



CREATION AND EVOLUTION
OF UNIVERSE
AND MAN

THE
WORD OF GOD

Fiṭrat Allaahillatee faṭarannaasa
'alaihaa laa tabdeela likhalqillaah

(In the nature made by Allaah in which He has made men
on it (the earth), there is no altering of Allaah's creation)

(AL-QURAAANI)

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CREATION AND EVOLUTION OF UNIVERSE AND MAN

THE WORD OF GOD

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by
Dr. YAKOUB HASSAN KHAN

DEDICATED
to

The Eternal Realities of the Holy Quraan; the Existence
of its Verities for All Times - Past, Present and Future;
and Human Capacity, due entirely to Divine Graciousness,
to seek and explain the above Realities and Verities.

SPECIAL PRONUNCIATION FOR ARABIC ALPHABET
IN ROMAN ARABIC SCRIPT

1. "a" as in "above".
2. "aa" as in "baa".
3. "ai" as in "mail".
4. "an" as "un" in "unless".
5. "au" as in "audit".
6. "a", "aa", "ai", "an", "au" as in serials 1-5 above respectively, but sounds through throat and larynx..
7. "ā" as in "abba", with the glottal stop strongly emphasised.
8. "d" as "th" in "mother".
9. "z" as "dz" in "dzeren", with a touch of "d" before "z".
10. "ee" as in "keen".
11. "ee" as in serial 10 above, but sound through throat and larynx.
12. "gh" as in "ghazni", with sound from back of tongue.
13. "h" as in "how", with sound through throat and larynx.
14. "h" as in "he".
15. "i" as in "pin".
16. "in" as in "tin".
17. "i", "in" as in serials 15, 16 above respectively, but sounds through throat and larynx.
18. "i" as in "idiot", with the glottal stop strongly emphasised.
19. "kh" as in "khaki", with sound from back of tongue.
20. "oo" as in "cool".
21. "oo" as in serial 20 above, but sound through throat and larynx.
22. "q" as in "brusque", with sound of "k" farthest back from mouth.
23. "r" as in "arena" (rolled).
24. "s" as in "asthma", but with touch of "t" before "s".
25. "s" as in "sea".
26. "s" as in "assuage", with a touch of "w" after "s".
27. "sh" as in "she".
28. "t" as in "thane", but without the sound of "h".
29. "t" as in serial 28 above, but with a touch of "u" after "t".
30. "u" as in "put".
31. "un" as in "bunter".
32. "u", "un" as in serials 30, 31 above respectively, but sounds through throat and larynx.
33. "ū" as in "uwa", with the glottal stop strongly emphasised.
34. "y" as in "yes".
35. "z" as in "zebra".

36. "z" as in "zalophus", with a touch of "w" after "z".
(Also pronounced as "d" with a tinge of "z" before
and a touch of "w" after the "d".
37. "z" as in "zodiac", but with a touch of "u" after "z".
38. "ñ" as in "hunger", and used only in "añw/'añw", "añy/'añy",
"iñw/'iñw", "iñy/'iñy", and "uñw/'uñw/uñy", wherein the
"ñ" merges into the "w/y" following it.
39. " ^ " used as accent/syllable stop as in "absent".
40. " - " used for prolongation of the vowel as in
"baā", "bēē", "bōō".

ARABIC ALPHABET = ROMAN ARABIC SCRIPT

1. ا = alif(a)	2. ب = bai(b)	3. ت = tai(t)
4. ث = tsai(š)	5. ج = jeem(j)	6. ح = hai(h)
7. خ = khai(kh)	8. د = daal(d)	9. ذ = dzaal(z̄)
10. ر = rai(r)	11. ز = zai(z)	12. س = seen(s)
13. ش = sheen(sh)	14. ص = swaad(š)	16. ط = tuai(t̄)
15. ض = zwaad/zdwaad(z̄)	18. ع = 'ain(')	19. غ = ghain(gh)
17. ظ = zuai(z̄)	21. ق = qaaf(q)	22. ك = kaaf(k)
20. ف = fai(f)	24. م = meem(m)	25. ن = noon(n)
23. ل = laam(l)	27. و = waau(w)	
26. ه = hai(h)	29. ي = yai(y)	
28. ع = hamza(/)		

Note: ~ = madda (used for sound prolongation of vowels)

آ = āā; عي = ēē; او = ōō.

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REFERENCES

References from the Quraan have been quoted in this book in abbreviated form, as (e.g) "II.30." would mean Soorah/-Chapter II, Verse 30 -- the Soorah/Chapter being numbered by Roman numerals like I,IV,IX, etc., and the Verse numbered simply like 1, 4, 9, etc. Two or more references are quoted separately if the Soorahs quoted are separate, as (e.g) "II.30.; VII.2." or "II.30. & VII.2". If the verses quoted are consecutive from the same Soorah, the first and the last verses referred to are quoted with a " - " in between, as (e.g) "II.30-9." (II.30. through to 39.) or "II.30-49." (II.30. through-to 49.).

The numbering of verses varies in some editions of the Quraan. In this book, the numbering of verses is as given in "The Holy Quraan" by Allama Abdullah Yusuf Ali.

The Quraanic text of the reference is given both in Arabic as well as in Roman Arabic, together with its English translation. The Arabic text of all references quoted is given collectively from page after next - vi - onwards, serialised in the order in which the relevant reference appears in this book. For cross-referencing, the connected serial number (of the text in Arabic) is bracketed with the Quraanic reference, denoting the soorah/verse of the Quraan, quoted before the Roman Arabic text/its English translation given in the analysis. (Examples below).

The articulation of the Quraanic text in Roman Arabic needs to be rendered exactly in accordance with the special pronunciation explained on Page ii/iii. This may be compared/checked with the original Arabic text by those who can and wish to, if for no other reason but insistence on the unambiguous immutability of the latter.

Examples.

1. Quraanic text of Soorah III, Verse 64, given in original Arabic at serial 2 of Page vi, and in Roman Arabic/its English translation appearing on Page ix of the book. = "III.64.-2."

2. "LI.8.(6)" = Quraanic text of Soorah LI, Verse 8, given in original Arabic at serial 6 of Page vi, and in Roman Arabic/its English translation appearing on Page 18 of the book.

شَرَّه لَكُمْ مِنَ الدِّينِ مَا رَهَ بِهِ. نَسِيًا وَ الَّذِي اَوْحَيْنَا اِلَيْكَ وَمَا وَحَيْنَا بِهِ
 اِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ اَقْبَلُوا الدِّينَ وَلَا تَتَّبِعُوا فِرْعَوْنَ

XLII.13 - 1.

قُلْ يَا هَلْكَ الرِّكْبِ تَهَلَكُوا اِلَى كَثْرَةِ سَوَابِغِنَا وَمَا نَبِّئُكُمْ اَلَا نَعْتَدُ اَللّٰهُ وَا لَا نُحَدِّثُ
 بَعْضُنَا بَعْضًا اَنْزَابًا مِنْ ذُوِي اَللّٰهِ. فَاِنْ كُوَلِّوْا فَعَلُوْا اَشْهَدُوْا بِاَنَّكُمْ سَاطِرُوْنَ
 كُلٌّ فِيْ قَلْبِ لَيْسُوْنَ

III.64 - 2.

وَ كُنْ فِيْ قَلْبِ لَيْسُوْنَ

XXI.33 - 3.

اِقْرَأْ وَرَبُّكَ اَلْاَكْبَرُ الَّذِي الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ

XXXVI.40 - 4.

اِنَّكُمْ لَكُنْتُمْ اِيَّاهُ
 كَذٰبًا

XCVI.3-5 - 5.

اِنَّكُمْ لَكُنْتُمْ اِيَّاهُ
 كَذٰبًا

LI.8 - 6.

اِنَّكُمْ لَكُنْتُمْ اِيَّاهُ
 كَذٰبًا

LXX.42 - 7.

رَبِّ فِيْ خَلْقِ السَّمٰوٰتِ وَ الْاَرْضِ وَ الْخَلْقِ اِلَى الْبَيْتِ وَ الْبَهٰرِ اَلَا اِنَّكُمْ لَعٰوِدُونَ

II.164 - 8.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

III.190-1 - 9.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

LXVII.3 -10.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

II.28 -11.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

XCIX.6-8 -12.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

CI.6-9 -13.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

XXII.47 -14.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

LXX.4 -15.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

XXXII.5 -16.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

XXXV.1 -17.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

LXXIX.1-5 -18.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

II.255 -19.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

II.117 -20.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

LIV.50 -21.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

III.47 -22.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

XI.72-3 -23.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

XXI.30 -24.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

VI.101 -25.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

VII.54 -26.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

XXXII.4 -27.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

XLI.9 -28.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

XLI.10 -29.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

LXXIX.30-3 -30.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

LXXIX.27-9 -31.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

XLI.11 -32.

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

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اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

اِنَّكُمْ لَعٰوِدُونَ اَلَا اِنَّكُمْ لَعٰوِدُونَ

تَقْدُسُونَ سَبْعَةَ سَلْوَابٍ فِي يَوْمِي وَأَوْسَعُ فِي كُلِّ سَبْعَةٍ أَمْرَهَا، وَزَيْتَا الشَّجَرِ الدُّنْيَا بِمَصَابِينِهِ وَصُفْطًا، فَإِنَّ تَقْدِيرَ الْعَوْبِ الْعَلِيِّ	XLI.12.-33.
وَجَعَلْنَا الشَّجَرِ سَعْفًا مُنْفُوقًا	XXI.32.-34.
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا	XV.16.-35.
وَ حِطَابَهَا مِنْ كُلِّ شَيْءٍ رَجُوبًا	XV.17.-36.
وَأَمَّا سِدْرُكَ السَّمْعِ فَأَلْبَعَهُ بِهَا فِي عِزِّي	XV.18.-37.
أَبَدُ الَّذِي خَلَقَ سَبْعَةَ سَلْوَابٍ وَمِنَ الْأَرْضِ عِشْرَةَ، رَعْدُ الْأَمْرِ سِتِّينَ يَتَلَكَّرُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا	LXV.12.-38.
وَ اللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ، فَمِنْهُمْ مَنْ يَمْشِي عَلَى كَفَيْهِ، وَمِنْهُمْ مَنْ يَمْشِي عَلَى بَعْضِ أَرْجُلَيْهِ، وَمِنْهُمْ مَنْ يَمْشِي عَلَى سِتْرَيْنِ لِيُخْبِرَكُمْ مِنْ بَيْنِ يَدَيْهِمْ	XXIV.45.-39.
وَأَلْقَى فِيهَا الْبَاقِلَاتِ الْوَيْحَانَ الَّذِي يَقُولُ الْحَقُّ كَلِمَاتٍ يُعْلَمُونَ	II 55, 40.
وَأَلْقَى فِيهَا الْبَاقِلَاتِ الْوَيْحَانَ الَّذِي يَقُولُ الْحَقُّ كَلِمَاتٍ يُعْلَمُونَ	VII.28.-41.
وَأَلْقَى فِيهَا الْبَاقِلَاتِ الْوَيْحَانَ الَّذِي يَقُولُ الْحَقُّ كَلِمَاتٍ يُعْلَمُونَ	II.21.-42.
وَأَلْقَى فِيهَا الْبَاقِلَاتِ الْوَيْحَانَ الَّذِي يَقُولُ الْحَقُّ كَلِمَاتٍ يُعْلَمُونَ	XLIX.13.-43.
وَأَلْقَى فِيهَا الْبَاقِلَاتِ الْوَيْحَانَ الَّذِي يَقُولُ الْحَقُّ كَلِمَاتٍ يُعْلَمُونَ	II.30.-44.
وَأَلْقَى فِيهَا الْبَاقِلَاتِ الْوَيْحَانَ الَّذِي يَقُولُ الْحَقُّ كَلِمَاتٍ يُعْلَمُونَ	VII.11.-45.
وَأَلْقَى فِيهَا الْبَاقِلَاتِ الْوَيْحَانَ الَّذِي يَقُولُ الْحَقُّ كَلِمَاتٍ يُعْلَمُونَ	XV.26.-46.
وَأَلْقَى فِيهَا الْبَاقِلَاتِ الْوَيْحَانَ الَّذِي يَقُولُ الْحَقُّ كَلِمَاتٍ يُعْلَمُونَ	XXIII.12.-47.
وَأَلْقَى فِيهَا الْبَاقِلَاتِ الْوَيْحَانَ الَّذِي يَقُولُ الْحَقُّ كَلِمَاتٍ يُعْلَمُونَ	XXII.5.-48.
وَأَلْقَى فِيهَا الْبَاقِلَاتِ الْوَيْحَانَ الَّذِي يَقُولُ الْحَقُّ كَلِمَاتٍ يُعْلَمُونَ	II 29.-49.
وَأَلْقَى فِيهَا الْبَاقِلَاتِ الْوَيْحَانَ الَّذِي يَقُولُ الْحَقُّ كَلِمَاتٍ يُعْلَمُونَ	VI.97.-50.
وَأَلْقَى فِيهَا الْبَاقِلَاتِ الْوَيْحَانَ الَّذِي يَقُولُ الْحَقُّ كَلِمَاتٍ يُعْلَمُونَ	XXI.33.-51.
وَأَلْقَى فِيهَا الْبَاقِلَاتِ الْوَيْحَانَ الَّذِي يَقُولُ الْحَقُّ كَلِمَاتٍ يُعْلَمُونَ	XXV.61.2.-52.
وَأَلْقَى فِيهَا الْبَاقِلَاتِ الْوَيْحَانَ الَّذِي يَقُولُ الْحَقُّ كَلِمَاتٍ يُعْلَمُونَ	XLII.11.-53.
وَأَلْقَى فِيهَا الْبَاقِلَاتِ الْوَيْحَانَ الَّذِي يَقُولُ الْحَقُّ كَلِمَاتٍ يُعْلَمُونَ	XXIII.13.-54.
وَأَلْقَى فِيهَا الْبَاقِلَاتِ الْوَيْحَانَ الَّذِي يَقُولُ الْحَقُّ كَلِمَاتٍ يُعْلَمُونَ	LXXVI.1.-55.
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FOREWORD

God, the Almighty Allaah, God of Noah and Abraham and Moses and Jesus and Muhammad (Be Peace Upon Them), as also of all prophets who came before each of them, is ONE. His supremacy is Indubitable, Illimitable, Indivisible. It is therefore necessary to reiterate and confirm that all Divine-ordained "Deen-Way of Life", commonly called Religion, is ONE. Belief in all the Books revealed by God to His prophets for guidance of mankind is one of the fundamental articles of faith in Islam. In XLII.13.(1) the Holy Quraan says: "Shara'a lakum minad deeni maa waṣṣaa bihee Nooha'nw wallaẓẓee auḥa-ināa ilaika wamaa waṣṣainaa bihēē Ibraaheema wa Moosaa wa 'Eesāa an aqeeமுညုဒီဏာ ဘာလား တာတဖာရာဂူ ဖီဟ် = He has made clear to you of the religion which He enjoined upon Noah and that which We have revealed to you (Muḥammad) and that We enjoined upon Abraham and Moses and Jesus that they maintain religion and be not divided therein".

In abstract, a follower of the Book (any revealed Book), a man of peace, a man of religion, whether he belongs to Judaism, Christianity or Islam, who worships and serves only One God, does not associate anyone or anything with Him, nor takes others for Lords besides Allaah, and does not resile from this position, is a Muslim. In III.64.(2) the Quraan says: "Qul yāa ahlal kitaabi ta'alau ilaa kalimatil sawāāim bainanaa wa bainakum allaa n'abuda illallaaha wala nushrika bihee shalāifw wala yattakhiza b'azunaa b'azan arbaabam min doonillaah; fāin tawallau faqoolush hadoo biannaa muslimoon = Say, O followers of the Book! come to an equitable proposition between us and you that we (all followers of the Book) shall not serve any but Allaah and we shall not associate aught with Him, and some of us shall not take others for Lords besides Allaah; then if you follow/submit then say: Bear witness that we are Muslims". (The part of the proposition underlined above brings out very clearly and most definitely the fact that "we" includes both "us" and "you", i.e. the followers of the Book, both before as well as during Muḥammad's(S) period, were declared by God as Muslims, which literally means "those who bow down to the Will of God"). In practice, however, bowing down to God's Will includes carrying out all His commandments contained in the Quraan, otherwise it would tantamount to resiling from the state of Muslimhood.

PREFACE

In the name of Allaah, Most Gracious, Most Merciful.

I had written a small booklet, in August 1978 under a similar Title. My friends and well-wishers who had read this booklet and analysed it critically, suggested that I had dealt with the subject matter in too concise a form for such an entirely fresh approach and interpretation of the Divine act of creation to be properly understood by an average reader. Our detailed discussions brought out the fact that apart from other considerations, for the first time in History, the religious sanction behind the equality of sexes had been explained as an intrinsic and integral part of creation. The very path of evolution, according to the Quraan, from "no-existence" through inorganic and then organic matter to simple and then complex life, with absolutely no inkling nor biological need for laying down as to who came first, the female or the male, sounds the death-knell for the male-domination illusion, and the Almighty's plan of procreation/reproduction knocks the bottom out of all ultra-feminist movements. This balanced approach of the Quraanic concept will become clear as we delve into the relevant arguments, later in the book.

Initially, I thought the publication of a second edition of my booklet, with a more detailed preface, might serve the purpose. However, I was made to realise that the booklet contained only bare references from the Quraan. Perforce, the reader had to find the relevant text from the Holy Book on his own. This was considered too much of a burden on him. Also, feeling the need for certain detailed explanations, I have decided to re-write the book, wherein I have given a fuller analysis of the Quraanic concept, with relevant text of the references from the Quraan. Repeating some of the main points of the booklet's preface, my personal views are restricted to only those non-essential matters, except the ones specifically mentioned below, as are within the scope of an average educated man of today who keeps himself abreast of material appearing in books, magazines etc. All basic, essential issues under discussion are from the Quraan, with modern scientific knowledge and empirical studies utilised for maximum breadth of perspective in their interpretation.

Many of the findings of modern knowledge were, upto now, only believed by us, through our faith, to have been dealt with by the Almighty in the Quraan. Now some of the Quraanic truths are being proven or reasoned out through scientific and logical processes. Since most of the religious scholars

did not have the scientific background-knowledge about the details of the origin and evolution of Cosmos and the creation in it, they could not interpret correctly certain relevant Quraanic terminologies, with the result that many ideas perforce, had to be left to the realm of faith. Experience and experiment, knowledge and recent scientific discoveries have thrown open these very ideas to reason and research, and some to reinterpretation, bringing the whole beautiful panorama of creation, in dramatic form, into perspective and within the scope of Man's understanding. The scientific facts and theories that I have mentioned in the book are commonly known to a modern man of average education and experience. However, for all Quraanic views/interpretations, detailed references and textual quotes (in Arabic as well as in Roman Arabic), together with their translations, have been given from the Quraan.

Some important issues in which I have given my personal views relate to the concept of pre-Solar Time, origin of life from "nafsunw waahidah" (a single soul), and the Quraanic concept for appearance of Man on the earth. I have mentioned this, not because my views are novel or inventive but because I, not being an "aalim" (that is, formally learned in religion), but only a research student of the Quraan, wish to emphasise the investigative aspects of certain issues whose traditional interpretation has had to take recourse to special meanings of Quraanic phrases, and make grammatical adjustments for clarifying them, as would become apparent later in the book. I would like to stress that the Almighty needs no human props and adjustments for clarifying the Quraan, which is a perspicuously clear and logically consistent book. It is not possible for its presentation to flout any scientific truths and proven discoveries. In fact its promulgation is a self-explanatory blessing from Him for Man to seek light and guidance through the dark, benighted paths of this world. However, we must not lose sight of the fact that the Word of God in the Quraan is for All times and, for it to be upto-date till Doomsday, it would naturally contain material which could not have been/cannot be understood/interpreted correctly by All men at All times - past, present or future. Ever new developments and discoveries, scientific or otherwise, will continue to make clear to mankind, now and in the future, issues which require elucidation, even the allegorical issues expounded in the Quraan. Here I would like to quote an example which would be an eye-opener for some. Describing various qualities/duties and limitations of the earth with its gardens and springs, its days and nights, and of the Sun, the Moon (and the Stars), the Almighty Allaah says in XXI.33.(3) & XXXVI.40.(4), "Kullun fee falakiyyasbaḥoon", meaning literally "all swim in orbit".

I invite the world to consider the time-factor of the Copernican Theory (15th, Century A.D.), wherein the revolution of the earth and other planets round the Sun was scientifically brought before the world for the first time. Over eight centuries before—and according to those who believe in God, before the beginning of Time—the above-quoted Quraanic verse was ordained by Him. The earlier translators and interpreters of the Quraan could only render the meaning of this verse as "all things in the Sky glorify God", or some such similar interpretation. The literal meaning of "falakun" is "orbit, sphere", but it could be interpreted as "Sky" from the earliest times. However "yasaḥoon", which is the third person plural of the verb "sabaḥa = to swim, float", could not be understood by the earlier translators/interpreters, nor by the rest of the world, in its literal context, since "swimming/floating" in the sky could not be envisaged by them as possible. They, therefore, resorted to a slight grammatical adjustment (in articulation) to interpret it as "glorify = sabbaha". Who, except God, could have known about "space" and "orbit" and "swimming/-floating in space/orbit" then, i.e. centuries/millenniums before the Copernican Theory?!

My views on the interpretation of pre-Solar Time and of the "when" part of the origin of life on the earth are of a problematic nature; but the "how" part of the appearance of life/Man on the earth i.e. creation of all life from "nafsuḥ waḥidah/nuḥfatun amshaaj = a single soul/self-fracturing germ" is the crux of the matter discussed here. We have not only to keep abreast but to pioneer scientific research and development for unfolding fresh vistas of truths and realities for human advancement. We cannot be successful in this mission unless we keep our minds flexible and our hearts open to fresh ideas and empirical knowledge and research. (As e.g. recent research study considers having pin-pointed the time-period of Adam and Eve. It considers Adam to have been born at Al-Qorna (Iraq) in 5715 B.C. and to have died at the age of 120 years in 5595 B.C. If that be the case, Noah's period would be much later than presently estimated. For the purpose of this book, however, I would like to keep the options open, so that our approach remains flexible and be not tied down to dates). The Almighty Evolver expects the followers of His last prophet to carry the torch of Knowledge and enlightenment to every people and to all parts of the Globe. Let us not fail Him by closing our eyes/minds to the evernew and logical presentation of natural wonders, or else He will select other people to fulfil His Plan. He is without wants; we are the needy. To Him, such selection of other peoples would make no difference; we would be the losers. Let there be

no doubt on this subject!

This book has been written for men of all faith; even the non-believers in God are invited to follow the arguments. I have, therefore, restricted myself to the Holy Quraan, the direct Word of God. I have not referred to the Sayings and Traditions of the Holy Prophet (ﷺ), which would have helped me immensely and made my task easier, since they are really meant to explain to mankind the Word of God. By His Grace, however, having been imbued with the spirit and atmosphere of a God-fearing environment and background, all relevant clarifications endowed to us by the Holy Prophet's Sayings and Traditions have sub-consciously directed my efforts towards the pertinent Quraanic references for study and elucidation. I have been most profusely rewarded by the effort, as I have imbibed much more than what I could ever have been able to pass on to my fellow-men; and the experience has stirred in me a sense of awe and inspiration which, I pray God, may goad me on to right, practical conduct towards both Allaah and His creatures.

Seeking God's Grace.

Karachi, 17th May, 1984.

Yakoob Hassan Khan.

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CHAPTER I - INTRODUCTION

The subject of creation has seized the minds of men since centuries galore. Every prophet, innumerable thinkers and philosophers, and many teachers and leaders of men have dealt with the problems emanating from the human mind, delving into the mysteries of life and evolution. The author is only one of such seekers of truth and knowledge, but with a slight difference, which will become apparent as we discuss the subject later in detail. The present probe has become possible because of the tremendous effort and relentless application to the cause of truth and knowledge on the part of that great spirit which Man has been blessed with and which does not permit him to or let him give up. This raw courage, in the face of the terrors of darkness, while traversing the blind alleys of despair, has kept him going, sometimes on his knees, sometimes on his crutches and sometimes on his bare feet, groping onwards through to hope and faith in the certainty of his goal.

