriers between continents such as deserts and oceans represented a major challenge in the challenge, and prevent the exchange of knowledge and information between humans. It is well known that the term "God of gaps" is a used by the unbeliever onto the believers when they interpret supernatural phenomena as being made by God to explain what their minds could not comprehend. Therefore, is it conceivable that all human beings across different earthly lands use the same logic to explain what they could not understand? If it were a group or two, or more, displaying this behavior, then the theory of the "God of the gaps" would have been acceptable, yet, this behavior is collective, therefore we must be more unbiased in our perception of this matter.

If this common instinctive human behavior is not evidence of the existence of a god, why is it found and what does it signify? Why did man throughout the ages search for a god to worship, whether they received a message or not?

***Why does God address his messages to humans and not the rest of creatures?
How true is Islam in light of the similarity of religions?***

How is the God of Islam great as portrayed by the Qur'an, where he has created the universe and the galaxies, and we are almost nothing relative to all this, and at the same time is interested in our actions and behaviors, sending us laws and leaving the rest of the universe? And how do we know that Islam is true, when we find that in fact all religions are similar in content, indicating that they are copied from one another?

Yes, Islam represents God as great and capable, like all other religions. All religions share the greatness and power of God, and indeed we are nothing to the rest of the universe. Why does this great God care about what is miniscule and leave the whole universe?

If we look at all the creations that surround us, whether on our planet or anywhere else inside or outside the solar system, we find that we are the only unique creation amongst all the creations, whether these creations are objects, animals, or plants. We are distinguished by the ability to use reason and take decisions, which does not exist in any other creature. This requires that our existence have a different reasoning than the rest, which presents another question, why are we different in our rational ability from the rest of the creations? If all creations were rational like us, or if we were irrational like the rest of the creations, the question posed would raise objective doubts about the reliability of God's existence or evidence that this is a man-made idea, but it is our distinction from the rest that gives God a good reason to address us and not the rest of the universe.

As for the validity of Islam and its similarity with all religions in its general content, indeed, the viewer at first sight thinks that Islam is appropriated from other religions, but goes further, that most religions share large parts of their content, which is an indicator that

their source is the same, that is God. This similarity is consistent with the concept of divine justice in the delivering of his messages to all the Earth's inhabitants without distinction, and that there is no chosen or preferred people for God.

It is impossible to assume that the similarities of religions are due to their appropriation from one another. The distances between continents and the geographical barriers posed by oceans, mountains and forests have in the past hindered the movement of human beings. Moreover, the means of writing and codification were primitive and limited, all this leads us to one logical result, that the source of all these laws is one, the Creator, and that these laws and religions are merely his means of communication with humans.

Hitler has killed millions and is called a criminal, while God has killed millions in the flood and is called the most gracious and most merciful? How so?

This question is answered with two points of view.

The first is of the believer in God (the transcendental God), who believes that Hitler killed millions of innocent people, and is deserving of the title of a criminal. The same believer also believes that the people of Noah, Lot, and 'Add received clear statements and prophets from God, where they ridiculed them, plaguing humanity with their evil and corruptness, hence they received their punishment for what they corrupted.

As for the other point of view, which is that of the atheist who believes in the universe as a material god. Though he is in agreement with the believer in God on the fact that Hitler is a criminal, his dubious discourse about the God of the believers plunges him in a great fallacy, because the atheist believes in a material god which is the universe, yet, he is unknowingly disbelieving in that god, his last remaining deity. He accuses him of injustice and oppression, and is a disbeliever in the notion of prophets or messengers that have come to forbid their people from hostilities against the weak, therefore the atheist has himself unknowingly lost his faith in his material god.

Hence, it is either believing in a transcendental God, and in messengers and messages; accepting the warnings sent upon the oppressors of their people. Or to believe in a material god (the universe) and accept its tyranny against humanity without any reason or even prior warning. Fairness requires us to ask such a question.

Does God exist? If God exists, why not intervene to stop all that is going on in the world from attacks on the innocent?

If God were to intervene in preventing any attack, assault, wrongdoing, or sickness in the world, no human being would have been capable of any wrongdoing or falling ill. The earth would have been a place akin to paradise. Therefore, the idea of judgement after such a life is meaningless, because everyone simply cannot make mistakes.

The fact that man has a choice in his life decision is perfectly consistent with God's non-intervention in whatever happens around us, leaving the decision to man to do good or evil. Indeed, the responsibility of what happens from any events around us rests entirely upon us, and the belief that God is a "Superman" like character who intervenes when any error occurs is a perception that is totally incompatible with our existence in this world, where we are later asked about our doings of good and evil.

The responsibility of everything on this earth in this life is entrusted to us. If God had dealt with all the diseases, there would have been no doctor, scientist or scholar on the planet, because everyone would wait for Superman to do everything for them, even to cook them their food.

Therefore, he who denies the existence of God because of his non-intervention to prevent evil must ask himself the following questions: How can a person be free to choose when there is that which can prevent him from choosing by their intervening? And how can there be accountability in the Hereafter when there is that which can prevent any error from happening in the world?

The instinct of faith in God within man and its behavioral impact on the disbelievers in God

Psychologists call the inherited behavior that is not acquired and does not entail experience or learning; which is typically in a species of organisms of both sexes or one instinctively. Everything that human beings share in demeaning behavior is known as instinct, but is it possible to classify the belief in the existence of a god as an instinctive behavior in humans?

When we look at the human beings on our planet, we find that mankind regardless of their faith in heavenly religions or even what is known as earthly religions such as Buddhism, Hinduism, and Baha'ism, they all have a common denominator: the idea of a divine deity. Even those inhabiting the Earth's most remote areas, islands, and forests, who have received no divine messages, we find that they believe in a deity of some sort.

Hence, this means that the inhabitants of this planet share the idea of a divine existence, whether it is God, Buddha, the sun, the moon, fire, cows, or even an idol. When humanity combines common behavior, this is known as instinct as mentioned by psychologists. Precisely like the instincts of hunger, thirst and reproduction.

From this point of view, it is inaccurate to claim that atheism is not believing in anything or even not believing in a god, because any person, even an atheist, has the instinct of faith in a god. There is no living person that does not have what exists in the rest, therefore, how can a human being be alive and not have the instinct of faith like all mankind, even if he is an atheist?

The follower of the intellectual development path of the atheist person finds that he was a believer in God, then he lost faith in this God and began to deny him, but at the same moment he began to believe in a new god; the universe. Moreover, because he does not want to believe in a transcendental God, he substituted him with a material god which he can see and touch. Yet, the instinct of faith in him still works like all other human beings,

and he even has his sacred sanctities such as the Quran and the Bible are to the believers in God. This sacred sanctity is science, yes science is what does not speak of predisposition for the atheist, it is the book in which he sees satisfaction to the instinct of faith which is controlling him like the rest of the people. He believes the words of scientists and trusts them as the believer in God believes the prophets and trusts them. Therefore, the atheist believes in a god and has holy books and prophets, exactly like the believer, but with different titles.

It is the same exact pattern of behavior in both types, the believer and the atheist, that inner desire to believe in something. However, the first believes in a transcendental God and the other believes in a material god, yet, the question arises, what is the difference between the material god and the transcendental God?

The material god is the universe and its creations are all what we see know about what surrounds us, no more and no less. This is what the atheist believes in. This god does things orderly, repetitively and predictably; when the air collides with sand in the desert it creates ripples in the sand dunes, when water collides with rocks in the river erosion occurs, when chlorine reacts with sodium it produces sodium chloride (table salt), and when the water's temperature rises it evaporates and when its temperature drops it freezes. As we can see, this deity is in fact capable of creation, but all his creations are repetitive and predictable. He is not a creative god and he is incapable of innovation; If we were in the desert and were to find written on the sand, "I am the material god, and I have written this so that the people of the earth believe in me", any man of average intelligence will realize that this is a joke from someone who has passed through this spot and wrote these words. Do you know why? Because this material deity is so limited to the degree that man's mind is more complex and innovative than it. This god created silicon, oil and lightning, but he could not convert silicon into circuits, oil to plastic, lightning to electricity, and could not merge them together to make a mobile phone, but man was able to do so, and much more.

It seems that human beings have a consciousness that drives them to desire knowledge and wisdom. This consciousness is not a byproduct of an individual man nor is it acquired, but rather, it is a mechanism that exists in all human beings with varying degrees, that has us constantly seeking the knowledge of something new. All the technology and luxury that we live in is an outcome of this consciousness. This consciousness makes us superior to this material god, it even allows us to manipulate its components from nature, experiment it, and exceed it. Yes, man has dominated this god with all his creations and became his master; therefore, is it conceivable that the creation dominates its god?

Yet, we must ask, is man responsible for the existence of this scientific knowledge awareness within him? Of course not. Did science, which is the holy book of atheists, tell us about the source of this awareness? Of course not. The source of this scientific knowledge awareness within us is undoubtedly the transcendental God, do you know why? Because it is he who made all human beings choose to search for him whether they received messages or not, whether at the beginning of humanity before the emergence of religions or in our present time after the emergence of science, he wants mankind to reach the reality of his existence through this scientific awareness within them. Even the atheists, when they chose the universe as a material god to believe in, they did not like him. They entered into an inner conflict with the instinct of faith within them, trying to kill it to rid themselves of this transcendent God. They have not succeeded in getting rid of this instinct till this day; at every moment they repeatedly say that it does not exist. If it does not exist, why do they think it does not exist? None of us deny the existence of the phoenix, because it does not exist, and everyone knows that it is one of the many stories and legends that our mothers told us before bedtime. Therefore, the insistence on the absence of this transcendental God is direct evidence that the obsession of his existence does not leave the conscience of any human being, whether they believed or did not believe in his existence.

The last question, this material deity, which creates according to a repetitive and predictable system of formulas, what forces its formulas to be repeated every time and give us the same expected results? It seems that a god of some sort is invisibly

dominating and controlling him, forcing him not to act in his own will. This is the relationship between the material god and the transcendental God.

Scientists are striving to create living cells that mimic our cells, wouldn't this become evidence of the absence of God?

Scientists are working hard to create chromosomes, living cells, or tissues similar to those of our bodies. Long years of scientific and laboratory research, huge budgets from the developed countries to create something similar to our cells or tissues. Strangely enough, the disbelievers in the existence of God believe that what scientists are trying to reach will be a creation that will be attributed to great men, but at the same time they see that our existence as perfect creations in this life is attributed to no one but coincidence, and not our great Creator!! This is a major fallacy that indicates a double standard in the criteria of rational thinking.

