

LIFE
The Essence Of Ultimate Reality

BY

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FOREWORD*BY***Professor T. H. Ansari**

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It was highly refreshing to go through the manuscript of “Life – the Essence of Ultimate Reality”, by Syed Anwer Ali. Apart from the fact that the author has formerly been my Pupil his presentation was all the more interesting to me because in the current philosophical developments pure meta-physical speculation, like the one found in this booklet, is but only a rare phenomenon.

Metaphysics has had a varying fortune down the ages. In the Greek world it was considered to be the highest form of knowledge and was no doubt taken as the most fundamental and comprehensive of all the branches of study to which human beings devoted themselves. For Plato, Aristotle as well as the Medieval philosophers like St. Augustine and St. Thomas Aquinas all being and all knowledge constituted the province of metaphysics. A similar dignified and central position had been given to it by the modern philosophers according to whom the metaphysicians are supposed to occupy themselves with “reality” as opposed to “mere appearance”. But in Modern Philosophy this settled tradition is disturbed first by Hume and then by Kant. Hume wished “to commit books of school metaphysics to flames” because they contained nothing but sophistry and illusion”. Kant in his endeavor “to abolish knowledge in order to make room for faith” ultimately found it impossible as science. This anti-metaphysical trend

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becomes more and more alarming and at last becomes definitely hostile when we come to the more recent time of the Logical Positivists. Though the brief ascendancy of the Logical Positivists has by now come to an end yet the new movement of Linguistic Analysis, that has succeeded to it, is as hostile to the fundamental speculative problems of metaphysics as Logical Positivism was. The former rejected all metaphysical assertions as meaningless; the latter dismisses them as being contradictory to common sense or as complicated answers to mistaken question. However, in either case the entire metaphysical speculation during the last two thousand years and half apparently becomes "love's labour lost".

It is against this background that the thesis presented by Mr. Syed Anwer Ali seems to me extremely refreshing and vitalizing. Keeping in view the above condition of the contemporary scene in the philosophical world if one finds a younger mind, like that of the present author, once again centrally attracted by the age-old problems of the essence of reality, its unity and multiplicity, its nature and attributes, its meaning and value, its religious and moral significance and so on, it revivifies faith in the inherent vitality of thought itself which can revert back from the most minute, intricate and hair-splitting researches of the present-day philosophers to an over-all survey of reality as a whole from the point of view of its meaning and significance. In his attempt to arrive at such a comprehensive world-view Mr. Anwer Ali passes beyond Materialism and Idealism – the two conventional ontological interpretations of reality and develops a vitalistic view of his own something akin to the Bergsonian philosophy of Elan Vital.

Vitalism is an attractive philosophical position. "The dynamic conception of reality which we find more and more in present-day scientific philosophers like Whitehead", says a historian of contemporary philosophy, "first appeared in Modern

times perhaps in the philosophy of William James. But Bergson develops it in an original way, and the influence of Bergson on Whitehead and other subsequent thinkers can be clearly seen in many important respects". The reason for this wide influence of Bergson seems to be an inherent advantage which Vitalism has to its credit in comparison to Materialism and Idealism both. The materialist tries to interpret the whole world-matter, life and mind – in terms of matter alone, and the idealist in terms of mind alone, Bergson attempts to understand everything in terms of life. Bergson, taking advantage of the recent researches in physics and psychology, develops his view about life which gives to it the central position between matter and mind. Life stands mid-way between matter and mind and is closer to both. Matter is not dead and rigid, modern physics reduces it to energy. And modern psychology explains mental phenomenon in terms of physiological reactions or unconscious tendencies. Thus matter becomes less material and mind less mental. "The cumulative evidence of physics and psychology points to an ultimate reality of the nature of energy by which both physical and psychical phenomena can be explained without much difficulty". It is in this respect that the philosophy of Elan Vital or life impulse seems to be very appealing and attractive. Further since life even in its rudimentary forms, shows signs of spiritual activity it is later identified with consciousness and the ultimate metaphysical position becomes nearer to Spiritualism or Metaphysical Idealism. But Mr. Anwer Ali has adopted a slightly different course to reach that position. He has brought to his succor Aristotle's theory of Form and Matter, which interpreted in his own way, leads him to re-establish faith in God who is both transcendent and immanent and Who is really the life and essence of all reality.

Technical readers, I mean students and teachers of philosophy would widely differ with Mr. Anwer Ali on many points in his thesis, but, I am sure, they will not fail in appreciating the forcefulness of his conviction or sincerity of his purpose.

It is in this respect that the book, I hope, can serve the interest and benefit of wider public than those who have had the advantage of University education in philosophy. Mr. Anwer Ali has adopted a very clear, lucid and charming style to express ideas which profound as they are also very abstract and abstruse. His narrative flows smoothly and pleasantly, his exposition is lively and his illustrations are all drawn from the world of everyday life, which render it is sufficiently thought-provoking work interesting and easily readable.

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T. H. ANSARI

16th October, 1970.

PREFACE

This small book contains a thesis propounding my view point regarding the two basic and fundamental problems of Metaphysics viz., what is the essence of the ultimate reality and how multiplicity has come into existence.

The history of Philosophy is generally traced back to Greek Philosophy which approximately starts from Sixth Century B.C. But to me history of philosophy in fact starts from the day the human mind felt and realized that inspite of all his capabilities and powers of a man is not absolute, supreme, all powerful and self-dependent. On account of his short comings, inabilities, failures and mortality he ultimately felt that he is subject to an over-all control by some super natural, almighty and absolute power, but what was the nature of that absolute ultimate power: that was the main question which was the natural result of the fact that the ultimate absolute power was not subject to vision, touch, taste, smell or hearing. In short it was not a material being whose presence could be accepted without difficulty. This was the first problem. The second problem that arose was as to how the universe came into existence i.e. whether it came into existence by itself or whether it was created by some body.

In order to solve these problems and with a view to guide human beings to the right path, messengers of God – the Holy Prophets came to the world and told in very clear and unambiguous term that the entire universe is a creation of God the Almighty and that the right path on which life should proceed is the path laid down by God in his Holy Books. The last of these prophets is Prophet Mohammed (peace be upon him) and the last book of God is the Holy Quran. The principles laid down in Quran are basic, fundamental and final as regards the explanations given by it to the various problems of human mind as well as from the point of view of the guide lines laid down by it on which human beings can pass an over-all successful life in this world as well as the world to come. The sayings and the life of the last Prophet (peace be upon him) present to us the best and the final symbolic interpretation of Quranic life in particular and the most successful and the only righteous and excellent mode of human life in general.