And yet! despite all this effort, and so many discourses and so much written material on this subject, no approved nor readily acceptable picture has emerged. In his book "The Riddle of The Universe", Ernst Haeckel was baffled by the "problems" of creation and evolution a hundred years ago in, more or less, the same way as present-day investigators are about the nature of the Creator; and even though a much vaster effort at research and analysis in this field has been undertaken in the last decade, this perplexity has become more pronounced, as witnessed in a recent science-based research TV serial "The Ascent of Man". One of the clearest and most dramatic example of this bewilderment is the case of that very eminent molecular biologist and the 1965 Nobel Prize Winner, Prof. Jacques Monod, who in his book "Chance and Necessity" relates all life formation to Nucleotides and Amino-acids, leading to formation of macromolecules capable of replication, around which is formed the teleonomic apparatus, a system that is complete in itself leading to the original life-cell. His confusion is not in his scientific theory (which may really be the most exact possibility of first life-formation on the earth), but extraneous to it, in that he, after arriving at an empirical conclusion of the decisive event of life coming into being once and once only, suddenly veers off at a tangent into the realm of philosophic introspection and considers, without warrant, Man to be "alone in the indifferent, illimitable universe from which he emerged by chance", and in which "nothing about his fate and his duty was ever decreed". (The underlining is the author's, for reference/discussion later in the book).

Graced with opportunities of related reading through nearly four decades, the author has gathered a distinct impression that no amount of scientific advancement, nor modern technological progress, can bring Man nearer the truth about his own creation, in correct perspective to, and relationship with, the creation round him. Through empirical knowledge alone, he may arrive at a plausible answer to the scientific intricacies of his own birth, and even of the technical functioning of the rest of the universe, but he will continue to fumble with the WHY and the WHENCE of creation - both of himself and of the Cosmos round him - and the evolution consequent, unless and until he desists from denying the existence of the Almighty Creator or mix Him with His creation. Then only will his ego or psyche be prepared to search for, accept and imbibe the truth. The tragedy has been enacted by both the scientist as well as the religionist - the former in trying to refute the existence of the Supreme Being and the latter in rigidly maintaining a stance of non-acceptance of the empirical principles of Evolution. One has closed his mind to the arguments of the other. In fact, the very training of the one does not permit him to "speak the same language" as the other. This psychological gap needs to be eliminated before the two can understand each other, as a prelude to both understanding the mysteries of nature. The issue, thus, boils down to the scientist, in addition to his occupation with the research and analysis of his own scientific field, finding time for carrying out an extension of his analysis into the realm of religious literature which may have a direct bearing on his professional field of activity, but with as open a mind as his own scientific work demands/receives from him. Similarly the religionist, while contemplating/analysing any issue of a religious/theological nature, should also consider objectively what, if at all, has any scientific analysis presented on the particular subject of his religious/theological inquiry. This is by no means an easy task; but even if one scientist/religionist in a hundred analyses his research work in this manner and even if only one in a thousand makes the slightest breakthrough in bringing the views of the two to a point of just a discussible proposition, the effort would be worth it. Without such an effort, however, it would be illogical/sacrilegious on their part to be so very particular in (the scientist) making no scientific observation or (the religionist) being absolutely meticulous with regard to even the pronunciation of a nunation or a vowel of a Quraanic term/word, unless they (both - the scientist as well as the religionist) are absolutely certain about all their steps in their respective fields, and yet be so very glib - the scientist in denying the existence of God without verification, merely because he cannot grasp a particular spiritual or traditional phenomenon, and the religionist in denying

the experimental fact of evolution or selection of species, merely because his lack of knowledge in that field makes him to consider such a fact to go against the Word of God.

What is the Word of God? Where can it be found? How should it be interpreted? Who can interpret it? These are very relevant questions, which require plausible answers before a detailed analysis of the main subject-matter of this book can be attempted. In answering such questions, we have to be very careful not to enter into polemics, otherwise our inquiry would not even get started. The author is a Muslim, who invites all believers - Jews, Christians, Muslims and believers of any other One-God creed - to join in a concerted effort at reinterpretation of the scriptures in the light of modern discoveries and technological progress. This is possible and desirable, because we all believe in one God, Who is Supreme in all respects and Who can commit no errors. Belief in the Almighty Creator implies that all knowledge, and the capacity to gain experience and profit there-by, are acknowledged as being from Him and Him alone. The Word of God, therefore, as revealed through His prophets, cannot possibly be other than the one and the same. All Books of Scriptures are from Him. Each succeeding one is a logically required follow-up of the one previous. None in this line can differ from or controvert the other. Non-prophetic human interpretation can be erroneous; but the Message, the Revelation from Him cannot be. Different evolutionary stages of human growth have required different forms of explanations, in accordance with their varying social or moral or economic (etc.) needs. As a consequence the stress laid on a particular (or set(s) of particular) character-trait, has shifted from time to time, according to the category of human frailties required to be dealt with at particular time-periods. The basis of Divine Guidance, however, has remained unchanged, and the goal set by God for the human race has always remained the same - belief in God, super-imposed on living a good life in this world in accordance with His Commands and eventual return to Him for judgement of all acts of commission and omission. The last in the line and, therefore, the complete Book, containing the Word of God, is the Quraan, which includes mainly what had been said to humanity at various stages in the past by our prophets of old, together with fresh instructions required for changed circumstances fourteen centuries ago, including the needs of the future till 'Doomsday'. This book will adequately elaborate the veracity of the Quraan's claim and position in this regard.

The manner in which we should interpret the Word of God has already been implied in our discussions so far. Specifica-

lly, we have to be absolutely objective and open-minded in trying to understand the mysteries of nature. If we remain rigid in our approach and restrict ourselves to no more than the traditional interpretation of Quraanic terminology, despite the God-given scientific knowledge of the modern age, then we are, most ungraciously and irrationally, disregarding the benefits and blessings showered on us by God. And since the analysis and inquiry is of the scriptural material demanding, in the first instance, a complete mental and physical submission to, and psychological fusion with, the Word of God, the chief requirement of the researcher in this case has to be his belief in the Supreme Being, as well as a breadth of mind and heart to relate his scriptural inquiry to empirical knowledge gained by science and technology of the modern age. For this book, the inspiration is from the Quraan. The author, in all humility, due solely to the merciful beneficence of Almighty Allaah, considers himself to have been endowed with the background - educational and spiritual - to attempt the present inquiry and analysis. In this effort he invites also those who do not believe in God, to follow the arguments whose religious base they may not accept, but whose logic they cannot disregard, nor can they overlook their own scientific investigations in this field leading to such logic, from their analytical considerations. This is the least they can do if they wish to remain true to their spirit of inquiry and to their own scientific investigations.

The Almighty God has taught us everything that we know. In XCVI.3-5(5), He says: "Iqraa wa rabbukal akramullažee 'allama bilqalami, 'allamal insaana maalam y'alam = Read, and your Lord is most honourable, Who taught with the pen, taught man what he knew not". Apart from the fact that God wishes to allot a teacher an honourable place in society, these verses clarify that He taught us to read and write, i.e. gain knowledge from teachers and books - the spoken and the written word. He wishes us to gain knowledge, but He also knows, better than any, that during the acquisition of knowledge, many an occasion would arise when people would differ from each other. God knows this all too well, as mentioned in LI.8.(6), "Innakum lafee qaulim mukhtalif = Most assuredly, you are at variance with each other in what you say". An honest difference of opinion is not to be taken in the wrong spirit or disregarded, since fruitful argument and debate lead to clarity in concept and views. But there would arise many instances when some men would take pride in creating obstacles for men of science and learning. In such cases, God strengthens the latter's resolve to go on with their work, by directing us in LXX.42.(7), "Fažarhum yakhożoo wa yal'aboo = Then leave them alone to go on with their false discourses and their sport (jokes)". Gaining

of knowledge is serious business. All angles have to be purposefully analysed before a firm stand is adopted on any issue. This principle holds good for all efforts at gaining knowledge, whether these are by men of science or by men of religion.

Within the last three or four decades, the world has experienced or observed tremendous scientific/technological progress, both in profound theoretical knowledge as well as in extensive practical discoveries, particularly in audio-visual, nuclear energy control and space exploration fields. With acquisition of more knowledge and through further investigation, the author is of the firm conviction that the gap between scientific theories in the field of this book (as would be the case in many other fields too) and the Holy Writ would dwindle, with time, practically to zero, if the Almighty's Plan allows for existence of the universes till then.

These thoughts lead us to the consideration of the Time-factor. But before we undertake its analysis, it may help us to know what the Almighty has said about the subject-matter of this book. In II.164.(8), it is stated: "Inna fee khalqis samaawaati wal arzi wakhtilaafil laili wannahaar, la aayaatil liqaulimūy y'aqiloon = Most surely in the creation of the heavens and the earth and the alternation of the night and the day, there are signs for people with wisdom". Then in III.190-1.(9), it has been said: "Inna fee khalqis samaawaati wal arzi wakhtilaafil laili wannahaari la aayaatil liulil albaab yatafakkaroonaa fee khalqis samaawaati wal arz: rabbanaa maa khalaqta haažaa baatilaa = Surely in the creation of the heavens and the earth and the alternation of the night and the day are signs indeed for men of understanding (they who) contemplate about the creation of the heavens and the earth (with the thought): "Our Lord! not for naught have You created (all) this!". Together with such exhortations for contemplation about His creation, comes a challenge from Him in LXVII.3.(10), "Allažee Khalaqa sab'a samaawaatin ĩbaaqa, maa taraa fee khalqir raħmaani min tafaawut; farji'il bařara; hal taraa min fuřoor = Who created the seven heavens spread all over/covering each other; no want of proportion will you see in the creation of the Most Gracious; so, turn your vision again; do you see any flaw?". Man's thirst for knowledge and understanding has thus been sanctified by God!

CHAPTER II - TIME

For the believers in God, there are two worlds - this one and the next. This world is known to us; of the next, we have been given some idea in the scriptures. This world is a fact; it has a past and a future. The past consists of what existed prior to the creation of our universe - when there was no Sun, nor Moon, nor Stars; but, Not Nothing! there was Cosmos. So, in our past existed Cosmos. The future - apart from the fact of life-after-death (II.28.(11) - "Kaifa takfuroona billaahi wa kuntum amwaatan fa ahyaaikum, summa yumeetukum summa yuhyeekum summa ilaihi turja'oon = How do you deny Allaah and (when) you were dead and He gave you life, then will He cause you to die, then will He bring you to life again, then will you return to Him") - is merely a concept, whose only two specifics known to us are - one, our liability to answer for our deeds or misdeeds of this world (XCIX.6-8.(12) - "Yauma iziiny yaşdurunnaasu ashtaatal Ilyurau a'amaalahum. Famañy y'amal mişqaala zarratin khairañy yarah. Wamañy y'amal mişqaala şarratin sharrañy yarah = On that day will men proceed in companies sorted out, to be shown their deeds. Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it!"); - and two, the ecstatic or miserable state of our existence thereafter, depending on the "weighing balance" of our good or evil deeds (CI.6-9.(13) - "Fa ammaa man şaqlat mawaazeenuhoo fahuwa fee 'eeshatir raaziyyah. Wa ammaa man khaffat mawaazeenuhoo fa ummuhoo haawiyah = Then, he whose balance (of good deeds) will be (found) heavy, will be in a life of good pleasure and satisfaction. But he whose balance (of good deeds) will be (found) light, will have his home in a (bottomless) Pit of blazing fire"). These are the facts! Same as the fact of Time ticking by, moving onwards from the facts of the past and the present to the facts of the future - from this world's time (Solar Time - hours, days, weeks etc.) to the Hereafter, whose concept in Time is unlimited, timeless - from the known to the unknown. But in between the two "unknowns" - previous to the creation of Cosmos and after the Day of Judgement - the Almighty Benefactor has chosen to make known to us an appreciable concept of the Time factor. As we shall analyse later, it is not in His Pleasure to "beat about the bush". The exactitude of His Diction is proverbial; and since He is All-Knowing, the needs of His creatures, at different time-periods of Creation, in relation to reckoning of Time, are well-known to Him! Time is not a problem for Him; it is for us. He could have given us an exact figure of the total Time involved; but such a figure would have been unintelligible (if not unbelievable) to humanity

in the past, as it might well be for many of us even now! He does not wish to confuse us, but help us to understand the various aspects of His Truth; albeit, only in accordance with the level of our knowledge and comprehension. In this spirit, let us try and seek His Guidance in relation to the Time factor.

The past of our worldly time was prior to the creation of the Solar System - in Time-language, Cosmic or Pre-Solar Time. But Cosmos had a past too, whose details will be discussed later. Exact reckoning of pre-Solar Time is not possible; but it is only logical to state that a "day of God" would have a totally different connotation to what we understand our day to be. In XXII.47.(14) - ("...wa inna yauman 'inda rabbika ka alfi sanatim mimmaa ta'uddoon = and surely a day with your Lord is like a thousand years of what you calculate"), a "day of God" has been likened to a thousand years of our reckoning. The implication of "like" may be noted; it is not the same as "equal to". Similarly, the time involved is not actually just one thousand years, but has been mentioned as "a thousand years of what you calculate". There are two more verses in the Quraan which refer to Time in a similar context. In LXX .4.(15) ("...t'arujul malā'ikatu warrooḥu ilaihi fee yaumin kaana miqdaaruhoo khamseena alfa sanah = the angels and the spirit ascend unto Him in a day whose measure is fifty thousand years"), a day of the Angels and the Spirit has been quantified or measured as fifty thousand years. In XXXII.5.(16) ("Yudabbiru) amra minassamaā' ilal arzi ḥumma y'aruju ilaihi fee yaumin kaana miqdaaruhoo alfa sanatim mimmaa ta'uddoon = He regulates the affair from the heaven to the earth, then does it ascend to Him in a day whose measure is a thousand years of what you calculate"), a day for the regulation of His affairs has been quantified or measured as our one thousand years; but in this quantification, an element of human calculation has been permitted, whose effect we shall see later. A detailed, analytical study of these three verses shows that Time, in both its broad connotations -- Time-Duration/Period and Time-Distance -- has been most judiciously and separately dealt with. The second of these three verses (LXX.4.) is the only one with a definite and absolute connotation -- the Angels and the Spirit ascend unto Him in a day, whose measurement has been quantified, without qualification, and without relationship to human calculation. It appears to be no more than a time/distance equation, applicable only to those Angels/Spirit who are permitted to "ascend unto Him" and predestined to be the speediest beings in creation. The first and the third of these verses (XXII.47. & XXXII.-5.), apart from other considerations, are both subject to human

calculations; but the first one (XXII.47.) — dealing with a "day of God" — is a definite, Time-Period verse, whereas the third (XXXII.5.) — dealing with a day for the regulation of God's affairs ("from the heaven to the earth") is a definite, Time-Distance verse. We shall consider the reckoning of the Time-Period first and attempt the calculation of a "day of God," leaving the Time-Distance computation to follow.

God's creation also includes the Angels, who are special beings, having special functions and, therefore, blessed with special capabilities. The creation of the Angels and their duties and responsibilities have been referred to in XXXV.1.(17) ("Alh-amdu lillaahi faatiris samaawaati wal arzi jaa'ilil mala'ikati rusulan ul'ee ajnihatim ma'snaa wa sulaa'sa wa rubaa'; yazeedu fil khalqi maa yashaa = All praise is due to Allaah, the Originator of the heavens and the earth, the Maker of the Angels, messengers possessing wings, two and three and four; He increases in creation what He pleases") and in LXXIX.1-5.(18) - ("Wan naazi'aati gharqa'w wan naashi'aati nash'a'w was saabihaati sabhan fas saabiqaati sabqan fal mudabbiraati amraa = And (by the Angels) who pull out (the souls of) the wicked, and gently draw out (the souls of) the blessed, and float in space, then are foremost in going ahead and regulating the affair"). The Spirit mentioned earlier in LXX.4.(15) (cf. last paragraph) could possibly refer to the Angel Gabriel, but (more likely) may also refer to the Divine Spark in Man, released from the human body after death, to rejoin the Source whence it came i.e. the Almighty Allaah. The maximum angelic/spiritual dimension of Time has thus been measured as one day to fifty thousand years. The Time-dimension mentioned in XXII.47.(14) (cf. last paragraph) of "a day with your Lord", which has been likened to "a thousand years of what you calculate", needs to be examined in its proper perspective. The pronoun "you" in the last sentence of the verse refers to all creatures of God who can calculate — Angels, Jinn (Spirits), animals (including Man), birds, etc. (The mating/flight pattern and habits of the animals and birds clearly indicate that time calculation is instinctive and natural to them). Some of these certainly — probably all of them, but of this we have no definite knowledge — are capable of reckoning time. Of the lot, some of the Angels/Spirit are the speediest in God's creation, as we shall discuss later; hence the absolute and unique Time-equation related with these beings (LXX.4.), would form the safest base for reckoning of Time-period, required to be done (by God's creatures) in XXII.47. Thus, since a "day of God" has been likened to a thousand years, not of worldly time but of what we (all creatures of God, including human beings, who can) calculate, our reckoning would include the maximum

angelic/spiritual measurement of Time, i.e. on the basis of the equation of a day equal to fifty thousand years laid down in LXX.4. (for which interpretation, apart from other considerations analysed above, an additional reason would become apparent when we discuss the measurement of Time-Distance). The formula thus boils down to — a "day of God" is equal to (possibly more, considering the word "like" as implying/involving an increase due to calculations for leap-years, lunar years, etc.) a thousand years, whose each day is equal to fifty thousand years; i.e., a thousand multiplied by three hundred and sixty five/three hundred and sixty six (with leap-year calculation — seven hundred and fifty multiplied by three hundred and sixty five, plus two hundred and fifty multiplied by three hundred and sixty six) multiplied by fifty thousand $[(750 \times 365) + (250 \times 366) \times 50,000 = 18,262,500,000]$ years. These many Solar years amount to approximately nineteen billion (19,000,000,000) lunar years.

It is necessary to reiterate the near-allegorical approach in the Quraanic text about the calculation of pre-Solar Time. Literal meaning of the text in XXII.47(14), without appreciating the implication of the word "like", as also of the phrase "of what you calculate", would equate the "six days of God" — the total Time-Period mentioned in the Quraan as having been taken by God for the creation and evolutionary growth of Cosmos including, possibly, the present period — to six thousand years, which is only about half of or possibly no more than, the age of Noah's Flood! Such an interpretation of this verse is unwarranted since it does not take into account certain words used by God, Whose diction is absolutely precise. Moreover, on the face of it, such a calculation would be senseless! On the other hand, without the present level of our understanding of Cosmos and Space, and the vast period of time involved in the evolutionary growth and development of the universes and life in them, as we shall come to realise through our later discussion, the mathematical calculations and figures mentioned in the last paragraph would have been unbelievable, if not so even now to many of us! However, considering the rate at which the scientists have advanced the age of creation, say in the last three to four decades, their present estimate (of about twenty to twenty-five billion years) would soon, or in the near future, become out-moded and unrealistic. Ever new galaxies and stars are being discovered. The process of such discoveries (not the least of which is the concept of the whole of Cosmos evolving and growing from the tiniest of particles — the quark) is, relentlessly, pushing upwards the time and space estimate of the age of creation, with the most likelihood of it eventually reaching the super-astrono-

mical figure mentioned in the last paragraph!

Pre-Solar or Cosmic Time, which has been presented in the Holy Book as "days of God", covers a major part of our past, when God had created Cosmos but not yet the Solar System. It also overlaps the Solar Time-dimension since the Solar System was created by God about His "fifth day" (as we shall discuss later), and His "sixth day" may still be continuing; but the capacity to appreciate worldly time, intelligently or gainfully, grew so very late in creation, most probably in the last five/six milleniums, that this overlap makes no difference to our study of Time. Also, the Word of God has given us some idea of the Time-factor in our past, i.e. of pre-Solar/Cosmic Time; but about Time in the past of Cosmos, we are completely ignorant -- as completely as we are about what it would be like in the future of the Hereafter's Judgement by God and our consequent disposal as a result of His Judgement. Both these -- the immemorial past and the ultimate future -- are unknown to us, except the one reality of the existence of God, for Whom Time is immaterial. Such a Time--dimension is incalculable, unfathomable, "timeless". The mystery of "timeless Time" -- whose concept of vastness and limitlessness would have tantalised the mind of Man into despair and insanity, as it does innumerable agnostics today -- has only been eased and made bearable by the Word of God. Without faith in the Supreme Being, the most intelligent individual/s can only drift from one void to another, with all the attendant misery and despair!

With all this in view, the Holy Quraan has most realistically so explained the Time-dimension that Man, even during the stages of his lack or little knowledge, may have some idea of the dynamism and ever-continuing activity of the Almighty Being, Who is free of all wants, feels no fatigue in regulating the affairs of His creation, and needs no rest nor sleep. To get a correct perspective of the Ever-existing Allaah for Whom Time matters not, nor limits His functioning, readers are invited to gauge the grandeur, sublimity and vast, limitless design of the Verse of the Throne/Aayatul Kursee -- II.255.(19), which states, "Allaahu laā ilaaha illaa hoo, alḥayyul qayyoom; laa taakhuḥoo sinatuw walaa naum; lahoo maa fissamaawaati wamaa fil arz; manʿallaʿee yashfa'u 'indahoo illaa biiznih? ya'alamu maa baina aideehim wamaa khalfahum, walaa yuḥeeṭoona bishalim min 'ilmihēe illaa bimaa shāa, wasi'a kursiyyuhus samaawaati wal arz; walaa yaʿoḍuhoo ḥifẓuhumaa, wahuwal 'aliyyul 'aẓeem = Allaah -there is no God except He, the Ever-living, the Self-subsisting, Eternal; neither slumber nor sleep can overtake Him; His are all things in the heavens and on

the earth; who is there can intercede in His Presence except as He permits? He knows what is in their (His creatures') presence and what will follow them, nor can they compass aught of His knowledge except as He wishes, and His Throne (Authority) extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them, and He is the Most High, the Supreme (in Glory)". This is not the place to go into all aspects of the depth and glorious meaning of this verse, except the one dealing with the ever-living, ever-continuous functioning, creating and self-subsisting attributes of the Almighty, which render meaningless the restrictions of Time and clearly bring into focus the evolutionary process, which pales the Darwinian and all such theories into insignificance. These theories, although steps in the right direction for arriving at the Truth, are too conservative and too "human" to conceive the Grand Design. In the Quraanic concept, evolution does not start merely with the beginning of the creation of our universe, nor does it end with the advent of Man on the earth, nor are there any "missing links" in its scope. From Time point of view, these issues have been mentioned here; but the reader would gauge for himself, as we discuss these factors later in the book, that these are matters of great import having far reaching consequences on the analysis undertaken. The creation of Cosmos and its evolution to date, and also its future shape through to finality, is just One Act of Allaah with which we are concerned. Our calculations of Time are from this Act-of-God onwards till the Day of Judgement, beyond which Man has no knowledge, same as he has no consciousness of his past previous to this Act-of-God -- all before which was Timeless Time and all after which will be Timeless Time.

Now, the problem of Time-Distance! Here, we may find ourselves on relatively surer ground! As discussed earlier, the Angelic/Spiritual Time-dimension verse (LXX.4.), which is the only absolute Time verse without being subject to analogies or calculations by God's creatures, also implies Time-Distance (t'aruju malā'ikatu warroḥu ilaih = to Him ascend the Angels and the Spirit"). It, therefore, resembles the third of these verses (XXXII.5.), which is a clear Time-Distance verse, and which mentions about a "day" -- not a "day of God", but a "day" in which the "affair", regulated by Him from the heaven to the earth, ascends to Him. We have already discussed that the Angels' responsibilities include "regulation of God's affairs" (LXXIX.5. -- "fal mudabbiraati amraa = then those (Angels) who regulate the affair"). The "it" in the second sentence of verse XXXII.5. (".....ṣumma y'aruju ilaihi fee yaum =then does it ascend to Him in a day") refers to "affair" and personi-

fies the Angel(s) concerned who ascend(s) "to Him in a day", which has been measured as a thousand years of our calculation -- in Time-distance. He (God) is everywhere; but this distance is "from the heaven to the earth" -- the heaven (in singular) in relation to the earth, is "assamāā ʿaddūnyāa = the lower heaven (the earth's sky)", as we shall analyse later. The distance here, therefore, relates to Man's universe -- our universe with the Solar System, and its celestial constellations and the starry realm. The problem thus boils down to an Angel's travel from the earth to the limit of our universe in a "day". In LXXIX.3. ("..... was saabiḥaati sabḥan = and float in space"), the movement of Angels has been described by the verb "sabaḥa = to swim/glide/float". The same verb has been used (as explained in the Preface of this book) in XXI.33.(3) and XXXVI.40.(4) for movement of celestial bodies, which travel at the speed of light, i.e. @ 186,000 miles per second. In one day, light -- and therefore the Angels(s) concerned -- will travel sixteen billion, seventy million and four hundred thousand (16,070,400,000) miles; i.e. the particular Angel(s) has/have the potential of traversing this immense distance in a day, whose ratio to worldly time has been fixed as one thousand years. By inference, the human capability for travel in space within our universe can be worked out -- to an optimum speed of a little over 1,800 miles per hour. At this speed, presumably, we could conduct our air-travel, for sustained periods, without deleterious effects on our human organs, senses, etc. -- naturally, with technical aids/equipment for ventures beyond the earth's atmosphere, gravity, pressure, etc.