The relationship between the atheist and God

Many atheists repeatedly try to prove that God does not exist, some even ridicule him and accuse the idea of his existence as being unjust, due to the problems, diseases and poverty around the world. You find them writing about it in social networking sites and talking about it with everyone, and when someone disagrees with them they accuse him of being recessive and dogmatic, and they do not stop insisting on imposing their views.

Of course, freedom of belief is guaranteed to everyone and no one has the right to impose what they see as right on to others, and this includes believers and non-believers in the existence of God. Nevertheless, we must pause a bit at this behavior which is shared by many atheists; Why is it, despite the stability of their views on the absence of God, do they insist on continuing to mention it in every way, whether ironically or angrily or even as a normal proposition? Is it not better for them to move on with their lives and quit talking of this, and preoccupy themselves with the things that they love and that are more

useful to them, especially since to them death is the end of the day of the road, and there is nothing beyond it except nothingness.

In human relationships between men and women, when one has a previous unsuccessful relationship, their natural behavior is not to speak or remember how much they hate that person which they knew, or even the period of time spent with them. Simply because this is a page that is supposed to be forgotten and folded in his life, but the real danger is that this person continues to express criticisms, ridicule and anger in front of the current other party. For If you ask any friend or person you trust, they will respond with the answer everyone knows, which is he is still thinking of the person he knew in the past. Additionally, he cannot get them out of his mind at all, and that he is uncomfortable in his current life.

That is the relationship between the atheist and God, where there is only one of two options left remaining for the atheist; either completely remove this issue from his mind, which he did not succeed in, or to return to his true love, which he had stubbornly held back himself and his mind from to deny the feeling that had possessed him when he acknowledged his faith for God.

Chapter Two

The Soul & Life After Death

Is there life after death?

It is a puzzling question because everyone who answers it speaks about it theoretically and philosophically. We have not met or heard from anyone from those who have died to tell us their experience, but I am one of those who believe that nothing happens around us coincidentally or randomly. If coincidence was domineering the life in which we live, no one scientist could have proposed a theory or a formula, because theories and formulas require a repetitive system in order for these formulas to be properly applied. As for coincidence, it is not repeated systematically and therefore it is impossible for any science to be established on its basis. The question then arises, what is the wisdom behind creating mankind in several stages? A stage in the form of a sperm that lives within a primitive place with limited senses and a short lifespan, and then it moves on to a more advanced stage, in the form of a fetus that lives in a relatively better place with more sophisticated senses and a longer lifespan, and then it moves on to the stage that we are in, which is the most advanced; Why were we not created directly in the image we are in? Is it not possible to derive a theory or equation from this development in the stages of our biological development that leads to our transition to another new stage? What is noteworthy, is that we do not remember anything about the stages of our previous lives,

knowing that it happened. It is as if we die and then live again, as if the sperm dies and is resurrected into a better body, the fetus, then the fetus dies in his world and is resurrected again into a better body in a better world. In theory when we die in this world, we are born in a better form in a better world.

How can there be happiness in the Hereafter when other will not be with their loved ones in the same place?

A very obvious question, an unbelieving son of a believing mother, how can a mother be happy in paradise while her son is tortured in hell? The question proposed is how can paradise be tolerated without your loved ones in this world? Surely this happiness is very deficient. Hence, there must be something to achieve the theory of absolute happiness in the hereafter? To answer this question, we must realize that each of one us has two natures, a physical nature which is portrayed as our bodies that we see and interact with, and a metaphysical nature which is portrayed as our soul that inhabits our body and acts as an engine for it. Of course, we have a great deal of experience with the needs of our bodies and its associated instincts, from hunger to eat, a sexual instinct for the continuation of species, fear of ensuring survival, love to keep all social relations with those around us, and so on. As for what is related to our souls, we do not know much about it except that it entered our bodies in the first stages of our lives and then leaves it after that. For the soul is the difference between life and death in our world.

When we talk about our worldly needs we must realize that we are talking about the needs of our bodies associated with its instincts. The mother when she gives birth to her child is stimulated by her physical instincts to relate to her child and love him so that she nurtures him till he grows up and is capable to rely on himself. This relationship stays the same for the rest of their lives. If there was no such love within her, no mother would care for her children and would have abandoned them; hence, there is a good justification for this instinct as well as others for the wholeness and continuity of man's worldly life.

We know that the human body that we will occupy is manufactured within the mother's womb, yet the mother is not responsible for the infusion of this body's driving soul. This soul enters the body in an incomprehensible manner as well as leaving it incomprehensibly. However, what is comprehensible is that this soul does not need what the body needs it is an indestructible immaterial energy. Therefore, any pleasure described in the heavenly books is a metaphor for us to grasp the idea of eternal reward, for any real description will not be understood because of our worldly limitations.

Moreover, according to religions, God created all the souls and in turn they enter this world and exit it, returning to where it came from after completing its worldly life. If the relationships between mother and son and brother and sister were relationships that transcended life in the world, everyone would have recognized everyone else in the world from their previous life, which is, of course, not known to be. Thus, between souls there is no motherly, fatherly, brotherly, sisterly, and spousal relationship, these are only worldly social relationships nothing more as I mentioned above. Therefore, what satisfies the soul is different from what satisfies the body at all levels.

In other words, the idea that everyone of us has a mother and a father in this world does not mean that they gave birth to them before this world as soul spirits, therefore the relationship between souls returns to its initial pre-birth stage upon death. This relationship is one of the matters that is mysterious to us.

The role of mother and father in this world is a reason for the coming of children, and a reason to preserve their lives until they rely on themselves, and life continues. The best example that can help convey the understanding of the relationship between the body and the soul is a phenomenon that happens to us every day, where we have gotten accustomed to it due to its frequent occurrence although it is itself a great miracle. This phenomenon is sleeping. When we sleep, we leave our physical world that is bound by time and place, onto another world where we do not feel time or place. Additionally, we do not feel anything that surround us including our parents, and our feelings and needs are entirely changed, that is why sleep has been called a minor death, because it contains

a projection of our situation after this life; and the moment we awaken, we return back to what we were before going to sleep.

From the above we can be more convinced that our standards in the world are different from what is to come after, and that achieving justice, mercy and absolute happiness is a goal that cannot be achieved by our current physical state. Therefore, it is not reasonable to use the worldly logic to deny it happening after this life.

Is there a God? Is there another life after this life?

“Energy and matter are indestructible and cannot be created from nothingness”

It is certain that the energy responsible for our livelihood and the movement of our bodies when it leaves our bodies will not get destroyed, but will be transferred on to another place in another dimension.

There is another life after this life, or to be more precise, there is no other life, only a continuity in life. However, different from what we are in now.

The eternal and rational energy that existed before everything, and which is indestructible and cannot be created from nothingness, meaning the Creator, we find the Qur’an confirming this statement by describing God with the following:

Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things. (Al-Nour:35)

Here we find the Qur’an describing the Creator as the Light of the heavens and earth, and we know that light is energy; this completely confirms the words of science on the

eternality of energy, as the Qur'an says. As for our bodies, the soul is also a form of energy, this energy is part of the infinite energy of the Creator. God Almighty says:

And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration. (Al-Hijr:29)

He also says:

O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs. (Al-Nisa:171)

This energy or soul within us is also indestructible and cannot be created from nothingness, because it was derived from the eternal energy (The Creator). Which proves that our souls have also existed since eternity, because it came from the Creator. Not until man's body is created does the soul infuse itself within its earthly bodies, but the question here is, is the soul inside the sperm or does it enter into the fetus at some point?

And when I have proportioned him and breathed into him of My [created] soul

It is possible to understand that the proportioning is the moment the sperm is produced, then the soul enters into the body of the sperm. It is certain that the sperm has a soul, because the sterile man produces dead sperm as medicine says, therefore, the difference between a living sperm and a dead sperm is the soul; we also find that the sperm has a logic suitable for the stage of life that it lives. It is fully aware when it is in the womb of the female that it must save itself from death by searching for the egg and penetrating it in order to form the zygote.

As for the cells, they are considered to be associated with the earthly body that is made up of finite components. Energy is what administers the entire body, including the cells within it. This energy allows the body to extract *COQ10* from the nutrients, which then the body converts into *Ubiquinol*, and then that is transformed into *ATP*. Via the mitochondria, the energy inside the cell is produced for its construction. As we age and develop illnesses, this process fails and the body begins to collapse. Moreover, at a certain moment, the body gets completely disrupted and this energy that was acquired during his proportioning is set free.

Therefore, here we confirm that there are two things. The first is an earthly body that the male manufactures from the salts, minerals, proteins and fats he obtained from his food, and this body forms a vessel. Second, this vessel is infused with an energy or a soul, instilling life into this body.

What gains each of us his own character is the energy within him not the body, and this energy does not age or cripple. However, what decays and develops and gets sick is the body, which the energy exits when it collapses and fails to contain it. The energy then returns to the place it came from again, which is its Creator.

[To the righteous it will be said], "O reassured soul, Return to your Lord, well-pleased and pleasing [to Him]. (Al-Fajr:27-28)

The word "return" here indicates that it was in the same place that it came back to. The question that arises now, what happened to us before our souls entered our bodies? We find the answer in the following verse:

And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware." (Al-A'raf: 172)

Looking at this verse, we can comprehend what happened to our soul before it entered our bodies. God's has made us all witness His Godhood and His existence, and we attested to it, but we forgot or were forgotten when we came to this world. Which is logical to forget, until we enter into the test that we have accepted and agreed to before we came here. What further confirms that we forgot, is that we have forgotten other things that we are certain that we experienced, such as the stage of being a sperm or the stage of being a fetus; let alone the stage of witnessing God's Godhood and existence when we were energy in the past. When we return to the Creator again according to the verse we will remember the oath that we made to ourselves in the presence of God according to the verse, and then judgment begins.

From the above we conclude with a fact that is difficult to ignore: science and the Qur'an are perfectly consistent in the idea of eternal energy and in the idea that we are part of this eternal energy, and this is fully consistent with the idea of immortality and infinite continuity.

In this subject, we must be aware that the description of God as smart energy is a metaphorical description to convey the idea of His eternal existence which is associated with the non-annihilation of energy. Additionally, according to the Quranic concept, when God describes himself as the Light of the heavens and earth, it is also a metaphorical word to try to understand his veracity which is more complex than our limited understanding.

The fact that our souls, that we do not understand their nature because they are unseen, because they do not belong to the material in which we are part of with our bodies, because it is the difference between death and death, and the fact that the divine description that it is of His soul, we can say that it is also eternally existent.

Looking at the scientific journals in the last decade, we will find that the scientific community supports the eternality of energy because the Big Bang Theory conflicts with the laws of relativity., and with Quantum Physics. If we go back in time to the moments

just after the zero-point burst, which is the point where the universe was created according to this theory, all scientific formulas fail completely, which signifies the invalidity of this theory.

