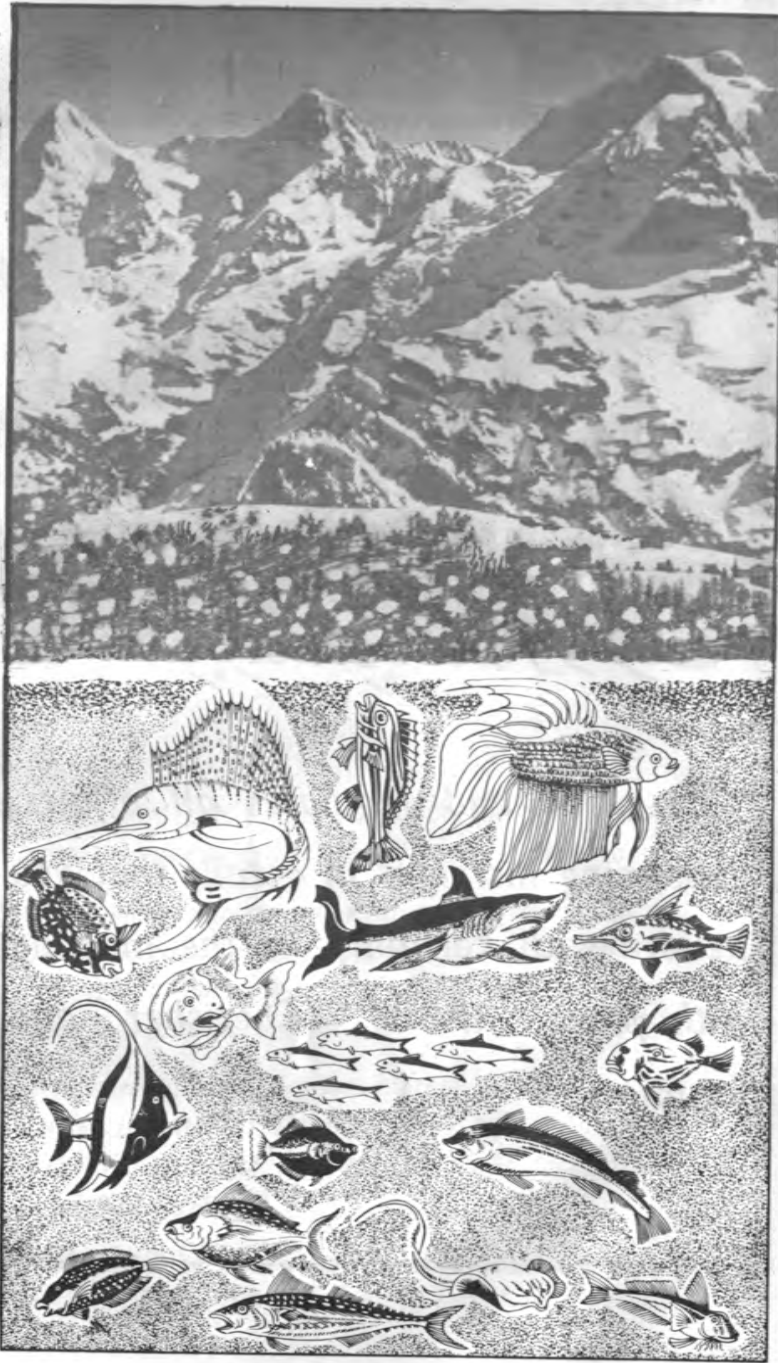


... ————— الْهُيْمَرُ الْهُيْمَرُ ————— ...

HE GUARANTEES SECURITY TO HIS CREATION AND NOTHING ESCAPES HIS SUPERVISION(59:23)



(Explanation on page 218) Frontispiece

THE HEAVENS THE EARTH AND THE QURAN

By
SAYED ABDUL WADUD
 M.C., M.B., B.S.

Pages	..	..	..	..	i to xvi
Text Pages (including text figures)					240
Plates	..	..	..	..	13

KHALID PUBLISHERS
 32 - Nisbet Road, Lahore. (Pakistan)

عِلْمَ الْيَقِينِ

Explore creation, you will meet the Creator. See the reflection of Allah in the mirror created by him. The universe provides the mirror, the Quran provides the light.