We have thus seen that the two verses of the Quraan, dealing with Time-Period and Time-Distance calculations are XXII.47. and XXXII.5, respectively. The other verse dealing with the angelic/spiritual Time-equation (LXX.4.) is only an explanatory one for assisting both (Time-Period and Time-Distance) calculations. Thus have we already worked out the approximate (Time-Period) duration of a "day of God" (nineteen billion years). Similarly, taking assistance from this Time-equation (one day = 50,000 years), we can compute the distance from our earth to the limit of Cosmos, since the text of this verse-(LXX.4.) does not restrict it to any particular universe, nor to human calculation, but is absolute and Cosmic in scope. However, before we calculate this distance, which is no more than a simple mathematical problem of ratio and multiplication, the reader may have sensed an apparent conflict in the angelic Time-equation mentioned in the two verses concerned (XXXII.5. and LXX.4.) -- in one, the Angels cover a distance equivalent to human travel-potential of our one thousand years; while in the other, they traverse a distance equivalent to that of

fifty thousand years -- both in one day! To comprehend this variation/apparent conflict, let us refer to XXXV.1.(17) -- "..... jaa'ilil malā'ikati rusulan ulēē ajniḥatim maṣnaa wa ṣul-aāsa wa rubaa'; yazeedu fil khalqi maa yashāa = Maker of the Angels, messengers with (possessors of) wings, two and three and four; He adds to creation as He pleases". We cannot see the Angels, nor their wings; but conventional wings, as we know them, could only be in pairs, otherwise an odd number of wings would result in a lop-sided flight pattern. Angels with three or five etc. conventional wings would be out of tune with the perfection of the Almighty Master-Creator. Moreover, the word "ulee = possessors of" (in the verse) emphasises the speciality bestowed on the Angels. This emphasis on the possession of the speciality (of having wings) is purposeful. Both these exceptional considerations (mention of odd number of wings and use of the word "ulee = possessors of" rather than the normal use of the preposition "bi = with") lead us to appreciate the word "wings" as really symbolic, representing "power", "capability", "speed". No other word could have portrayed correctly the idea of the Angels' flight through space -- down to the last four/five hundred years -- as discussed earlier in the Preface. In this context, the last sentence quoted in the above verse becomes crystal clear for understanding the reason for increasing the capabilities/speed of different grades of Angels. In accordance with their duties/responsibilities, they need to be granted special powers to cover distances to different universes, with varying capacities in speed etc. About the details of their powers for the second (within and without) through to, and inclusive of, the seventh universes, we have no knowledge/indications. But the Time-Distance they have to cover from our earth to the limit of our universe (already worked out as 16,070,400,000 miles), computed at the ratio of 1,000 : 50,000, i.e. 1 : 50, gives us a phenomenal Time-Distance figure of eight hundred and three billion, five hundred and twenty million (803,520,000,000) miles from our earth to the limit of Cosmos. (The Time-in-Space data worked out so far, both for Time-Period as well as Time-Distance, is given in a synopsis at the end of this chapter, after the next paragraph).

Space exploration is now on the borders of new discoveries regarding Time-in-Space. Space explorers and scientists are considering the certainty of there being areas in Space where the measurement of Time is different to its present earthly connotation. They are of the view that there may be areas in Space where there is no Time; even some which are anti-Time -- that is to say, in the former areas, time spent is not lost; and in the latter, time spent is actually time gained!

This "idiosyncrasy" of Time-variation is in the field of Time--Period -- that is, calculation in Time-Duration cannot be correctly computed on the basis of present available information or knowledge. This lack of knowledge does not allow us to make planned forecasts for travel in Space, particularly for Space at great distances from the earth. As the matter now stands, Space beyond our universe whose distances we have ventured to calculate (on the basis of Quraanic interpretations) and which do not appear to be affected by the above-mentioned differences in Time measurement, is outside the scope of our scientific knowledge or mathematical calculations. Hence it would not be possible to work out any kind of speed-pattern for travel -- regular travel -- into Space at great distances from the earth, in the foreseeable future. The Spaces beyond our universe, known to astronomers and seen in glimpses by Observatory "gazers", are still waiting for Man to "cult" their secrets and unfold their mysteries! As we shall analyse later in the book, there are other beings in the universes beyond; but it appears most probable that Man would be the being to unravel the mysteries of Nature of the Spaces beyond! This he can only achieve after he "grows out" of his inhuman pursuits -- wars of aggrandisement, nefarious economic blackmail, hate-ridden race-superiority and apartheid policies, unholy religious fanaticism, hypocritical political chicanery, etc., etc. -- in short, only after he decides to use his time for spiritual evolution and growth, rather than get embroiled in the above-mentioned non-human puerilities.

Time Statistical Synopsis

1. Time-Period

- | | |
|----------------------------|--|
| a). Timeless Time | = Unknown |
| b). Cosmic/Pre-Solar Time | |
| i). Six Days of God | = 114,000,000,000 Years
(114 billion years) |
| ii). One Day of God | = 19,000,000,000 Years
(19 billion Years) |
| c). Angelic/Spiritual Time | |
| i). For Cosmos | = One Day: 50,000 Years |
| ii). For Our Universe | = One Day: 1,000 Years |

2. Time-Distance

- | | |
|------------------------------|---|
| a). Earth to Limit of Cosmos | 803,520,000,000 Miles
(803 billion, 520 million miles) |
|------------------------------|---|

- b). Earth to Limit of Our Universe = 16,070,400,000 Miles
(16 billion, 70 million and 400 thousand miles)

3. Optimum Human Speed Potential

Within Earth's Atmosphere = 1,800 m.p.h. (approx.)
(with normal aids)

CHAPTER III - CREATION

The Holy Quraan has presented a clear and an unambiguous picture of creation -- its stages, serial order of all cosmic components' formation and appearance of life on the earth -- and a balanced follow-up by way of planned evolution. Expression being no problem for the All-knowing God, the Quraanic words used in this regard most aptly describe the canvas of creation. "Amrun" (command, direction), which implies a single act, unrelated to Time, was the decree which brought all primeval matter into being. II.117.(20) states: "Wa iḡaa qaḡāā amran fa innamaa yaqoolu laḡoo kun fayakoon = When He decrees a matter, He says to it "Be", and it is". Then in LIV.-50.(21) it is stated: "Wamāā amrunāā illaa waḡidatun kalamḡim bilbaḡar = And Our Command is but a single (act) like the twinkling of an eye". In relation to creation of Cosmos, "Amr" suggests the very first act of an attribute of limitless and unrestricted creative Will and endless potential, preceding any period, stage or serial order of creation. (The "very first act" mentioned here is in relation to our Cosmos, our universe-(s). What the Almighty did before that, is beyond our knowledge and we need not, except to our confusion, "wool-gather" on the subject). The Command brought all primeval matter, possibly in its chaotic form, into being within a moment "like the twinkling of an eye". He issues such commands whenever He thinks fit or appropriate; for example -- at the time of the birth of Jesus (III.47.(22) -- "Qaalat rabbi annaa yakoonu lee waladuḡw walam yamsasnee bashar; qaala kaḡaalikillaahu yakḡluqu maa yashāā; iḡaa qaḡāā amran fa innamaa yaqoolu laḡoo kun fayakoon = She (Mary) said: O my Lord! how shall I have a son when no man has touched me? He said: Thus, God creates what He wills; when He has decreed a matter, He only says to it "Be", and it is!"; then at the conception of Isaac (XI.72-3.(23) -- "Qaalat yaa wailatāā āalidu wa anaa 'ajoozuḡw wahaaḡaa b'alee shaḡḡaa? inna haaḡaa laḡaiḡn 'ajeḡb. Qaalōō ata'ajabeena

min amrillaah? = She (Sarah) said: O wonder! shall I bear a son when I am an old woman and this my husband an old man? Indeed this will be a wonderful thing. They (the Angels) said: Do you wonder at God's decree? After the first command or decree, He took upon Himself the role of "Badee'un = Inventor, Maker". "Bada'a = make/invent" suggests the primal act(s) of creation, involving the evolution of all primeval, chaotic matter into ordered cosmic form, as expressed in II.117. (and other verses) -- "Badee'us samaawaati wal arz = Inventor (to Him is due the primal origin) of the heavens and the earth". This ordered cosmic form (the heavens and the earth) was evolved from a state to which the Quraan invites attention in XXI.30.(24) in the following manner: "Awalam yaral lažeena kafarōo annas samaawaati wal arza kaanaṭaa ratqan fafataqnaa-humaa waja'ainaa minal māāi' kulla shaiin ḥayy = Do not the unbelievers see that the heavens and the earth were joined (patched) together (as one unit of creation), then We rent the two (one -- the heavens, and two -- the earth) asunder? and We made from water every living thing". Does not this part of the Quraanic verse present to the human mind a picture of the huge cosmic mass, all in one piece (revolving at a tremendous speed), from which flew off or was separated the earth? The language of this Quraanic statement is absolutely clear. Whatever science has to say about this matter now, was said by God since before the beginning of Time. This one Quraanic statement in this one verse alone should convince the skeptics that God is and He knows what He has to do; and that what is said in the Quraan could not have been said by any being other than God.

Before we go on to His other roles, let us also consider what God has called Himself, in addition, in this very regard. XI.II.11. begins with "Faaṭirus samaawaati wal arz = Creator of the heavens and the earth". "Faṭara", like "bada'a", implies creation out of nothing, but also includes the action of processing the created material upto the point of making it ready for other products, e.g. like a baker leavening the dough and keeping it prepared for (but not yet actually) making other bakery products out of it. This explanation may be kept in mind when we discuss the further evolution of the cosmic material created by the Grand Inventor ("Badee'un"). From here onwards, the Almighty took upon Himself the functions of "Khaaliquun = Creator"; and the Inventor/Originator of the heavens and the earth ("Badee'un/Faaṭirun") turns into the Creator and Knower of All things (VI.101.(25) -- "..... wa khalaaqa kulla shai; wa huwa bikulli shaiin 'aleem = and He created all things; and He has knowledge of all things"). "Khalaaqa = Create" involves measurement and fitting of the

created matter into the scheme of other things. In VII.54.(26) ("Inna rabba kumullaahul laḏee khalaqas samaawaati wal arḏa fee sittati ayyaam = Surely your Lord is He Who created the heavens and the earth in six days"), and in XXXII.4.(27) ("Allaa-hullaḏee khalaqas samaawaati wal arḏa wamaa bainahumaa fee sittati ayyaam = It is God Who has created the heavens and earth, and all between the two of them, in six days"), this characteristic of the Creator ("Khalaqa") has been highlighted. In fact, as we shall see later, this role of the Almighty Allaah predominates, since it encompasses many other measures He took for evolutionary processes to come into full play. These measures will be explained by stages.

In the earliest stage, our planet (earth) was thrown off from cosmic matter, as explained above in XXI.30. Then must have followed the stage of its cooling and condensing into gases (smoke, vapour or steam), liquids and solids. This stage has been derived from two statements of the Quraan -- one about the separation of the earth from the main cosmic mass mentioned above; and the second ordained in XLI.9.(28) ("Qul aifnākum latakfuroona billaḏee khalaqal arḏa fee yaumain = Say: Do you indeed deny Him Who created the earth in two days?"). This mention of the creation of the earth alone, after its separation from the rest of Cosmos, "in two days" (whose Time-Period, according to our earlier calculations, comes to very nearly thirty eight billion years -- cf. chapter on Time), implies its evolutionary growth and development in that period, and can only be understood now with the help of knowledge gained by science. All this time was required by the evolutionary process to allow the molten mass of the earth to cool, solidify and become ready for vegetable and animal life. The shape, design and formation of the earth, in measured proportion, were set in the next stage. In XLI.10.(29) ("Wa ja'ala feehā rawaasiya min fauqihā wa baaraka feehā wa qaddara feehā aqwaatahā fee arba'ati ayyaam; sawā'allissāleen = He made on it (earth) mountains standing firm and high above it, and bestowed blessings on it, and measured therein (all things) to give it proper nourishment, in four days; alike for seekers"), the four days (of God) mentioned are the total period given to the earth for reaching its complete shape and design, required for the purpose of taking in and maintaining life, and also includes the "two days" taken by it for cooling and solidifying, after its separation from the main cosmic mass. In this verse, a new word -- "ja'ala = to make" -- has been mentioned in connection with further growth of the earth's capacities and characteristics. While discussing the implications of this word, let us also study other such words (explaining the creative process), for better understanding of the relevant

Quraanic text as we proceed deeper in our discussion. "Ja'ala" involves making of new shapes and forms, new dispositions and designs. It has been used in many passages of the Quraan, for explaining the evolutionary process -- reference for the earth, in XLI.10; for the heavens, in XXV.61.; for Day and Night, in XXV.62.; for Man, in II.30.; for males and females, in XLII.11. (Only references have been quoted here for introducing the subjects which are connected with this word, as well as for other such words describing/explaining the evolutionary growth of all creation. Detailed Quraanic text and the implications connected with these words will be given at the appropriate place(s). "Istawaa", followed by the preposition "ila = towards", expresses the action of designing, as in II.29. and XLI.11. When followed by the preposition "'ala = on, upon", the idea expressed is of ascension, of being firmly established, of regulation and government, as in VII.54. and X.3. "Qaḏaa" or "Sawwaa" convey the sense of decreeing, completing or perfecting, fashioning in due proportion -- reference for the heavens, in II.29. & XLI.12., for Man, in XV.29. & XXXII.9.; for the Soul, in XCI.7. Other actions taken by God in this direction will be explained as the subject matter crops up in the context of evolution towards perfection, which is really the object of the whole exercise.

As a part of the process of growth, the earth was blessed with the capacity to produce nourishment for sustenance of vegetable and animal life. For this purpose, and for catering to the needs of the ever-growing number of "consumers" in the world, the earth was extended through geological causes and means, its land was increased in proportion to its quantum of water, the cycle of its moisture-pasture relationship was established, so that its mountains and valleys could become of use for the convenience of Man and beast. The relevant Quraanic verses in this regard are LXXIX.30-3.(30), which state: "Wal arḏa ba'ada ḏaalika daḥaahaa. Akhraja minḥaa māāḥaa wa mar'aahaa. Wal jibaala arsaahaa. Mataa'allakum wali an'aamikum = And after that, He extended the earth. He drew out therefrom its water (moisture) and pasture. And the mountains He firmly fixed; conveniences for you and your cattle". Now, the reader is invited to recast his attention to the end of XLI.10.(29) ("sawāāllissāāleen = alike for seekers"). "Alike for all" would have meant the same amount of favour for everybody -- gnat or elephant, child or old man, lazy or hard-working, and so on; but "alike for seekers" carries the principle of fair-play and justice in the bestowal of His blessings, depending on the amount and quality of effort sunk into their seeking by various individuals or group of individuals, human or otherwise -- the same level of "seeking" earning

the same reward. Thus emerges the evolutionary relationship between effort and meed and the natural phenomenon of fight--for-existence, a sine-qua-non for selection and survival of species. Intrinsic in this concept is the presence of life -- lifeless matter cannot seek. Also intrinsic in such seeking and effort is the fate of those species, or individuals in a particular specie, who cannot make the grade of a better and fitter material in selection for further existence on a higher plane of evolution. They either remain behind at their static level of existence, or die off as species or individuals.

The whole of Cosmos, before the earth broke away from it, is referred to in many places in the Quraan, as "the heavens and the earth"; e.g. in II.117. -- "Badee'us samaawaati wal arz = Inventor of the heavens and the earth"; in XXI.30. -- "..... annas samaawaati wal arza kaanataa ratqaa = that the heavens and the earth were joined together"; in LXII.11. -- "Faatirus samaawaati wal arz = Creator of the heavens and the earth". After the earth broke away from it, the remainder of Cosmos is referred to as "the Sky" or "the Heaven" in singular; e.g. in II.29. and XLI.11. -- "..... summastawāā illassamāā = then He directed Himself to (or comprehended the design of) the Sky (or the Heaven)"; in LXXIX.27. -- "Aantum ashaddu khalqan amissamāā = Are you the harder to create or the Heaven?" The earth's evolution has already been dealt with, as having been completed in "four days". Simultaneously, the rest of Cosmos (without the earth), "assamāā = the Sky or Heaven (in singular)", was being fashioned. A rare example of the fashioning of the Sky or Heaven being mentioned in the Quraan is in LXXIX. 27-9.(31) -- "Aantum ashaddu khalqan amissamāā; banaahaa. Rafa'a samkahaa fasawwaahaa. Wa aghṭ-asha lailahaa wa akhrajā zuḥaahaa = Are you the harder to create or the Sky? He made it. He raised high its canopy, then gave it order and perfection. He endowed darkness to its nights and brought out its light". The next verse (LXXIX.30.-30) -- "Wal arza ba'da žaalika daḥaahaa = And after that He extended the earth", fixes the serial order of the completion of the earth's shape and design, which was done after the Sky had been gifted with order and perfection. It, therefore, follows that the evolution of the rest of Cosmos (the Sky) had reached its last stage as Sky before the end of "four days" mentioned for the completion of the earth's shape and design; most probably, the two reached their respective above--given stages about the same time. At this last stage of the development of "assamāā = the Sky", whose evolution had continued side by side with the earth's, it was in the form of vapour. As explained earlier, when the Almighty had completed the earth's shape and design, He directed Himself to

this vaporous Sky. XLI.11.(32) states; "Summastawāā ilassamāāi wa hiya dukhaan = He then directed Himself to the Sky, which was vapour". The stage was now set for one of the most dramatic and far-reaching steps taken by the All-Comprehending Allaah. On such direction, XLI.11(32) continues: "..... faqaala lahaa wa lllarẓitiyaa ẓau'an au karhaa; qaalatāā atainaa ẓāā'een = then He said to it (the vaporous Sky) and to the earth (whose shape had been completed by then): Come together (both), willingly or unwillingly; they (both) said: We come together (both), in willing obedience". Thereupon, as clarified in the succeeding verse (XLI.12.(33) -- "Faqaḏaahunna "sab'a samaawaatin fee yaumaini wa auḏaa fee kulli samāāin amrahaa; wa zayyanas samāā āḏduḏyaa bimāṣaabeeḥ; wa ḥifḏaa; ẓaalika taqdeerul 'azeezil 'aleem = Then He completed them (the Sky and the earth) as seven heavens (universes), in two days, and revealed to each heaven (universe) its directive; and We adorned the lower heaven (the earth's sky) with lights; and protection; such is the decree of the Mighty, the All-knowing", the Most Gracious Co-ordinator perfected the system of the universes -- the seven universes. Notice the omission of the mention of the earth in this verse. The reason is that, on completion of the seven heavens (universes), the earth no longer retained its separate cosmic identity but became a part of one of the universes -- "assamāā āḏduḏyaa = the lower heaven/universe".

On a number of occasions, when stating some of His acts of creation, the Almighty changes His Own presentation from the third to the first persons and vice versa. Let us consider briefly the implications of such changes, with reference to the creation and formation of the universes and the earth. This will also give us an opportunity to recapitulate and clarify this complicated part of the creation and evolution of our earth and rest of Cosmos. When first created, the whole of Cosmos (assamaawaatu wal arḏ = the heavens and the earth) was in one piece. (In fact, modern scientific research theorises that it grew to its phenomenal size from the tiniest of matter-particles -- the Quark). Then the earth was separated from the rest of Cosmos. For creation of Cosmos, God presents Himself in the third person singular; but when effecting the earth's separation from the Sky/Heaven, the presentation turns into the first person plural ("..... fafataqnaa humaa = then We rent the two asunder"). Then the earth ("al arḏ") and the Sky ("assamāā = rest of Cosmos"), separately though synchronously, went through their evolutionary stages towards their pre-destined designs (XLI.9-10. and LXXIX.30-3. -- for the earth; LXXIX.27-9 -- for the Sky). All these evolutionary steps, relating to the development of the earth and the Sky separately, which are presented in the third persons singular, were

completed in "four days", at the end of which period the earth attained its final shape and the Sky reached the state of being all vapour; but the two of them had not yet been co-ordinated. Then came the final stage of co-ordinating these two (XLI.11.-32), and completing their evolutionary development into seven universes (XLI.12.(33) -- "sab'a samaawaat"), with the earth included in one of them - our universe, which was decorated with the stellar system and protected by establishing an order of impeccable balance and relativity. In this completion and decorating stage of our universe, in which was placed Man's earth, the majestic first person plural is used just when the decoration of the earth's sky is pronounced by God. The personal relationship which the Almighty wished to establish with His vicegerent on the earth -- Man -- has been made conspicuous by the use of the first person singular or plural when describing His creative actions, of and for Man. This point needs to be remembered when we discuss about creation of Life and Man later.

Also included in the scope of God's personal-relationship favour is the protection and security which was provided to the earth as a part of our universe ("assamaā' ādduñyaa = the earth's sky"). Because of the principles of balance and relativity, this concept of protection applies to both inter-cosmic (i.e. between the universe -- external) as well as within our universe. In XXI.32.(34) ("Wa ja'alnas samāā' saqfam maḥ-fooḥaa = And We have made the Sky a protected ceiling"), the protective guard is intended for our sky against any disruptive forces from outside it, i.e. from the other universes. In XV.16.(35) ("Wa laqad ja'alnaa fissamāā' buroojaa = And certainly We have made strongholds in the Sky"), the source of guards from within our universe has been mentioned. This source comes into play when any disruptive elements -- human or otherwise -- attempt to interfere with the perfectly devised balances created by God in the regulation of His creation. In XV.17.(36) ("Wa ḥafiznaahaa min kulli shaiṭaanir rajeem = And We guard it against every accursed devil"), the stress is on protection against all dissonant elements. The next verse (XV.18.(37)), however, needs to be further analysed and clarified by other (future!) research scholar(s). Its text is: "Illaa manist-araqassam'a fa atba'ahoo shihaabum mubeen = Except him who steals (enslaves) a hearing, so there follows him a visible flame (a clear shooting-star or meteorite)". The author invites a research scholar of the Quraan, in conjunction with any concerned scientist, to elucidate its practical meaning, and relating the same to its astronomical background.

There now remains one very prominent issue in XLI.12.

which has not been dealt with ever before in the detail which it deserves, most probably because our knowledge of the subject is most sketchy and the idea has been considered rather illusory and no more than a part of science-fiction. This issue deals with the universes other than ours. After the Almighty Allaah had perfected the fashioning of the seven universes, He revealed to each heaven its decree ("..... wa aḥḥaa fee kulli samā'ain amrahaa"). Each and every universe received its decree. This directive was revealed to each of the seven universes. Our universe -- Man's universe -- also was the recipient of its decree. We now have a wide and deep knowledge of the effect of His decree (Al-Quraan) for our universe. What His decrees to, and their effects on, other universes would be, is only known to Him. But this much we can assume as a reasonable possibility that His revelations could only be for the Living. Revelation of His decrees to the Inanimate does not make sense. And with all these studies, we should be absolutely certain about one point, beyond any shadow of doubt, that if there is any sense in Creation, it is God's. What kind of life there is in each of the other universes, cannot be correctly gauged, but God's vicegerency has been apportioned to Man only. (This we will discuss in detail later in the relevant chapter). Life in the other universes may or may not be ahead of us technologically, but spiritually it would not be; because the Quraan, which is a book of guidance for all creatures on the earth, mentions Man as the only receptacle containing a part -- a very tiny part -- of God's Own Spirit. Albeit, even though the Quraan implies the presence of life in other universes, it mentions of life in our universe only on the earth. Down to the time of co-ordination between the vaporous Sky and the earth, evolution of the earth alone has been mentioned in detail to receive life. It can reasonably be assumed that, within our universe ("assamaa' ad-du'nyaa"), no other planet has been mentioned in the Quraan as being correctly designed for "moisture and pasture, for convenience of man and cattle". Similarly, whatever life there would be in the other universes, it needs a protected and livable environment. Therefore, each of the other universes should be having a planet like the earth, with correct distances (whatever they be) from the source of energy (whatever it be) of that universe. In support of this statement, there is a most enlightening verse, the only one of its kind, in the Quraan (LXV.12,(38) which states: "Allaa-hullaḥee khalaaqa sab'a samaawatiinw wa minal arḍi miḥlahunn; yatanazzalul amru bainahunna lit'alamood annallaaha 'alaa kulli shai'in qadeeruinw wa annallaaha qad aḥaḥa bikulli shai'in 'ilmaa = God is He Who has created the seven heavens (universes) and of the earth the like of them (a similar number); the decree continues to descend among them so that you may

know that Allaah has power over all things and that Allaah indeed encompasses all things in His knowledge". It would be noticed that the later portion of the verse deals with the devotional phraseology of God's power and knowledge. On the face of it, this is one of the normal, generalised devotional phrases regarding God's majestic characteristics. Actually, this is what it also is -- in addition to its fresh interpretation made clear due to latest scientific knowledge about, not only the universes but also numerous stars which were unknown before and which, for all we know, may have been long dead but whose light is still filtering into our observatory-telescopes -- and this is how it has been accepted for so many centuries, since no other interpretative connection of it with the earlier portion of this verse could be understood/established. Only now, when God has blessed us with a ray of understanding referred to above and to the continuous need of His direction for the growth of life in, and the development of, the universes other than ours, a direct connection can be established and understood between the two portions of the verse, inviting the astronomers and other concerned scientists to speed ahead with their probes into the spaces above and beyond, and correctly appreciate the meaning of God's Decree continuing "to descend among them (the seven universes and the seven earths)".