Then, philosophical and scientific studies also brought the human understandings to realization that this universe is not real, self-created and eternal and all that exists in this universe is a creation of God Who is Almighty, all powerful, supreme and absolute. The human mind realized that underlying all this multiplicity there is an element of unity which take us to the idea of an ultimate reality. This ultimate reality is not subject to our senses in the material sense. But our senses certainly help us in understanding and realizing the presence and working of this ultimate reality throughout the universe.

During my studies for the degree of Master of Arts in Philosophy I came across various ideas advanced by different philosophers regarding the essence of the ultimate reality and the process of coming into existence of the universe. On account of my keen interest in these problems and as a result of a sort of analytic and comparative study of various theories, I also developed my own point of view relating to these problems the result of which I am presenting in the form of this small book.

The theory advanced in this book proceeds on pure rational understanding of the problems involved. Although I have not at all avoided advantageous support from religion as well as scientific material available in this respect yet one thing is clear that all that has been said is neither religion nor science but philosophy and philosophy alone.

Before concluding, I may also mention that the theory presented in this book is in fact the first link of the three links chain of thought which covers the entire back ground of my ideology regarding the origin, aim and ultimate end of this universe. The second link is contained in my book "Religion- the Science of Life" which is next to follow.

I owe a debt of gratitude to Professor T.H. Ansari my most respected teacher for the valuable and exhaustive Foreword he has very kindly appended to this book. In doing so he has really taken great pains for me for which I am unable to find appropriate words to express my thanks so him.

1st January 1971:
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Syed Anwer Ali

Dedicated
to all those
who
even in adverse circumstances
dare to believe in
suffer to live and prefer to die for
GOD
the One, Ultimate, Absolute and
Real
Creator and Administrator
of all that exists.

LIFE

The Essence of Ultimate Reality

SYNOPSIS

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INTRODUCTION

In spite of all the differences that we see in this Universe, it is a matter of direct and immediate apprehension that there is an ultimate unity underlying and uniting “All” into “One”. The ground of this Unity is in fact an ultimate and absolute power which not only determines but also governs the innumerable activities of ‘all’ that exists in this Universe.

This direct and immediate apprehension is not merely an instinctive one. The facts of daily life do confirm that not only such an ultimate absolute power does exist but that its existence is quite inevitable and necessary.

It is inevitable and necessary because unless there is some central, basic, ultimate and absolute power responsible for the activities of any organization, the organization cannot work at all or at least the working will be most irregular, indefinite and purposeless. Take for instance the administration of a State—say Pakistan. The entire State is, for purposes of administration, divided into Provinces. Each Province is further sub-divided into various Divisions, each Division into various Districts and each District into various cities. Further, each city has got its separate and various administrative entities—say for instance the Collectorate, the Magistracy, the Police, the Municipality and so on. Ultimately we come to the families and individuals. The State of Pakistan as a whole has a President who is the Constitutional head of the State and the only person responsible for the administration of the entire State. Then there are administrative heads of the Province, i.e., the Governors, head of the judiciary and legislature, heads of the various Armed Forces, heads of the various Departments and offices and also heads of the families. Each particular head of any particular organization of the State is

responsible for the activities of all that organizations of the State as a whole. Thus although the activities of any particular organization is determined by the head of that organization yet in reality the sanction for all the activities is drawn from the absolute head and indirectly all the various organizations and ultimately all individuals including the heads of particular organizations themselves are governed by the one absolute power, i.e. the President. Had it not been the position then there would not have been any peace between one organization and other, one head of any organization and the other head of any other organization and ultimately between one individual and the other individual of the State. There would not have been any orderly administration throughout the State at all. Hence the peaceful working and good administration of each organization, inspite of its close interdependence and contact with the other organization and one individual with the other individual is merely due to the fact that there is an absolute power present to govern and determine the activities of all the organizations and individuals of the entire State. Once the absolute power loses the control over the administration, disaster is the only result.

Similarly take the example of any machine. There may be hundreds of parts functioning in a machine, but the working as a whole depends upon the action of one single part of the machine—may it be the starter, the handle, the switch or anything else, which can switch on or switch off the action of the entire machine. Or take the example of the electricity system. Each particular connection has a separate switch which can on or off that particular connection, but all connections are connected with the main switch of the power house and although particular switches can on or off their connections yet in fact it is the main switch which is responsible for the working of all the connected switches and their connections. Once the main switch is off, all the connected switches inspite of being on cease to on the connected bulbs.

ULTIMATE ABSOLUTE POWER

When we look to the Universe as a whole. We see that there is a multiplicity of processes going on in a completely organized and most definite order. We see that when there is day, there is day and night in presence of day is quite as impossible as day in presence of night. The duration of day and night is always subject to a most definite change. During one half of the year the duration of day increases day by day and the duration of night decreases in exactly the same proportion until we have the largest day and the smallest night as on 21st day of June each year and then during the other half of the year the duration of night increases and that of the day decreases in the same proportion until we have the longest night and the smallest day as on 21st day of December each year. Between these two dates we also have days and nights of equal duration on the 21st day of March and 21st of September, each year. This change which is said to be due to the change in the distance between the earth and the sun during rotation, is also, as scientists tell us, responsible for the entire weather system of the world. The sun always rises from the East and sets in the West and never otherwise. When there is day in one part of the globe, there is night in the other part and the rising of the sun in one part is exactly in the same proportion as setting of the same in the other part and the entire course of rising and setting of the sun is most regular and definite. The shining part of the moon increases or decreases throughout the month and is always in the same position on a particular time and date of each month without slightest exception. The course of physical development runs such that from infancy and childhood one always proceeds to youth and thence to old age. If a stone is thrown upwards, it certainly falls down again to the ground. The flowing of a river

upwards is as inconceivable as its suspension when unobstructed downwards. The basic structure, nature, character, emotional feelings and needs of daily life of a man or woman in Pakistan is the same as that of any other man or woman of any other part of the world. So is the position in case of animals and birds. These and innumerable other processes and facts that we daily observe in this universe and the constancy, definiteness and regularity that we see in them prove beyond doubt that all this is merely due to the fact that there is some absolute ultimate power responsible for all the activities of this Universe.

There are various kinds of things in the universe and concerning the construction, nature and activities of different kinds of things there are different systems of studies, different principles or rules are operative. For instance the principles of change and gravity work in the domain of physical activities, the principles of contradiction and identity operate within the range of thought, principles of heredity dominance operate in the evolution of species, so on and so forth. Each principle which operates in a particular system of study deals with and determines the activities of that system. But then there is the Universal Law of Causative which determines the activities of all the systems of studies as a whole and underlies and governs all other principles operative in the various systems and is responsible for maintaining universality, regularity and definiteness in them. This Universal Law of causation owes its existence to the one, absolute and ultimate power which determines and governs all the activities of the universes of the universe as a whole, i.e., the final cause, the cause of causes or the *Prime Mover*.