What modern science approves of now is what has come in with Quantum Mechanics and Quantum Physics, because it is entirely consistent with the laws of thermodynamics, which states that energy is eternal. Which is what pushed the scientific community to discard the Big Bang Theory, as it sees it as a burden on modern physics.

Therefore, realizing the truthfulness of the existence of life after death is associated with several aspects:

- ◇ The faithful aspect: Confidence in the validity of what came in the Quran after reaching a mental conviction of what it contains about life after this life.
- ◇ The scientific aspect: The indestructability of energy in all its forms, yet its changing from one form to another, allows the same exact principles to be applied to ourselves.
- ◇ The logical aspect: Since there is so much around us that we do not understand and are unsure of its efficacy, and since we are sure of the existence of a Creator or a creator of the universe. and because everything around us has a reason and there is nothing futilitarian around us, then there must come a time where we understand what we did not understand. It is certain that it will not be in this limited life.

Then did you think that We created you uselessly and that to Us you would not be returned?" (115) So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne. (Al-Mu'minum:115-116)

Is there a soul, or is just a biochemical reaction that controls the body and the cells?

Atheists claim that the soul does not exist and that what we think is also nothing more than a group of biochemical reactions, which in turn manages the mechanism of cell production, movement and growth.

Scientifically, of all the interactions that occur within the body, most can be separately replicated in the laboratory. Yet, to ensure the continuation of the interaction there must always be a catalyst in order to sustain this interaction from stopping. This catalyst may be heating or cooling or some other component or compound, and once this catalyst stops, the reaction stops. This catalyst that ensures the survival of living organisms is what is known as the soul.

The soul forms the catalyst or the supporting factor to ensure the continuation of the biological chemical formulas in the human body and other living organisms. This soul is the puzzling mystery that poses the obstacle in front of science to understand the secret of life, and the laboratorial capability to create living organisms. Simply it is the difference between a living body, and a dead one.

Until now science cannot explain how the sperm starts within a man. All research talk only about the sperm's component and the genetic traits it carries, and the cellular divisions that have led to the formation of this primitive organism. Nevertheless, the moment it moves is not fully understood, and serves as a real scientific gap that represents the difference between living and dead sperm. The living and dead sperm are similar in everything when they are made, except for one thing, which is life. Where science could not explain why is there a sterile man and another not.

Moreover, this organism is not random despite its simplicity, as it has the awareness to search for the place of the egg inside the female, via the increase in the ovaries temperature. It gets divided into one part that goes to an ovary and another part that goes

to the other ovary. The one that heads to the ovary that is not setup for fertilization dies, and only one survives in the other grouping as we all know. As we see, this sperm has a limited awareness that makes it want to stay alive, and is not just proteins and minerals drifting to collide randomly to form the zygote.

It is very difficult to surpass this decisive moment in the beginnings of life for this simple creature, ignoring the first movement it makes to become alive; this is the soul in a simplified way.

The existence of the soul between truth and imagination

The disbelievers in God deny the existence of the soul within the body because they claim to believe in what is material and what can be proved. Moreover, in view of the relationship between the soul and the body, we find that the soul completely controls the body, and this is evident in many of our behaviors; when a man tells a woman “I love you”, and she loves him too, the body releases dopamine and serotonin, whereas if the same words are said by a man to a woman that does not love him, the body will release adrenaline and cortisol.

This is undeniable proof that the physical body is inferior to another non-physical entity that dominates it and subjects it to more than one kind of results under the influence of the same surrounding circumstances. Science cannot find a specific theory or an interpretation of these results. It can only explain what happens biologically not more. The inability of material science to prove what is non-physical is not proof of the non-existence of that non-physical object.

Chapter Three

Religions

The belief in God and religions

Why is it necessary to believe in a god or a religion of some sort? Is it not possible for a person to do good and be a virtuous citizen regardless of any religious beliefs or faith in a god? To answer this question specifically let us assume that those who do not believe in a god or a religion are right, and that all those who believe are living a big lie as they await eternal life and bliss after death. This means that everyone, whether believers or non-believers in a god, will turn into dust and will not rise again. The believer would have exhausted himself with worship and wasted his money on charity, donations, and Hajj pilgrimage with no benefit. While those denying the existence of a god will not bother themselves with such absurd behavior from their perspective; and in the end there is death and nothing after it. If we follow the daily lives of each, we find that the non-believer would be very careful not to miss a moment of his life because he knows that every minute that passes shortens his lifetime, and as time goes by, his struggle to achieve all his ambitions increases, and anything impeding it, such as illness or poverty would put him in a state of depression and panic; despite him being aware that he is right in his thoughts, and feels pity for the believer who is deceived by the theory of God and resurrection. Looking at the life of the believer, who is deceived by the idea of resurrection after death

and lives in a great deception that ends with nothing from the point of view of the unbeliever, we find him more tolerant with the idea of disease and poverty, as he believes that everything that was unavailable to him in this world will be compensated for in the Hereafter. This is reflected in his psychological well-being, where he is happy and satisfied throughout most stages of his life. This subject reminds me of an American film starring Brad Pitt called "Benjamin Button", where this person was born opposite the rest of humanity, old, and as time progressed he got younger until his life ended when he reached the age of his birth. Benjamin's knowledge of his date of death led him to live an unconventional life, he left his wife, which he chose and was loved by her dearly, and was pregnant with his daughter whom he didn't care to know. He went about roaming the earth, searching for the happiness he has never tasted, in the end and after many years his wife found him in an orphanage unaware of anything and unable to speak, she took care of him until he passed between her arms. Perhaps the author wanted to show the difference between the believer and non-believer in a genius way. While Benjamin was healthy and beautiful, he travelled everywhere, which did not benefit him at all and he lived lost and without achieving anything in his life. Yet his wife, who suffered and raised her daughter without a father, we find that she lived in happiness and success, and was happy even on her deathbed. The importance of religion and divine existence is perfectly consistent with the nature of the human soul that fears the unknown and which always seeks hope and comfort even if it's eventual. This nature exists within the vast majority of human souls, and it is an innate part of our creation. Therefore, since it exists in all, then it must be that its embedder inside of us is the same, with the aim of reaching them on our life journey. Surely this source is the one God who, by His justice, gave us the tools to reach him independent of any external influence.

Why were the heavenly messages in a narrow part of the Earth?

We must look at the results to know from them the validity of the decisions. It is well known that God has succeeded in conveying his existence to all the world's inhabitants, which makes His decision to choose a specific spot of land a successful choice. In addition to this, given the history of civilizations and the demography of the Earth, we find that there

are areas where civilizations appeared and then disappeared completely, while other civilizations continued like those that received the heavenly messages. This falls in favor of the choice of spot, that succeeded in maintaining their existence as civilizations, and succeeded in preserving the divine messages, and even delivered them to most parts of the globe.

Why does the creator intervene with his messages, despite giving human beings the absolute freedom in making their own decisions?

This intervention is to give meaning to human life, and to reveal what they do not know of life after death, and an account of their behavior towards society; so that they bear the responsibility of all their actions. Yet, despite all that, God did not restrict the freedom of human beings to choose the appropriate ways of living or thinking, but it was necessary for human beings to know that this life we live is not only that and then nothingness, but there is an extension to it.

Are religions a hoax? Is it naive to believe in God? Are believers deceived in their transcendental faith in God?

If religions are not a human need, there would be no believer walking on this earth now, because those who deny the validity claim that it is an attempt by primitive human beings to understand natural phenomena, such as lightning, thunder, rain, fire and others, through the existence of a god who performs these phenomena. Yet, after the world revealed the cause of these phenomena, it was necessary for human beings to abandon the idea of religions and the presence of God, which did not happen in reality. Which makes the claim that the idea of the existence of a god to interpret phenomena is a false claim, and that the idea of the existence of a god is a human behavior which exists in most of those who lived and still live on the surface of the earth, regardless of the name of this god in each religion. When human behavior is common in most people, it is called instinct. This instinct has a reason like any instinct. Sexual instinct is caused by the continuation of the species, and the instinct of hunger is caused by growth, and the instinct

of faith is caused by the existence of God. He gave it to man to feel his existence and to believe in Him; and it is the denier of this fact who has to explain why most people believe in the existence of God.

Even the non-believer in God's existence does not find inner peace with their atheism. Most atheists remain until the last hours of their lives preaching that what they believe in is true, and that all believers are deceived by religions. It is impossible for the atheist to be convinced with his atheism and call everyone towards it, he is even willing to lose all his family and friends for the sake of consecrating his atheism to everyone around him. At the same time, he knows that he is wasting his time in ideological polemics, and he is aware that every minute spent is a minute lost of his life; to him, after this life there is nothing but nothingness. This suggests an internal struggle between an innate instinct inside of him, and something else inside of him that drives him to rebel against this instinct.

Indeed, faith is an invisible relationship between a human being and his God, but it is not the only that is invisible. There is love, our love for our family, our friends, our wives, our children. It is a feeling that we do not see, we do not restrict, and we do not know its causes, but it exists invariably because it is an instinct within us.

To accuse most people of naivety because of their belief in God is a blatant generalization, which requires those who claim it to reconsider their accuracy. When a person makes a decision of some kind in their life that may conflict with that of his surroundings, does not mean he can accuse them of mental deficiency or naivety.

Atheists say that everything that exists does not proof of its existence, and that we don't need to write books to prove that the sun exists.

Certainly, man does not need to write books and journals to prove the existence of the sun, when he can see it by taking a look outside the window. Yet, he also does not need to think much about the beginning of its existence and the beginning of the reactions on

it must have a reason. As we see the sun clearly, we have to wonder why it exists essentially from nothing. By the way, science, with all its branches, has not reached a scientific reason for the creation of the universe, and also for the emergence of life. Yet, the inhabitants of this planet at all ages see that God is the originator of everything around us. He has established the laws that this universal system follows, laws that maintain its survival since its inception. In order for this principle to be clear, we must ask any family leader or official in his work what happens to his home or work if he goes absent for a period of time, imagine this universe which works through the times without any fault, and in an orderly manner; fairness necessitates the existence of a God behind this entire system.

Religions and Languages

The atheists determine the similarity of religions in general, as if they were copied from one another in the past. If this assumption were true, then why didn't the languages of the world resemble each other and get copied, as with religions, so that the people of the Earth had a common language? This is another proof that languages are rooted to human beings, who have produced a means of communication between them. Each region is isolated from the other, which is why there are many languages. As for religions, their similarity is evidence that their source is the same regardless of the region from they came from, and regardless of the language they were delivered in.

Fairness is required from deniers of religion!