The more man gets acquainted with the working of physical laws, the more he draws himself nearer to the Creator.

Again, the more he keeps before himself, at every step of human activity, the revealed laws bestowed upon him for his guidance, through the messengers of God, the more he brings himself face to face with the Creator.

These two sets of laws originated from the same source and are equally immutable; the latter lying safely inside the Quran, the only revealed book now present on the face of the earth in its original form.

Similarly, in the life hereafter, man shall face the creator, standing on the edifice built by him, in this world, on the basis of revealed laws.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

يُدَبِّرُ الْأُمْرَ يُفَصِّلُ الْآيَاتِ
لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ (۲: ۱۳)

“He plans and regulates all affairs, explaining his signs in detail, that you believe with certainty in the meeting with your ‘RABB’ (Cherisher and Sustainer)”

TO
THE WORLD SCIENTISTS

who provide insight in to the ways of Allah

ALL RIGHTS RESERVED BY THE AUTHOR
1ST EDITION MAY, 1982

Printed in Pakistan
at the Ripon Printing Press
4 Lake Road, Lahore
By Mirza Mohammad Sadiq.

Preface

In contrast to 250 verses of the Quran which are legislative some 750 verses i.e., nearly one eighth of the Quranic text refers to Phenomena of Nature, and the Quran repeatedly exhorts the believers to ponder over the creation of the miraculous universe and make strenuous efforts to explore nature. That is because an insight into the creative acts of the Creator stands as a living proof of the existence of the Creator. Moreover the immutability of the laws of nature provide a source of confidence in another set of laws given to mankind for its guidance, which are equally immutable.

An approach to the understanding of the true import of the Quranic verses, involves certain important factors:

(1) First, the Allah Almighty took upon Himself the assemblage, the promulgation and the explanation of the Quranic text (Al-Quran 75 : 17-19). Thus the Quran explains itself. It is self-explanatory in the sense that it presents a subject in various ways and in different contexts, so that when the verses dealing with the subject, are brought together, their true import becomes clear automatically :

CHAPTER VI

ENERGY WAVES

Radiations—as source of energy and means of communication, carry out:—

(1) *The distribution of tasks in the universe :*

فالمقسّمتُ امراً (51: 4)

(2) *The planning and readjustment of the contents of the universe:*

فالمديراتُ امراً (79: 5).

The human intellect advanced step by step through ages. The more it advanced, the more the mysteries of nature got revealed; and the more all that lay hidden became manifest, the more the meaning of Quranic verses became clear. The Quran lays stress, again and again, upon the immutability of the laws that govern the phenomena of nature, as well as the laws given to mankind by means of revelation, through messengers of God. The Quran projects the former as an evidence, in support of the truth of the latter. While doing so, the Quran not only deals with aspects pertaining to matter, it also deals with aspects pertaining to energy. A scrutinising look at the verses that follow shall make this point clear.

The Quran in order to lay stress on the certainty of occurrence of some future events, such as those related to the Day of Judgement brings into evidence certain things in the form of oaths. As these things are not given particular names, the commentators of the Quran being ignorant of the concept of energy, have attributed them to material objects.

The first few verses each of the chapters 51, 77 and 79 of the Holy Quran also begin with such oaths and as there are certain common features in respect of these verses, we shall discuss them together. The Quran says:

وَالذّٰرِيۡتِ ذُرۡوًا - فَالۡحَمَلِۡتِ وَقَرۡآءِ - فَالۡجَبۡرِۡتِ بِسۡرًا فَالۡمَقۡسَمِۡتِ اِمۡرًا

اِنۡمَّا تَوۡعَدُوۡنَ لِمٰۤاۡدَقٍ - وَاِنَّ الدِّیۡنَ لَوٰۤاۡقِعٌ (51: 1-6)

“By those that scatter; by those that lift heavy weights; by the ease and gentleness with which they flow; and by those that distribute by divine command; verily that which you are promised is true; and verily the Day of Judgement must come to pass.”