A close observation and study of the various phenomena of the universe ultimately brings us to the point that the entire universe is not only the result of, but is also always subject to the determination and governing of one ultimate absolute power which although is not the subject of vision, taste, audience, touch or smell, yet has its existence which cannot be denied.

Look at the earth, the surface of the earth, the various kinds of sand lying on the surface unmixed with each other in colour, taste, smell and use, having wonderful sources of information and benefits for the living beings. Consider the mountains standing on the earth without changing their shape, size or situation for centuries together to keep the balance of the earth on the surface of the water and to provide innumerable benefits for the human life. See the treasure of minerals lying safe under the surface and the steams of power coming out of the earth in the form of volcanoes, earthquakes, gases etc. Look to the river and the ocean – there are certain places where the water is sweet while at other places it is saltish; at certain points both the streams of sweet and salt water flow not only side by side but also up and down in the same flow and none is mixed with each other ; the water on the three-fourth of the globe, inspite of its being apple shaped, stands as if suspended; there are un-accountable number of species living in the water; there is enormous wealth of minerals lying under the surface of huge oceans. Again look to the plants and trees how a small seed is put under the surface and after some time it comes out in the shape of a delicate plant, then it grows and grows and ultimately becomes a bulky tree having huge trunk ; innumerable branches, leaves, flowers and fruits ; different trees grow out of different seeds and a particular tree, fruit or flower always and in all circumstances comes out of a particular seed, e.g., a mango seed will always develop into a mango tree and a banana tree will always come out from a banana seed and so on. Also think of the innumerable types of plants and trees coming out of the same earth having multiple types of colour, shape, size, smell, taste, quality, branches, leaves, flowers and fruits and having innumerable uses and benefits for the living beings. Then look to the life of the human beings themselves – how a drop from the male's body reaches the womb of the female and having been mixed up with one more drop from the female herself after a most definite course

of development in the womb comes out in the shape of a lovely child having a complete structure of bones, flesh, limb, head, body, eyes, nose, ears etc. and having various complete systems in perfectly workable state inside as well as outside the body ; then it day by day develops into a fully grown up person and by the use of its physical and mental capacities does marvelous deeds. And look to the heavenly bodies – the sun, the moon, the stars, the manner in which they rise and set, the manner in which they rise and set, the manner in which they rise and set, the manner in which they bring about changes in the day and night ; the weather and the rains, the source from which they get light ; the manner in which they are useful to the living beings and influence the processes going on the earth.

All these various facts are the subject-matter of our daily observation and they ultimately bring us to the two basic and fundamental question, viz., How is it so ? and Why is to so ? The first question relates to and can be replied to by an analysis of the process itself, but the second question can only lead us to an honest admission that it is only due to volition of an Intelligent Being who is endowed with will and purpose, who is really the ultimate cause of all that happens throughout the universe. He is the creator, the maintainer and the law-giver of the world.

It is a matter of day to day experience that nothing can happen by itself. There is no doubt about the fact that a design always presupposes a designer so also, a creation can never be without a creator. Supposing we want tea but we cannot have it unless it is prepared by somebody. We want food, but we cannot have it unless it is cooked by somebody. Therefore, all that we see in this universe including ourselves are the results of somebody's wishing them and causing them to be so. But when we have gone so far in our search a further question, and no doubt a very interesting one, rises before us: "Is that ultimate power One or Many ?"

ULTIMATE POWER IS ONE

The ultimate absolute power is one and one only. Had it not been so, naturally there would have been more than one absolute power. In that case out of the many processes of the universe, some would have under the one and some under the other or even at one time one process would have been governed by some other absolute power. In such a case one process would have been in collision and conflict with the other process and even the same process might be different on different occasions. For example, the sun which rises in the morning from the East and sets in the evening in the West, might in case of being governed by more than one absolute power, sometimes, rise in the evening and set in the morning or rise from the West and set in the East or instead of giving heat and light, become cold and dark. Similarly, the normal course of physical development, i.e. from infancy to youth and thence to old age, in case of being governed by more than one absolute power, might sometimes proceed in just the reverse order, i.e., start from old age and end at infancy. Similar would have been the case in respect of other processes going on in the universe and the entire universe would have been subject to chaos and disruption. But the fact that there is universality, constancy, definiteness and regularity in all the processes of the universe, finally does away with any possibility of thinking of the existence of more than one absolute ultimate power governing the entire universe.

The fact that the ultimate absolute source of power is one is further supported by the fact that activity throughout the innumerable active organisms is one and one only. This is true of living organisms as well as a man-made machine. Although it appears that activity in a working machine is due to the working of the so many parts of the machine itself, but in fact it is not so. It is always the activity of some person which is responsible for causing

activity in the machine and all of its so many parts. Even in a person whose various organs seem to be responsible for activity in him, in fact it is only the inner self or that which is inside his personality which is responsible for activity in him as well as in all other mechanical organisms made by him and this is the only reason that when that inside element leaves the body of any person, he becomes not only motionless in himself but also ceases to cause motion in other things. We usually call this inner element as a soul which is a common inner element of activity in all persons but in its turn derives force from that one ultimate absolute power which is responsible for the causal network of the entire universe.

ESSENCE OF THE ABSOLUTE ONE

After coming to the point that there is only one absolute ultimate power underlying the entire universe and that this power is the real cause of all that is in the universe, we have next to consider the question, viz., What is the nature of this ultimate absolute power or in what does the essence of this “one” consist ?

Several answers have been given to this question. Thus to Thales it is ‘Water’, to Anaximander it is ‘Air’, to Anaxamines it is “simple and un-analysable matter”, to Democritus it is “Fire Atom”, to Parmenides it is “Being”, to Heraclitus it is “Becoming”, to Empedocles it is “Being”, to Heraclitus it is “Becoming”, to Empedocles it consists in the “Four Primary substance, viz., earth, air water and fire”, to Plato it is “the Idea of Good”, to Aristotle it is “Pure Form”, to Spinoza it is “Substance”, to Leibnitz it is “Monads”, to Hegel it is “Absolute Reason”, so on and so forth.

As to the question which is next to be answered that how it is that multiplicity comes out of unity these philosophers again give different answers.