Deniers of religion say that messengers are nothing but highly intelligent people, who managed to deceive their peoples and convince them the messages they are delivering are from God, and that they were chosen for this mission. Hence, everyone believed in them, and fell prey to this deception. Therefore, deniers of religion advocate that humanity uses its intellect to get out of this lie, and free itself from these fairytales.

In response to using the intellect, a notable question comes to mind, if those people were claiming prophecy on falsehood, then why has the process of new prophets emerging stopped since around fifteen hundred years ago until today? Have the wombs been sterilized of delivering false prophets to continue the series of deception of humanity as it existed before? All that is needed is one good conman that would come and prove to us that he is a true messenger from God, exploiting humanity and they believe in him. Consequently, ending the “legend” of religion once and for all, as alleged by those who don’t believe in them.

If we as believers are asked to use our minds, then those who don’t believe must use their logic.

What is the logical proof that the Quran is the word of God?

Looking at the Quran, we find a verse that says:

Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian (Al-Hijr:9)

This divine promise in the Quran is the greatest challenge where God puts Himself in front of us, did He succeed or fail? Simply, looking around us, in all the countries of the world, and with Sunnis, Shiites, Sufis, Zaydis, and even Wahhabi Salafists, we find that despite their disagreements and rivalry, there is only one version of the Quran on this planet. Imagine that all the sects of the Muslims did not agree on anything, and even accusing one another of heresy, yet, they agreed on the Quran when they do not know.

From this I am certain that the author of the Quran is sincere in their promise. Which supports the validity of the claim of the divine source of the Quran, and the existence of Islam as an extension the the previous religions.

How did they early Muslims believe in the message when the Prophet had no miracles, like previous Prophets, and only little was delivered from the Quran?

And when there came to them a Book from Allah confirming that which was with them - although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers. (Al-Baqarah:89)

Indeed, the phenomenon of acceptance of the prophecy of Muhammad and the conversion of the first believers to Islam before the completion of the delivery of the Quran, or even enough to develop a conviction to those who converted, is an issue of extreme importance. Especially since the Prophet did not have supernatural miracles to support his prophecy like the rest of the messengers, yet, the verse mentioned above unveils this question.

This verse shows that the Jews were aware of the coming of a prophet in this part of the earth, and this is one of the reasons for their move to live in the Arabian Peninsula. The other reason is the abuse suffered by the Romans in the Levant and the demolition of their temple in Jerusalem. The logic is to migrate to more civilized or greener places, rather than to live in the desert with the Bedouin Arabs. The logic would be to migrate to more civilized or greener places, rather than to live in the desert with the Bedouin Arabs.

They used to tell the pagan Arabs about the coming of a prophet, which was spread amongst all the regions' inhabitants. This was the main reason for the acceptance of the Prophet's message from those who believed in it, before enough verses were delivered to him. Nevertheless, as usual with the Jews and previous messengers, they would antagonize and reject them. Some of them did the same with Prophet Mohammed, while the others adopted Islam like the Arabs. The same happened with Jesus Christ, they knew his coming and waited for him to come, and when he came with the truth which was not to their liking, some of them reject him and others believed.

The Theory of Evolution & Religion

The theory of evolution serves as a great struggle between believers and non-believers in religions. While some books from antiquity say that Adam's age on the Earth does not exceed tens of thousands of years at the most, we find that the age of human existence within science is indicated to be more than a million and a half years. This has been confirmed through the discovery of fossils, and through the use of radioisotopes to determine the age of the fossil, which leaves no room for doubt. Some use this as a way to question the credibility of religions and the authenticity of its attribution to God.

Yet, the question that poses itself, does this contradict with religion? And did the Quran leave out such an important reference without any mention? Looking at the following verses from Al-Baqarah Chapter

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." (Al-Baqarah:30)

Two facts become clear to us. The first is that Adam will be made a successive authority by God, while it is known that in order for one to be an authority, there must be other humans to authorize over them. This also signifies the presence of human beings or similar beings on the Earth, which is confirmed by the question of the angels when they said "*Will You place upon it one who causes corruption therein and sheds blood*". Which indicates the angels' disapproval of the negative aspects to the human personality; something that is not available in angels, who are compelled to righteousness. This is a clear sign to the existence of humans on Earth before the existence of Adam. If the creations that preceded Adam were that of demons only as some novels mention, there would have been no need for the angels to be surprised by the creation of Adam, because he was simply another creation unlike those inhabiting the Earth. Yet, the angels' reaction confirms the likeness of being between Adam and the creations that preceded him,

especially since angels cannot foresee the unknown in order to relay something they have not seen beforehand.

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful." They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed." (Al-Baqarah:31-33)

Here the angels are proven to be wrong in their belief that Adam is like the past creations, because God Almighty distinguished Adam from them with the knowledge and wisdom that He gave him; providing him with what his counterparts in form did not possess. The angels admitted to God that their knowledge did not exceed what He had taught them. Therefore, it is clear that Adam's issue is familiar to the angels because of his external appearance that resembles that of his former peers, making them think that his behavior would be similar to those who resemble him in external appearance. However, they were mistaken because Adam was distinguished by God from the rest with knowledge and wisdom, which differentiated him from them, to deserve to be a successive authority in the land upon them. Someone may say, "the meaning of successive authority is not rule over humans, but to rule over the land and populate it", and we respond to this from the Quran itself:

[We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth (Sad:26)

Here, the use of successor is restated in the Quran for King David, whom along with Adam and all the other prophets, was sent to humans. The word successor linguistically requires the existence of followers; therefore, there can be no successive authority without people to follow. What supports this speech is the Angels' response, which

ascertains the linguistic meaning for the word successor used in the thirtieth verse of the Al-Baqarah Chapter as we mentioned.

Now, looking at this verse:

Indeed, Allah chose Adam and Noah and the family of Abraham and the family of 'Imran over the worlds ('Al Imran:33)

In these verses, we also find that Adam, like other prophets, was chosen by God over the worlds. In order for someone to be chosen, there must be others to be chosen from. This is another reference in the Qur'an to the existence of man or a similar being before our Adam peace be upon him.

And We did certainly create man out of clay from an altered black mud. And the jinn We created before from scorching fire. And [mention, O Muhammad], when your Lord said to the angels, "I will create a human being out of clay from an altered black mud. (Al-Hijr:26-28)

These verses show the difference in creation between humans and demons (jinn). Humans were made from clay, and demons were made from fire before the creation of humans; logic implies a dissimilarity in the creation of both of them, and in the verse that immediately follows, God Almighty explains that He created Adam from clay as well. When the Angels saw Adam they no doubt understood directly that he is similar in creation to humans and not demons, because they do not resemble on another. This is in addition to the fact that the demons live in a non-physical world other than humans, and Adam, peace be upon him, was a successor in the physical earth on which we live. If we were to concede that the earth was only inhabited by demons, we cannot say that they were all corrupting the earth and shedding blood. God Almighty says:

And among us are the righteous, and among us are [others] not so; we were [of] divided ways. (Al-Jinn:11)

Among them are the righteous and the corrupt, exactly like human beings as the Quran informs us. Moreover, due to the accuracy of the Qur'anic description, we find that the term "blood shed" is related to mankind rather than demons, because blood is part of the human trait that we do not share with demons. By revisiting the previous verses again:

And We did certainly create man out of clay from an altered black mud. And the jinn We created before from scorching fire. And [mention, O Muhammad], when your Lord said to the angels, "I will create a human being out of clay from an altered black mud. (Al-Hijr:26-28)

We find that when God created Adam, he labeled him as a human being, but all the other creations that came before him were labeled as man. Both are created from clay from an altered black mud, which is another sign of the similarity in appearance between Adam and his predecessors. This is what prompted the angels to associate the behavior between the predecessors and the behavior that they expected from Adam. The accuracy of the Quranic terms between the word human and the word man makes us understand more that the difference between Adam the human being and man that preceded him is a difference in behavior. What confirms this is that scientific discoveries point to early man being primitive in his thinking, and is not up to our standards as human beings' descendant from Adam. Which explains why man lived hundreds of thousands of years without developing any form of civilization. Yet, Adam's appearance marked the beginning of a new phase for humanity, the stage of human civilizations which has extended to us. Therefore, we conclude an important fact, that the scientific discoveries that point to the existence of man for more than a million and a half years do not contradict the creation of Adam the father of human beings, peace be upon him, who later appeared in the human existence to be a successor over them and to pioneer the beginning of a new phase in the history of humanity; that of civilizations, cultures and legislation. This matter gives a clear indication of the authenticity of the Quran as a book of divine origin, in a manner that is uncontested. It even encourages us, as believers in the sanctity of this book, to declare with courage and pride that it is consistent with science in this context specifically.

Evolution is a fact that is already around us and cannot be denied. For example, if we compare African Americans and Africa's current dark-skinned population, we can see the evolution that we can understand, both in terms of physical, mental or even behavioral nature, but we are still talking about the same species, that is human beings. This applies to our early ancestors, Homo Erectus, Homo Habilis, Homo Sapiens, and other human ancestors according to their scientific classification. The change is in appearance and not in form. For another example, if a family in the early times gave birth to children in a cold environment, only the children with a stronger immune system against cold induced genetic diseases would survive, while the rest will die. When the new generation intermarries, they will produce children who have a bigger chance to survive, thus, we gradually get a person with a stronger immune system. Asthma as an example; asthma patients could not tolerate extreme coldness in the past. Healthy children were the ones to survive because there was no medicine or drugs in the form of today. With generations, the genetic status of asthma is brought down, and generations evolve free of it. I imagine that the acceptable development is to retain the genetic qualities that fit the species to adapt to the environment in which it lives, while retaining the species and not changing it. The strange issue for those who claim that man evolved from a common ancestor with apes, is that man in his present form has existed for more than a million and a half years, and never evolved from one type to another. Why does human evolution stop if evolution is still there? Is it not logical that evolution continues unabated, even if it is a minor evolution, fairness is required, or else we have to wonder why we stopped developing since all these times? The Theory of Evolution states that this common ancestor that was originally an ape, has had a genetic mutation that led to what we are now more than a million and a half years ago; it would be natural for evolution to continue evolving us into becoming something other than human. Someone may say that the duration is not sufficient enough to make such a phenomenal leap, and for this to be a fair theory, at least the evolution of biological capabilities is required to happen. For example, a person who lives next to the sea or on an island can survive under water for a significantly longer period than the average human being. Or that the digestive system of the inhabitants of the desert changes due to the lack of food, resembling the digestive system of camels for example, which are capable of lasting long periods without food or water

due to their humps. All this has not happened in all these times. There is also a question posed by the believer in the model of human evolution from another kind of living organism, mainly that the human being has organs in his body that have no biological function, such as the wisdom tooth, the appendicitis, the ear muscles, the sacrum bone, they will reference that these organs are evidence of our evolution from another kind, where these organs were of use to them. If these organs had no biological function, it would have been better to wither and vanish over the generations of mankind, and not remain without any biological function until now. Over a million and half years have passed by human beings, and yet these still organs exist. Based on that logic, human beings were not supposed to have lost their tails from their ancestors for example, and the tail would have remained functionless just like any other organ that did not vanish despite not have a function. This makes evolution, in its conventional form, into a truly great scientific gap. Due to it being only a hypothesis, and cannot be tested or even proven.

