

According to First Law of Motion, if lifeless matter is at rest, it tends to remain at still unless it is moved by some external force, and if it is in motion it continues to move unless it is stopped by some external factor.

Yet another scientific law tells us that the matter forming the universe tends to disintegrate and assume simpler form with the passage of time. The matter changes into simpler form; physical things have tendency to disintegrate automatically; bright stars tend to lose their brightness.

Thus within the lifeless matter there exists no factor which may push it forward to evolution and progress. On the other hand, it tends to disintegrate automatically.

In such circumstances, it must be admitted that evolution and life have come from outside, for within the matter, there exists no such tendency.

A philosopher says that you cannot imagine the attraction to life which pervades from simple amoeba to human beings (like Einstein, Edison and Anatolia of France) without seeing the world in a divine garb. In other words it is not possible to interpret attraction to life and inclination to evolution except through a belief in God.

Transience of the Universe

According to second law of thermodynamics, all the energy available in the world is proceeding towards uniformity and neutrality, and a day will come when it, having become uniform, will be

neutralized. And then a state of indifference will prevail in the whole world.

This is just like the case of interconnected vessels of the liquid, we observe motion, but this state does not continue forever. Sooner or later all the levels become uniform and everything becomes motionless and quiet.

According to this law, the universe must have a history. It cannot be eternal. Had it always existed, it would have become uniform and neutral long, long ago.

On this ground, we must admit that this material world has not always existed. It is not eternal and must have a history.

Now the big question is what the origin of the universe is? What event disturbed the first day of tranquility and became the source of the creation of all the phenomena?

Was it the Big Bang?

Then what was the source of the explosion of the uniform atoms of primary matter? How is it possible that in a state of complete tranquility and indifference such an explosion should occur automatically?

Here it must be admitted that some outside factor was the source of the disturbance of the first indifference, emergence of a wave in the uniform of lifeless matter and the subsequent creation

of the diverse phenomena of the world. We call this supernatural factor, Allah.

The Quran and Acknowledgment of Allah

It is interesting that in the Holy Quran, a large number of verses are meant to strengthen the belief in Allah, where reliance has invariably been put on scientific arguments.

The Holy Quran in most of its verses concerning the unity of Allah refers to the study of the system of the universe. It calls upon all to study this marvelous system. Sometimes it refers to the secrets of the creation of the heavens.

Quran says: ***“In the creation of the heavens and the earth, and in the alteration of night and day, there are many signs for the people of good sense.”***

Sometimes it refers to other methods. For instance, it cites the champion of Unity, Prophet Abraham (A) as saying: ***“My Lord is He who causes life and who causes death.”***

Here reference has been made to life and death for they definitely indicate the existence of the Creator.

In the Holy Quran, there are hundreds of verses on the subject of divine unity and acknowledgement of Allah, in which attention has been drawn to the marvels of creation and grandeur of the universe. Study of these verses can be the subject of an independent book, in which wonders of science and secrets of the Holy Quran can be discussed side by side.

Atheism Does Not Exist

In view of the scientific arguments mentioned above to prove the existence of Allah, it may be asked why most of the scientists and founders of physical sciences still adhere to atheism?

The answer to this question is simple. There is hardly any scientist who does not explicitly or implicitly profess the existence of the First Cause or the Source of Knowledge and Power. It does not make any difference if he does use the word, God or Allah. In the words of a well-known philosopher there exists no atheism. Everybody thinks of Him and acknowledges Him in his own way.

If anybody in the course of discussion on the function of heart states that Nature has put up a septum between the right and left chambers of the heart so that the pure and the impure blood may not be mixed, does it not mean that he concedes that Nature has aim, intention, program and intellect? In this case, is it possible to say that by Nature he means factors lacking consciousness? Obviously he means Allah though he uses the word, Nature.

Such expressions which are an evidence of faith in the existence of a First Cause are found in the discourses of most scientists. As a result, they all hold that Nature has aim, will, intention and program. Evidently by the word 'Nature' they do not mean factors having no consciousness or will. Hence, obviously they use this word as a name for Allah.

References

The following sources are used to prepare the above article.

1. Group of Scholars, Rationality of Islam (1978), under the auspices of Ayatullah Sayyid Abu'l Qasim al-Khu'I, Publisher: Islamic Seminary Publications, Pakistan