Four agencies are described in verses 1-4 as evidences or types of symbols of the certainty of a Truth described in verses 5-6, that the day of Judgement must come to pass. These agencies are described by certain adjective participles, the nouns understood being taken differently by different commentators. Some take it to be ‘winds.’ Others, however, interpret these nouns as angels in all the four verses, or different things in each of the four verses. For instance, Abdullah Yousaf Ali translates these verses as follows:

والذَّارِيَاتُ ذُرُوءًا “By (the winds) that scatter broadcast. And those that lift and bear away heavy weight. (These may be winds that carry the heavy rain clouds or it may be moisture laden clouds themselves).

فَالْجُرِيَتِيسْرًا “And those that flow with ease and gentleness. (These may be winds that fill the sails of the ships with gentle and favourable breezes that carry men and merchandise to their destinations or they may be ships themselves).

فَالْمَقْسَمَاتِ اِمْرًا “And those that distribute and apportion by command.” (These may be winds or other agencies that distribute and apportion moisture or rain or atmospheric pressure, by fixed laws according to the commands of their Lord.)

Marmaduke Pickthall has translated the above verses as follows :

والذَّارِيَاتُ ذُرُوءًا “By those that winnow with the winnowing.”

فَالْحَامِلَاتِ وِقْرًا “And those that bear the burden (of the rains).”

فَالْجُرِيَتِيسْرًا “And those which glide with ease (on the sea).”

فَالْمَقْسَمَاتِ اِمْرًا “And those who distribute (blessings) by command.”

Abul Ala Maudoodi has described these agencies as winds and clouds.

Maulvi Fatah Muhammad Jullundari has described these agencies, in all the four verses, as 'winds'. But in spite of such a variety of interpretations, those who consider the above said agencies to be 'Malaika' ملائكة are nearer to the truth, although their concept of the word ملائكة is ambiguous which makes their interpretations meaningless. The word ملائكة 'Malaika' therefore needs elucidation. Two different roots of the word 'Malaika' as it occurs in the Holy Quran, are found in Arabic dictionaries One is ا ل ك which means 'to send messages'. The other is م ل ك which means 'power or energy'. We know that all physical communication between any one point of the universe to another is carried out through the agency of radiation. On the other hand, all energy, or the capacity for doing work, in the universe becomes manifest through radiation. Radiation waves, therefore, being the source of power as well as the means of communication, truly come under the term 'Malaika', as far as it relates to the physical world.

The outstanding functions of 'Malaika', as described by the Quran are (1) (51: 4) مَقْسَمَاتِ اِمْرًا the distribution of tasks over the universe; and (2) (79: 5) مَدْبُرَاتِ اِمْرًا, the readjustment of the quality and quantity of the innumerable contents of the universe.

Thus we get a clear idea of the verses (51: 1-4) by interpreting the word ملائكة as the fundamental forms of energy. The verses (51: 1-4) would thus mean "By the radiation waves that scatter energy all over the universe; by the gravitational force which keeps the

huge stars of multi-billion tons of mass perfectly balanced in space; by the state of ease and harmony with which these forces of nature work silently and distribute tasks by command of their Lord, in all the nooks and corners of the universe.”

There are other chapters in the Holy Quran with similar descriptions where the noun ‘radiation’ is not mentioned, but the adjective participles, described therein, closely fit into the properties of radiation waves, rather than anything else.

We know that the ionic and nuclear bonds are being made and unmade in every nook and corner of the universe. One form of energy is being converted into another. Matter is being converted into energy and vice versa. All that is surplus in nature is being sorted out and all that is capable of survival is being given one form after another. The evolutionary processes are thus carried out in perfect silence and harmony and all this depends on the radiation waves. The Quran describes this process as follows:

والمزملات عرفاً - فالعصففت عصفاً - والنشرات نشراً - فالفرقت
فرقاً - فالملات ذكراً - عذراً اونذراً - انما توعدون
لواقع (77: 1-7)

“By the (radiation waves) that are sent forth for the benefit of humanity; those that turn into powder (all that is incapable of survival); and still those that diffuse and make things differentiated, one from the other; and make the law of (construction and destruction)

unveiled (before the humanity); so that you may be able to justify his existence by a positive act or take warning by the destructive effect of a negative act. Assuredly that which you are promised must come to pass.”