Thales did not at all attempt to raise or reply such a question. He only says that through some process, not clearly known, multiplicity comes out of "Water" which to him is the reality or essence of the ultimate absolute one.

Anaxamines is also vague regarding the process of multiplicity which, to him, come out of simple and unanalysable matter which through some act of itself manifests itself in hot and cold, of which the latter becomes earth, water etc., and the former transforms itself into the heavenly bodies.

Anasimander declares multiplicity to arise out of the interaction of two principles that of Rare-attraction and of Condensation working in air. Air through the working of the one becomes fire which when aloof becomes stars and other heavenly bodies; and through the working of the other it transfers itself into clouds which again through further condensation is changed into water, earth and rock gradually.

Democritus reduces the whole phenomena to mere simple and unanalysable atoms which through chance mixture result in the formation of some primary kinds of things and then through the admixture of simple and primary things result the whole phenomena. The main and the real or essence of all atoms is the fire atom which manifests itself in the active reason which further organizes and systematizes the many chance combinations of the atoms. Thus the whole multiplicity results.

Parmenides is of the opinion that the whole multiplicity is the result of the working of a being, which is the mover and cause of all, but in itself is unmoved, eternal and absolute. To Heraclitus there is no such “Being” but only “Becoming”. The whole universe is an eternal and continuous process of “becoming” coming to life and then passing away. And this process is continuously going on without any break, beginning or end.

Empedocles declares multiplicity to be the working of four primary substances, viz., earth, water, air and fire. Through the admixture of these four comes the whole universe. The process of mixture and separation goes on through love and hate. Through love these four primary substances are brought together and mixed and through hate different things are separated again and ultimately all are reduceable to these four primary substances. Thus the whole process of multiplicity is the result of the working of love and hate in the four primary substances.

For Plato what is obvious in this phenomenal world is not the real, but mere appearance. The real is the idea of which all the rest is copy. The Idea underlies the whole multiplicity and is graspable only through conception. The ideas are the independently existing entities constituting the reality. Plato further arranges them in an hierarchy placing at the apex the Idea of the Good which is the highest, embracing, ruling and realizing all others. The subordination of other ideas to this is not the logical one, but teleological, i.e., of the means to the end. The phenomenal world is not only imitative, participative, but also aspires to the Idea of the Good which is the standard of all perfection excellence. It in itself is unchangeable, immovable and is not the cause of all in the mechanical sense but in the sense that it presents the end for the sake of which change takes place. Plato’s Idea of the Good is the same as “Reason” to Anaxagoras.

The process of multiplicity, according to Aristotle, is the result of the inter-action of Form and Matter. The ultimate Being is that which realizes itself in its particular phenomenal manifestation from potentiality or through forms, and the process of this realization is motion – the ultimate cause of all as being the first mover but which in itself is unmoved. It is Pure Form and no Matter. This self-realisation of the essence in the phenomenon, he calls Entelechy. Form and matter are the two real things out of which organic things come to light, and these are separate only in thought. As we rise upwards in the scale of Being, matter becomes less and less and Pure Form comes to be realized, until we reach the highest Being which is Pure Form - the first mover of all but in itself unmoved. Aristotle's Pure Form is nearly the same as the Idea of the Good of Plato. It is eternal, unchangeable, immovable, independent, incorporeal and yet at the same time the cause of all. Against this there is matter which is not self-moved but moved from outside. Between these two is the entire series of phenomenal things suffering from motion and designated as nature. The lower forms of the terrestrial life are the four elements (of Empedocles) which are characterized by the tendency of motion. This motion involves (1) centrifugal force which belongs to fire, and (2) centripetal force which belongs to earth. The 1st is also attributed to air in a lesser degree and the 2nd to water and so the earth is composed in such a way that amongst the earthly material is disposed at first water and then air, while Fire strives towards the celestial, chemical and organic process are such that the higher always presupposes the lower as its condition. Without changes in place, no change in quality is possible, and the organic growth or decay is not possible without both the preceding. In the graded series of organic life vegetable comes first. It is in animals that we find motion in space and sensation. The purposive motion proceeds

from desire which arises from the feelings of pleasure or pain. Vegetable and animal souls form in man the material for the realisation of form peculiar to him, i.e., reason. By the operation of Reason impulses become will and imaginative representation becomes knowledge. In man the material activity itself is the active reason which is imperishable as it has no beginning. The material of perception becomes in him the passive reason which passes away with him.

Let us now cast a glance on Modern Philosophy. The essence of all thing, in the view of Spinoza, is in one substance which is eternal, self-dependent, unmoved and unchangeable. Chief attributes of this one ultimate substance are extension and thought to which respectively belong rest and motion. All that exist are the attributes of this one ultimate substance. Things do not proceed from it but follow from its necessary nature. Nothing is outside this one ultimate substance just as the sum of the angles of a triangle is not outside the triangle itself. All are related to this one as the properties of a Geometrical figure are related to it. All are subject to an unbroken, endless nexus of efficient causes leaving no room for chance or choice and ultimately ending in the one ultimately existing substance which is the primal cause. All the rest are moods or adjectives of this one ultimate substance which alone is eternal, and all are temporary and passing.

Spinoza denied substantiality to the “all” except to the ultimate substance, i.e., God. In Spinoza’s proposition : Reality is one substance and objects are modifications of its essence posited in it. The essence of the All One reveals itself to us, in so far as it reveals itself at all, in the two aspects of existence i.e., Extension and Consciousness. According to Spinoza Extension is a Unified Spirited life – the visible part of which is the evolution of physical life and particularly of earthly human life. As against this Leibnitz bestowed it to all that exist. To him real is the monad

the simple un-analyzable metaphysical atom which is responsible for the existence of all. There are so many monads and all are without beginning or end, separate and independent, but have "Being" and "Activity", and also have a close resemblance. Among the several monads the higher or the best rules. The most absolute and active monad that is the centre of all the rest is God. Thus everywhere there are monads, from the combination of several monads bodies come to perception. The combination activity comes from within the monads themselves. Thus death is not the end or perishing of any monad but mere transference.

True reality, according to Hegel, is Reason or absolute mind which passes through stages of development in times and becomes conscious of itself in human beings, yet it is timeless, absolute, eternal and self completed whole. The absolute, to him, includes all the universe. The universe is an idea created and is also knowable by human mind. Absolute idea passes through dialectic of many trials, each of which has its own thesis, anti-thesis and synthesis. In thesis a certain aspect of reality is revealed, in the anti-thesis a contrasting aspect appears and then the two are combined in a higher synthesis. This circle goes on in which each member of each trial is absolute and objective and its order is logical. The absolute idea in itself is also a category of logic. This relates to itself a synthesis of logic and nature as mind and in human beings becomes self conscious of its own activity. In anti-thesis to logic stands nature in which absolute spirit externalizes itself as the outer-world. Thus the absolute is the world itself with its organic unity and not the creator.