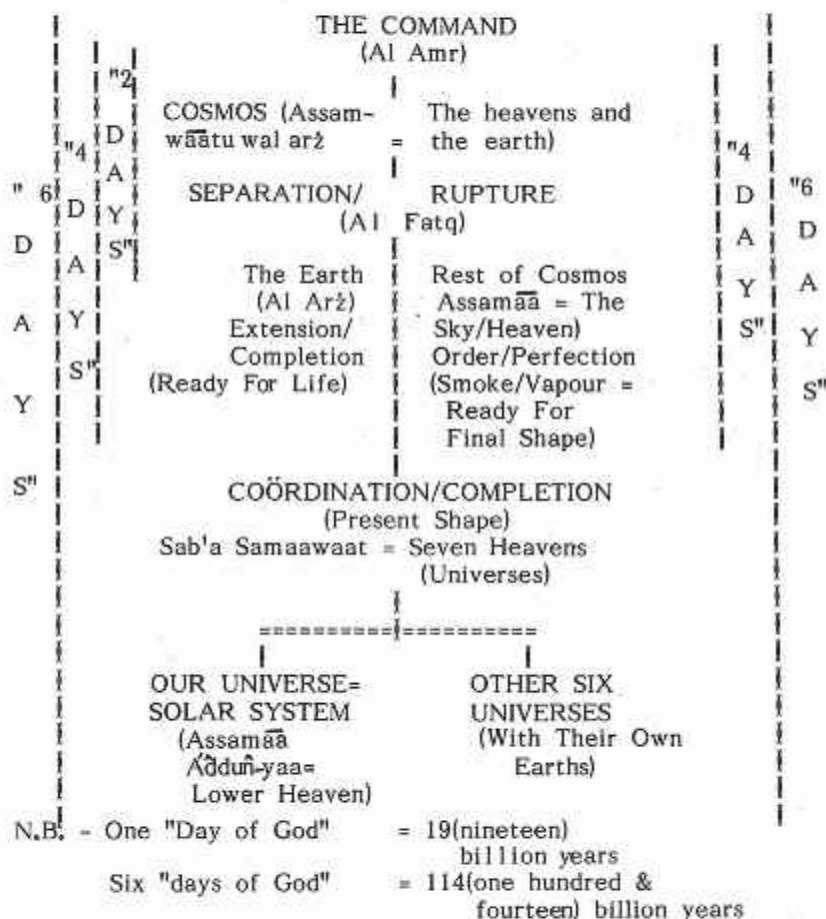
Here, it appears to be as good an opportunity as any to crystallise our ideas about an issue which has befogged Man's mind for centuries. Our concept of the Sky, the heaven(s) and the universe(s) is most airy-fairy. Added to this list is now the point of the seven earths. Let us clarify and remove the cobwebs in our minds about these terminologies. Since time immemorial and down to not too-long ago, Man considered the Sky as a factual/material reality -- like the roof of a house, or a dome of a palace, etc.; some "scientific minded" individuals ventured to consider it a thick layer-upon-layer of nebulous/vaporous, material-like, dense clouds containing impenetrable, bluish material/particles -- at a very high altitude and covering a vast extent; and when "seven heavens" were mentioned, we immediately conjured in our minds' eyes a picture of a layer-upon-layer of the skies. Similarly, "seven earths" would give some of us an idea of a layer-below-layer of the earth's (our earth's) surface. We now know that the Sky really represents space(s) upto the limit(s) of our human vision, beyond which it is merely a concept reaching out into space for millions of miles. And also, when God states in LXVII.3.(10), "Allaḏee khalaqa sab'a samaawaatin ṭibaaqaa -- He Who created the seven heavens spread all over and covering each other" ("ṭibaaqaa" -- root word "ṭabaqa = cover, spread all over"), He means that the seven universes were created

in an immeasurably super-vast encirclement of each other; and not one on top of the other as traditionally conceived. Moreover, the distances involved are vast -- unfathomably vast and beyond the imagination of Man! For example, when we see the Milky Way in the nocturnal Sky, we look at a galaxy consisting of myriads of stars, some of them several times bigger than our Sun, billions of miles away from us and spread all around us (being visible to us from every nook and corner of the terrestrial globe). Its size is estimated at about fifty billion (50,000,000,000) light-years in diametric length and half a billion (500,000,000) light-years in spherical breadth/depth (one light-year's distance, including average for leap-years, is equal to five trillion, eight hundred and sixty nine billion, seven hundred and thirteen million and six hundred thousand miles -- in figures - 5,869,713,600,000 miles -- computed at the speed of light @ 186,000 miles per second). As far back as 1952, in a simple Dictionary -- Chamber's, the original compilation superseding the Twentieth Century Dictionary of 1901 -- the word "galaxy" has been explained as the Milky Way and also as a "universe". So, when God says that He transformed Cosmos, including the earth, into seven heavens and seven earths, placing our earth in "the lower heaven = assamā āduḥyā", in modern/astronomical terminology it means that He created seven universes and placed our earth in the universe "located" in the centre of the other huge, encircling-each-other universes. The remaining six earths, whose designs and sizes are not known to us, were created for sustenance of life in the other six universes. (Just for a moment consider! Had God explained, through His Angels/Prophets, clearly and manifestly or verbatim as mentioned above, all these facts and figures even half a century earlier, leave alone the ages before -- or a couple of these facts even a decade earlier -- with the level and "intensity" of faith in God, or rather the lack of it, being what it is today, who or how many of us would have believed/understood what or how much of these facts? In His wisdom, He so expressed His verities that most of them remained allegorical ambiguities, only to resolve themselves into eternal truths and values, in Time). Sure enough, the Milky Way, whose staggering dimensions have been stated above, is one of the seven universes created by God. And the awe-inspiring fact, which the scientists have now come to, is that the Milky Way is not the biggest universe of them all, but only a middle order one (with a middle order size)! Would the reader now like to surmise about the Majesty, and the Power, and the Knowledge of Allaah?!

Our world, created by the Grand Inventor out of nothing, evolved through Time to its balanced shape and extremely

well-coördinated, practical design. Its evolution, as we have discussed, was not in isolation but as an integral and organised part of the rest of Cosmos, whose spaces and dimensions are beyond the conception and imagination of Man, who in his completed form was presented to the Angels by God as His vicegerent on the earth and was made the object of their obeisance (II.30. & 34.; VII.11.;XV.29. -- whose full text and explanation will be given in the relevant chapters). All these vast spaces, limitless in scope and most wondrous in their order and perfection, were not to be an end in themselves. They were only a prelude to the creation and evolution of the most noble, the most sophisticated, the most artistically designed masterpiece in all creation -- the Human Being. What or Who is he? Wherefrom or How has he appeared on the scene? (The "Why" part of the creation of Man has been hinted at, here and there, in our analysis, but has not been fully discussed in this book. For various reasons, this aspect of the creation of Man needs a separate and detailed consideration. Also, this "Why" may be viewed apart from another "why" -- why did God create all that He has? The latter "why" has been discussed, to some little extent only, later in the book). Was Man the product of "kun fayakoon = (He said) Be, and he was", the same as coming into being of Cosmos? Or, was he an off-shoot development of the natural process of evolutionary growth and selection of species? Or, was he the result of a fusion of both these phenomena? The coming into existence of Cosmos and its evolutionary development into the seven universes, in all their (and our) Lord's Glory, has already been discussed by us. Before we can appreciate properly the above propositions about Man, we need to analyse the natural evolutionary process for comprehension of both angles of the issue. In subsequent paragraphs, the Quraanic concept of the appearance and evolution of Life on our earth, and the creation and perfection of Man by God has been explained in the light of reinterpretation of the Word of God in consonance with recent scientific discoveries, and fresh knowledge gained therefrom.

DIAGRAM
CREATION/EVOLUTION OF
COSMOS/ITS COMPONENTS



CHAPTER IV - LIFE

All life began from water. The very first sign of life -- the simple, unicellular protozoon (amoeba), followed in time by protoplasm (the first essential substance of complex living cells) -- came into existence from water. All the constituents of the original cell -- nucleotides and aminoacids (which are essentially chemical formations with water-base), leading to the formation of macromolecules capable of replication -- are the products of water. XXI.30.(24) states: "Wa Ja'alnaa minal maā' kulla shai'in ḥayy = And We have made from water every living thing". This has been further clarified in XXIV.45.- (39) (Wallaahu khalaqa kulla dābbatim mim māā; fa minhum ma'fyyamshee 'alaa baṭniḥ; wa minhum ma'fyyamshee 'alaa rijlān; wa minhum ma'fyyamshee 'alaa arba' = And God created every creature from water; so amongst them are those who walk on two legs; and in them are those who walk on four"). As seen earlier, the earth's evolutionary process took "two days" for its crust to cool and solidify. Not before the end of this time, could there have been any possibility of the presence of water on the earth -- not as steam but as liquid water, with the right range of temperature for existence and sustenance of life. It thus appears most probable that, during the course of the "third day", the earth's environment became conducive to the creation of life. Actually, the Quraan implies the presence of living beings in the second set of "two days", when it mentions about the bestowal of God's blessings on the earth in XLI.10.(29) ("..... wa baaraka feehaa wa qaddara feehāa aqwaatahaa = and He bestowed (His) blessings on it, and measured therein its proper nourishment"). So, there was life on the earth before the end of the "fourth day" of God. By the hypothetical time-calculations ventured earlier, most probably life began on the earth over fifty billion years ago!

In the Quraan the Almighty addresses Man or particular groups of men in various ways. When He addresses the believers, as e.g. in II.153. ("Yāā ayyuhal laḥeena aamanoo = O you who believe!"), all believers from (and including) Adam and Eve todate are being addressed and all non-believers from their time todate are excluded; and vice versa. When in II.40. God says: "Yāā baneē isrāēel = O children of Israel!" He is addressing the family and/or the followers of Jacob; the only exclusion from the addressees depending on the Quraanic text, would be Jacob himself and, possibly, his believing followers; as e.g. in II.55.(40) ("Wa iḥ qultum yāa moosaa laḥnōmina laka hattaa narallaaha jahraṭan fa akhaḥatkumuṣ ṣaa'iqah = And when you (Jacob's followers) said "O Moses! we will not

believe in you until we see God publicly", so the punishment overtook you"), the believing followers of Jacob have been excluded. Similarly, when in VII,26-7, God says: "Yaa banēe aadam = O children of Adam!", He is addressing Man, but His address excludes Adam and Eve, and also possibly those human beings who have not committed or do not commit the sinful act mentioned in VII,28,(41) ("Wa i'āa fa'aloō faahishatan qaaloō wajadnaa 'alaihāa aabāā ānaa = And when they (Children of Adam) commit an indecency they say: We found our fathers doing this"). However, when the Almighty addresses mankind ("Yāa ayyuhannaas = O Mankind"), NO human being -- not even Adam and/or Eve -- can be disassociated, excepted or excluded from the address. We should be very clear on this issue. God's Revelation to the universes was ordained long before the appearance of life -- any kind of life -- in creation. Immediately after the completion of the seven universes mentioned in XLI, 12.(33), it is stated: "..... wa auḥaa fee kulli samā'āin amrahaa = and (He) revealed to each universe its decree"; which means that the decree revealed to our universe (the Quraan) was ordained billions of years before Man. (How it was secured or kept guarded for Man is a separate issue altogether). So, when II,21,(42) states: "Yāa ayyuhannaas 'ubudoo rabbakumullaḥee khalaqakum wallaḥeena min qablikum = O Mankind! adore your Lord, Who created you and those before you", it is clear that no human being, not even Adam nor Eve, has been excluded from the exhortation to adore God "Who created you"; but the creative action of God here is not restricted only to "you" (Mankind, including Adam and Eve); it also covers His past creation of "those before you", which does not refer to inanimate objects but to living beings ("allaḥeena = those") created by Him before the appearance of Man on the earth.

Now compare this impersonal act of creation of all life, including Man, to the personal act of creation of human beings in XLIX,13,(43) ("Yāa ayyuhannaasu innaa khalaqnaakum min ḥakariḥw wa unṣaa = O Mankind! surely We created you from a male and a female"). Apart from the fact that in many places in the Quraan -- e.g. II,30,(44) ("Wa i'ā qaala rabbuka lilmalā'āikati innee ja'ilun filarḍi khaleefah = And when your Lord said to the Angels: I am going to make a vicegerent on the earth"), and in VII,11,(45) ("Wa laqad khalaqnaakum ṣumma ṣawwarnaakum ṣumma qulnaa lilmalā'āikatisjudoo li aadam = And certainly We created you, then We fashioned you, then We said to the Angels to make obeisance to Adam") -- this personal note for the creation of Man was combined with his introduction to the Angels as God's vicegerent, there are other instances of His personal attention to the initial creation of the human being at the animal stage, as well

as to his later procreative period -- e.g. in XV.26(46) ("Wa laqad khalaqnal insaana min ṣalṣaalim min ḥamaim masnoon = And certainly We created Man from loam/clay, from mud moulded into shape"), and in XXIII.12.(47) ("Wa laqad khalaqnal insaana min sulaalatim min ṭeen = And surely We have created Man from an offspring of clay"); as well as in XXII.5.(48) ("Yāa ayyuhannaasu in kuntum fee raibim minal b'asi fa innaa khalaqnaakum min turaabin ṣumma min nuṭṭatin ṣumma min 'alaqatin ṣumma min muḏghatim mukhallaqatiḥw wa ghairi mukhallaqatiḥ linubayyina lakum = O Mankind! if you are in doubt about the Resurrection, then (consider that) We created you out of dust, then out of a germ, then out of a leech-like/clinging clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may make clear to you"). As opposed to these personal favours for Man, creation of things and objects, the heavens and the earth, the night and the day, the stars and constellations are mentioned as His acts in the third person singular (impersonal) -- as e.g. in II.29.(49) ("Huwallaḏee khalaqa lakum maafil arzi jamee'aa = It is He Who has created for you all things that are on the earth"), in VI.97.(50) ("Wa huwallaḏee ja'ala lakumun nujoom = And it is He Who made the stars for you"), in VII.54.(26) ("Inna rabbakumullaa hullaḏee khalaqas samaawaati wal arz = Your Lord is HeWho created the heavens and the earth"), in XXI.33.(51) ("Wa huwallaḏee khalaqal laila wannahaara wash-shamsa walqamar = And it is He Who created the night and the day, and the sun and the moon"), in XXV. 61-2.(52) ("Tabaarakallaḏee ja'ala fissamaāi' buroojaḥw wa ja'ala feeḥaa siraajaḥw wa qamaram muneeraa. Wa huwallaḏee ja'alal laila wannahaara khilfaḥ = Blessed is He Who made constellations in the sky and placed therein a lamp and a luminous moon. And it is He Who made the night and the day to follow each other"), and in XLII.11.(53) ("Faaṭirus samaawaati wal arz; ja'ala lakum min anfusikum azwaajaḥw wa minal an'aami azwaajaa = Creator of the heavens and the earth; He has made for you pairs from among yourselves and pairs among cattle").

The textual quotes from the Quraan about God's personal presentation of Himself for creation of, and/or endowment of special blessings and favours for, the human being on the one hand, and impersonal approach for the rest of creation and evolution -- of animal life, inanimate things and objects, cosmic growth -- on the other, is to stress that, in God's overall Plan, nature's processes were allowed to take their normal course for billions of years before Man was to appear on the earth. As mentioned in the last chapter, only when separating the earth from the rest of Cosmos and when decorating our Sky (with the Stellar System) and giving protection

to our universe -- all actions manifestly beyond the natural course of events, the majestic first person plural is used; otherwise, His creative acts of the pre-human era are mentioned in the third person singular (impersonal). One more very prominent and unique feature derived from these textual quotes is the fact that, whereas for all creative acts other than those concerned with Man's, God's actions are given in the accomplished past i.e. as actions already completed, for creation and evolution of Man alone, God first indicated to the Angels what He was going to do in the future -- but more about this most illustrating creation-procedure later in the next chapter! It is therefore evident that life was in existence during the pre-human era. Creation of first life was not synchronal with but prior to the creation of Man, in the same way as the creation of the universes and the earth, stars and constellations, objects and things, was not synchronal with but prior to the creation of first life on the earth. Other pointers to similar effect and further deductions therefrom,, will be discussed later; but enough to note here that any clearer pointers to this effect by God would not have been understood by Man before his present level of knowledge. The Word of God had to be so worded that human intelligence and worldly-wisdom, at any given time in the past, could absorb the sense of His revelations and not discard or reject them as "unbelievable" or beyond comprehension.

On more than one occasion has God reminded us that the human procreative process is not the prime one for Man's creation and that this process is subject to His earlier act of creation of Man from dust or mud or progeny of clay. In XXII.5.(48), it is stated: "..... then surely We created you from dust, then from a germ". In XXIII.12-3.(47 & 54), it is said: "Wa laqad khalaqnal insaana min sulaalatim min teen. Summa ja'alnaahu nuṭfatan fee qaraarim makeen = And certainly We created Man from an offspring of clay. Then We made him a germ in a firm foundation". This creation of Man from dust or an offspring of clay refers to creation of all life from a derivative of dust or mud or clay -- out of water, and long before Man was even mentionable as such. In LXXVI.1.(55), it has been stated: "Hal ataa 'alal insaani ḥenum minad dahri lam yakun shalam maḥkooaraa = Did a period of time come on man when he was nothing worth mentioning? This "period of time" was, therefore, before the human procreative process. Birth of life through procreation is only possible within the same specie. A lion can only be born to lions, and a falcon to falcons, and so on. (Exceptions to this natural law will be discussed later). Through the normal procreative process, a human pair alone can beget a human being. We, human

beings, are all from Adam and Eve. The pointed reference to Man's emergence through a process earlier than the human procreative process, i.e. from dust, mud or an offspring of clay, is clearly meant for application to the appearance of Adam and Eve on the earth. In this context, the Quraanic statement of there being "a period of time" when Man was not even worth mentioning, refers to Adam and Eve. Even in worldly time "a period of time" for us human beings would imply some length of time; but it is God who is making this statement. For Him, Time has no limits. Our earlier discussion has shown that a "day of God" works out to nearly nineteen billion years (and that too is a "restriction" which He chooses to place on Himself for our calculation, otherwise there exists no consideration for Time-calculation for Him). Such a Being has mentioned about "a period of time", which would imply a very, very lengthy duration of time -- with reference to context here, (most probably) billions of years! There can be no doubt that Adam and Eve were a part of His Plan right from His Word "Be", but a very long time was destined to elapse after the beginning of life on the earth, before they could become a part of the mainstream of life's evolution and growth! And it was their creation which had the maximum human connection with origin from dust, mud or an offspring of clay -- directly or indirectly -- we shall discuss. Albeit, the rest of us human beings, even though known to be the direct result of human procreative process, have yet been ordained as creations from dust, mud etc., as we shall presently note.

Connected with this subject (and much more), there is a most revealing Quraanic verse which requires special mention, for reasons which will become apparent during its analysis. In III.59.(56) it is stated "Inna ma'sala 'eesaa 'indallaahi kama'sali aadam; khalaqahoo min turaabin shumma qaala lahoo kun fayakoon = Surely the example of Jesus before God is like that of Adam; He created him from dust; then said to him "Be", and he was". The personal pronoun "him" in the second and third, and "he" in the fourth, sentences of the verse refer to Jesus. However, the reader may notice that factually it makes no difference as to which of the two prophets the pronoun refers, since God has drawn a similarity between the two -- what applies to the one, also applies to the other, except when specially mentioned or implied otherwise. In its contextual reference, the verse clarifies the "earthy" origin of both Adam and Jesus, so as to deny any special attribute attached to the latter, which was not possessed by God's other prophets, who were all human without exception. Then, according to the second sentence of the verse, both were created

from dust. In the case of Jesus, however, we know that he was born through the natural reproductive process — albeit, with the agency of only one parent, the female, who/which is the real "carrier" in nature for reproductive process. Therefore, the mention of his creation from dust could only be a reference to the source which was the origin of all life on the earth, as was/is the case with Adam or any other human being. This deduction is supported by the third and fourth sentences of the verse ("summa qaala lahoon kun fayakoon = then (He -- God) said to him "Be" and he was"). God's command "Be" was given after the original/conceptual creation of both (and following the example of Adam as the representative of the human race, of all other human beings) from dust/mud/clay, from which their (both prophets') creation had already been accomplished before the Almighty ordained their "beings". Now the question arises -- why did God strike the similarity between the two cases? Was it to bring out the human aspect of Jesus? That fact had already been explained much earlier by God in an early Meccan soorah (XIX,30,(57) -- "Qaala innee 'abdullaah. Aataaniyal kitaaba wa ja'alnee nabiiyaa = He (Jesus) spoke: I am a servant of Allah. He bestowed on me the book and made me a prophet"), whereas this similarity-verse was ordained in a later revelation at Madinah. Then, was it to stress the fact that both of them had been created from dust etc.? All of us have been ordained to have been so created. Or, was the similarity due to the command "Be" in both cases? Jesus was brought into being in his mother's womb by the Command. How or when did this Command bring Adam into being? If we take the traditional answer of Adam's mud-figure being infused directly with God's Spirit, bringing him to life and making him a human being, then the similarity between the two prophets stands pointless, since we know that Jesus came into being in his mother's womb. Neither the circumstances nor the procedure for creation of the two prophets bear similarity in the traditional answer. And Yet! God has promulgated the similarity between the two cases. So, similarity there must be! A closer examination, in the light of our empirical knowledge, God willing, should provide us with the answer.

If the application of the similarity between the two prophets had anything to do with the question of their birth without parents (as traditionally accepted -- that, in the same way as Jesus had no father, Adam had neither father nor mother), would God mention such great details of Jesus' birth, as He has, when only one parent was missing, and make absolutely no clear mention in the whole of the Quraan that Adam had no parent at all?! Actually, as far as the birth of life -- any life -- is concerned, the Almighty has already covered

the issue in ordaining categorically the procreative process as nature's law for creation of all life and the earth's produce in pairs. In XXXVI.36.(58) it is stated: "Subḥaanallaḥee khalaqal azwaaja kullahaa mimmaa tuḥbitul arzu wa min anfushim wa mimmaa laa y'alamoon = Glory be to Him Who created in pairs all things that the earth produces as well as their own (human) kind and (other) things of which they have no knowledge". Then in XLIX.13.(43) it is stated: "Yāā ayyuhannaasu innaa khalaqnaakum min ḥakariḥw wa unṣaa = O Mankind! surely We have created you from a male and a female". Creation in pairs of all life/things and from "a male and a female", (through the procreative process) for all human life is the nature's law, "in the nature made by Allaah in which He has made men on it (the earth), there is no altering of Allaah's creation (fiṭratallaahillatee faṭarannaasa 'alaihāa, laa tabdeela likhalqillaah" - XXX.30.(59). The implications of "Yāā ayyuhannaas = O Mankind!" have been discussed earlier, if the reader may recall, in connection with the creation of Man and life before him (II.21.). The whole of mankind, including Adam and Eve, were born from "a male and a female". (But for the case of Adam and Eve, "a man and a woman" could have been used here most appropriately!). There is no living being whose birth is not through the normal procreative process (except for "nafsuḥw waahidah = a single soul/living being" -- which will be discussed later). Of all beings, Jesus' was the only case of birth through one parent (Mary) -- nevertheless subject to the natural procreative process (albeit with only the procedure for the fertilization of the ovum being changed, more or less, as accomplished through modern scientific research in respect of "test tube" babies). And the Word of God makes a special mention of his case. All other beings -- except the simple, unicellular, which were the products of nucleotides and amino-acids (direct chemical derivatives from the earth's atmosphere, combined with water and mud etc.) -- were born from two parents, "a male and a female", including Adam and Eve. The rest of humanity are from Adam and Eve, who were the only two human beings to begin with and were, thus, the progenitors of the human race. But they themselves were born of "males and females", which terms have been specially used by God to stress the fact that the parents of these two human beings were not human --- in form, like human; actually, animals -- animal bipes. Adam and Eve were, therefore, not human at the time of their birth. Here lies the real (but implied) reason for likening Jesus' example to Adam's. Apart from other known similarities, the All-Wise Allaah taught Man, through the known example of Jesus, about the unknown case of Adam (and Eve). After the mention of the conceptual origin of both prophets from dust/mud, in the case of Jesus

-- whose was a case of human birth, but an exceptional one with only a single parent involved -- the command "Be" brought him into being in his mother's womb; in the case of Adam and Eve, since their birth was in the animal classification, the command "Be" blessed them with humanity and they became the first human pair on the earth. It may be remembered that in all God's acts concerning Adam, Eve was an equal partner sharing God's Grace. To keep nature's score even in this equality of partnership between the two, Adam (as the representative of the male human beings) was invested with prophethood and Eve (as the representative of the female human beings) was invested with the charge of being the "carrier" for human procreation, climaxed by the selection of Mary as the sole progenitor of Jesus.