We can also conclude that religion and evolution do not collide, especially in the matter of the origins of mankind, and everything that followed after the creation of mankind on the Earth, is a matter that religion has left for science in its entirety, In a clear reference God Almighty says:

Say, [O Muhammad], "Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah, over all things, is competent." (Al-'Ankabut:20)

It is man who is required to do the effort and research, to reach his origins since his creation along with all aspects of his life. Yet, despite this is a direct divine commandment, when we look only our reality, we find that the scientists of the West are those taking on this responsibility. We find that the historical discoveries of humanity came through them, and if not for their discoveries, we would not know much of the scientific references that God made in his heavenly books.

Let us reflect on another very important verse, God Almighty says:

Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way. And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?" Say, "Be you stones or iron (Al-Isra:48-50)

Here God tells us to denounce those who do not believe in Him or the Day of Judgement to the idea of resurrection for judgement, so how can the body and bones return once they have become dust and rubble? All they know is that man completely decomposes after a period of burial. The divine response to them is that if they do not believe in the resurrection because of the complete decomposition of the body, which is impossible to restore, God will make human bodies of stones or iron to be a sign and an example for those who deny meeting him. No matter how many hundreds of thousands of years pass by them, they will not decompose or disintegrate, but will remain until the Day of Resurrection. Yet, what is meant by this? Since these verses were delivered and until recently, people would read these words and did not stop at their meaning, but in modern times we can relate between these words and reality, because these verses simply refer to fossils, which were recently discovered by human beings during the exploration of the earth. Interestingly, these fossils were formed by the slow deposition of the soil components in which the body of the dead organism was buried. Either the body becomes a stone or becomes a mineral, depending if the soil content is of rocks, minerals or salts. Fairness requires us to believe that the mentioning of this matter in Quran cannot be coincidental, and the idea that this is an issue that has been revealed in our recent time calls anyone who is skeptical of the credibility of the Quran and its attribution to God to reconsider his thinking.

The Human Timeline

According to scientific reports, fossils indicate that mankind has lived on Earth for a long time. There are studies that estimate that the modern man lived on the Earth from two

hundred thousand years to one and a half million years. The age of religions and divine messages is around seven thousand years. Why did God leave man most of his life in the past without religions? And in the present without prophets?

Looking at the timeline of human life on Earth, we find that from the very beginning, the idea of a creator for everything that surrounds us had been established. As we all know, human existence in this life reaches one and a half million years, according to the fossils found by explorers and geologists, and of course the information available at the beginning of humanity is not enough to deduce precise details. Nevertheless, what is certain is that man could believe in the existence of a God without messengers or prophets or anything of the sort. It has been suggested in previous writings that this faith rises to the level of instinctive behavior, because of the different places of human habitation in continents and their inability to communicate due to their primitive lives. Yet, what is striking is that the phenomenon of faith in a creator has spread among all the inhabitants of the world. There are those who respond to this phenomenon by labeling it as what is called “God of the gaps”, that is, when a human is unable to explain natural phenomena, they attribute it to a force or a god of some sort. Nevertheless, there is a response to this claim, that if this behavior was in a group or two or even a hundred gathered people it would have been possible to accept it, but to be a general behavior of all human beings, this indicates an instinct without doubt.

When man’s life began to develop, and he began to live in orderly urban societies, forming what is known as civilizations, the divine message also began to take a more sophisticated form to keep pace with the developing form of man. This was a sign of the beginnings of the divine messages and religions, in order to confirm and rationalize what was believed by the people of the Earth in the first place. When the messengers came, their people in fact did believe in a god, they were not opposed to the idea of God itself; rather, the problem was the refusal of many people to the idea that someone would come with a message, either being too arrogant and rejecting a specific messenger or the lack of will to follow certain laws or instructions. This is part of human psyche, many of us do not want to live in a system and want to do what they please, even if at the expense of

others. Thus, the message of the prophets and messengers were an evolutionary leap in the human time line. Then the divine messages stopped, and were finalized after the death of the Prophet Muhammad, peace and prayer upon him, and the need for prophets became unnecessary, simply because God had completed His Word and His laws for mankind.

So we have reached the stage where the Prophets have ended, as well as the divine messages, with only the books they left remaining with us. Yet, with the end of the time of the Prophets whose appearance coincided with the emergence of civilizations, a new phase in the human time line began, that of scientific renaissance. Yes, it has completely changed, elevating the shape and form of mankind's life, who has become able of overcoming all the difficulties his ancestors could not overcome for hundreds of thousands of years.

With the advent of science, a new reemergence of what was hidden in our surrounding occurred. Electromagnetic waves, infrared waves, chemical reactions, geology, modern technology, etc. All these discoveries are based on science. This science is based on theories. These theories are based on equations. These equations do not change, no matter how repetitive; this indicates that it is controlled or forced to do so. The scientific community sees that the repetitive need of scientific equations refers to an advanced system that dominates and governs them to continue their statistical stability. This need indicates the presence of a force or something behind all that. This force or energy is what we call God.

Therefore, the age of scientific renaissance has replaced the previous ages, to clearly point out the non-randomness of the universe as many thought before the collapse of the Big Bang Theory, which has become a real burden on Quantum Physics and the Thermodynamic laws, which which we talked earlier about its close relationship with the existence of the creator of this universe. This, simply, is a sign that our existence is not futile.

Therefore, a fair person cannot say that God has left man without guiding him towards to his existence. However, by following the human time line we find that as man evolved, God evolved His means of communicating with him, which is one of the axioms of wisdom and justice.

In the end, I cannot say that these ideas hold the answers to the questions of anyone who has has questions or doubts, but they may provide a new way of thinking and using the mind to reach what may seem mysterious to some of us. It is difficult to convince a person with an idea, but it is possible to give him the means to convince himself and reach many interpretations of the questions that concern him, especially since the mechanism of thinking is not exclusive to one, but a legitimate right for everyone. I also want to clarify that not all that is convincing to a person is convincing to another. As human beings we are not only different in our forms, beliefs and taste, but we also differ in our views of the same thing no matter how simple; when a group of people look at an orange and are asked what they think, each one has a distinct idea. Some think about its color, size, taste, price, something else, or some or all of it. It is not a sense that you have different questions or ideas that you are a strange person or you have a defect, but this is proof that you are a unique person like you, like everyone around you, But keep using your mind to answer all that concerns you, and look for answers in everything around you, that's the real challenge. As our Creator excelled in differentiating us in everything, his excellency reached a point in differentiating between our ways of thinking. Therefore, our understanding of everything that surrounds differs, including our understanding of the truth about God. Having questions or different thoughts does not mean you are weird or that there is something wrong with you, but this is proof that you are a unique person just like everyone around you. However, you must keep using your mind to answer all that concerns you and to look for answers in everything around you. This is the real challenge.

Chapter Four

A contemplative view of the Quran

Dilemma of Applying Reason

Almost all of us have been faced with the questioning of a child by repeating one word over and over. He can be very frustrating to us as he asks, “WHY?” If you put a knife beyond his reach, he wants to know “WHY?” When you explain it is sharp, he asks “WHY?” And so you explain, “in order to cut fruit,” and he asks, “WHY?” And so it goes.

It illustrates the dilemma of applying reason. What we have to do when we apply reason is first set standards of proof. We decide for ourselves, “What will I be satisfied with if I find such and such and so and so that constitutes for me a final proof?” We have to decide on that first.

What happens though, is that on the really important issues, the philosophical matters, thinkers set standards of proof and they take a look at their subjects and eventually they

may arrive at their standards. They may arrive at the point which say would constitute a proof. But then they ask for a proof of the proof.

Setting Standards

The key to avoiding this endless dissatisfaction is to satisfy ourselves about the standards first; to satisfy ourselves that such and such are a list of criteria that constitute proof, satisfying proof, and then we test the subjects that we examine. In particular I will apply this to the Qur'an.

Ask a thoughtful Christian why he is a Christian, and he will usually reply, "The miracle of the Resurrection." The basis for his belief being that about two thousand years ago a man died and he was raised from the dead. That is his miracle, his 'touchstone', because all else depends on that.

Ask a Muslim, "Well, what is your miracle? Why are you a Muslim? What is your miracle? Why are you a Muslim? Where is your miracle?" and the Muslim can go over and take his miracle off the shelf and hand it to you because his miracle is still with us today. It is the Qur'an; it is his 'touchstone'.

Sign of God

While all the Prophets have their signs, Moses had the competition with the magicians and the Pharaoh, Jesus healed the sick and raised the dead and so on, one Sign was given to the last of the prophets. According to the Muslims, this is the Qur'an. And this one Sign is still with us. Does not that after all seem fair, that if prophet-hood is to end that the last prophet should bring something that stays with us so that, in fact, a Muslim who takes his religion seriously suffers no disadvantage to Muslims who lived fourteen centuries ago?

Those people who kept company with the Prophet had access to no more of the necessary information than we have today. They had the Qur'an. That was the sign for them. It is still a sign to us today, the same miracle.

Well, let us test the Qur'an. Suppose that if I say to a man, "I know your father." Probably he is going to examine the situation and see if it seems likely that I have met his father. If he is not convinced, he will start asking me questions like: "You know my father, you say, is he a tall man? Does he have curly hair? Does he wear glasses?" and so on. If I keep giving him the right answers to all these questions, pretty soon he is going to be convinced. "Well, I guess this man did meet my father like he said." You see the method.

Taking a Stand

Everyone must be committed to something. You have to put your foot down some place. It is impossible to be neutral at all times. There has been a point of reference in the life of any thinking individual. You have to take a stand somewhere. The question, of course, is to put your foot down in the right place. Since there is no such thing as a proof of a proof and so on, in order to find the right place to put one's foot down, to take a stand, we have to search and find that place and it is by a method that I hope to illustrate here.

It is a question of finding a point of convergence. You see, we search for truth in many places and we begin to know that we are succeeding in finding the truth if all our different paths start to converge; they start to come together at the same point.