Reality according to Bergson is a Continuous Flow or Stream. It is Pure Becoming and the source of this Continuous Flow or Stream is what he calls the "Elan Vital" or the "Vital Surge"—an immanent principle which pervades, which drives, which indeed is whatever is life. The Elan Vital is a creative impulse of endless duration. But its continued movement does not

proceed without interruption. At a certain point the flow is interrupted and, like the recoil of a spring, turns back upon itself. This inverse movement is matter. Thus matter to him is a movement opposite to that of the vital Surge itself.

In modern philosophy Realism is a movement of great importance of which Bertrand Russell is one of the chief exponents. It is a reaction from the various philosophies of Idealism. According to Russell the outer world is composed of sense data and not physical objects of which we have knowledge by acquaintance i.e., we are aware in sensation. Russell calls the sense data as sensible objects. Russell later on developed the theory of Neo-Realism in which he reconciles psychology the science of mind and physics the science of matter under one common heading Matter, to him, which is known by mind, and mind which knows matter are two existents of this world.

Non-Idealism is the most recent and significant development in modern philosophy which has been advanced by Italian philosophers Benedetto Croce and Giovanni Gentile. The universe according to this theory not merely includes an advance in time, but actually is and consists in such an advance, being an unrolling of mental events. Thus Reality is a perpetual becoming whose completion would be self contradictory. For Neo-Idealists only mind is real and no reality apart from the experience of mind exists.

In Muslim thought also we come across three ideas mainly advanced in answer to these questions. These three views are, firstly, that the essence of reality consists in Will (Al-Ghazali) and that the Will of God is essentially and directly the cause of all multiplicity: secondly; that it consists in Light (Al-Ashraq) and that everything comes out from Light and to Light is every thing to return. God according to them is Pure Light; and thirdly, that it consist in Thought (Al-Jaili) and that the relation of God and Universe is that of “Ism” (i.e., Nom) to Musamma” (i.e. Nominatum). The former is known through the latter.

These and many others are the various answers given to the main problems of Metaphysics viz., (1) in what does the essence of reality consist and (2) how multiplicity has come out of unity. These views can ultimately be reduced to three major groups viz., materialism, spiritualism dualism. All the view which designate the ultimate reality as material or matter come under materialism¹, those which declare it to be an idea or reason and not matter come under spiritualism², and those which designate it to be both, i.e., material as well as spiritual, are called dualistic.

Popular opinion forms the starting point of all Philosophy and according to it the corporeal world is the real world. But as against body there is also realized the existence of something wholly different from body i.e., mental or non-material, generally designated as Soul or Mind. Thus arises the idea of two realities – Spirit and Matter and the popular view becomes dualistic. But Philosophy aims at reducing all to one, so this dualism was to be reduce either to materialism as by Democritus or to idealism as by Plato. In pre-modern Philosophy also the same views were repeated. Spinoza reduced the dualism of Cartesian Philosophy to monism which became spiritualism or idealism in the hands of Leibnitz and materialism with Hobbes.

1. According to Materialists, Reality is body. Its attributes are Extension and Impenetrability and its primary and essential form of activity is motion. They regard psychological processes as functions of the Nervous System. According to them sensation is nothing but the nervous processes produced in the central organ by the peripheral excitation. But, as Paulson (Introduction to Philosophy, 1895) says, this view may satisfy the Natural Sciences, it is not at all adequate to explain reality in general. Dogmatic Materialism is overcome by Epistemology which shows that bodies far from being the only absolute existence at all. They have relative existence only i.e., phenomenal existence.

2. Idealists are the other hand plead that every corporeal body is bearer of an inner life like the one which we experience in ourselves. The nature of reality as it exists in and for itself manifest itself in the inner world which is immediately given to us in self-consciousness.

But none of these theories clearly define the nature and working of the ultimate reality designated to be water, air, fire, idea etc. They are also more or less vague in the explanation of multiplicity. None of the philosophers who have designated the ultimate reality as water, air, fire, four substances and so on has told us the nature of either of these. If we take them in the material sense it is not very difficult to refute the idea that water can by itself become a building or a mountain or a plant or man. The same applies to air, fire, four substances and others. As against this lies the importance of Plato's idea or Hegel's reason. But an idea has neither an existence of its own nor can it do anything by itself. It always owes its existence to some body's mind and accordingly has a relative existence. By the mere existence of an idea creation of the Universe cannot be explained. The same applies to reason. A certain truth seems to be present in the theory of Aristotle when he designates the universe as the result of the inter-action between Form and Matter. But in this also Form should be supposed to be having an innate power of realizing itself. Mere Form is as empty as a mere idea. Again Form is also a relative thing and a thing which is relative cannot be the essence or cause of any thing.

Hegel declares the world with all its multiplicity as the real and absolute. But everything of this universe is perishable. Hence if reality is constituted wholly out of this universe, then it must also be doomed to a similar end. But this is not the actual fact. The ultimate real is eternal as well. It is something quite different from all that which is perishable.

Bergson's theory of Continuous Flow of the *Ellan Vital* or the *Vital Surge* is in fact a development of and elaboration upon the well known maxim of Hiraclitus viz., "Everything changes". Bergson tried to search the path to this principle through Biology and Psychology. According to Darwin the entire process of evolution resulting in the survival of the fittest, on basis of his

principle of Natural Selection, was a chance affair. Lamarke attempted to justify the Darwinian Theory by advancing the view that "adaptation to environment" is the determining factor. But Bergson said that if determining factor is "adaptation to environment", then why evolution did not cease to exist. Bergson, therefore, advanced the view that there is an Impulse which according to him is the *Ellan Vital* or the *Vital Surge* which is a thrusting force behind evolution which goes on endlessly. On the basis of this view he advanced the theory that Reality is a Continuous Flow or Stream and Matter is an inverse movement of this Flow on account of interruptions. At this stage there arises the question that if interruption in the Continuous Flow arises from some outer force, then the Continuous Flow ceases to be Real and Absolute and if it is from inside the Flow itself, then the Flow proves to be defective and something which is defective can never be Real and Absolute.

THE REAL

The fact of common sense as well as scientific observations confirm the view that an absolute power underlying the whole multiplicity of this Universe is quite inevitable both for the formation of a systematic "whole" as well as the homogenous working of all the different constituents of this "whole", and that this ultimate power is one and one only. The essence of this ultimate one, to me, is "Life".