While on the subject of natural laws governing the human procreative process let us note that the Holy Quraan mentions three cases of "wondrous/miraculous" births -- Isaac born to Sarah, the old and barren wife of Abraham (XI.72.(23) - text given earlier in Chapter III); John The Baptist (Yahyaa) born to Elizabeth, the barren wife of Zacharias (III.40.(60) - "Qaala rabbi annaa yakoonulee ghulaamuunw wa qad balaghaniyal kibaru wamra atee 'aaqir = He (Zacharias) said: O my Lord! how shall I have a son, when I am very old and my wife is barren"); and Jesus born to Mary (III.47.(22) - text given earlier in Chapter III). In the first two cases, the husbands (Abraham and Zacharias) were old and/or their wives were barren; and we may conjecture, one way or the other, about whether or not there was any change effected by God in the method of the fertilization of their wives' ova. But in the case of Mary, whom no man had "touched" till then (whether or not she married later is not in the Quraan and outside the scope of our inquiry), whose chastity is vouched for by the All-True God, and her son Jesus was endowed by God with the power of speech in his cradle and was in a position to clear the calumny against his mother by naming his father, if he had any, there appears to be no doubt that the Almighty Allaah changed the procedure of the fertilization of her ovum in, more or less, the similar way as is accomplished by modern science in respect of "test tube" babies. (May it not be possible that "kaḏaalik", literally meaning "like that/thus", mentioned in III.39.; 46. and LI.30., instead of being taken as mere interjectory remarks of "even so", as interpreted by translators, actually refer to the explanations of the ova-fertilization procedure ordained by Allah and given by the angels concerned in reply to their questions "How can/shall I have a son?". But this is a matter of interpretation, not translation; exact/literal translation of "kaḏaalik" is "like that/thus"). Related to the

procreative process is the riddle of a specie, or an individual in that specie, suddenly changing into the "first" of another/-higher specie! We had discussed earlier about the birth of any animal remaining within that animal's specie. This is nature's decree, which never gets flouted. This is a pre-ordained law of procreation/reproduction. And yet! it is a scientific or an experimental fact that, at some stage of its growth, a particular individual or group of individuals in a specie evolve/develop into another "higher" specie -- insect to bird, or bird to fish, or fish to mammal, and so on. The most common occurrence that we are familiar with from childhood is the insect-caterpillars growing wings and flying off as butterflies. In this transformation lies the nature's secret of evolution on a mini-scale. The butterfly is not born a butterfly; it is born an insect without wings. Only after its birth, the wings grow on to it! Even though the birth of an animal can only be within its specie, which is the inexorable law of nature, after its birth it has the potential of changing its specie. The riddle of this evolutionary fact has never been solved by Science. Merely stating that it happens so, is not a scientific answer! Science can only explain phenomena which are natural, but the super-natural is beyond the scope of science; and change of specie, though known to happen for certain, is beyond the law of reproduction. God's Grace and Plan alone can bring about a change of specie -- e.g. crawling to walking/flying to swimming, and finally to thinking and talking species. The explanations of the acts of God given in the last two/three paragraphs may not be the complete answer in this regard, but it appears to be the most reasonable/logical, and therefore scientific, so far presented! The "why" is relatively easy to answer -- because the Almighty Allaah has destined all creation, including the various species of animals, to move or evolve towards perfection. The "how" is the enigma! Since God decreed that individuals or group of individuals in a specie -- any specie -- maximise their efforts for betterment, with the fittest/best reaching the top of the ladder of growth, it is natural for them to arrive at a stage or point of development beyond which they cannot grow. At this point, if nature alone were allowed to take its normal course, the concerned individuals or group of individuals of that particular specie(s), who/which have reached the top, would "stale" and die out. Therefore, God intervenes and, with the next higher specie in view according to His Plan, His Command "Be" effects the destined change of specie. (The potential for such a change, however, is created in the subject purely by God's Grace and in accordance with His Pre-ordained Plan, as analysed in the next Chapter).

Having explained the existence, before the appearance

of human beings on the earth, of "males and females", one of which pair gave birth to a male which evolved into the first man (Adam), and (presumably) another of which pair gave birth to a female which evolved into the first woman (Eve) on the earth, let us now consider what the Almighty tells us about our origin from "nafsuñw waahidah = a single living being". Quoted below are different texts from Quraanic verses to explain in detail this very important, but very little understood, phenomenon. IV.1(61) states; "Yāā ayyuhannaasuttaqoo rabbakumullažee khalaqakum min nafsiñw waahidatiñw wa khalaqa minhaa zaujahaa wa bašša minhumaa rijaalan kašeerañw wa nisāā = O Mankind! venerate your Lord Who created you from a single living being, created from her/it, her/its mate and spread from these two, many men and women". In VI.98.- (62) it is stated: "Wa huwallažēē anshaakum min nafsiñw waahidah= And it is He Who created you originally from a single soul/being". VII.189.(63) states: "Huwallažee khalaqakum min nafsiñw waahidatiñw wa ja'ala minhaa zaujahaa liyaskuna ilaihaa = It is He Who created you from a single soul/being and made from her/it, her/its mate, so that he may dwell with her". Then in XXXIX.6.(64) it is said: "Khalaqakum min nafsiñw waahidatin summa ja'ala minhaa zaujahaa = He created you from a single soul/being, then made from her/it, her/its mate". Consider minutely these four verses (or their relevant portions quoted). Firstly, our origin is from a single soul/being -- not from "rajuliñw waahid = a single man"; not from "insaaniñw waahid = a single human being"; not from "zaujiñw waahid = a single pair"; nor from "annafsil waahidah = the (particular) single soul/being". Secondly, "khalaqa/ja'ala minhaa zaujahaa = He created/made from her/it, her/its mate" is a very clear statement of fact, with no allegorical allusions, allowing no warrant to anyone to change its grammatical construction or make adjustments to construe its meaning as given in the English or other western languages' translations to-date, i.e. "He created/made its mate of the same (kind)", or "of the same (kind) did He (God) create/make his mate", or "He made his mate of like nature" or "He created, of like nature, his mate". In the Arabic language, the neutral gender has no separate form, but is expressed more often than not in the feminine gender. However, the male form cannot be rendered in any gender other than the masculine. Therefore, "minhaa zaujahaa" can only mean "from her/it, her/its mate, since the creation of the "mate" out of a male is not in the text and, thus, out of question. Now, if we take the mate to have been created/made from "her" ("nafsuñw waahidah = a single/female living being"), then the question arises as to where did "she" come from? Such an interpretation would deepen the enigma! But here, by God's Grace, a unique verse (LXXVI.2.(65), occur-

ing only once in the Quraan and most aptly following immediately after the verse (LXXVI.1.(55) about a considerable period of time elapsing when Man was not even worth mentioning (analysed a little earlier), comes to mind. It states: "Innaa khalaqna insaana min nuḥḥatin amshaaḥ = Surely We have created Man from a breaking/fracturing germ". The root verb of "amshaaḥ" is "shajja"(to break, fracture). The traditional meaning of "nuḥḥatin amshaaḥ" has been rendered by commentators, for want of proper empirical knowledge connected with the subject, as "a small life-germ uniting (itself)" or as "a drop of mingled sperm," possibly "wondering" if the term "min nuḥḥatin amshaaḥ" had not been really meant. The idea conveyed by the word "amshaaḥ = breaking, fracturing" is, therefore, very nearly the opposite of its traditional interpretation. We could never have thought or known, even two hundred years (the approximate life of "amoeba's" discovery) from today, let alone fourteen centuries and more in the past, that the very first living being on the earth would be a small tiny germ, now known as "amoeba" (of the protozoon specie), whose replication involves a fissionary process of its breaking/fracturing itself into two and each of the two parts becoming whole, and its continued activity in this manner. None but the Almighty Allaah knew this fact since billions of years, and the Holy Quraan bears testimony manifest in this regard! Testimony that there is God and that the Testimonial is the Word of God!

Amoeba is the lowest and simplest of animals. It is biologically unicellular and asexual, and is basically unstable. Its replication is through fission or self-fracture into two portions, each becoming a whole, and every whole then repeating the fissiparous activity till death. This very first sign of life on the earth (nafsuh waḥidah = a single soul/living being), in time, evolved into a protoplasm, which is considered to be the first "parent" on the earth. The latter was the first germ of its kind, with both the male and the female combined in it ("khalaqa/ja'ala minhaa zaujahaḥ= He created/made from it, its mate"). These germs have an extremely large water content - from 70% (for protoplasm) to over 90% (for amoeba). This explains all life being from water (XXI.30.(24) - "Wa ja'alnaa minal ma'aa'i' kulla shai'in ḥayy = And We have made from water every living thing"). They also contain simple chemical substances, carbon and phosphorus being parts of them, in mud/clay base. For this mud/clay base, the Quraan has used different words/phrases to convey the same sense. Life has been explained as having been created from dust (XXII.5.(48) - "...innaa khalaqnaakum min turaab = ...surely We created you from dust"); from mud/clay (XXXII.7.(66) - "...wa badaa a khalqal insaani min ṭeen = ...and He began the creation

of Man from mud/clay"); from an offspring of clay (XXIII.12.(47) - "Wa laqad khalaqnal insaana min sulaalatim min teen - And We did create Man from a progeny of clay"); from moulded mud/clay (XV.26.(46) - "Wa laqad khalaqnal insaana min şalşaa-lim min hamaim masnoon = And we did create Man from clay/loam shaped from heated/moulded mud"); from pottery-like clay (LV.14.(67) - "Khalqal insaana min şalşaalim kalfakhkhaar = He created Man from loam like unto crockery"). Why all these variations? Why these similes and presentation of models? Why these different words used to convey, more or less, the same meaning? Before we try and answer these queries, we need to reorientate our senses and examine the correct/literal meaning of the words "şalşaal" = clay/loam and "fakhkhaar" = earthenware/crockery. The latter portrays the refinement of the end-product from loam, which is not just any clay, but implies "muddy soil, of clay, sand, and animal and vegetable matter". Reverting to the above questions, the answer (possibly) lies in the latest theory for first appearance of life on the earth given by Professor Monod, referred to in the Introduction. The various chemicals/substances named by him - nucleotides (compounds of phosphoric acids, nucleic bases and carbo-hydrates) and amino-acids (organic acids required for building up albumen) could not have been specified by God in the Scriptures so early on, since they would not have been understood. Instead, He gave these different variations of the basic material - loam, its extract seeped with the required chemicals - so that when Man was blessed with knowledge enough, he would be in a position to sort it out for himself - which has now been accomplished by men of learning, with the Grace of God! (Let us here observe - would it be mere coincidence that, despite all these variations in expressing the same basic explanation of the clayey past of all life, Allaah has used two separate words for its essential component (mud/-dust/clay) - "turaab" and "teen"; and the Nobel Prize-winning research work in this field of science - the clearest exposition so far presented by such a renowned biologist as Prof. Monod, who has no idea of what has been stated on the subject in the Quraan, arrives at a finding which lays down two basic components of the very first life in creation - "nucleotides" and "amino-acids"!).

The evolution of this first life, through billions of years before the appearance of Man on the earth, projects the Quraanic verse quoted earlier (LXXVI.1.(55) about a "period of time" when Man was "nothing worth mentioning". With this explanation, all statements of the Quraan relating to Man's creation become clearly understandable. For want of biological knowledge, "nafsuñw waahidah = a single living being" has been

taken to refer to Adam, since none other could be conceived of. All manner of innovative interpretations had to be resorted to, so as to arrive at a plausible answer for the appearance of Man on the earth. The Truth was not - it could not be - analytically clear; not till now! More knowledge and God's Grace were needed. Let us not judge the past scholars - Jews, Christians or Muslims -- who had to make do with grammatical adjustments or variations to arrive at an intelligible translation-/interpretation of the Word of God. The fault does not lie at the paucity of our knowledge but in the rigidity of our stance. God's knowledge alone is perfect; ours needs constant addition, revision and consequent re-interpretation. Now that God has blessed us with the knowledge and understanding that there was life in existence before Man, we need to study the manner in which He has been pleased to evolve us from the earlier form of animal life.

From here onwards i.e. from the first sign of life ("nafsiñw waahidah/nuḥfatun amshaaḥ = a single living being/a self--fracturing germ" -- amoeba, and "minhaa zaujahaa = from it, its mate" -- protoplasm), the Quraan gives very few but pertinent details about the evolution of this first life, till the appearance of Man on the earth. The first one is only a conjunctive clause in VII,180,(63) ("..... Ja'ala minhaa zaujahaa liyaskuna ilahaa = from it He made its mate, so that he dwells with her"). Note the transformation of the genders! From a tiny, neutral living being appear two, a male and a female; and the march to evolution begins. Also begins the great saga of sacrifices and achievements of one sex for and through the other, not overlooking the fact that some of the biggest crimes in History were committed for the same reasons. The second one is an evolutionary follow-up of the first statement as explained in IV,1.(61) (".....khalafa minhaa zaujahaa wa baṣṣa minhumaa rijaalan kaṣeerañw wa nisaa = from it He created its mate, and from these two spread many men and women"). Once the appearance of male and female life (out of "nafsiñw waahidah/nuḥfatin amshaaḥ = a single soul/a self-fracturing germ" -- amoeba) has been explained by God, He comes straight to the point of innumerable men and women being evolved, in time, from these two -- the male and the female -- combined in one of the tiniest of animals, the protoplasm. Apart from these two short statements as a follow-up to evolution of first life on the earth, the Quraan has laid down a principle of evolutionary growth and selection of species, which we have discussed earlier in the concept of "alike for seekers = sawaaḍallis saaaileen" given in XLI,10.(29). Many renowned scientists and research scholars have already done an immense amount of work in this field. One of the popularly

known works in this regard is the Darwinian Theory of the Origin of Species. Such efforts are basically steps in the right direction. It is through such human endeavour that the unfolding of the mysteries of nature has been achieved. From the Quraanic point of view, we may differ with them here and there; but it would be totally wrong on our part to condemn the whole, just because we do not agree with a small portion of it or because a particular line of reasoning has not been correctly pursued, from our standpoint. The process of growth and selection, giving birth to higher and better species in the chain of evolution, is very much in accord with the principle laid down in the Quraan. Man's appearance on the earth was/is absolutely in line with this principle. Let us discuss the matter and see where such theories have differed from or have fallen short of the enunciation of the Word of God. But, before we go on to our analysis of the physical appearance of the human being on the earth, a thought-provoking reminder to the reader is called for at the end of this chapter. The only mention of its kind in the Quraan, so clearly relating Man's creation to the appearance of first life on the earth, is as stated in LXXVI.2. ("Innaa khalaqna insaana min nuṭṭatin amshaaj = Certainly, We have created man from a self-fracturing germ"). Amoeba is the only specie of living beings which replicates through fission. This first sign of life on the earth was discovered by Science at the end of the eighteenth century A.D. No one, but no one, not even the concerned scientists, knew about this unstable, ever-shape-changing protozoon earlier. Centuries prior — nay, billions of years prior — to this discovery by the scientists, a BEING mentions about "nuṭṭatin amshaaj = a self-fracturing germ". Period. Who, but God, could have mentioned such a fact then?!

CHAPTER V - MAN

We now broach a very difficult and sensitive issue, the creation of the Human being. We are so subjectively, so passionately involved in this matter that, had we not been infused with a tiny part of God's Spirit, and consequently with some sense, we would not have, as some of us even now do not, accepted the "low" origin of our being. In our vainglorious pride, fed by the heady wine of the glamour radiating from our classification as Homo Sapiens, we tend to, or rather wish to, forget the humble beginning of our human form -- the stress being on the "form", rather than on "human". Having bowed our head in humility, let us now raise it towards Truth! It is the form that is lowly-born; it is the form that evolved through the ages, and through innumerable stages of survival and selection, beginning from the lowest of the living beings -- the unstable, unicellular amoeba; it is the form that prompts some of us to repudiate our heritage of growth from lowly animals! When we look at ourselves and others round us, particularly in the period of our youthful grace and beauty, or the rest of creation in its spring-time glory, we are blinded by the attractive loveliness of ourselves as well as of everything around us, into an illusion of being what we are not; nor realising what we and the rest of creation really are -- "dust unto dust"!

Man was without life and God gave him life (II.28.(11) -- "..... wa kuntum amwaatan fa ahyaaikum = and you were dead and He gave you life"). Since all life began from water, and there was a time when there could have been no water, non-existence of life refers to that time. The first appearance of life -- any life -- was out of water in the shape of a tiny animal ("nafsu'w waahidah/nufatun amshaaj = a single living being /a self-fracturing germ"), from which all life, including human life, evolved. After He had fashioned the heavens and the earth to the required level and design, He began the origin of Man from mud/clay (XXXII.7.(66) -- "..... wa bada khalqal insaani min teen = and He began the creation of Man from mud/clay"). Immediately after the Almighty mentions about the beginning of the creation of Man, which really means (as we have analysed earlier) the origin of first life on the earth, in the very next verse (XXXII.8.(68) -- "Summa ja'ala nashlahoo min sulaalatim mimmā'im maheen = Then He made his progeny from an extract of despised fluid"), the procreative process is ordained for reproduction of all life, including Man's, in/from pairs and from a "male and a female" (as explained in XXXVI.36.(58) and XLIX.13.(43) - analysed in the last chapter) -- without exception, unless exception

specifically mentioned. All existence -- of the universes and all life in them - vegetable, animal, or human -- was made to follow a logical pattern of creation/emergence of fresh species ("Khalaaq"), evolution ("Ja'ala, Istawaa, Bara'a"), and growth/development ("Qa'aa, Sawwaa, Şawwara"). Except for "Bara'a" and "Şawwara", all other words (depicting creation/evolution) mentioned above have been explained earlier. "Bara'a" implies making of new forms or designs through or by evolving them from old ones or liberating a form or circumstance from the possible rigidities inherent in it. "Şawwara" suggests completion of forms or colours, or fashioning them in due proportion. In LIX.24.(69) it is stated: "Huwallaahul khaaliqu baree'ul muşawwir = He is Allaah the Creator, the Evolver, the Fashioner". Do not these characteristics of God, contained without variation in the Quraan since billions of years, fit exactly the requirements for fulfilment of the pattern (mentioned above), conceived according to the most modern scientific needs of evolutionary growth and development?!

Mud/clay, moulded into shape (by the correct mixture of chemical substances -- nucleotides and amino-acids) over the millions of centuries -- with the required presence of water, whose percentage decreased imperceptibly (though inexorably) with the creation of every fresh specie through the command "Be" -- was the main solid material used by the Almighty for the origin/creation of the amoeba and, in time, the protoplasm. These germs were the first animal life out of which the human form evolved. And since the simple, asexual germ (amoeba) was made to create its mate and combine the two sexes directly into another specie -- the protoplasm -- the great mystery of the sexes was most perfectly, and very much intentionally, achieved by Allaah. Naturally, the human form evolved in both genders, maintaining the mystery for countering the attempts at supremacy of the "stronger" over the "weaker" sex. There have been primitive societies in which the female has been the dominant sex, and has controlled the family and social groups. But, by and large, such instances in History have been rare. It is natural and cultured/sophisticated for each of the two sexes to remain within the bounds of decency and mutual co-operation, and be the "law-giver" in its respective field; but it is also natural and human for the concerned to take counsel from the other sex, at least to "keep the record straight"! After all, what greater requirement would be there in a relationship of "human feelings/love and psychological fusion" than satisfaction of the human psyche? To put it mildly, domination in each and every field by one sex is as unnatural and "complexed" as its antithesis. The strength and weakness, allotted to the sexes, are only a means to an end -- the divi-

sion of responsibility in a partnership of total equality before God. This is not the place to discuss this subject further. However, religious sanction exists for considering the overall equality of the sexes to be a natural principle of biological, evolutionary growth of life on the earth. The very fact that God did not wish for either of the two sexes to know as to who came first, pioneers the enigmatic ratio of the strength and weaknesses of the one to be equal to the weaknesses and strength of the other. This principle holds good for each individual pair and for all life on the earth. However, it is in the human specie that this principle becomes most apparent in its brittleness, because the human being is the only animal to have a free-will and has the capacity to follow or break natural laws to his/her cost. This amazing animal, whose creation was begun from dust (mud, moist clay) or inorganic matter and which sprang into life as an amoeba and later protoplasm, or organic matter, occupies a special place in creation. XXIII,12-4,(47,54 & 70) states: Wa laqad khalaqnal insaana min sulaalatim min teen. Summa ja'alnaahu nuḡfatan fee qaraarim makeen. Summa khalaqnan nuḡfata 'alaqatan fakhalalaqnal 'alaqata muḡghatan fakhalalaqnal muḡghata 'iḡaaman fakasaunal iḡaama laḡmaa; summa anshānaahu khalqan aakhar = Surely We created Man from an offspring of clay. Then We made him a small germ, firmly fixed in a place of rest. Then We made the germ into a clinging leech; then of that leech We made a morsel, then We made out of that morsel, bones and clothed the bones with flesh; then We developed out of it another creature". From these verses, it would be noticed that the Quraan mentions about the initial creation of life (creation of Man from clay), and the next step God mentions is the small germ "firmly fixed in a place of rest" i.e, the mother's womb, whether that mother be of an antelope or a whale or a human being. Now! Man's creation from an offspring of clay is mentioned earlier than his being made a small germ, "firmly fixed" in the mother's womb. So, even though mud/clay is his creation's basic material, he had yet to pass through the normal reproductive process; and this applies to all life, including Adam and Eve. But the most relevant point here is in XXIII,14,(70) -- "summa anshānaahu khalqan aakhar = then We developed out of it another creature". This is the pointer to the change of specie, before which whatever shape the particular "life-form" was in, it had been blessed with the potential (referred to in the last Chapter) to develop into "another creature". And thus this "another creature" went on developing, a new specie emerging, till we finally come to the emergence of the human form -- the last specie before Man.

A most relevant question here -- when did the human form make its appearance on the earth? The Word of God mentions no dates. For Him, Time is not a factor to be reckoned with. In the last fifty years or so, those who could be specific in its calculation -- in fact, who live by being specific in its calculation -- have controverted their own figures, and changed their version of the age of our universe, from two billion to five, then to ten, and then to fifteen billion years. In 1971, when the then-current calculation of our universe's age stood at about ten billion years, the Head of the Astronomical Department of the University of California, George Abell, who had more than a decade of observatory figures of "eight widely separated galaxies", astounded the world by saying that he could prove that our universe was "twice as old as was previously thought". The concerned scientists are already "toying" with the figure of over twenty-five billion years. Every new factor or star or constellation -- modified or discovered -- prompts them to revise this figure upwards. However much they may wish to be specific, they cannot be; because their knowledge of astronomical distances is limited. On the other hand, they fight shy of exploring the possibility of carrying out research, on their own or through those who may have the relevant knowledge, into the one place which can help them -- the Word of God. That, they consider, is out-dated and not in fashion! They are concerned more with being termed as "revolutionaries", and "progressive", and "advanced/modern" (even if they cannot get to the Truth) rather than be taken as "conservative" for attempting to extract the Reality from a source of knowledge, whose only drawback from their viewpoint is that it is "as old as the hills". They are now, however, reasonably definite, from the study of the skeletons of the "Nienderthal", the "Peking" and the "African" Man, that life in human form is over two million years old. From before that time, back to the past to initial creation of life, our knowledge of evolutionary growth and development of life is not detailed in the Quraan. Efforts of the scientists and research scholars for mustering details about the evolution and selection of various species in the ladder of growth is, therefore, a most welcome interlude. We have discussed earlier that the scientific theories in this field have helped us to arrive at some reasonably sound propositions, down to a fairly close period before the advent of Man. Then, Science also became silent as the enigma of the "missing link" developed. The final stages of development of the human form, therefore, is based on presumption -- very informed and extremely knowledgeable presumption -- but presumption nonetheless. Before the time when the "Nienderthal Man" or his contemporary lived -- how long before, we cannot be defin-

ite about -- there could have been a specie of animals, which had succeeded in the evolutionary growth for survival and selection for life at a higher plane (whatever be its form before then), and appeared as "animal bipes" -- the two-footed animal. It continued to evolve -- possibly, adding a bit to its nose, or its ear-lobes, losing a hair on its cheek; and so on over the many, many centuries of its evolutionary growth and development -- till the shape and looks were just right! Then, the All-Comprehending Allah considered it proper to select a particular such pair, and having commanded "Kun=Be", breathed into them of His Spirit and named them Adam and Eve!