If we are examining a book, looking for evidence of divine origin, and we are led to Islam, this is one path. If at the same time, we examining the words of all those who were called prophets and we find ourselves led to Islam, we have a firmly grounded basis for belief. We started looking for truth in two different places and found ourselves going down the path headed for the same destination.

No one ever proves all things. We have to stop at some point being satisfied with our standards as I have mentioned earlier. The point is, in order to take a stand and to be sure it is in the right place, we want to examine all the evidence around us and see where does it lead us and anticipate this point of convergence; to say it looks like all things are pointing to this place. We go to that place and then look at the data around us to see if it fits into place. Does it now make sense? Are we standing in the right place?

The City of Iram

The Qur'an mentions a city by the name of Iram (89:7). The city of Iram has been unknown to History, so unknown that even Muslim commentators, out of embarrassment or feeling apologetic for their religion, have commented on this mention of the city in the Qur'an as being perhaps figurative, that Iram was possibly a man and not a city.

In 1973, the excavation in Syria at the site of the ancient city of Eblus uncovered the largest collection of cuneiform writings on clay tablets ever assembled. In fact, the library discovered in Eblus contains more clay tablets that are more than four thousand years old than all the other tablets combined from all other sites.

Interestingly enough, you will find the details in the National Geographic of 1978 which confirms that in those tablets the city of Iram is mentioned. The people of Eblus used to do business with the people of Iram. So here in 1973, comes confirmation of the fact that, after all, there really was an ancient city by that name, wherever it was. How did it find its way into the Qur'an, we might ask?

Those Muslims who may have offered their comments, trying to explain away this reference that they were uncomfortable with, were outsmarted by the author of the Qur'an. They were those who would attempt to outsmart the author of the Qur'an. Primarily, their activity would involve trying to produce the evidence that the author of this book had a primitive understanding of the world around us.

The Smallest Matter

For example, there is a word which is translated today usually in Arabic as “*zarrah*”. This is usually translated as ‘atom’ and it is usually thought of in Arabic as being the smallest item available at one time. Perhaps, the Arabs thought it was an ant or a grain of dust. Today, the word is usually translated as ‘atom’.

Those who would outsmart the author of the Qur’an have insisted that, well, the atom is not after all the smallest piece of matter because in this century it has been discovered that even the atom is made of still smaller pieces of matter. Is it then possible to outsmart the author who chose to use this word? Well, there is an interesting verse, in chapter 10, verse 61, which speaks of items the size of a *zarrah*, (atom) or smaller. There is no possibility that on this subject someone is going to say a new discovery has outdated the words of the Qur’an on the issue of the size of matter or the ultimate particles. The verse talks about items the size of a *zarrah* (atom) or smaller. [hence, it IS written in the Qur’an that an atom IS NOT the smallest particle!]

Forgiveness

Speaking of outsmarting the author of the Qur’an, the Islamic point of view is that when a man embraces Islam, his past is forgiven from the very beginning. This has been the invitation to Islam: come to Islam and all is forgiven from the past.

But consider this. There is only one enemy of Muhammad, peace be upon him, who is mentioned by name in the Qur’an: one Abu Lahab. In a short chapter of this book, he is condemned to punishment for his sins.

As it happens, the man himself was alive for many years after this revelation. He could therefore have finished Islam very easily. He needed only to go to the Muslims to announce his conversion. They had in their hands the revelation which said that this man

is doomed to punishment. He could have gone to Muslims and say: “I accept Islam, am I forgiven or not?”

He could have confused them so much as to finish this small movement because he would have been pointing out to them that they were now in confusion. The policy was instant forgiveness of the past, but their own revealed scripture announced that he was not forgiven. As it was, Abu Lahab died without accepting Islam.

Predictions

In fact, the Qur’an confidently predicted a number of things only a few years before they came to pass. The fall of the Persian Empire, for example, was predicted in spite of the fact that it had just suffered a serious military reverse. The evidence was all to the contrary. But in the chapter entitled Rom, the fall of the Persian Empire who were recently victors over the Romans was predicted.

When all the Muslims in the world could meet in one room, the revelations were already discussing their future successes. In confidence, they were planning for the day when they would be in charge of the city where they were forced at that time to hide for their very lives.

Evidence of Divine Origin

Some people may like to find any number of things in the Qur’an. But an honest method in examining this book, looking for evidence of the Divine origin, is to take things at their value, to look for things that are clear and to look in those places where we are invited to look. Remember the passage that I quoted earlier: “Have not the disbelievers seen...” This a common phrase of the Qur’an: “O Man, Have you not seen.” The invitation is to examine the evidence in these places. We are doing the sensible thing if we examine the words used to look for the doubted meaning and to find evidence of the Divine origin.

Each one of us is an expert on something. One does not have to have a degree in a particular subject to decide that now, “I can take my expertise to the Qur’an and see what I can find.” We all know something for some from our own experience and life.

I heard a story, several years ago in Toronto, of a man who was given the Qur’an to read. The man was a member of the merchant marines who spent his life on the sea. When he read a verse in the Qur’an describing the wave on the ocean, “waves within waves and the darkness between,” he was surprised because the description was just what he knew the situation to be. When he returned the Qur’an to the man who gave it to him to read, he asked him (because he was completely ignorant of the origins of Islam): “This Muhammad, was he a sailor?” Well, of course, he was quite surprised to know that the man spent his life in the desert. So he had to ask himself: “From where did he get this knowledge of what looks like on a stormy sea?”

We all know something that we can be confident of and if we can turn to the Qur’an to read what it says about that subject, we are asking for confirmation of our belief in the Divine origin of the book.

The Two Phenomena

A friend of mine from the University of Toronto, had the experience of dealing with a man who was doing his doctorate in psychology. He chose as his subject: ‘The Efficiency of Group Discussion’.

He suggested a number of criteria as to what constitutes an efficient discussion. He graphed the process; that is, he achieved a measure of efficiency of all groups in their discussions according to an index by his system. On his graph he indicated the progress made by the discussion groups of various sizes.

The interesting thing that happened which he did not expect to find when he began his project was that, while there were some differences between the size of any given group

and how well they did in discussions, he was surprised to find that groups of two were completely off his scale! In other words, when people sit down to discuss something, they were so much more efficient than any other size of group that it went completely off his scale of measurement.

When my friend heard about this, something went on at the back of his mind. My friend, being a Muslim, thought there was something familiar here about this idea. The psychology researcher was not a Muslim. He was debating with himself on changing the topic of his thesis. Should he call it 'The Phenomenon of Two' or 'The Two Phenomena? He was SO surprised at his discovery.

Meanwhile, my friend found that there is a verse in the Qur'an, and he found it for himself on the same night, which speaks on discussions and the size of groups and how efficient they are. And maybe we should not be surprised to find that it is the groups that are two in numbers that do the best in achieving results. The main verse in the Qur'an reads, concerning discussion groups, that when discussing the Qur'an one should sit alone and reflect on its meaning or discuss it in groups of two.

Use and Mention of Words

For myself, as I said everyone knows something for sure or has an interest and experience in life; my interest is in mathematics and logic. There is a verse in the Qur'an which says:

This a scripture whose verses are perfected and then expounded. (Hud: 1)

Which tells me that there are no wasted words in the Qur'an; that each verse is perfected and then it is explained. It could not be in a better form. One could not use fewer words to say the same thing or if one uses more words one would only be adding superfluous information.

This directed my attention to a particular mathematical subject, a logical subject, and I examined the Qur'an to see if I could find something of what I knew to be the case.

A revolution in logic has occurred in the last one hundred years, primarily over the difference between use and mention of words. A structure of logic seemed to be in danger of collapsing about a hundred years ago because it came to the attention of the people who studied these matters that the structure was not quite sound. The issue involved 'self-reference' and the use and the mention of words which I will explain briefly.

Aristotle's law of the 'excluded middle' was the statement that every statement is either true or false. About a hundred years ago, somebody pointed out that the law of the excluded middle is a statement and is therefore not a law after all. It could just as well be false as well as true.

This was a tangled knot for the logicians to untie until they came to understand the difference between the use and the mention of a word.

When we use a word, we consider its meaning. When we mention a word we are discussing the word itself. If I said Toronto is a large city, I mean Toronto, that place, is a large city. If I say Toronto has seven letters, I am talking about the word 'Toronto'. In the first case I used the word and in the second I mentioned the word. You see distinction.

Jesus and Adam

Connecting these ideas and the idea that the Qur'an composed of verses that are perfected and then expounded for us, consider the verse which says:

The likeness of Jesus before Allah is as the likeness of Adam. (Al `Imran:59)

It is very clear that what we have in the statement is an equation. This verse goes on to explain how that is true because they both came under unusual circumstances rather

than having a mother and a father in the usual human reproductive way. But more than that, I got to consider the use of the mention of words.

The words are used clearly enough. Jesus is like Adam and by Jesus and Adam, we mean those two men. But what about the mention of the words? Was the author aware of the fact that if we were considering the words as words themselves, this sentence also read that 'Jesus' is something like 'Adam'. Well, they are not spelt with the same letters, how can they be alike in this revelation? The only answer came to me fairly quickly and I took a look at the index of the Qur'an.

The index of the Qur'an has been made available only since 1945. This book was the result of years of work by a man and his students who assembled a book which lists every word in the Qur'an and where it can be found.

So, when we look up the word Isa (Jesus), we find it in the Qur'an twenty-five times. When we look up Adam, we find it in the Qur'an twenty-five times. The point is that they are very much alike in this book. They are equated. So, following up on this idea, I continued to examine the index looking for every case where something was set up as an equation, where the likeness of something was said to be the likeness of some other thing. And in every case, it works. You have to example a verse which reads:

The likeness of this who reject our signs is as the likeness of the dog. (Al-A'raf:176)

Well, the phrase is Arabic for 'the people who reject our signs' could be found in the Qur'an exactly five times. And so is the Arabic word for 'the dog' (al-kalb). And there are several instances of exactly the same occurrence.

It was some months after I found this for myself that a friend of mine, who is continuing this investigation with me, made a suggestion that there are also some places in the Qur'an where one thing is said to be not like another thing.

As soon as he mentioned this up to me, we both went for the index and had a quick look at several places where one thing is said to be not like another thing and counted their occurrence in the Qur'an. We were surprised and maybe should not have been to find that, after all, they do not match up. But an interesting thing does happen. For example, the Qur'an makes it very clear in the verse that trade is not like interest. The two words will be found six times for one and seven for the other. And so it is in every other case.

When one thing is said to be not like another, they differ by a difference of one time. It would be five of one and four of the other, or seven of one and eight of another.