It is Life which is common to all. Everything owes its existence to Life. With Life there is all, without Life, nothing. There is nothing in the Universe but Life. Death is not the end of Life. It is merely a transformation of Life from its material phase. The distinction of Soul Life and Body Life is an arbitrary one and ends when Soul leaves the body. Body is merely a temporary form which Life adopts in its material phase.

The above view becomes more explicit when we realize that all laws, all standards and principles of religion, philosophy, science or morality are meant for Life and not for body. No law is binding over the dead. Good and bad or right or wrong are judgments applicable to the actions of living beings and hence to Life.

This view is further confirmed from the fact that “name”, “respect” and “reward” are not assigned or offered to any material body but to the soul or life that is residing in that particular body. Thus if we name a person, Ahmed, we do not call his body Ahmed, nor his hand, his eye, his head or his leg Ahmed, but him who is adopting that particular body. When the person named Ahmed dies we say that Ahmed is dead, here is his funeral, his grave and so on. All this imply the continuance of Ahmed’s Life. And lastly the conception of the resurrection of the soul on the day of judgment , the reward of the paradise, and the punishment of hell, are all meant for life which, inspite of its separation from body, continues to be existing.

In the same way we do not respect any of the material bodies. Even those who worship the stone-idols, in fact respect that piece of stone not because it in itself is something, but because, according to them, something else which is absolute, living and almighty is residing in it or that they are the symbols of those sacred personalities to which they bow with utmost respect. Hence according to them they respect that inside living thing and not the stone itself. There are some standards of respect. For instance, we do not respect each and every person, but those who are elders, or those who are meritorious and good and not otherwise. Had respect been for the bodies, no such standards would have been needed. This implies that we respect those values of life which we see in the life of certain persons—may it be elderliness, merit or anything else. Hence respect is for life and not for anything else.

The same applies to reward. We do not reward a body if we get pleasure or any kind of help from anybody (which is not possible from a mere material body but from that which is residing in that body, i.e. life) we reward it. It is life which is responsible for any good or bad deed done by anybody and hence eventually every reward goes to life.

Then think of “I”, “You”, and “He”. Take for instance “I”. Who is this “I”? Is it my head, arms, legs, face, ear, nose or entire body? No, certainly not. It is in fact, “ME” which is residing inside my entire body and which is responsible for my all activities. In other words, it is my life which is “I” and nothing else. Same is the position with “You” and He”.

Hence, it is clear that in this world as well as in the world to come it is life and none else which has real existence. All laws, standards and conceptions of this as well as other world are as a matter of fact, meant for life alone. And as such, there is nothing in the universe but life which is responsible for the unity of all. Hence the essence of ultimate reality is Life.

THE ONE AND THE MANY

Everything has got its two sides – the inner and the outer or the spiritual and the material. All multiplicity belongs to the outer or the world of phenomena, while the world of noumena is the world of unity. Life in its inner or spiritual aspect or side is the “One” and in its outer or material aspect it is “The Many”. In other words in its spiritual side is the unity and in its material side it is the whole universe.

Life is the essence of unity behind all multiplicity . but how is it that multiplicity comes out of unity ? Before proceeding with this question let us first consider whether Unity is prior to Multiplicity or vice versa ?

The facts of daily life show that “One” is prior to “Many”, that there can be no “Many” without the “One” though there is the possibility of the existence of the “One” even when there is no “Many”. Again, it is the combination of several “Ones” that results in the formation of “Many”. Hence it is clear that “One” or unity is prior to “Many” or multiplicity. But this is not enough. The “One” not only precedes the “Many”, but also follows it. The “Many”, that is a combination of several “Ones” is after all a “One” whole of its constituents. Thus “One” or unity is the beginning as well as the end of the “Many” or multiplicity. But what is in between the beginning and the end of multiplicity or “Many”. It is also the “One” or unity – the main constituent of it. Hence in reality there is nothing but the one or unity underlying all the multiplicity.

HOW MULTIPLICITY

Now we come to the main question viz., How is it that multiplicity has come out of unity or how is it that the universe has come into being? The arising out of the world of things is believed either, to be due to chance (Atomist), or purpose and design (Teleologists), or evolution (Evolutionists).

According to Atomists the different elements of this universe are independent of each other and unity between them arises through a mere juxtaposition of original elements i.e., the Atoms. To them life first arose by a spontaneous concurrence of atoms that move according to general physical laws. In the infinite succession of blindly necessary movements all possible arrangements of the elements must be realized, among them incidentally also those which exist in plant and animal forms. Those of such combination might have fallen into pieces again, until finally such combinations were formed as were able to preserve and to propagate themselves and through which further life in the universe proceeded.

But is it possible to conceive that such a process could ever take place? That is the main objection which teleologists raise against this view and that I think is correct. If chance is the basis to account for creation of life, then there is no reason why there should be homogeneity, definiteness and universality in the various processes of this world. At least there should have been one instance human beings by chance growing out of the earth like plants instead of coming out of mother's womb always.

Anaxagoras was the first man in Greek philosophy to say that it is reason through which order is brought into chaos. Plato and Aristotle developed this view and came to the conclusion that not blind movement but the power of a thought directed towards the good gives to objects their form and reality.

According to teleologists the formation of the corporeal world cannot be explained without assuming a cause that operates according to designs. There is an Intelligence which desires the result as an end and brings together the parts of this universe as means to this end. The view propounded by teleologists proceeds on the argument that phenomenon of nature especially the organic formations, cannot be explained purely physically. Their similarity to products of human art and designs is so great that they can be explained only as a system of means and ends which owes its arrangement to an Intelligent Being. Since these formations are inseparably connected with nature, the whole of it must be regarded as the work of Intelligence acting from without.

As regards the "end" all teleologists say that it is welfare of living beings. Everything has been created for living beings and these for their welfare.

According to Evolutionists animals and plants did not suddenly arise from inorganic matter as perfect beings but they are the products of a long process of evolution. From one or a few original forms with simple structure, diverse and complicated formation gradually arose through the co-operation of external and internal causes. This view was first advanced by French Biologist Lamarck. German philosophers Schelling, Oken and Goethe also propounded similar views. According to Darwin the principle of transmutation which is the real motive force in the evolution of living forms is the struggle for existence and the natural selection depending upon it. Life according to Darwin is for living beings a constant strife for vital conditions. The number of creatures that live and desire to preserve themselves is always greater than the number of seats at the table of nature. In the battle ensuing for the possession of the seats, the great majority prematurely perish. Individuals of a species do not enter this struggle with exactly equal powers, many deviations occur and the result that individuals whose variations are advantageous have greater prospect of life. In this struggle superiority means preservation of life and the qualities which constitute superiority are strength, swiftness, sagacity and intelligence. This is how Natural Selection occurs and development or progressive evolution, in the sense of immanent teleology, takes place without the need of an intelligence interfering from without.