Again our commentators have affixed a variety of nouns for the adjective participles described in the above-said verses, thus making their purport ambiguous. Five qualities of an object or objects are described here without nouns. Some commentators attribute these qualities to one object and others to different objects. According to some, it is the ‘winds’ which are referred to in all the five verses. According to others, all the five verses refer to ملائكة Malaika—(angels). A third group says that the first 3 verses refer to ‘winds’ and last two refer to ‘Malaika’. A fourth group says that the first two verses point towards ‘winds’ and the rest towards ‘Malaika’. A fifth group says that the first verse refers to ملائكة رحمت ‘angels of mercy’ and the second verse refers to ملائكة عذاب ‘angels of destruction’ and the rest three refer to the verses of the Quran (Tafheemul Quran by Abul Ala Maudoodi volume 6, page 209).

However, these varied types of opinions are due to lack of knowledge of the forces which form the basis of all activities in nature i.e., the Radiation Waves.

There is yet another chapter of the Quran which begins with the verses of similar type.

As stated earlier, the making and breaking up process of chemical bonds goes on constantly in the

universe. This process, however, depends on the amount of activation and maintenance energy available. With the increase in the amount of energy the bond making process increases up to a certain extent; beyond that limit the greater the energy, the more the speed and violence with which the bonds break. The radiation waves smoothly sail across the space and being of different wave lengths, one type exceeds the other in speed, potency and penetration, and their consequent effects on environments which are constantly changing. The whole universe is thus, perpetually in a state of commotion. The Quran describes this phenomenon as a witness to the occurrence of a greater commotion that is to come with certainty on the Day of Judgement. Thus it is said:

والتزعجات غرقاً - وانشطت نشطاً - والشهب سبجاً - فالسبقت
سبقاً - فالمدبرات امراً - يوم ترجف الراجفة (79: 1-6)

“By the (radiation waves) that undo (the bonds) with violence by penetrating (into materials).”

“And by those that undo (the bonds) with ease;”

“And by those that smoothly float, one exceeding the other (in the performance of a particular act).”

“And thus readjust the shape of things (in the universe) by command of their Lord.”

يوم ترجف الراجفة “That one day everything that is in commotion, will be in violent commotion.”

It shall be interesting to quote here the commentaries and translations by some of our commentators, of the above-said verses. Abdullah Yousaf Ali says:

“By the (angels) who tear out (the souls of the wicked) with violence.”

“By those who gently draw out (the souls of the blessed).”

“And by those who glide along (on errands of mercy).”

“Then press forward as in a race.”

“Then arrange to do (the commands of their Lord).”

“That one day everything that is in commotion will be in violent commotion.”

Marmaduke Pickthall translates these verses as

below :

“By those who drag forth to destruction.”

“By the meteors rushing.”

“By the lone stars floating.”

“By the angels hastening.”

“And those who govern the events.”

يوم ترجف الراجفة "That the day when the first trumpet soundeth."

Abul Ala Maudoodi also attributes the above-said symbols to angels who draw out souls.

This mosaic of diversified translations is due to the fact that our commentators have been ignorant of the concept of 'radiation'.

However, I must make it clear that when I interpret the word 'Malaika' as 'the fundamental forms of energy' in the universe, I refer to the physical world only. From this I mean the 'Malaika' that bow down before man or which can be made subservient to man, by gaining knowledge of them:

واذ قلنا للملائكة اسجدوا لادم فسجدوا... (2: 34)

"Then We said to Malaika (the forces of nature): 'Bow down to Adam (mankind)' and they bowed down."

The Quran has also used the word 'Malaika' for another means of communication which forms a link between the Creator and the human world.

The Quran says:

الله يصطفى من الملائكة رسلا ومن الناس ان الله سميع بصير (22: 75)

"Allah chooses the messengers from amongst the 'Malaika' and also from amongst the mankind. Lo! Allah has infinite vision and hearing."