Good and Evil

There is one interesting verse which, I felt, spoke directly to me from right off the page. It mentions two words in Arabic, al-khabeeth (the evil), and al-taib (the good). The verse reads:

Say, the evil and the good are not comparable, even though the abundance of evil will surprise you. So be mindful of your duty to Allah, O Man of understanding, that you may succeed. (Al-Ma'idah:100)

When I had a look at those two words in Arabic, the evil and the good, and found it in the Qur'an that they both occur seven times. Yet the verse here is saying that they are not comparable. I should NOT expect to find that they occur the same number of times. BUT what does the rest of this verse say?

"The evil and the good are not comparable. The abundance of the evil will surprise you" - and it did for there were too many of them. But it continues...

"So be mindful of your duty to Allah, O Man of understanding, that you may succeed." - So press on. Use your understanding and you will succeed. This is what the verse said to me. Well, I found the answer on one verse further on...

Allah separates the evil from the good. The evil He piles one on top of the other, heaping them all together. (Al-Anfal:37)

Here is the solution to the difficulty. While we have seven occurrences of al-khabeeth (the evil) which matches up with the occurrences of al-taib (the good), according to the principle of the verse, evil is separated from good and is piled one on top of the other and heaped altogether as one. Hence, we do not count them as 7 separate instances.

Occurrence of Words

A favorite difficulty, or supposed difficulty, which critics like to cite concerning the Qur'an is that - the author of this book was ignorant because he advised Muslims to follow the lunar new year instead of the solar year.

The critics say the author was unaware of the differences in the length of years, that if one follows the twelve lunar months, one loses eleven days every year. However, the author was well aware of the distinction between the length of the solar year and lunar year.

In Chapter 18, Verse 9, it mentions 300 years and gives their equivalent as 309 years. As it happens, 300 SOLAR years is equal to 309 LUNAR years.

The Arabic word for 'month', "*shaha*", will be found 12 times in the Qur'an. There are 12 months in a year. If we find twelve months, how many days should we expect to find? The word in Arabic is "*yaum*", and as it happens you will find that the word occurs 365 in the Qur'an.

The original issue which had me interested in looking up the occurrence of months and days was this distinction between solar year and the lunar year. Well, for 25 centuries, it has been known that the relative positions of the sun, moon and earth coincide every 19

years. This was discovered by a Greek by the name of Meton, and it is called the 'Metonic' cycle.

Knowing this, I looked again in the index of the word 'year', "*sanah*" and found, sure enough, that it occurs in the Qur'an 19 times.

Perfect balance of Words

Now, what is the point of this perfect balance of words? For myself, it shows the author was well aware of the distinction between using words and mentioning words, a fine logical point. But more than that, it indicates the preservation of this book.

After giving a lecture on the subject of the Quran, I touched on some of these subjects and a questionnaire from the audience afterwards said: "How do we know we still have the original Qur'an. Maybe pieces of it have been lost or extra parts been added?" I pointed out to him that we had pretty well covered that point because since these items, the perfect balance of words in the Qur'an, have come to light only in this generation, anybody who would have lost the portion of this book, hidden some of it, or added some of their own would have been unaware of this carefully hidden code in the book. They would have destroyed this perfect balance.

It is interesting to note too that, well, such a thing might be possible to organize today by the use of a computer to coordinate all words so that whatever thought you might have as to a meaning of a sentence or however you might construe an equation out of a sentence, you could check for yourself and the book will always have the balance of words.

If that were possible today, if it were possible fourteen centuries ago, why would it be done and then left hidden and never drawn to the attention of those who first saw this book? Why it would be left with the hope of the author who contrived this, that maybe in

many centuries someone will discover it and have a nice surprise? It is a scheme that does not make sense.

Best Explanation

We are told in the Qur'an that no questionnaire will come to the Muslims with the question for which a good answer has not been provided, and the best explanation for whatever his question. This verse says:

For everything they say we are given something to go back to them and reply. (Al-Furqan:33)

We looked again to the index of the Qur'an and we found the word, qalu (they say), is found three hundred and thirty-two times. Now, what would be the natural counterpart? The Arabic word, qul, which is the command 'say' and you will find at the index it also occurs three hundred and thirty-two times.

Origin of the Quran

An interesting feature of the Qur'an is that it replies to critics as to its origin. That is, no one has yet come up with suggestion as to where this book came from which is not commented on within the book itself.

In fact, the new Catholic Encyclopedia, under the heading Qur'an, mentions that over the centuries there has been many theories as to where this book came from. Their conclusion: today, no sensible person believes any of these theories. This leaves the Christians in some difficulty. You see, all the theories suggested so far, according to this encyclopedia, are not really acceptable to anyone sensible today. They are too fantastic.

Where did the book come from? Those who have not really examined the Qur'an usually dismissed it as being, they say, a collection of proverbs or aphorisms, saying that one

man used to announce from time to time. They imagined that there was a man who, from time to time during the day, will think of some witty little saying and spit it out and those around him will quickly write it down and eventually these were all collected and became the Qur'an.

Those who read the Qur'an will find that it is not anything like that at all. The collection of things said by the Prophet is the subject and the content of the Hadith. But the subjects and contents of the Qur'an are all in a form of a composition and explanation. I site as an example the chapter, Yusuf, which is an entire story in great detail about one particular episode of one portion of the life of one man. It is a composition.

It is for this reason that virtually all those who have actually examined the Qur'an usually refer to it as being the product of the authorship as attributed to Muhammad and his 'co-adjudicators'. These were supposed to be people who would sit with him and composed the Qur'an. You see they imagined that the Qur'an was composed by a committee.

They acknowledged that there was too much information and it was too well composed for one man to have assembled. So, they imagined that a committee of men used to meet regularly, brought their various sources of information, composed something and then handed to this man and told him, "*Go to the people tomorrow, this is your revelation.*" In other words, it was a fraud concocted by a group of people. But what do we know about fraud? The Quran reminds us as it says:

Saw, now the truth has come, and falsehood neither invents anything nor restores anything. (Saba:49).

It is hard to translate it into English precisely, but what this verse is telling us is that falsehood is not the source of a new thing. A new and truthful thing cannot come from falsehood and falsehood does not restore, to our minds, the facts. Truth is in agreement with facts. Falsehood is something else. So falsehood is empty. If something is born fraud,

it will never bring us new information. It will never endure; it will only collapse over a period of time.

Challenge

Another interesting verse is a challenge which is addressed to those non-believers. It reads:

Have they not considered the Qur'an, if it came, other than Allah, surely they will find in it many inconsistencies. (Al-Nisa':82)

Here is a challenge to the reader. If you think you have an explanation where this book came from, have another look at the book. Surely you will be able to uncover some inconsistencies to support your case.

Imagine a student submitting a term paper or a final exam and then writing at the bottom of the page a note to his teacher: "You will find no mistakes in this paper. There are no mistakes on this exam." Can you imagine the teacher letting that rest? The teacher would probably not sleep until uncovering some inconsistency after a challenge like that. It is not the way human beings speak. They do not offer challenges like that. But here we have it in the Qur'an, a direct challenge saying: "If you have a better idea as to where this book came from, here's all you need to do. Find some inconsistencies."

There are critics who make the attempt, critics who try to say the Qur'an contains inconsistencies. A publication that came to my attention recently suggested that the Qur'an was contradictory on the subject of marriage, because in one place, it says: "don't marry more than one wife unless you can provide for them all," and in another place it says: "Don't marry more than four." They see this as a contradiction. What they have is a counter-distinction. In one case, the qualification for marrying more than one has been given. In the other case a limitation on how many may be married is given. There is no contradiction.

Critics are too quick to grab hold of something, give it an interpretation, and then offer it as an excuse to escape the reality of this document.

For critics who would attack the Qur'an and insist it contains mistakes, we can use the same method as in our reply to Christians who claim that Jesus is on record as claiming to be equal to God. Remember the three categories of evidence offered. The evidence offered was insufficient, ambiguous or impossible.

You see, if someone cites a verse from the Qur'an, trying to show that it is a mistake, we only need to show that the verse cited is insufficient to establish that there is a mistake or we need to show that the verse cited cannot possibly have the interpretation which the critic is giving it. It will always fall into one of these three categories.

Attributing it to the Devil

I had experience, on one occasion, describing some of the contents in the Qur'an to a man who did not know the book I was talking about. He sat next to me with the cover turned over. I just told him about the book, what it contained and told him it was not the Bible. His conclusion was, the book was miraculous. This man was a minister in a Christian Church. He said, "Yes, that book could not possibly have originated with the man and therefore it must come from the devil, because it's not the Bible."

The Quran comments on this suggestion in chapter twenty-six, verse two-hundred and eleven, as to those who would suggest that the book came from the devil. It points out that it does not quite suit him, does it? Is this how the devil misleads people? He tells them, worship none but God, he insists that they fast, that they practice charity. Is this how the devil misleads people?

Compare the attitude of someone like this, to the attitude of the Jews who knew Jesus and opposed him until the very end. There is an episode reported in the Bible where

Jesus raised a man from the dead, one Lazarus, who had been dead for four days. When Lazarus came out of the tomb, alive again those Jews who were watching, what did they do? Did they suddenly say that this man is a true prophet and become believers? No, the Bible says they immediately discussed among themselves that “since this man is working on his signs soon everyone will believe in him. We’ve got to find a way to kill him,” and they attributed his miraculous powers to the devil. He raised that man by the power of the devil.

Now, the Christians who read that episode will feel very sorry for those Jews who had clear evidence right before their very eyes and attribute the miracles to the devil. Does it not appear that they may be doing the same thing when we illustrate what we have in the Quran and their final excuse is only: “It originated with the devil.”

A Different Story

There are those who insist that the Qur’an was copied, that it originated in Christian and Jewish sources. As a matter of fact, a book published in recent years called *Worshipping the Wrong God* has stated, as though it were a fact, that after the first revelation of the Qur’an came to Muhammad, peace be upon him, that his wife died and so he quickly married a Jew and a Christian, and this is where he drew the rest of his sources for his book.

Well, they have the facts partly right. It was ten years after the first revelation of the Qur’an that his wife died, and it was another ten years after that when the Qur’an was virtually completed that he married a Jew and a Christian.

Did he copy from Jewish and Christian sources? In the Qur’an, the ruler of Egypt who opposed Moses is known as Fir’aun, not Pharaoh. The Jews and Christians have always said ‘Pharaoh’. It is easy for an Arab to say ‘Pharaoh’. But in the Qur’an, it is Fir’aun, with an ‘n’. Why? Surely the Jews must have teased them about that and said: “You’ve got the

word wrong. It's 'Pharaoh' and not Fir'aun." But they insisted on it and it continues that way in the Qur'an, Fir'aun.