The presumption discussed above is not without warrant. There are Quraanic statements which indicate that we have not been over-presumptuous in our analysis. First of all, in XXIV.45.(39), referring to the creatures of the earth, it is mentioned; "..... wa minhum ma'nyamshee 'alaa rijlain = and amongst them are those who walk on two legs". This reference does not pertain to human beings, but to "daabba = animals (animal bipes!)". Then, if the reader recapitulates the analysis of the similarity-verse (III.59.(56), done in the last chapter, God's Command "Be" (also referred to in the last paragraph) turned Adam (and Eve) into human beings. Before this command, however, God indicated to the Angels His Intention of appointing His vicegerent on the earth, presumably for the purpose of making clear to them that an important action -- possibly the most important one -- was about to be/being undertaken by Him. Also, He wished to prepare the Angels and the rest of creation by fashioning and completion of the universes, so that the correct physical and spiritual atmosphere prevailed for the appearance of Man on the earth. In II.30.(44) ("Wa iz qaala rabbuka lilma'aa'ikati innee jaa'ilun filarzi khaleefah = And when your Lord said to the Angels: I am making a vicegerent on the earth"), the Almighty informed the Angels about His activity of the creation of Man (jaa'ilun" - active participle of "ja'ala"). The point to note here is that God, Who has everything at His Command and Who can accomplish anything He desires by a mere wish - and accomplishment complete! -- chooses to make an announcement about the appearance of Man prior to his actual appearance/completion. Why? Because Man, with whom He had chosen to become directly and personally involved, was not yet! He was still an animal! -- still on his evolutionary journey towards humanity! In fact, the one action which was to establish the spiritual supremacy of the human being over the rest of God's creation, i.e. bowing of the Angels in obeisance to him, has also been made subject to certain conditions being fulfilled

first, before the human form -- the animal-human form derived from "animal bipes" -- could become fit to be recognised as Man. The pre-conditions for claim to humanity are mentioned in XV.29.(71) ("Fa i'zaa sawwaituhoo wa nafakhtu feehl mirroo-hee faqa'oo lahoo saajideen = When I have fashioned him (in due proportion) and breathed into him of My Spirit, fall ye (Angels) down in obeisance unto him"). The pre-conditions were: one -- after his growth to animal-human form (through evolution from the amoeba to the time of his birth from "animal bipes"), God fashioned Man in due proportion; two -- then He breathed into this beautified animal-human form a part of His Spirit. For change of species of Adam and Eve from "animal bipes" to human beings, simultaneous with the second pre-condition, would be God's Command "Be" (which had brought into being all earlier changes of species, and also later brought about Isaac's and Yahyaa's conceptions in Sarah's and Elizabeth's wombs despite their barrenness (till then) and their and their husbands' (Abraham's and Zacharias') extreme old age, and brought Jesus into being in Mary's womb without the agency of a father). With these two conditions, and God's Command ("Kun=Be") fulfilled, Adam and Eve emerged fit for claim to humanity and were bowed to in obeisance by the Angels.

The evolutionary experience from "animal bipes" to Man is really one step only, and that too of a moment! Not a moment for God, but merely a moment in relation to worldly time. The first pre-condition mentioned above is only an explanatory one, and does not fall necessarily within that category. It only indicates that a certain duration of time had to be allowed for natural evolution to take its course, as a part of the normal path of life's growth, even if it relates to the beautification process of the form which was to emerge as a human being in due course of time. But we should remember that at the end of it, if the second pre-condition explained above had not been ordained, the form, however beautiful, would still have been that of an animal -- non-human. So! the whole difference in this path of development to humanity -- and which was not in the routine line of normal, natural process of life's evolution -- was the Grace of God in the infusion of a part of His Spirit into the (by then) beautified, proportionately fashioned, animal-human form, turning it into "another creature" -- Man! This second pre-condition is Darwin's "missing link"! When this research-scholar's trace in life's growth to the level of "animal bipes" was confronted with, at the very next step, by Man -- speaking, reasoning, comprehending, self-willed Man - he was baffled! As a researcher, it was natural for him to reach the conclusion that there was/were

-- must have been, according to him -- some link(s) missing in the evolutionary growth from "animal bipes" to the human being. Such a matamorphosis could only be possible, according to his empirical reasoning, through evolutionary growth over a l-o-n-g period of time, possibly a million years, if not more! In actual fact this gap was just one step, accomplished within a moment by God's personal intervention -- personal, because He was to infuse a part of His Own Spirit into the human form; and also because a change of specie was involved -- from "animal bipes" to Man (as discussed at the end of the last chapter, for God gracing Adam and Eve with humanity). Thus do we also arrive at the real reason for the angels bowing in obeisance to the human being -- the presence in Man of a part of God's Own Spirit which made it possible for such an immeasurable step forward in his evolution to be accomplished in the "twinkling of an eye". Man is therefore, higher than the Angels, and not lower as mentioned by the scientists in "The Ascent of Man" referred to in the Introduction of this book. And carrying the argument a little further to its logical conclusion -- evolution to humanity is only on the basis of spirituality, otherwise Man is no more than an animal; not just in his classification as belonging to the animal specie, but really and truly and for all practical purposes. In the natural course of their evolutionary growth, the "animal bipes" would have eventually reached the speaking/thinking stage (as some latest tests on chimpanzees indicate) which course in the routine would have taken longer, but arrived they would have to the "intelligence" level, as life in the other universes -- on their earths -- most probably has or would in due course! Divine spirituality, however, is the heritage of Man alone, without whose conscious acquisition and application in his day-to-day affairs, he is an animal, and may as well be living in the pre-human era!!

God's Plan for creation was a single, co-ordinated Plan, whose "blue-print" included the proportionately designed universes, with (amongst other kinds of life) a perfectly shaped and beautified Man placed on the earth of "assamā addunyā = the lower heaven" -- our universe (LXIV.3.(72) -- "Khalaqas samaawaatī wal arḍa bil ḥaqqī wa sawwarakum fa aḥsana ṣuwarakum; wa ilaihil maṣeer = He has created the heavens and the earth in just proportions, and has given you shape, and made your shapes beautiful; and to Him is the final goal"). The human being, with all this proportionate shape and beauty, selected by God for His vicegerency on the earth, emerged from the "animal bipes". The question arises -- where is this (the then) exact duplicate-in-looks of Man now? What has been its fate? Considering the many, many billions of years

of evolution of life on the earth, it should have been in large numbers and all over the world's surface! And yet, except for an odd instance of reports about the Asian "Yeti" or the "Himalyan Man", or the North American "Susquach" or the "Big Foot" etc., which may or may not belong to the "animal bipes" specie, we have no trace of this creature - alive. The answer, most probably, lies in the fact of evolutionary growth and selection of species! As known to the concerned students, any individuals or group of individuals, or even a complete specie not found fit for further growth and development, remain static at the level which they had achieved or reached; or, they die out as individuals or group of individuals or as a complete specie. The "animal bipes", therefore, could either exist at their static level or die out as a specie! But the existance of Adam and Eve could not possibly brook the presence of the "animal bipes", at least in large numbers! How could the latter - animal in human form - be allowed to "roam around the country-side" in close proximity to beings "higher than the Angels", specially when the looks of the two (now separate) species were more or less the same at the time of God blessing Adam and Eve with humanity?! Presumably, therefore, God did not allow the "animal bipes" to exist, in large numbers, even at their static level, and made them to die out as a specie, except for a few specimens as evidence for the future! Also, due to millions/thousands of years having elapsed since the evolutionary selection of the human being, any odd individuals of the "animal bipes" specie still existing, would be quite different to us in looks too, as the standard of their evolutionary development would be different to ours!.

At some stage of the development of "animal bipes" (who had attained their animal-human form long before and who were known to be living two/three million years ago in places as far apart as Germany, Africa and China, based on the skeletons of the Nienderthal, the African and the Peking "Man" - apart from recent research indications of a much earlier version of "animal bipes", with different Latin names given by scientists, unearthed in East Africa, Greece, Hungary, Pakistan, Spain, Turkey etc.), a group of these "hominoids/homonids" ("animal bipes") dwelling near the (supposed) place where Adam and Eve received eventually their human spirituality (Iraq -- Middle East?) -- through inference by later events - was most probably selected by God for proportionate fashioning/beautification as a part of their evolutionary process. Decrease in size and brute-strength appears to be a part of the natural pattern of development/growth of all species; but in the case of "animal bipes", this decrease would be less than ours because of a large part of our energies being exhausted for

development of our intelligence quotient, knowledge and spirituality. The particular "animal bipes" which began to be beautified/fashioned in due proportion was considered to be approximately 18 cubits (about 30 feet) high and its shoulder-breadth was nearly 7 cubits (about 12 feet). What Adam's size was at the time of the first human pair being blessed with humanity, is not known to us. The size of the Asian "Yeti" or the North American "Big Foot" could not be guessed with any amount of accuracy, because of its ability to "disappear" at great speed and also because it has been seen only in fleeting moments and usually in a bowed/crouching position. With these limitations, the impression gained of its size is that it is about 10 feet high and approximately 4 feet broad. We are today an average of (depending on the area of the world we have been brought up) $5\frac{1}{2}$ / 6 feet in height and about $1\frac{1}{2}$ / $1-3/4$ feet in shoulder-breadth. This should give the reader some idea about the comparison in the decrease of our size (and brute strength!) vis-a-vis our immediate animal ancestors.

CHAPTER VI - MANKIND

The selection of Adam and Eve from the "animal bipes" as the first human pair was, purely and undoubtedly, an Act of Allaah's Grace. They had not done or achieved anything to deserve the selection as a reward. It was not a stamp of approval by God for what Adam and Eve had accomplished till then! It was no more than what, by His Leave and Mercy, has to be as a part of His Plan -- His Master Plan -- which was decreed by Him at the Prime of Primality and which, by His Will and Desire, continued to unfold its "mysteries and truths stranger than fiction". These vast universes, whose Time and Space dimensions bewilder the wildest imagination of the best of His creation, would have paled into insignificance if He had not created a "sharer of His Secrets and Realities"! There was one necessity which He wished to place on Himself, otherwise the fact that He is bound by no necessity, would have become known to none -- that is none who could understand. He decided to create a being with a part of His Own Spirit, which would enlighten that being's soul, pluck out its baser element and replace it with purity and spirituality (to the extent desired individually and personally laboured

for), so that any individual of this anointed specie could reach as near Him as he aspired to and made efforts for, even to the extent of merging into His Spirituality! For the rest of living beings, the soul represents an infinite desire to exist at all costs. For Man, it represents his Creator's desire for him to live with rectitude and honour, and his own preparedness to surrender it, willingly and manfully, at any moment indicated by his Lord-on-High. This is the Grace of God specially reserved for Man, who has been selected by Him as His "secretaire", His "confidant", His vicegerent on the earth. But as we have seen, Man was created as a pair -- Adam and Eve -- to confirm one another, to complement one another, to witness one another. Adam and Eve are two sides of the same picture, so to say -- rub off one and the other will not exist! Therefore, let us settle here one burning issue, which is often raised but seldom answered satisfactorily, or scientifically. When God informed His Angels (II.30.(44): "Innee jaa'ilun fil arzi khaleefah = I am making/going to make My vicegerent on the earth", did He mean only Adam or both Adam and Eve? The answer to this question is clear -- He meant the Human Being and therefore Both, as representatives of the human race. The next point arising out of this answer is, why did God then select males only as His prophets? This is an important issue from Woman's point of view. She is a contemporary of Man. Apart from our belief in considering all actions of God to be correct and just, it is essential that Woman be truly and heartily satisfied, through reason and logic, about certain capabilities and limitations which Nature has prescribed for both sexes -- according to His Plan and for their good. This is necessary for social and domestic harmony, without which fair-play and justice would be no more than mere by-words. Other particular aspects of equality of sexes, except for those which emerge from discussions and analysis of relevant matters of the subject of this book, are beyond the scope of our inquiry; but the issue of Woman's exclusion from selection for prophethood is an important evolutionary matter, which may throw light on other such aspects as well and needs to be analysed in detail.

The duties and responsibilities of a prophet evoke some very unsavoury remarks and harsh realities. Prophets were not spared, on innumerable occasions, abuse and buffetings of the mean and the ignorant. The chastity and purity of women of such high spiritual category, as is the requirement for being invested with God's work, needs to be protected at all cost; and even more important is the security of their reputation. For example -- on the birth of Jesus, Mary had to bear calumnies galore; but she was inspired by God to bear them in silence

and let Jesus preach the Truth. In III.46.(73) it is stated: "Wa yukallimunnaasa fil mahdi wa kahlanw wa minassaallheen = And he (Jesus) shall speak to the people from the cradle and in maturity and shall be of (the company of) the righteous". Usually, God allows nature to take its full course, even if His prophets have to suffer thereby; but He did not wish to permit a woman like Mary to bear the shame and mortification of being derided by the mean and the vulgar. So, He changed the natural course and bestowed the power of speech on Jesus while he was still an infant in his cradle. The answer to the question as to why had Mary to go through such an experience is explained below. The world, therefore, is no "bed of roses" for prophets; and women, with all their strength in certain spheres, need to be guarded in many others such. The procreation-duties of a woman are, at a particular stage of a child's development, a whole-time responsibility, when it is not possible for a woman to devote her attention to any other serious functions, except at the cost of the proper bringing-up of the child -- and certainly not highly demanding prophetic functions. Man does not and cannot fulfill such motherly duties. Nor can a woman remain, because of her very nature, all the time (weeks and months etc.) in that state of purity required for prophetic duties. In the natural course, Man and Woman are necessary for procreation. However, God has shown that the agency of Man can be dispensed with, or maintained in form only, for the birth or conception of a child (the birth of Jesus or the conceptions of Isaac and Yahyaa); but without the agency of Woman, reproduction is not possible. And since God had decided to explain the inescapability of the birth of any life - in this case of human life - from the natural procreative process, and yet demonstrate His prerogative to set aside an otherwise essentiality of a male agency (in addition to unexceptionable necessity of a female) for the birth of life, Mary had to undergo the experience she did. Irrespective of what the unbelieving, or the stupid, or the vulgar may think/say, the glaring and spectacular episode, involving one of the most innocent and purest of women was enacted to sanctify the state of motherhood. The role of a prophet's mother could not be permitted by God to be abandoned for the role of prophethood. If some warped minds wish to draw unwarranted conclusions from the episode and the connected philosophy, they have been endowed with volition to wallow in the mire of their own making.

An iota of God's Spirit, infused into the animal-human form, turned it into another being -- the human being. The investiture of Adam and Eve with humanity is one of the

examples of the personal intervention-Acts of God, in the evolutionary process through the survival of the fittest of the specie from which they were selected. For them (Adam and Eve), the change was a "revolutionary" one in the laws of future human development and selection. Firstly - with acquisition of human sublimity, they were the only two beings, evolved through a process of growth, to be permitted/invited to live in the Garden of Eden, irrespective of where the Garden was located (II.35.(74) -- "Wa qulnaa yāa aadamuskun anta wa zaujukal jannata wa kuiaa minhaa raghadan haišu shítumaa = And We said: O Adam! dwell you and your wife in the garden and eat of the bountiful things therein as you two wish"). Secondly -- even when they were ordered to leave the Garden of Eden for having "approached and eaten from the forbidden tree", their life on the earth was nurtured and their survival protected by the Almighty. Thirdly -- they were graced with knowledge and understanding. Fourthly -- they were given the comprehension of Right and Wrong, and the free-will to choose between the two. Fifthly -- the concept of fitness, for them, was changed from "fighting-for-existence" to the achievement of an ideal of reaching as near God as possible, by carrying out His Orders and fulfilling His Commandments laid down in the Holy Books, by fearing Him (and Him alone), and seeking His Guidance and Good Pleasure. These graces were bestowed on Man, irrespective of his "caste, colour or creed." There are innumerable verses in the Quraan dealing with the bestowal of these blessings. Few examples are quoted here. II.36.(75) states: "..... wa qulnahbiṭoo b'aḏukum lib'aḏin 'adoo; walakum fil arḏi mustaqarruḏw wa mataa'un ilaaḥeen = and We said: Go forth (from the Garden), some of you being the enemies of others; and there is for you in the earth an abode and a provision for a time". II.38.(76) says: "..... fa immaayātiyannakum minnee hudan faman tabi'a hudaaya falaa khaufun 'alaihim walaahum yaḥzanoon = so surely there will come to you guidance from Me, then whoever follow My Guidance, they shall have no fear, nor shall they grieve". II.42.(77) states: "Walaā talbisul ḥaḡḡa bilbaaṭili wa taktumul ḥaḡḡa wa antum t'alamoon = And do not mix up the truth with falsehood, nor hide the truth when you know". XXXII.9.(78) lays down "Ṣumma sawwaahu wa nafakha feehi mirrooḡihee wa ja'ala lakumussam'a wal abṣaara wal afiḏah = Then (after beginning Man's creation from dust/mud and having started the procreative process), He made him complete and breathed into him of His Spirit, and made for you the ears and the eyes and the hearts". The last verse quoted needs a little explanation. Practically all animals, specially the later species before the appearance of Man on the earth, had/have ears

and eyes and hearts. The special mention of these organs of the human form, after the infusion of a part of God's Spirit into the first human pair and then in every child in the mother's womb, stresses a certain fact. Adam and Eve inherited these organs from their parents with whatever capabilities these possessed as parts of the forms which were not yet human; but after attainment of humanity by Adam and Eve, their very same organs, and those received by their children, acquired faculties reserved only for humans. Thus, Man has ears for not only hearing but also listening and understanding, eyes for not only seeing but also noticing and observing, and hearts for not only palpitating but also loving and feeling for others. This change of these organs' functions from animal-limitations to human-capacities has been most pointedly brought out by God's address to the object (the human being) in the third person singular (impersonal) in the first two sentences of the text of the above Quraanic verse, suddenly changing the mood of its object to the second person plural in the third sentence of the verse; high-lighting His favours reserved for humanity!

The selection of Adam and Eve to human spirituality made no difference to the rest of creation's march towards its appointed path in the evolutionary process. Man alone was made to follow a different set of principles. In fact, these were so different to the normal situations (they knew of) that the Angels were non-plussed by what they considered as the routine corollary of Man acting on the prompting of his free-will. They mentioned their "fears" to God (when He announced to them about Man's creation), as stated in II,30,(44) -- "..... Qaaloo ataj'alu feehaa man'yyufsidu feehaa wa yafikud dimaa = They said: Will You place in it him who shall make mischief in it and shed blood?" But when they heard what the Lord had taught him, they realised that they were well out of their depth in judging Man! The implication here is very clear. The Angels who are the purest of beings and the noblest, till the creation of Man, carry out the commands of the Almighty unquestioningly and unerringly to the extent of being considered, in modern/technical terminology, as automatons or computerised robots, programmed for certain functions and incapable of going beyond the limits of their programmes. However, their reactions to the only occasion (that we know of) when God chose to inform them of His Plan for creation of Man, indicate that they are not mere robots but have the capability of giving their independent views when asked. Man has been cast in a different mould. Whether asked or not, he will act on his own initiative; and despite his flair for getting into scrapes, and wars and bloodshed, he is the recep-

tacle for a part of God's Spirit and the custodian of knowledge of both God and Nature, with the capacity of attaining, through his own efforts and free-will to achieve (or not to), the highest spiritual station in unison with God. To get an idea of what is meant here by acquired knowledge and spiritual growth, the reader is invited to peruse through the incidents related about Prophet Solomon and Queen Sheba in XXVII.20-44., particularly when Solomon asked anyone of his chiefs to fetch him the huge, original throne of the Queen, for according her a befitting reception, when she was already nearly half-way on the march (with her forces) towards his capital. The Queen's throne was at her seat of government, which was at a distance of one month's march from his. The Chief of the Jinn (spirits) informed the Assembly that he had the strength and the power to bring it before the Assembly dispersed. Thereupon, as mentioned in XXVII.40.(79) ("Qaalallažee 'indahoo 'ilmum minal kitaabi anaa aateeka bihee qabla anyyartadda ilaika țarfuk = One who had knowledge of the Book said: I will bring it to you in the twinkling of an eye"), a human being, who had been blessed with God's Grace in the form of "the knowledge of the Book" and was (presumably, because of the time required for acquisition of knowledge) an old man, having attained full spiritual growth -- this "mere Man" as against the powerful Chief of Jinn, accomplished an act of super human strength and capacity -- in the style of the modern (science-fiction!) transformation of matter into anti-matter for transportation from one place miles away to another (and back), within a moment. This is human growth, evolutionary development from human animality to human-spirituality to sublimity in unison with God.

After the Angels had bowed in obeisance to them, Adam and Eve were permitted to enter the Garden of Eden. (Some commentators consider the Garden of Eden to be on the earth and a part of it. For the purpose of this analysis, it is immaterial whether the Garden was or was not on the earth). Life had been created on the earth, which had been designed and shaped for billions of years to receive life. Man's vicegerency was for the earth. The Angels had been specifically informed by God about this fact. All life's evolution and growth, including Adam's and Eve's birth as "animal bipes", materialised on the earth. How long they dwelt in the Garden before they had to leave it because of the error they had committed, we do not know. From evolutionary growth point of view, however, we should be clear that God addresses them in dual plural (as separate from multiple plural -- the two forms of plurals are expressed separately in Arabic) when directing them about what they could and what they could not do in

the Garden (II.35,(74) -- "..... wa kulaa minhaa raghadan haišu shitumaa wala taqrabaa haaẓihish shajarata fatakoona minazẓ-aalimeen = and eat (you both) of the bountiful things therein as you (two) wish, but do not approach (you two) this tree, otherwise you (two) will be of the transgressors"). The Quraanic text makes it very clear that God's permission for entry into the Garden was only to Adam and Eve, and that no other human being was present at that time in the Garden (nor on the earth, if the Garden was not on it). Mankind, thus, started with only one human pair, in the same way as life started with only one soul/living being/self-fracturing germ ("nafsuñw waahidah/nuṭfatun amshaañ"). Adam and Eve are, therefore, the sole progenitors of the human race.

Mankind has received the most favoured treatment by God. None of His creation, not too in the other universes, has been blest by such favours. Apart from creating Man in "the best of moulds", and practically each individual case being beautifully shaped and fashioned in due proportion, with few exceptions for reasons known only to Him, the numerical side of mankind's growth has been covered through the reproductive process, whose mysteries are still being fathomed by Man. All life -- animal as well as vegetable -- increases numerically through the reproductive process, which was already a part of Nature before the appearance of Man on the earth. Therefore, to say that the Tree, near which Adam and Eve were forbidden to go, was the Tree of knowledge or of sex, cannot be correct since knowledge is what Man has been instructed to obtain wherever he can find it, and sex was a part of the natural procreative process already known to Man. Hence, the Tree represents something harmful, something unnatural -- the sinful side, the wrong side of any issue which Man had/has to be protected from, and which the Devil presented/presents in false glamour and deceptive glory. Man has been warned not to go beyond a point of balanced or purposeful and gainful knowledge in anything that he probes. This is not an easy task to accomplish. Correct appreciation in this matter can only be performed by deliberate application and practice. The warning is or appears to be specifically against Man carrying out his probe in the realm of dark mysteries or in an area known to be sinful or dangerous beyond a stage when it is liable to become a curse for mankind. This fine judgement for such differentiation is not being called for to distinguish between Right and Wrong. Even animal-sense knows what is Wrong. Man is being called upon to make a distinction between various "branches" of the "Tree of Wrongs", and thus overcome the wiles of Satan. Our inquiry does not cover who Satan

is; but it is necessary to note that, had it not been for this being, Man would have had no occasion to demonstrate his superiority over the rest of creation through the exercise required on his part to accept Right and reject Wrong, by volition. Thus is created in Man an attribute which allows him the latitude of choice on the basis of his own free-will; and thus has been created an opportunity for Satan to employ his wiles, without which he could not have lured his victims to rebel against the dictates of God and Nature. Let us not forget that, in the same way as there would always be some who would rebel anyway, there would be some others whom Satan, with all his wiles, cannot budge from the Right Path.