But what about the origin of species itself ? The presupposition, without which there cannot be Natural Selection is in fact the ‘will to live’. After all struggle for existence is not imposed from without, it is on account of their own will to preserve and exercise individual life and produce and preserve their offspring and it cannot itself be derived from Natural Selection. Therefore we will have to presume the ‘impulse to preservation’ as a pre-condition to operation of the Natural Selection which proceeds on purely mechanical scheme. Then the further question would be whether the impulse to preservation is by itself able to develop and enhance the species ?

Wundt elaborated the idea that all organic activities are originally act of will. In the primitive forms even the vegetables' functions depend on impulsive acts. In his words "the protozoon appears as a being acting in all its parts according to will impulses. As almost each of its parts is homogenous with the rest so too its entire corporeal mass is one single organism determined by unitary volitional acts." The activity leaves a disposition behind and becomes fixed in the organism as a habit and produces permanent structural changes transmissible by heredity.

Each of these views might be partially true but none is a complete reply to the question involved. Nobody can deny that chance, teleology and evolution are the actual facts of our daily life, but the general fault that lies is that each one of these is individually taken to be sufficient to account for multiplicity. Thus Atomists deny teleology to the course of nature. According to them there is no "purpose" underlying the multiplicity at all. Theists do not take into consideration the fact that the beginning of every thing is after all a chance. Evolutionists believe in an unending process of continuous growth as the only principle underlying the course of nature and do not realize that to deny the beginning as well as the end to any process is totally foreign to reason. As a matter of fact if we go deep into the matter, we will realize that nature is homogenous whole in which all things go together following a definite course governed by laws of universal validity. Chance, teleology and evolution are the actual facts of life and none is negligible. In my view these are not three different and independent processes, but are aspects of one and the same process i.e. Process of Becoming. Everything that comes into being implies all the three aspects of the process of Becoming – viz., chance, teleology and evolution.

Chance, teleology and evolution are not the three different and independent processes of Becoming, but rather three different aspects of the same process. They are not independent of each other but are inter-dependent and the presence of one also implies the presence of the other. All the three aspects are equally necessary for and inseparable from the process of Becoming.

Chance :

By the term “Chance” I do not mean that there is some element of “Coming into being by itself” in the process of Becoming. The universe has not suddenly come to existence by itself. It is next to impossible to imagine that anything may happen by itself. A design necessarily presupposes a designer so also a creation undoubtedly has a creator behind it. What I really mean by the term “Chance” is that just like anything else the universe also has had a beginning. There was a point of time when the universe came into existence. The fact of coming into existence of the universe like that of any other new and novel thing was after all a chance. As a matter of day to day experience when something new all of a sudden comes into existence, we call it a chance. In the same sense when the universe came into existence for the time, it was the sudden happening of something new and novel. It was in short a chance.

The element of chance is found in each and every process of the universe. Anything that happens anew of which we do not have a prior knowledge, is a chance for us. How often we come across statements like: “I by chance met with Mr. X in the street” or “It was by chance that I got a rupee lying on the bed” or “by chance I saw this building and thought of purchasing it”, so on and so forth. If we analyse these and other like incidents we will realize

that “Chance” in itself is not at all responsible for the happening of these or like incidents. In the stated instances there are series of processes prior to the meeting of Mr. X or getting on the bed or seeing the building of which we of course have no prior knowledge, e.g., Mr. X’s and myself’s coming over to the street, placing or dropping of the rupee on the bed by or from somebody, existence of the building and my going to its site etc., etc., and one common factor which is responsible for all these processes is violation or will of the persons without whose presence and activities these processes would not have been possible at all.

In the like manner when the universe came into being, the incident of coming into being was the result of the will or volition of some super natural absolute power and not of mere chance.

“Chance” is simply to denote the introduction or start of the universe and not to account for the process of its coming into existence by itself.

Teleology:

By the term “teleology” it is meant that there is definite purpose underlying the universe. The element of purpose underlies each and every process of this universe—however negligible it may be. By Teleology it is never meant by me that purpose or purposivity is in itself responsible for the creation of this universe. Purpose is always the purpose of somebody and as such it has no existence of its own and by itself cannot do any thing.

Teleology is merely an aspect of the process of becoming and goes side by side with chance and evolution. Even those actions of which we sometimes speak of having no purpose are not absolutely purposeless. In some or other form – negatively is not positively—purpose is always present in every process.

Teleology may be transcendental or immanent. In the process of Becoming it is present in both of its forms. It is transcendental as it exists in the creator and it is immanent as it underlies the creation itself.

Evolution:

The term “Evolution” which is the third aspect of the process of Becoming is also used in a specific sense. There is no evolution in the sense that higher species of life have grown out of the lower species. It is not that through plants insects have born and from insects further higher species of life have come out and human being is ultimately the highest developed form grown out of apes. This type of thinking is basically opposed to reason. If we adopt this theory, it will amount to saying that lower species have transformed to higher species of life. But in fact this is not so. We see that when one thing transforms into another, the former loses its character, shape and size. For instance, wood after it is burnt does not remain wood but becomes coal or ultimately ashes. If water is transformed into ice or snow, it does not remain water as it is. If a seed grows into a tree, it does not remain a seed at all. In the like manner if insects are the species grown out of plants or human beings are the developed form of species grown out of apes, there should not have been present plants, or insects or apes at all. Only human beings should have been in existence. But we see that all forms of species are present in the universe and that a particular form of species always comes out of that particular species. Human beings born to human beings, apes born to apes, horses born to horses, cat will always give birth to cat and tigers to tigers. In the similar way apples will always come out of apple trees, mango from mango trees and so on. Thus it is clear that evolution in the sense of one species being the developed form of another species is not a correct theory.

There is also no evolution in the sense that the process of Becoming is an evolving process without any beginning or the end from lower species to higher ones. What is meant by evolution is only this much that there is a very definite but limited and fixed course of development which every process necessarily adopts in the universe. For instance a huge tree does not all of a sudden grow out of a seed or an infant does not forthwith become an elderly person. From the stage of sowing a seed up to the reaping of the fruit or from the stage of conception in the mother's womb till the age of gray hair or in short from cradle to grave there is a most definite and regular course of development which it always has to pass through.