The physical world, as well as the living world, get guidance from Allah. The physical world gets

direct guidance by means of physical laws which are ingrained in its very substance. The animal world gets direct guidance by means of physical laws and by means of instincts. The human body, like the bodies of all other animals, gets direct guidance by means of instincts and physical laws, but human personality gets an indirect guidance through the messengers of God who are chosen by God from amongst the human beings. In the verse described above (22: 75) it is said that Allah chooses His messengers from amongst the 'Malaika' and also from amongst the human beings. A messenger of God from amongst the human beings is called a نبي 'Nabi', on account of his being a recipient of divine message or divine guidance. He is also called a رسول 'Rasool' on account of his being a deliverer of divine message. نبوت 'Nabuwwat' and رسالت 'Risalat' being thus the facets of the same coin. The means of communication between the Creator and انبيا (the human messengers of God) have been Malaika who carried to them the messages of the Creator, and the 'Ambia' who were also 'Rasools', further carried these messages to the human beings. The nature and working of these 'Malaika' (the former ones) which may be termed 'divine energy' is beyond the perception of human being other than the 'Ambiya' themselves.

The forces (or the divine energy) which bring about a Psychological change in man, are also termed 'Malaika' by the Quran:

ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة الا تخافوا

ولا يحزنوا وآبشروا بالجنة التي كنتم توعدون (41: 30)

“Those who say, ‘our Rabb (Cherisher and Sustainer) is Allah’ and then stand upright and steadfast, the ‘Malaika’ descend on them, saying: fear not, nor grieve, but hear glad tidings of the paradise which you are promised.”

As the human intellect in the 7th century A.D. was far too immature to conceive the idea of energy waves and it remained so till the recent past, the interpretation of the verses pertaining to the fundamental forms of energy in nature remained ambiguous upto now.

A remarkable feature of ‘Malaika’ is that they carry out only the tasks assigned to them by the One Who plans and regulates all affairs in the universe. They have no choice of their own. It is only man who is bestowed with the unique faculty of freedom of choice and will-power. Malaika are perpetually in action, carrying out their specific tasks in every nook and corner of the universe:

ولله يسجد ما في السموات وما في الارض من دابة و الملائكة وهم
لا يستكبرون - يخافون ربهم من فوقهم و يفعلون ما
يؤمرون (16: 49-50)

“And unto Allah prostrates all that is in the heavens and all that is on the earth, whether (living) moving creatures or ‘Malaika’, for none are arrogant (before their Lord). They are afraid of (going against the way prescribed to them by) their Lord; High above them and they do all that is commanded.”

Here the word ‘Yastaqbiroon’ explains the word ‘Yasjudu’, as arrogance is the opposite of humility.

Belief in ‘Malaika’ is part of our اٰیة (Muslim Belief). However, the meaning of belief in ‘Malaika’ must be clear. It means the belief in the status given to them by the Quran and the status given by the Quran is that they are subservient to man. The more man gains knowledge of the laws that control the forces of nature, the more these forces bow down before man.

The strength of a nation depends upon how much control she has gained over the forces of nature. As long as Muslims faithfully followed the Quran and took pains to gain knowledge of the laws that operate in nature, they had the privilege of being the foremost nation of the world. But as soon as they forsook the guidance of the Quran and turned their face away from the exploration of nature, they fell into a state of despondency. That has been one of the major causes of their downfall. Those nations who tried hard to gain control over the forces of nature, took the lead and became the super powers of the world. The way for the Muslims to regain their past glory, is to believe firmly in the teachings of the Quran, act upon them with determination, and thus get the ‘Malaika’ bow down before them.

MAN AND FORCES OF NATURE

In his primitive stage, man was afraid of the forces of nature. He considered anything mightier than himself a deity and bowed down before it. He bowed down before the sun, the stars, the lightning, the wind,

the fire, the trees, the animals and even infectious diseases. He adopted various measures to please the deities. But the revolutionary proclamation of the Quran that all forces of nature are subservient to man changed the entire outlook of human life. The story of Adam (man) is allegorically related in different contexts in the Holy Quran. The Quran says:

(2: 34) ... واذ قلنا للملائكة اسجدوا لادم فسجدوا ...