As it happens, this historical writings of Herodotus, the Greek historian, exist to this day, and Herodotus comments on the ruler of Egypt, being in his day and in the centuries before him, one man who went by the title of Fir'aun.

Did the book copy from the Christians sources? The Qur'an insists that Jesus was not crucified, that this was only an illusion, but that the Jews who thought they crucified Jesus were mistaken because it was not really so. Christians would have no part of that. As it happens, the idea that Jesus was not really crucified is really very ancient and can be traced back to the first century. But Christians who believed that were eliminated as heretics within the first two-hundred years after the time of Jesus and they were not teaching this doctrine anywhere around the Arabian Peninsula fourteen centuries ago.

Could the author of the Qur'an have been copying from Christian sources when he says that Jesus spoke to man as a baby (3:46) and in later life? The Arabic word used indicates that he was still speaking to man and teaching to them in the forties. The Christians have always maintained that Jesus was gone by the time he was thirty-three. It indicates that there could have been no copying. In fact, a man would have to be stubborn and insists on the points as explained in the Qur'an in the face of Christian opposition who would have said: "No! No! I wasn't like that. We tell the story differently."

House Cleaning

Now we go to the words of the prophets themselves, which represent another path that leads to Islam. In the Persian scriptures, which have been around for thousands of years, we read:

"When the Persians should sink so low in mortality, a man will be born in Arabia whose followers will upset their throne, religion and everything. The mighty stiff-necked ones will

be overpowered. The house which was built and in which many idols have been placed will be purged of idols and people will say their prayers facing towards it. His followers will capture the towns of the Farsi, Entaus and Balkh, and other big places round about. People will embroil with one another. The wise men of Persia and others will join his followers.” (Desature no.14)

The Muslims recognize this very quickly because the Ka’bah, the building which all Muslims face in prayers every day, was at one time filled with idols and it was part of the mission of Muhammad, peace be upon him, to purge the house of idols till today. It was in the next generation, after the time of the Prophet that the wise men of Persia and others did join his followers.

A Prophet Like Moses

In the Bible, in Deuteronomy chapter eighteen, we have the words of Moses who reports that God told him that H would raise up a prophet, from among the brothers of the Israelites, like Moses.

Christians wish to apply this to Jesus, to say he was the prophet like Moses. It is uncomfortable for them to recognize, however that Jesus was not very much like Moses and Jesus had no father, no wife, no children; he did not die of old age, and he did not lead a nation; all these things Moses had or did. But they say, well, Jesus will return; he will return as a victorious person, and so he will be more like Moses. Do they really expect he will return to also acquire a father and a wife and children and then die of old age? Not usually. Moreover, Jesus was an Israelite. The passage of scripture says that this prophet that was foretold would be raised up among the brothers of the Israelites, not from the Israelites.

In the third chapter of Acts, the disciple Peter speaks to a crowd of people and explains that Jesus has been taken up and he is in heaven. He will remain in Heaven and he cannot

return until all the things that were promised but God come to pass. So what are we still waiting for, does he tell the crowd? He quotes this very saying of Moses saying:

“For God will raise up a prophet from among the brothers of the Israelites like Moses...”

The point is very clear. Christians like to see this prophet as being Jesus. But read carefully Acts chapter three, what it says is that Jesus awaits a return. He cannot return until the fulfillment of this prophecy, that another prophet has to come. Jesus spoke of it himself and the words survived, just barely, but they survived in the bible. Jesus spoke of God sending another ‘Paraclete’.

Paraclete

There is a lot of argument over the meaning of this word ‘Paraclete’. For now, we can leave that aside. What is a ‘Paraclete’? It does not matter. The first letter of John shows that Jesus was a ‘Paraclete’. He is called a ‘Paraclete’ and we have Jesus promising another ‘Paraclete’ is going to be sent. We lose a lot by this word ‘another’ in English because it is ambiguous. If someone’s car breaks down, and it is a Toyota, and I say, “I’ll go get you another car,” maybe I mean, “I’ll go and get you another Toyota because this one you have is broken,” or maybe I mean, “Forget Toyota, they’re no good; I’ll go and get you a Datsun.” It is an ambiguous word. But the Greeks had a word for it. When they meant ‘another’ of the same kind, they said *aloes*. When they meant another of a different kind, they said *heteroes*. The important thing there is that when Jesus, who was himself a Paraclete, said “God will send you another Paraclete” he used the word *aloes*, not *heteroes*.

Christians want to say that this other ‘Paraclete’ that has been sent was different from Jesus. It was not a man, it was a spirit. What Jesus said was: God will send you another one like me, another man.” Muslims believe that Muhammad is the fulfillment of this prophecy by Jesus. The Qur’an says that this man is mentioned in the scriptures of the Jews and the Christians (see Al-A’raf:157).

Christians came to expect that the return of Jesus because of a Jewish misunderstanding. 'Messiah' and 'Son of Man' have been given special significance by the Jews, even though many people were called by this same name as in the Bible. The Jews came to expect a victorious leader. When Jesus did not turn out to be quite what many expected, they hatched the idea that he would return some day and fulfill all these prophecies.

Follower of Jesus

Suppose that someone observed Jesus two-thousand years ago, and he left this planet, or he went to sleep for two-thousand years and returned today to look for the followers of Jesus, who would he find? Who would he recognize? Christians? I conclude with just this food for thought: The Bible says very clearly that Jesus used to fast. Do Christians fast? Muslims fast; it is obligatory on month every year. The Bible says that Jesus prayed by touching his forehead to the ground. Do Christians pray in this manner? Muslims do. It is characteristic of their prayer and no one on earth is probably ignorant of that fact.

According to Jesus, he told his disciples to greet one another with the expression, "Peace be with you." Do the Christians do that? Muslims do, universally, whether they speak Arabic or not. The greeting for one to another is Assalamu' alaikum (peace be with you).

The brother of Jesus in the Book of James, stated that no man should suggest what he is about to do or highlight his plans for the next few days in anyway without adding the phrase "if God wills." Do not say "I will go here and there do this and that" without adding the phrase "if God wills." Do Christians do that? Muslims do, whether they speak Arabic or not. If they so much as suggest they are going downtown to pick up some groceries, they will add Insha-Allah, which in Arabic means, "If God wills." These conclude my thoughts on this subject. May Allah guide us always closer to the truth.

The Basis of Muslim Belief

By Gary Miller

About Gary Miller, author of chapter four

Gary Miller (Abdul-Ahad Omar) shows how we can establish true faith by setting standards of truth. He illustrates a simple but effective method of finding out the right direction in our search for truth.

G.R. Miller is a mathematician and a theologian. He was active in Christian missionary work at a particular point of his life but he soon began to discover many inconsistencies in the Bible. In 1978, he happened to read the Qur'an expecting that it, too, would contain a mixture of truth and falsehood.

He discovered to his amazement that the message of the Qur'an was precisely the same as the essence of truth that he had distilled from the Bible. He became a Muslim and since then has been active in giving public presentations on Islam including radio and television appearances. He is also the author of several articles and publications about Islam.

Final Words

The Koran respects every human being who thinks and uses logic, and even encourages it. We find many verses that support this notion, such as:

Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction. (Al-Nisa:82)

Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts? (Muhammad:24)

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. (Al-Imran:190-191)

If the Koran was a work from other than God, we would not find extreme persistence in advocating logic and the use of reason. It is also notable that this is an advocacy for all

and not for some. Therefore, to claim that the Qur'an is written by Muhammad is not a fair claim. This is because when any human being wants to claim prophecy, they will first ask their followers to eliminate the mind and ignore it; since it is certain that the framework that will be applied is human developed, it is likely to be right and wrong. God has given us all brains, but our way of thinking is not all the same, due to the different circumstances of our upbringing, our education and our experiences. This makes God calling on us all to individually think, a logical calling. Since each of us has the ability to reach different results for the same issue if we have a serious desire reach the truth sought by our own selves. As I mentioned in the beginning of the research that "René Descartes" was a pioneer in the use of logic and doubt to reach the existence of God, I would love to mention that the first to know about the use of the theory of logic and doubt is the father of the prophets Abraham (PBUH). We all know how he called on his people to come to know the one sole God. He would invite them to choose different gods for the purpose of pushing them to think, until he helped them reach the one true God. Deservedly becoming the founder of the Abrahamic theory of logic and doubt.

In the end, I ask all those who disbelieve in the existence of God, as you have believed in science and scientific evidence, on which you based your acceptance for the theory of evolution, what is the evidence that the origin of man was an ape? We have not seen any scientific evidence that monkeys have turned into human beings. Even fossils do not contain evidence that links the two species. If, for the arguments sake, we assumed this transformation took place, why didn't all apes become human beings? Why are the apes still existing around us? And why did they not change with their ancestors? If there some that are able to evolve and not others, what are the characteristics of those capable of evolving into humans? And why did evolution stop at man for over thousands of years? Is it not logical for evolution not to stop, and continue to become new creatures, or at least some of us? This is my suggestion to many disbelievers in the theory of God, to occupy their thinking instead of suffering in the attempt to deny God, to try to prove the theories of evolution as well as others. The need for serious discussion and respect for the ideas and beliefs of all, however different, is a characteristic of civilized societies. It should be

noted that the importance for serious discussion and respect for the ideas and beliefs of all, however different, for this is characteristic of civilized societies.

I would also like to send a message to all believers in God entitled “How to invite others to God”. To advocate God’s calling is mandatory for everyone regardless of his religious doctrine, but the point of discussion here is in how to advocate? Looking back through history, we can seek the practical approach followed by the early Muslims and others to convey their message to others. We can differentiate between advocacy and violating others freedom and privacy. We take the example of Hasan and Husayn when they saw a man making mistakes in washing before prayers (*Wudoo*), they proceeded with correctly washing in front of him without belittling him, or mistaking him, or even to utter a single word. Only for the man to notice, and took his own decision of to correct his pre-prayer wash, even thanking them for what he learned from them.

Another example is the spread of Islam in East Asia without a drop of bloodshed or armies. When the people of Asia saw the ethics of Muslim merchants in their faith and commitment, they decided to follow their principles until they entered into the religion of God without being oppressed or ordered.

Even the Jewish man that neighbored the Prophet (PBUH), who hated the Prophet very much and threw garbage at his house, adopted the Islamic faith without any pressure or a single word, only because the Prophet visited him when he was sick.

This is the kind of message that can be accepted, which is consistent with the nature of the human soul that does not accept to hate something. Even a little child, if forced to eat the thing he loves most, will refuse. This is because God has given every man an independent mind that loves to decide its own destiny.

Therefore, please If you want to advocate someone into anything, start with yourself. If people see what they like about you, be certain that they follow you with no effort from you.