Adam and Eve — the progenitors of the human race, the first of their kind and cast in "the best of moulds", in whom had been infused a part of God's Own Spirit and bowed to in obeisance by the Angels — fell victim to the wiles of Satan. Why? Did the animal-in-Man make him fall or rebel against the command of God? But the bitter fact is that the animal may growl, or bite, or kick, or fight; it does not rebel against the laws of nature! So, whatever made Man rebel was (then) newly acquired. It could not have been (a part of) God's Spirit infused into him. If we analyse the various corollaries which came into being because of the infusion of a part of God's Spirit into Man and eliminate the various possibilities, we cannot escape the conclusion that the "culprit" is Volition. Free-will is natural to God. He is the Master of His Actions; for Him, there are no requirements of checks and balances — except those which He desires to place on Himself. Man has free-will thrust on him. They — Man and Volition — are new to each other. If Man had acquired this Godly attribute in bits and pieces and had been "trained" to take it in his "stride", he may have known instinctively how to deal with the wiles of Satan! But, learning the hard way practically is the best natural way! And God's will be done! The destiny of Man was characterised by the fall of Adam and Eve. The Almighty clarifies the events leading to the Fall in XX.120-1.(8-0) — "Fawaswa ilaihish shaiṭaanu, qaala yāā aadamu hal adulluka 'alaa shajaratil khuldi wa mulkillaa yablaa. Fa akalaa minhaa fabadat lahumaa sauaatuhumaa wa ṭafiqaa yakhsifaani 'alaihimaa minwaraqil jannah = Then Satan whispered evil to him; he said: O Adam! shall I lead you to the Tree of Eternity and to a kingdom that never decays? Then they (both) ate of the tree, and so they became aware of their nakedness, and they began to cover themselves with leaves from the Garden". These two verses of the Quraan lay down very clearly that Satan addressed himself to Adam, and not to Eve ("Fawaswa ilaihish shaiṭaan = Then Satan whispered evil to him":

confirmed by "qaala yāa aadam = he (Satan) said: O ADAM!" when attempting to seduce Man from his pedestal of Innocence. Then, both Adam and Eve ate of the Tree; and there is no indication - not even the slightest hint - that Eve led in this regard. The calumny levelled by traditional sources (in which the Scriptures of old could not possibly have taken a hand, but only those who recited and interpreted the Scriptures according to their whim and fancy) against the female sex (in that Eve was responsible for the fall of Man, by becoming a prey to the wiles of Satan and coaxing Adam to join her) is absolutely false and incorrect. It is a part of the plan to deride the fair name of the female sex, the origin of which (plan) was in the mythical concept of Eve's creation from Adam's rib, implying that the female had no existence on her own but owes her creation to the male. Whatever be the reason for such a nefarious and sinister plan, which has resulted in the immoral exploitation of our mothers, sisters and daughters for centuries (and is still continuing in many places to-date), God has clarified the matter in the Quraan, and thus cleared Eve of the unjust charge levelled against her by reactionary forces. These are the same, or similar, forces which have exploited Man through the ages by subjugation and slave trade, in the past as well as recently. They have invariably considered themselves to be rulers by Divine Right, progressive and educated, more religious and God-fearing, than those whom they exploited. Dignity and liberty of Man have always been the first victims at the hands of these hypocrites, and the "ecclesia" joining hands with them against the poor masses and weak peoples of foreign, conquered nations and/or races abused, on more occasions than not, solely on account of their caste, colour or creed. These were the very peoples whose new-found power and resources catapulted them from barbarity to modernity without passing through civilization! And the Woman was their main target - their own being no exception. A manifest example of stunted growth and complexed or obsessed development! Here, the reader is also invited to consider the conclusive authenticity of the Quraanic text, merely by the fact that centuries of male-dominated society have not been able to change the context of these two Quraanic verses even by a gender in this one instance alone! Enough said in this regard!

A few words more about the Tree, whose "fruit" had a particular effect on Adam and Eve. The text mentions that "they became aware of their nakedness" after they ate of the Tree. Before that, they were naked but the "garb of innocence" did not make it necessary for them to cover themselves with "leaves from the Garden". No animal covers itself; it

is innocent. It carries out all natural functions, but it is innocent. In its natural state of living, and eating, and mating, it finds no shame. The sense of shame has devolved on mankind because Adam and Eve ate of the Tree and lost their innocence; and every kind of sin and vice is now known to Man, who has been allowed the latitude of indulging in whatever vice he wishes to and pay through his "nose" in expiation. The Almighty God, however, forgave Adam and Eve; and even though they were made to leave the Garden and find their own food and livelihood in the earth, He ordained that those who follow His Guidance shall have no fear, nor grief; nor would any of them individually go astray, nor fall into misery nor despair. In addition to II.38.(76) about God's Guidance protecting the followers of His Message from fear and grief (text given earlier), in XX.123.(81) God ordains: "..... fa manittaba'a hudaaya falaa yazillu walaa yashqaa = then whoever follows My Guidance, he shall not go astray nor fall into misery". The picture of Man's evolutionary growth, after he left the Garden, thus emerges clear and distinct. The first human pair, even after they had been consecrated with a part of God's Spirit and even after they had been bowed to in obeisance by the Angels, went through the normal, natural (or animal) and functional experiences, but in a state of blissful innocence. In this state they did not know of sin and vice. Whatever little seclusion some higher species of animals adopt for their mating habits is not due to any sense of shame or demands of secrecy, but due to their instinct for extra care and caution in the protection of their mates and their helpless offspring. After Man had "acquired the knowledge" of sin and vice, and after he had been divested of the "garb of innocence", remorse and shame became/becomes his lot when he went/goes astray; but God is merciful to him and has declared to forgive him again and again and again, provided Man returns to Him in humility and with sincere devotion (LXVI.8.-82) — "Yāa ayyuhallažeena aamanoo toobō ilallaahi taubatan naşooḥaa = O you who believe! Turn to God with sincere repentance". And, every faithful return to God is a step forward in the spiritual development of Man.

The human race and the rest of creation, in their process of evolutionary growth and development, are on the natural path towards perfection. This movement has not yet ended since perfection has as yet to be achieved. Perfection! Is it just a concept in abstract, or does it imply something more solid, something more subjective, something practical? Factual perfection is God. But He has given us an idea of what human perfection is. In LXXVI.7-10.(83) it is stated: "Yofoona binnazri wa yakhaafoona yauman kaana sharruhoo mustaḡeraa.

Wa yuṭ'imoonaṭ ṭa'aama 'alaa ḥubbihee miskeenañw wa yatee-
 mañw wa aseeraa. Innamaa nuṭ'imukum liwajhillaahi laa nureedu
 minkum jazā'āñw walaa shukooraa. Innaa nakhaafu mirrabbināa
 yauman 'aboosan qamṭareeraa = They (the Righteous) perform
 (their) vows, and they fear a Day whose evil spreads far and
 wide. And, for the love of God, they feed the indigent, the
 orphan and the captive -- (saying): We feed you for the sake
 of God alone; no reward, nor thanks, do we desire from you.
 We only fear a Day of distressful Wrath from our Lord". The
 "captive" here may, in addition to being a prisoner of war,
 also be so socially, morally or economically; and could also
 include the dumb animals in our "captivity", domestic or other-
 wise. Carrying out of sacrificial rites of the pagan variety
 is not what is meant here by "performance of vows", but the
 requirement here is the fulfilment of obligations towards all
 concerned. In V.1.(84) it is laid down: "Yāa ayyuhaliāzeena
 aamanōo aufoo bil'uqood = O you who believe! fulfil obliga-
 tions". This is perfect growth and development. When Man
 reaches a stage of knowing what his obligations are -- inherent
 or acquired towards his Creator or towards his fellow-men
 (family, neighbours, society, nation etc.), devolving on him
 because he is Man or because he has contracted certain obli-
 gations on his own -- and then, knowingly and intentionally,
 carries them out, whatever the cost, whatever the hardships,
 whatever the sacrifice. This is perfection! Human perfection!

For the achievement of this standard of development
 and growth, the Almighty sent His prophets for the guidance
 of mankind. These prophets were leaders of human society
 in its various stages of growth, with different traits of leader-
 ship for different periods, according to the requirements of
 the time. At appendix "A" is a chart giving the names of
 some of His messengers and prophets (mentioned in the Quraan),
 more or less in chronological order, who were sent to peoples
 in their path of development. Each one of them was selected
 as being the best of the whole lot of people in his time; and
 through each separately, the Almighty guided mankind in the
 ways most needed at any given period of time. The chart
 shows that from Abraham onwards, we are reasonably definite
 about the time factor. His ministry was not more than four
 thousand years old. Before him, however, there is a time-gap
 between his period and those of Hood and Ṣaaliḥ, who were
 sent as prophets to the Aad and the Samood peoples, whose
 eponymous ancestors (Aad and Samood) were the fourth and
 third generation descendents respectively (but in different
 areas) of Noah (Aad s/o Aus s/o Aram s/o Saam s/o Noah;
 and Samood s/o Aabir s/o Saam s/o Noah). It is also not known
 how long back had these two peoples come to power before

the ministries of Hood and Saalih; but such time-gaps make very little difference to our inquiry! The period of Noah, as analysed by Historians from the Flood and Noah's Ark, is considered to be about 10,000 B.C. (Recent research considers this time-period to be no more than about 7,000 years i.e. a little over 5,000 B.C.) There is a much bigger, unknown gap between the periods of Adam and Noah -- anything from 6/7 hundred years to 6/7 million years! (The large number of messengers/-prophets -- 1,24,000 according to Tradition -- including those mentioned in the Quraan, may have been sent over a long period of time and concentrated in a particular area-- millions of years --or spread over wide distances of the earth in a relatively shorter period--thousands of years). The age of humanity, therefore, cannot be estimated with any amount of certainty. From known history, we could as reasonably assume it to be 7/8 thousand years as for it to be the same number of millions of years!! If it is nearer the former figure, then the skeletons of the Nienderthal, the African and the Peking "Man" were of the "animal bipes" (Hominoids/homonids); and if it is the latter figure, then the skeletons would be of human beings. Considerable research is under-way on this subject, and some definite result may be expected shortly. From Quraanic point of view, the time-variation makes no difference to the quality of human evolution and growth -- Time being of no essence to God's Handi-work! Evolution to humanity would still be within His "sixth day", whether the correct figure is the earlier or the later one!

In a relatively short period of time, compared to the immeasurably vast time-scale of the creation meant for him, and blessed with the capacity required for the purpose, Man has been able to fathom the secrets of the depths of the oceans and the bowels of the earth, and of the heights of the mountains and the spaces above and beyond. He is about to unravel the mysteries of the time-gap from when there was nothing to now when he is on the threshold of the finality of all human knowledge -- the scientific investigation and spiritual contemplation into the illimitable extent of cosmic vastness and the sublime characteristics of the Creator Himslef; albeit, only after his disillusionment from profitless -- nay, suicidal -- pursuits for achieving glamour and glory, enjoyments and pleasures acquired without effort, mental or physical. The last two thousand years, which had dwarfed all the ages before, were in turn made to appear insignificant in scientific advancement by the past five centuries. But amazing in this respect has been the spectacular achievements of the past two hundred years, and particularly the last four or five decades, in regard

to acquisition of knowledge and the phenomenal rate of technical growth and development. A little cogitation on the subject should make it clear to us that the two all-important factors, which contributed to this rapid growth were the promulgation of the Word of God, ending up with the final and complete Book, the Holy Quraan; and the coming in our midst of the great prophets and leaders of men from the blessed clan of Abraham, ending in the bestowal of God's blessing on the earth (and all creation) in the shape of Muḥammad Muṣṭafa (S). Both these factors were the result of the process of evolutionary growth and development of Man, in the sense that guidance required by mankind through the ages, in the form and to the extent needed by it, at any given period of time, was provided by God through His prophets, who explained the Word of God, sometimes as the Book of Abraham, or the Psalms of David, or the Torah of Moses, and sometimes as the Bible of Jesus. Finally when, as per God's decreed-Plan, mankind had reached a certain stage of development and when the last and complete Book would serve the purpose till the end of Time, the Holy Quraan was promulgated. This was done by revelation -- through a human mouth-piece; and the man selected for the purpose was Muḥammad Muṣṭafa (Be Peace on Him).

The Holy Quraan is a message -- the Message from God in the form of Orations/Lectures to men (mainly) and to Jinn (see Soorah "Jinn" - LXXII.). Angels' functions would be on a different plane, since they are the beings who physically operate for execution of God's Commands (cf. Chapter - II). It is not a book only to be read and then placed on a shelf and forgotten; or, if not forgotten, merely consulted for reference purposes to show our erudition and sanctimony. It is meant for regular study, deep reflection and deliberate application - practical application. It is a miracle - a series of miracles - and perspicuous guidance for the God-fearing, and an open invitation for gainful exploitation by the One-God believers of all creeds and religions. The purity and flawlessness of the language, and the accuracy and precision of details of the subject matter of the Quraan, covering a vast panorama of creation and growth of the universes and all creation in them, are a phenomenon which can only be of Divine origin. It would not be possible to quote all text from the Quraan with regard to its originality, completeness, wisdom, guidance etc., etc. There are more than 180 verses in the Quraan relating to it. If any reader is particularly interested in this field, the connected references and the various aspects they deal with, are given at Appendix "B". One verse of the Quraan

is, however, quoted here to give the reader an idea of the Divine involvement in its preservation from corruption. In XV.9.(85) - it is stated: "Innaa nahnu nazzalnaẓ zikra wa innaa lahooh laḥaafizoon = We have, without doubt, sent down the Message; and We will, most assuredly, guard it (from corruption)". This verse of the Quraan is reason enough for such a change-prone subject as mentioned in XX.120-1.(80) (referred to earlier, dealing with insinuations by male-chauvinists and vested interest against Eve), or any other subject, from being corrupted by even a hair-split.

Muḥammad Muṣṭafa(Ṣ) was selected as the most perfect specimen of mankind and as the flawless mouth-piece of the All-Wise and Most Merciful Allaah. The Quraan bears testimony to the personality of the last of the prophets, mentioning about him in detail in very nearly 250 of its verses and this is the same Quraan which has borne testimony (as we have analysed earlier) to the omnipotence and infallibility of God! These references, and the various aspects of his life and personality they deal with, are given at Appendix "C". One great characteristic, contained in the appellation specially reserved for him by the Most Merciful - an appellation used for no other human being - is quoted here as an example. In XXI.107.(86) God says: "Wamaā arsalnaaka illaa raḥmatallil 'aalameen = And We sent you not, but as a Mercy for all creation"; not just for "all Muslims/human beings", nor just for "all of our universe", but for "all creation". (We have already analysed the immensity of the seven universes in "all creation" that we know of. Binding ourselves to worldly logic, all life (including animal/vegetable, angels and jinn) of our universe does not alone constitute "all creation", which would include in addition all inorganic (the potential for later organic) matter of the Cosmos and possible life of the other six universes. Thus Allaah, by blessing Muḥammad Muṣṭafa(Ṣ) with this appellation, has raised humanity to a pedestal of the highest honour in all creation and has offered it a challenge for finding the path and means, and also showing the same, and leading, the rest of creation, through material and spiritual evolution and progress, towards Divine sublimation).

Restricting ourselves to the aspects limited by the subject of this book, which life-growth aspects were all revealed by God and faithfully delivered by the Holy Prophet (Ṣ), it is no secret to state that he was not an astronomer nor a cosmogonist; space scientist nor a physicist; marine specialist nor even a simple mariner; geologist, bacteriologist nor biologist; gynoecologist nor child specialist. These scientists and specialists, however, each one of whom becomes what he/she has

become through a life-time of schooling and studies, would be amazed to know that their respective spheres of learning, including some very recent discoveries, were within the knowledge of One human being, and he too un-schooled and unlettered! (Some of his critics, who were ignorant of what wealth of knowledge the Quraan contained, would not believe the explanations and commentaries made by scholars about various aspects of the pronouncements of this man of God. After their realisation that the Quraanic text, which Muḥammad (ﷺ) preached and practised, stands uncorrupted and unchanged even in its single vowel or nunation for the last fourteen centuries, they have either relented or joined another group of his critics who would wish to minimise the achievements of the Holy Prophet (ﷺ) by propagating that they were not his own achievements but only the reflection of what was contained in the Quraan. Apart from their motives, they are quite right! This is exactly what the situation is! The Holy Prophet (ﷺ) never claimed to be more than a man and a mouth-piece of God, for delivering the Message to humanity. Many verses of the Quraan proclaim this, one of them being: XVIII.110.(87) — "Qul inna mā ānaa basharum miṣlukum yooḥaa ilayya annamā ā ilaahukum ilaahuḥw waahid = Say: Indeed I am but a human being like you, but it has been revealed to me that your God is One God") — the stress being on the revelation that "your God is One God", which is what all prophets of God have stated and preached.

The above list of sciences and specialists occur to an average mind as connected directly with the issues discussed in this book. What else Muḥammad (ﷺ) was not -- Or Was -- is for the world to ponder over. One being he most certainly was. He was a man -- a good man; the best, the most perfect in all creation. It is most difficult to analyse such a personality, whom God loves and whom some of us revere more than our own parents, objectively. May the Almighty God help us in assessing him in the process of human evolutionary growth and development. If the reader recalls, we had discussed what would constitute human perfection, and also the Quraanic references in this regard (LXXVI.7-10.(83)). Such human perfection is according to the standards laid down afresh by the Creator after the appearance of Man on the earth and governs the concept of human fitness for everlasting survival, even after death. Compare this human perfection to the picture that emerges of the Holy Prophet (ﷺ) after the interested reader has gone through the Quraanic text from the references given in Appendix "C". Then-- and then only -- can the spiritual bond that exists, or should exist, between a Muslim and the Holy Prophet (ﷺ) becomes meaningful and

intelligible. The intelligibility of this bond, in modern times, is mostly due to recent, widespread education and scientific knowledge -- since the personality of the Holy Prophet (ﷺ) can now be examined by the educated Muslims as a part of the inductive process of human evolutionary growth and development. His is the finest example of complete subservience of animal-self to the spiritual-self, whose spark was kindled by the Almighty God in Man and to which the Angels bowed in obeisance. Over the millions of years, and through the purest and most innocent lineage of one lakh and twenty-four thousand (1,24,000), most honoured and God-inspired souls, this spiritual spark grew in intensity and refinement to radiate both branches of Prophet Abraham -- Isaac to Jesus and Ishmael to Muḥammad (ﷺ). By the end, it had "evolved" into a flame of mighty dimensions, which consumed the animal-selves of the last great messenger-prophets -- Moses, Jesus and Muḥammad (ﷺ), and all those blessed (highly evolved) human beings who truly and faithfully followed them for no more than "the greater glory of God". If the reader wants proof of this evolutionary growth, all he has to do is to count his blessings and the number of one-God believers of Judaism, Christianity and Islam. Before God, every Man is equal -- whether he belongs to the Stone Age or to the present-day world, because we all are His; and yet it is an undeniable fact that, for our worldly assessment, modern Man is far, far ahead in the evolution-race. Similarly before God, all prophets are equal; and yet it is a fact of chronological history that Muḥammad (ﷺ) was the last of them all and had nearly six centuries of longer "spiritual" evolutionary growth than his predecessor. There is no end to such analyses. Evolutionary growth and development is a continuous, continuing, continuity -- till the Almighty Creator decides -- ENOUGH.

CHAPTER VII - WHITHER MAN?

The Quraan is not a book of science; nor does it lay down any theory of evolutionary growth. It is a Book of Guidance. It is upto us to draw inspiration from God's Orations/Lectures, reaching definite conclusions where we can. Since it was revealed billions of years before the appearance of Man on the earth, and is meant for all times (including the future) till the Day of Judgement, it contains Truths which we may not understand today but would be current and commonly understood in the future. By inference, all those who believe can take it as a premise for arriving at many Truths relating to the past as well as those which are absolute "firsts" for the present. Naturally there would be many areas where explanations appear allegorical since the time is not yet ripe for us to understand certain phenomena categorically; but we have also discussed a number of issues which were allegorical in the past and the Almighty God has graced us with knowledge enough to turn these very allegories, by His Leave, into explanations of a categoric variety! If we approach the Quraan in this spirit, we could draw out of it a wealth of knowledge and information which would be so exact in its correctness, so deep in its profoundness and so diverse in its spectrum that we would be sped along our path of investigation into practically any field of research and analysis. Similarly, in our present field of inquiry, we can draw a most detailed picture of the processes of growth and evolution of our universe, including the development of Man. The other six universes have been mentioned as being in existence; but since they have received their own decrees, according to which they would, most probably, be developing on their own lines, we have only been informed about their existence. The pity is that this information has been in the Quraan since times immemorial, whereas it is only now that some nations/scientists have started their efforts for contacts with "intelligence" in Space. These efforts could have started much earlier if the nations/scientists who took over research in this field (and other fields), had also "taken over" the knowledge contained in the Quraan as well and had gone ahead with such Space programmes earlier.

God knows that, because of the difficulties and the problems and the tests which Man will be called upon to face and undergo, there would be a number of individuals -- some being of the highest possible calibre and intelligence, commonly or popularly termed as "genius" -- who may feel (as does Professor Jacques Monod) that Man is "alone in the indifferent, illimitable universe" from which he emerged by chance "and in which nothing about his fate and his duty was ever decreed".

The irony is that words quoted above are often spoken/written by those who ought to know better because of the graces they have been endowed with by God, but who normally due to their ego, inflated by their sense of achievement, and sometimes due to their so-called modern and fashionable state of unbelief, cannot "see the wood for the trees". The objective reader is appealed to consider what we have discussed so far, with a view to appreciating whether a Power-Source, Who has done all that we have analysed Him doing, could allow the masterpiece of His creation to float as a straw in the wind, alone -- without guidance and without His decree, with no duties and responsibilities spelt out? Could He possibly remain indifferent to the needs and requirements of His creation? Either we believe in God Who has said and done all that He has, as explained in the Holy Books, or we go for the Accident Theory of the coming into being of Cosmos, a variation of which is the Big Bang Theory mentioned by the Russian Physicist, George Gamov. As mentioned earlier in our Chapter on Creation, an explosion did take place, when God separated the earth from the rest of Cosmos (XXI.30,(24) -- "..... annas samaawaati wal arḍa kaanataa ratqan fa fataq-naahumaa = that the heavens and the earth were in one piece, then We rent the two (the heavens and the earth) asunder"); but this was very much a planned affair and not an accidental Big Bang as sneeringly pointed out by the Russian scientist. Let us not forget that some of the latest discoveries by science, even in the later half of the twentieth century, have been mentioned and explained in the Scriptures, and most clearly and emphatically in the Quraan, whose latest promulgation was as far back as the times of Moses, and Jesus, and Muḥammad (Be Peace on Them); but whose decree was at least as early as, if not earlier than, the time when, on completion of the earth's development and the Sky's (rest of Cosmos) evolution to the state of vapour at the end of His "fourth day", God completed the fashioning of the seven universes, and revealed to each universe its decree, billions of years ago! XLI,12,(33) says: "Faqaḍa hunna sab'a samaawaatin fee yaumaini wa aḥḥaa fee kulli samā'īn amraḥaa = Then He completed them as seven heavens in two days, and revealed to each heaven its directive." Imagine a human being -- any human being -- making such statements before even Galileo's findings and the Copernican Theory about five hundred years ago, leave alone billions of years earlier, when he was not even a "speck in an amoeba's eye"!