"Then We said to the forces of nature 'bow down to man': and they bowed down."

The biological status of man has been described as the stage of evolution at which hominids started making tools. Gradually the forces of nature bowed down to man, one by one, till we reached the stage of 'atom' and the conquest of outer space.

The Quran says:

(14: 32) ... وسخر لكم الانهار ...

"And the rivers are subjected to you."

(14: 33) ... وسخر لكم الشمس والقمر دائبين ...

"And He made subjected to you the sun and the moon, both diligently pursuing their courses."

(14: 33) ... وسخر لكم الليل والنهار ...

"And the night and the day He has made subjected to you."

وسخر لكم ما في السموات وما في الارض جميعا
(45: 13) ... منه ...

"And He has made subjected to you all that is in the heavens and all that is in the earth."

It means that all that is in the heavens and all that is in the earth, are bound down by physical laws. Man by gaining knowledge of these physical laws can make the forces of nature subservient to him and can bring to his own use all available things in nature. Thus, the more a person (or a nation) gains knowledge of these laws, the more the forces of nature become subservient to him and the more the object of creation gets fulfilled. That is how the entire outlook on life changed after the Quranic proclamation that the forces of nature which the primitive man considered superior to himself, are in fact subservient to him. This opened the door to exploration of nature.

It may, however, be pointed out here that anybody who gains knowledge of physical laws can gain control of the forces of nature, may he be a believer in God or a non-believer. But the Quran has differentiated one set of people from the other in this respect, as follows:—

(1) Those people who gain knowledge of the natural phenomena by using their eyes, ears and intellect and at the same time make use of that knowledge for the benefit of humanity, belong to the class of 'Momins' and 'Muttaqis'. They have a bright present and a bright future in this world and in the life hereafter.

(2) Those people who explore nature and gain knowledge of the natural phenomena but do not make use of that knowledge in the light of divine guidance and do not apply it for the benefit of humanity, they

do reach the stage of being a man and they do gain the pomp and glory of the present but they have no future before them.

(3) On the other hand, those who never attempt to explore nature do not even reach the stage of being a man or 'adam' before whom the forces of nature bow down. They have a dark present and a dark future.

The Quran repeatedly impresses upon man to use intellect and explore nature. It is said:

أَنْ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَا يَتَذَكَّرُونَ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ

هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (3: 190-191)

"In the creation of heavens and the earth, and in the alternation of day and night, there are indeed signs for men who think over it, men who keep before themselves the divine laws, standing, sitting and lying down on their sides and contemplate the wonders of creation in the heavens and the earth (with the thought) our Lord: though hast not created all without purpose. Praise be to thee (Give us knowledge to discover the laws of nature) to save ourselves from destruction."

The Quran impresses upon man, not to accept things blindly and to apply mind before accepting anything. Thus it is said further:

وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ - وَفِي أَنْفُسِكُمْ أَفَلَا

تَبْصُرُونَ (51: 20-21)

"In the earth are clear Signs for those who are convinced (after thorough investigation and research); and also within yourselves; then will you not exercise your vision?"

Cause of the Muslim Downfall.

The question arises if the Quran so emphatically impresses upon the believers to explore nature and forewarns destruction (عذاب النار) for not doing so, then why the Muslims of the present age are so backward in the scientific knowledge and why are they living today in a state of degradation and despondency? I have answered this question in detail in my book entitled, "Conspiracies against the Quran" (the entire book having been devoted to it) where I have described how the enemies of Islam sabotaged the basic concepts of the Quran, followed by Mullahs and Mystics who raised impregnable walls between the Quran and the Muslim Ummat.

Allah does not bring humiliation, despondency and destruction to a people arbitrarily, without warning them and without setting forth unto them His clear Signs. Besides other injunctions, He commanded Muslims in clear terms to explore nature but they forsook it under the perverted and somnolent influence of Mullahs and Mysticism.

ذَٰلِكَ أَنْ تَمَّ يَكُن رَّبِّكَ مَهْلِكُ الْتَرَايِ بَظْلَمٍ وَ أَهْلَهَا غَفْلُونَ (6: 131)

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