We have seen that the Quraan includes in its scope the processes of growth and evolution of the universes, according to which mankind and the rest of creation are on the natural

path of movement towards perfection. This movement has not ended, since perfection has as yet to be achieved. However, the march to progress is dependant on our fitness for survival, which in turn is dependant on human effort. The standard for this fitness was changed by the Almighty on creation of Adam and Eve. Before the appearance of Man on the earth, fitness for survival was directly related to fight-for-existence. After the advent of Man, fight for self-existence changed to fight for the existence of others -- family, relatives and neighbours, country, and so on -- the bigger the circle of vision for self-sacrifice, the better the man qualitatively. This is what is meant by evolution towards perfection, as far as Man is concerned. XCV.4-6.(88) states: "Laqad khalaqnal insaana fee ahsani taqweem. Summa radadnaahu asfala saafileena illallažeena aamanoo wa 'amiluṣṣaaliḥaat = Certainly We have created Man in the best of moulds. Then We render him the lowest of the low; except those who believe and do good". It is only natural to expect this standard to lead humanity on the path of goodness and truth. If we, in any way, recede and return to the "law of the jungle", the suffering will be ours. We have evolved to a degree of, not only making computers for helping ourselves to understand the secrets of Space and Universes, but also to turn ourselves into computer-like machines -- highly sophisticated, yet men-machines -- who can on the one hand reach the stars and the heavens, at least in science-fiction if not physically, and on the other have become capable of blasting ourselves out of existence. It is no longer a mystery for the specialists of human psyche that the latter cannot conceive of any imaginary vision which has either not been or is not or will never be! What was science-fiction yesterday is, more or less, a fact today; and what is science-fiction today, will be a fact (or very nearly so) tomorrow. Nature is ever-ready to spill out its secrets for Man. If he wishes to open up a "Pandora's Box" for himself, he is at liberty to do so; but those who wish to turn to Him, with supreme love He guides their destinies, blesses them the means by which to strive for maturity by ordered steps and achieve what is most consonant with their natures.(LXXXVI.1-3.(89) -- "Sabbihisma rabbikal 'aalalažee khalaqa fasawwawallažee qaddara fahadaa = Glorify the name of your Guardian-Lord, Most high who creates, than gives order and proportion, and who desires and then guides?" This is a perfect picture of guided evolution. For Man, the Lord Most High has deemed it fit to have given a part of Himself to enrich the soul of each and every human being, with not only physical but also spiritual consequences. Physically, he has been created in the best of moulds. Spiritually, he is a part of the Almighty Being. And this is not a visionary view, but a scientific-cum-Quraanic

fact. This relationship, however, is of kindred spirit, evolving and growing in scientific exactitude and in accordance with the laws of effort and fitness. In the same way as the physical side of our human form evolved and grew from its animal ancestry to its present shape, the spiritual side of this form also grows, if we make an effort in this direction. This spiritual growth has only been allowed to Man because of a part of the Spirit of God in him. The evolutionary growth of these two sides of the human form, however, are for different reasons, and with different effects. Whereas our physical development is controlled by the inexorability of Nature, not interfered in and so ordained by God, our spiritual side develops only in proportion to direct individual effort. Whether a person believes in God or does not, the physical side of his/her form will go on developing and growing in accordance with the laws of Nature, set in motion by the Lord from the beginning of Time. The spiritual side of the human form -- which must not be confused with the part of the Spirit of God in that form -- grows only when that particular individual makes a deliberate effort in that direction. The part of the Spirit of God in us needs no development, no growth; it is already full and complete. It is there in every human form to make it different to other animals and enrich it (the former) with its own (God's Spirit) atmosphere, making the human form conscious of its spiritual capabilities. But this difference from other animals has put additional responsibilities on Man. LII.21.- (90) states: "Kullum riim bimaa kasaba raheen = Each individual is in pledge for his deeds". The same idea is ordained in LXXIV.38.(91) -- "Kullu nafsım bimaa kasabat raheenah = Every soul is in pledge for what it does". In XVII.15.(92) God lays down clearly: "Manihtadaa fa innamaa yahtadee linafsıh, wa man žalla fa innamaa yazıllu 'alaihıa; walaazazıru waazıratuñw wizra ukhraa = Whoever receives guidance, receives it for his own benefit; whoever goes astray, does so to his own loss. No bearer of burdens can bear the burden of another". These are the clearest mandates possible for individual responsibility, which cannot be shifted, under any circumstances, on anybody else's shoulders -- big or small, of clergy or lay, prophet or common man.

Before we end this discussion, the reader may kindly note that the conclusion of this book is not an effort at preaching nor sermonising. It is no more than a logical follow-up of a scientific analysis of the Word of God on Evolution and Growth -- from Cosmos to the individual soul in its spiritual throes. As an analyst, it is not possible to avoid the natural growth of the human form towards the spiritual -- not metaphysical but absolutely natural movement towards spirituality

— as a logical follow-up of the close contact of the human soul with a part of the Spirit of God in Man. Human evolution has been planned by God on these lines. If creation/evolution were by accident, any number of them would be required to create a new star or a constellation or a universe or a galaxy or a fresh specie! And then so many more to develop these on correct lines! Is it not most unscientific to believe in so many accidents, merely for the sake of not believing in one God? Why does Man have to insist in his depravity of repudiation of the inevitable merely because he considers such repudiation to be a charter of his liberty and independence?! Liberty and independence from what? From organised and disciplined behaviour! from moral and social contract! from educational and spiritual advancement! from refined human feelings and tendencies! After all, are these not some of the values which the Almighty God has instructed Man to adopt? He does not wish to be hard on him. He knows that unless Man makes an effort, he is really no different to an animal—in fact, without effort, Man is a pygmy in creation. Nature will envelope him, and discard him as a redundant appendix, with all controls being taken over by computers, robots and machines; and possibly creatures from other universes! But if Man develops and exploits the one essential advantage he has over the rest of creation, i.e. the spiritual side of his human form, whose large-scale and profound growth has now become possible by modern knowledge and information explosions, on the one hand he will gain a clear and definite edge over the materialistic forces around him, and on the other he will acquire the capacity to overcome his own baser animal desires and defects. The evolutionary growth of this human aspect, however, has been left entirely to Man, who has to take the first step. Then, the All-Wise God takes a hand in it, and only to that extent as desired and worked for by Man. Not enough is mere personal piety in this regard, but included in this requirement is Man's efforts for the good of his neighbours and fellowmen. In CIII.1-3.(93) God warns: "Wal 'aşri innal insaana lafeek-husrin, illallažeena aamanoo wa 'amiluşşaalihāati, wa tawaa şaubil haqqi wa tawaa şaubiş şabr = By the ages! (God's adjuration for Time as His witness) most assuredly, Man is in loss; except those who believe and do righteous deeds, and enjoin on each other Truth and Patience and Constancy". This warning is about the shortest, yet the most complete minimum requirement for Man's evolutionary growth, after he was blest with the status of a human being. Without any of the four requirements (belief, righteous deeds, mutual enjoinder of Truth, mutual enjoinder of Patience and Constancy), Man's spiritual growth stands retarded. This is the absolute minimum. In this, there is no compromise, no let-up, no excuse!

Here it is necessary to say a few words about the reasons for the promulgation of the Quraan and selection of Muḥammad Muṣṭafa (Ṣ) as the last prophet for propagation of the Word of God, in the light of our analysis. The Almighty God began the creation of all that is known or seen or heard or imagined by us -- when exactly, we do not know for certain; but He does! We believe in Him (the argument in this paragraph may not be agreed to by those who do not believe in God, specially individuals who accept the Accidental Big Bang Theory for the coming into existence of Cosmos). We therefore believe in the ending of this creation and the future Reality of the Hereafter. Same as for the Beginning, we have no knowledge about when the end will be; but be, it must. Without any shadow of doubt, Creation must end; if for no other reason or through no other proof but the fact that God, Whom we have heard and seen having said and done all that we have analysed so far, says it will. Through the evolutionary process, Man has matured to become the acme of all creation. Prophets were sent by God for Man's guidance, which all began with Adam and Eve; and which has to end one day in the future. The Message brought by various prophets, who were all perfect men of God, was the most adequate required for their respective times. So, there has to be a final Message, which needs must be complete and for all of the rest of this world's existence. This final, complete Message happens to be the Holy Quraan. It could have been called by any other name, if God so wished! And it could have been sent in any language -- Chinese, English, Spanish or what have you! God chose to send it in Arabic. So! what is wrong with that ! Since we are all believers in One God, let us find out what He has said! And if some effort is required in carrying out this mission, like for example the learning of the Arabic language, should we not be doing it?! After all, even the art or science of "mummying" (no offense meant to the great research scholars concerned), requires tremendous effort to decipher the hieroglyphics of the dead! Is it too much to ask the creatures of God to make an effort at learning a language for finding out what He - their Eternally-Living Creator - has to say?! And when a man of God tried to explain to us what the All-knowing had to tell us, we called him a poet, we thought he was possessed, we considered him abnormal and (some) epileptic! (May God forgive us!). Just because, with all the resources at his command, he chose to live a simple, modest life -- amongst the poor -- and walk the streets as other human beings did! We do not pause to ponder over the fact that every prophet of God lived amongst his people, more or less, the same way -- even those who were mighty kings, ruling over the elements, and the animals and birds, and even

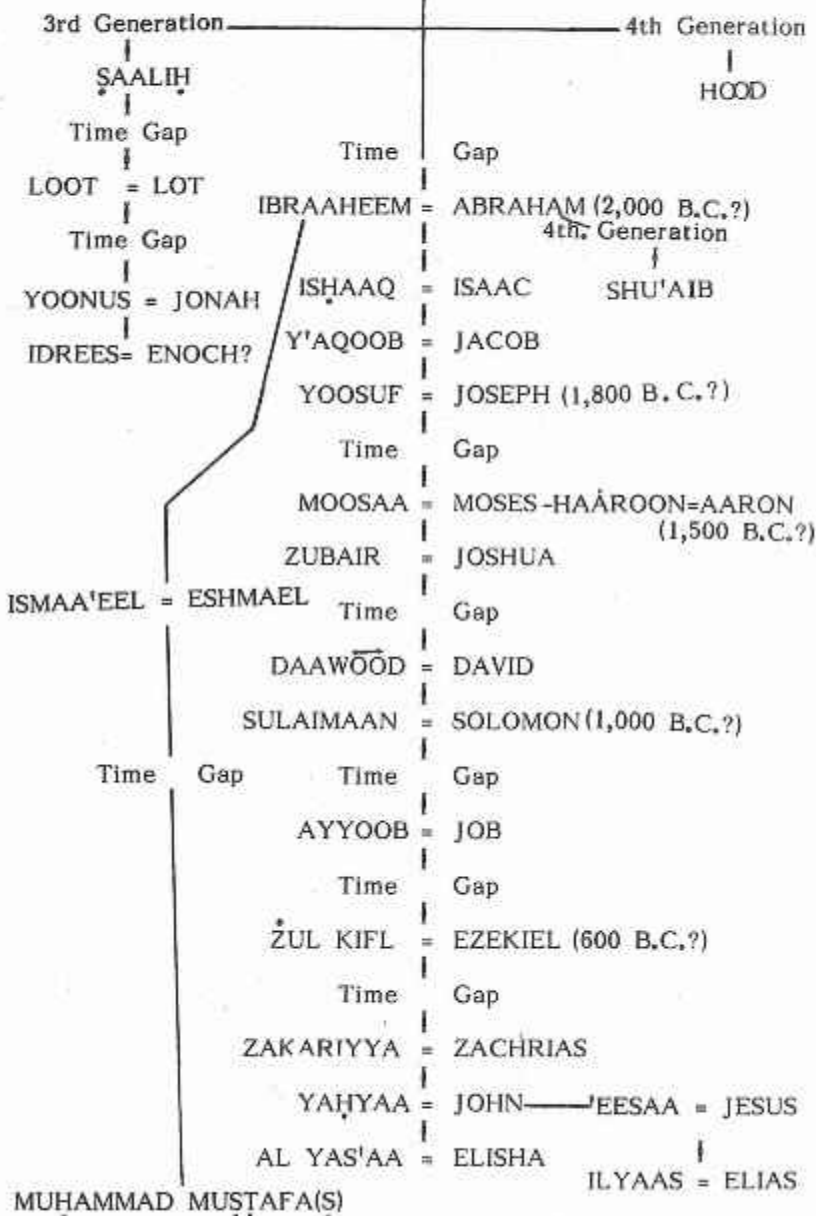
the elusive and powerful Jinn (spirits). Nor do we pause to consider that the line of prophets had/has to end some-time or the other! This is in the nature of all things, as clarified in this analysis. The complete Book, containing the Word of God, had to be explained by a human being to other human beings. For this purpose, the human being chosen by God was Muḥammad Muṣṭafa (S). Whatever he said and did, of import from God's Message point of view, is in the Quraan. A study of the Quraan will reveal that no human being could have said all that is recorded therein, on his own. Such a fact can only be understood now -- not just through belief, but through empirical and scientific knowledge and explanations. But the reader may like to know about God's Own statement in this regard, with the person of the honoured Apostle himself -- not just of any man -- involved in this harsh reality. In LXIX.-43-7(94) God says: "Tanzeelum mirrabbil 'aalameen. Walau taqawwala 'alainaa b'aḏal aqaaweeli, la akhaḏnaa minhu bily-ameeni, ṣumma laqat'ānaa minhu wateen. Famaa minkum min ahadin 'anhu ḥaajizeen = (This is) a Message from the Lord of all Creation. And if he (the Apostle) were to invent any sayings in Our Name, We would certainly seize him by his right hand, then We would certainly cut off the artery of his heart. Then no one from amongst you could withhold (Our Wrath) from him". This is the clearest portrayal of an Impartial Creator protecting the originality and sanctity of His Message, and the meticulous truthfulness of His mouth-piece. The Almighty Creator knew the standard of excellence of His last Apostle. Such is the link between Man's evolutionary growth and development, and the sanctified preservation of the Word of God!

Many a man has asked the reason for God creating all that He has! Why all this, when He has no needs? When He has no wants? Why make Man suffer and go through all those tests in this life and answer for all errors of commission and omission in the next? There are innumerable such questions which have baffled the human mind for many, many centuries. The answers to such questions could occupy us for hours without end, if we consider the problems subjectively. We are really asking such questions from God, and not from ourselves. We are incapable of answering such questions on our own. Those who have tried to do so have landed themselves in a quagmire of irrational conclusions, and often into sacrilege. But if we steep ourselves into the overall philosophy of the Scriptures, and consider the problem from the point of view of God's believing creatures, we may be able to grasp the overall purpose of creation. God revealed His Will to Man through His prophets, who were instructed to spread the Word

of God, XX.2-4.(95) states: "Māā anzalnaa 'alaikal Quraana litashqāā; illa taʔkiratal limaʔyyakhshaa; tanzeelam mimman khalaqal arʔa wassamaawaatil 'ulaa = We have not sent down the Quraan to you for your distress, but only as an admonition for those who fear (God) — A revelation from Him Who created the earth and the heavens on high". Man may feel that too many curbs are being placed on him; but the fact is (XXVII-73.(96) — "Wa inna rabbaka lazoo faʔlin 'alannaas = And verily your Lord is full of grace to mankind") that God wishes to help Man in every way possible, otherwise he would do himself harm. Now we come to the main question of the reason of creation. In XXI.16.(97) it is stated: "Wa maa khalaqnas samaāʔ wal arʔa wa maa bainahumaa laa'ibeen = And We did not create the heaven and the earth, and what is between them, for sport". XXIII.115.(98) says: "Afa ḥasibtum annamaa khalaq-naakum 'abaḥaa = Did you then think that We had created you in vain?". Then in LI.56.(99) God says: "Wa maa khalaqtul jinna wal insa illaa liy'abudoon = And I have not created the jinn and men except that they should serve Me". These verses of the Quraan make it very clear that God has created the universes and every object and creature in them neither for sport, nor in vain, but for serving Him. If He had not created the universes and everything in them, including us, what else should He have done which could have been any different to what He has already done?! And this rhetorical question does not apply only to our Cosmos but, possibly, to many others, previous or synchronal! If He had done nothing, who would have been there to know Him as God? And can any rational being expect God, the Creator, not to create and do nothing?! HE IS GOD, the Almighty, the Omnipotent. He creates and chooses what and whom He pleases. We are His servants, His creatures, We are His for our good, to our advantage, for our betterment, for our salvation.

APPENDIX "A".

AADAM = ADAM (Approx. 6,000/
6,000,000 B.C.?)
Time Gap (6/7 Hundred/Million
Years?)
NOOH = NOAH (5,000/10,000 B.C.?)



FROM AADAM = ADAM TO MUḤAMMAD MUṢṬAFA (S) —
1,24,000 MESSENGERS/PROPHETS

APPENDIX "B"

(Quraanic References and the Subjects/Aspects Covered about the Holy Book).

<u>Ser.</u>	<u>Subject/Aspect.</u>	<u>Chapter/Verse(s).</u>
1.	Uniqueness of	II.23-4., X.37-40.
1		XI.13-4., XVII.88.
2.	Confirms previous revelation	II.41., 89., 101., VI.92., XXXV.31.
3.	Revealed on the Prophet's heart	II.97., XXVI.193-4.
4.	Contains guidance and criterion	II.185.
5.	Is free from every discrepancy.	IV.82.
6.	Confirms and guards all previous revelation	V.51.
7.	A warning	VI.19., XXV.1.
8.	A book whose blessings shall not be intercepted	VI.93.
9.	To be listened to with silence	VII.204.
10.	A book of wisdom	X.1.
11.	A complete guide	X.37.
12.	A healing for diseases	X.57., XXVII.82., XLI.44.
13.	Is fundamental	XI.1.
14.	Called "sihr" or sorcery	XI.7.
15.	Borne testimony to by Moosaa (Moses)	XI.17.
16.	Is the best explanation	XII.1-2.
17.	Transformation wrought by	XIII.31.
18.	Brings forth men from darkness into light	XIV.1.
19.	Divine promise to guard it against corruption	XV.9., LVI.77-80. LXXXV.21-2.
20.	Settles all differences	XVI.64.
21.	Explains everything	XVI.89.
22.	Takes the place of previous Scriptures	XVI.101.
23.	Guides to what is upright	XVII.9.
24.	Completeness of	XVII.89.
25.	Fulfils previous prophecy	XVII.107., XXVIII.52-3, XLVI.12.

<u>Ser.</u>	<u>Subject/Aspect.</u>	<u>Chapter/Verse(s).</u>
26.	Warning straight and clear	XVIII.1-2.
27.	Admonition and revelation from God	XX.3-4.
28.	Message for mankind	XXI.10., XLIII.44., LXXX.11.
29.	Contains answers to objections and arguments	XXV.33.
30.	Made to enter hearts	XXVI.200.
31.	Not the work of devils	XXVI.210-2.
32.	Connection with previous revelation	XXVIII.52-3.
33.	Is purifier	XXIX.45.
34.	Contains self-evident signs	XXIX.49.
35.	Is a mercy	XXIX.51.
36.	Consistency in	XXXIX.23.
37.	Collection of best teaching	XXXIX.27.
38.	Falsehood shall not prevail against	XLI.42.
39.	Original of	XLIII.4.
40.	Revealed on blessed night	XLIV.3., XCVII.1.
41.	Made easy in Arabic	XLIV.58.
42.	Borne testimony to by Jews	XLVI.10.
43.	Revelation of God's graciousness	LV.1-2.
44.	Message for God-fearing	LXIX.48.
45.	Cause of sorrow for unbelievers	LXIX.50.
46.	Revelation is Truth	LXIX.51.
47.	Jinn believing in truth of	LXXII.1-19.
48.	God's responsibility for its collection and promulgation	LXXV.17-8.
49.	Message held in honour	LXXX.13-4.
50.	Scribes of, held in honour	LXXX.15-6.
51.	Comprises all that is best in sacred books	XCVIII.2-3.

APPENDIX "C"

(Quraanic References and the Subjects/Aspects Covered About the Holy Prophet (ﷺ))

<u>Ser.</u>	<u>Subject/Aspect.</u>	<u>Chapter/Verse(s).</u>
1.	Received revelation through Gabriel	II.97.
2.	Abraham and Eshmael pray for appearance of	II.129.
3.	As teacher and purifier	II.129., 151., III.164., LXII.2-3.
4.	Requires faith in all prophets	II.136., III.84.
5.	Raised to settle differences of all nations, like other prophets	II.213.
6.	His excellence like all prophets	II.252-3.
7.	Invites Christians to test his truth by prayer	III.61
8.	His gentle dealing with the greatest delinquents	III.159.
9.	Obedience necessary to	IV.64-5.
10.	Fruits of obedience to	IV.69.
11.	Commanded to fight in God's cause alone, if need be	IV.84.
12.	Holds out justice, even between Muslims and non-Muslims	IV.105.
13.	Light leading men out of darkness	V.17-8.
14.	Coming after a cessation of the mission of prophets	V.21.
15.	To judge with equity among enemies	V.45-6.
16.	To judge by Divine revelation	V.52.
17.	Protection granted to, against all enemies	V.67.
18.	Must deliver the message	V.70.
19.	As a plain warner	VI.50., VII.188.
20.	Asks no reward	VI.90., XI.23.
21.	Universality of the message of	VI.90., VII.158., XXV.1-2., XLII.7., LXVIII.52., LXXXI.27.
22.	Stands above all low motives.	VI.162.
23.	Mercy and prosperity specially ordained for followers of	VII.157.

<u>Ser.</u>	<u>Subject/Aspect.</u>	<u>Chapter/Verse(s).</u>
24.	Advent of prophethood by (Moses') Law and (Jesus') Gospel	VII.157.
25.	Opponents of, draw near to destruction	VII.182-3.
26.	Doom of opponents of, draws nigh	VII.185-7.
27.	Plans of Quraish against	VIII.30., XVI.26.
28.	God's help in his flight to Medina	IX.40.
29.	His compassion for believers	IX.128.
30.	Great anxiety of, for humanity	IX.128.
31.	Faithfully follows the Quraan	X.15.
32.	Human/mortal like other men, but inspired by revelation	XII.109., XVI.43., XVII.93., XVIII.110., XXI.7.
33.	Overlooks with gracious forgiveness	XV.85.
34.	Gentle to his followers	XV.88.
35.	Allegation of learning the Quraan from others	XVI.103.
36.	Plans to tempt him	XVII.73.
37.	His is the advent of the spirit of Truth	XVII.81.
38.	Opposition to, shall be brought to naught	XVIII.49. XXII.51., 53., 55., 57. XXIII.63-7., 93-5.
39.	His title "O Man!"	XX.1., XXXVI.1.
40.	Wealth had no attraction for	XX.131.
41.	As a mercy for all creation	XXI.107.
42.	Call of, to be strictly obeyed	XXIV.62-3.
43.	Charged with forgery	XXV.4.
44.	Simplicity of life of	XXV.7., 20.
45.	His preaching shakes belief in idols	XXV.42.
46.	Transformation wrought by revelation through him	XXV.63-75.
47.	Corruption prevailing before advent of	XXX.41.
48.	Has greater claim on the faithful than themselves	XXXIII.6.
49.	Wives of, are mothers of believers	XXXIII.6.
50.	The last of prophets	XXXIII.40.
51.	Marriages of	XXXIII.50.
52.	Not to divorce his wives	XXXIII.52.
53.	Wives of, not to be remarried	XXXIII.53.

<u>Ser.</u>	<u>Subject/Aspects.</u>	<u>Chapter/Verse(s).</u>
54.	Not a poet	XXXVI.69.
55.	Enjoined to ask forgiveness for faults	XL.55.
56.	Steadfast in preaching	XLII.15.
57.	Is entitled to intercede	XLIII.86.
58.	To bear with patience	XLVI.35.
59.	Allegiance sworn to	XLVIII.10.
60.	Good manners to be observed towards	XLIX.1-5.
61.	Evil portion of the unjust	LI.59-60.
62.	Manners in assembly of	LVIII.11.
63.	Consultation with	LVIII.12-3.
64.	Advent of, prophesied by Jesus	LXI.6.
65.	Brings men from darkness to light	LXV.11
66.	Unbelievers call him mad - the answer	LXVIII.1-7.
67.	Charge of being a poet or soothsayer refuted	LXIX.38-42.
68.	Does not fabricate anything on his own	LXIX.44-7.
69.	Only delivers message	LXXII.21-3.
70.	Enjoined to pray by night	LXXIII.1-9.
71.	Commanded to warn	LXXIV.1-2.
72.	Proclaimed by opponents to be an enchanter	LXXIV.18-25.
73.	Doom of his rejectors	LXXVII.12-40
74.	Message for all - high and low	LXXX.1-12.
75.	Shall not forget revelation	LXXXVII.67.
76.	Prophet was an orphan	XCI.6.
77.	Esteem raised high	XCIV.4.
78.	Followers of, to be raised to greatness	XCV.6.

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Author

Born 1921 in Religious family background - educated St. Patrick's High School and D.J.S./S.C. Shahani Law College, Karachi - joined Army (Indian Military Academy, Dehra Dun) in 1943 from Final Year-Post Graduate Studies in History and Law, Bombay University - commissioned into 9th. Jat Regt. 1944 - active service Burma, Malaya, Java and Kashmir (on transfer to 16th. Punjab Regt., 1947) - Homoeopath since 1956, Registered in 1967, Fellowship, Biochemic Practitioners' Society in 1982 - Quraanic research since 1971 - author of "Creation And Evolution of Universe And Man - The Quraanic Concept" published August 1978.