The universe also from its first introduction in this material form has been continuously passing through a very definite course of development or evolution and that there is a definite beginning as well as an end to this process and before its introduction also it had to pass through unknown course of evolution and this element of evolution is present in each and every process of this universe individually as well as collectively.

But chance, teleology and evolution in themselves are not enough as a reply to the question: How Multiplicity? As a matter of fact, as stated earlier, these are merely the three aspects of the process of Becoming. But what about the process itself? How is it that this process is effective i.e. whether it is self moved or moved by something outside; what is matter and how it has come into existence; what is its end and how is it to end. In short the problem is: whether the universe has come into being by itself or whether it has been created by somebody i.e. God?

ORIGIN OF THE UNIVERSE

Regarding the existence and origin of the universe there can be four possible ideas: that it is merely an illusion, that it has all of sudden arose out of itself, that it exists eternally without any origin or end or that it is a creation of God and has a beginning as well as an end.

The First idea has no force at all. Apart from metaphysical realization of reality underlying the universe, it is now also a matter of scientific confirmation that whatever is happening in this universe is not mere illusion. It is not only something factual but also purposeful. Intellectual considerations of the universe have established that there exist at least three realms of reality in the universe. These are matter, mind and soul. In other words reality in this Universe manifests itself in three aspects which are known as Matter, mind and soul and we very well observe the working of all these everywhere in the universe.

Moreover, the idea of illusion is self contradictory because something which is a mere illusion cannot exist at all. If we talk of this world, which in fact exists, to be a mere illusion, then we must be aware that what we are really talking of is that we ourselves are nothing but a mere illusion and this is something not only factually incorrect but totally absurd. If we do not exist and the world does not exist, then it is obvious that the idea of illusion itself cannot exist.

The second idea does not appeal to reason at all. Nothing can happen by itself. Nobody can imagine that by a sudden explosion in a Textile Factory a piece of cloth can come out nicely woven and beautifully coloured. From the idea of weaving a piece of cloth till it is ready to come out in the market for sale there are so many processes which the work of weaving has to pass through.

When the first space craft without any human being touched surface of the moon, the inhabitants of the moon, if present, might have said to each other that this is something which by itself has come to us. They could not perhaps imagine that such a new and novel thing has been prepared by the inhabitants of the earth and launched at the moon through a well planned scheme. And when such a talk of the inhabitants of moon would have reached us, we would have certainly laughed at them because we know how much skill, energy, labour and money we have put in the preparation of space crafts and after how many years of repeated and unflinching attempts we have been successful in making one such craft touch the moon. We would have also said that inhabitants of moon are idiots because they do not even understand that nothing can happen itself.

The third idea is totally refuted by the Laws of thermodynamics (heat) which indicate that the universe is running down to a condition when all bodies will be at the same extremely low temperature and there will be no energy available. There will be no more chemical and physical processes. Life then will be impossible. In short there will be an end of the universe. Any thing that ends cannot be eternal. Chemistry also tell us that matter is ceasing to exist, some varieties exceedingly slowly, others exceedingly swiftly. Therefore the existence of matter or the material world is not eternal.

Philosophical as well as scientific study sooner or later brings us to recognition that the origin of universe has occurred at a definite and fixed point of time and that it has been created by God—the great first cause, eternal and all moving.

Generally the ideas which lead a man to deny the existence of God are based on questions: If there is a God, why should not we see Him; how He has created the universe and how He is governing it without being subject to vision, touch, taste, smell or hearing and without having any material body, and so on.

While raising these and other such questions we forget that there are innumerable other things also which though never subject to vision, touch, taste or scientific experiments are being accepted by us to be really existing. The integration and problem solving ability of the human brain for instance, or reason common sense, desire, wish, will are not subject to physical explanation. Beauty, love, consciousness, music etc. have no laboratorial explanations at all and even then we realise their existence. Air is not subject to vision, but we have no doubt in its existence. This shows that visibility is no criterion to prove the existence and working of any thing.

Space crafts while in the orbit are properly and fully controlled from the earth although there is no visible physical link between them and their controllers on the earth. If this fact is put to somebody who is ignorant of this factual position, he will never believe it and will say the same thing which we say when we are told of the universe being controlled by God.

If we cannot deny that each and every and even minutest details of the activities of the astronauts in space are being watched, recorded and controlled by scientists sitting in their observations on earth lacs of miles away from them, there is Absolutely no reason why we can deny that God the Almighty not only watches but also controls all activities of this universe inspite of the fact He is not subject to vision, touch, taste or smell and without having any material body.

Moreover, vision, touch, taste, smell and hearing relate only to matter. God Who is pure and spiritual has no material body and as such the question of His being subject to vision, touch, taste, smell or hearing does not arise. We can only understand and realize His presence through His qualities the most important of which is that of creation and its absolute control by Him.

As regard the question: How God has created the Universe, the only reply is that we ourselves are a creation and it is totally impossible for a creation to explain how it has been created. Only the Creator can tell us how He has created us. This is not only the case in respect of God and the Universe alone but also in respect of each and every invention of human beings in this world. Unless the inventor of anything himself tells us, we cannot know how he has invented it.

Apart from the knowledge that we gain through our personal experiences, one important source of our knowledge is information. Many things of which we are informed of, we believe them with full certainty. This, is no doubt, depends upon the faith which we response in the informer himself. Most of us have not seen London, New York, Paris or Tokyo, but we believe that these cities in fact exist. We never saw Julius Ceaser, Aurangzeb or Nausherwan but we believe that they were present in the world. We have not seen the founder of America Mr. Columbus but we believe that it was discovered by him. We do not, in fact, see a particular person singing on the radio in London, but we believe that they actually landed and walked on the surface of the moon.

In short a definite and greater part of our knowledge is always based on information, no doubt, this source of knowledge is always subject to circumstantial confirmation or denial.

EVIDENCE OF GOD

In the same way although God the Almighty, the creator of the entire universe is never subject to physical explanation and experiments, yet our knowledge about Him which is basically based on information is always subject to circumstantial confirmation. We are informed by the most scared personalities—the holy prophets that He is the only one Ultimate absolute Creator of the entire universe.

We First test and verify the antecedents of the informer himself by all possible means and after reposing full confidence in him believe that whatever he is saying is true. This is one type of confirmation of the existence of God. The other type of such confirmation is received from the study of the universe itself.

As regards the information from the holy prophets we are fully aware that all the holy prophets right from Adam to Prophet Mohammad (peace be upon him) are unanimous on this point that the Creator of this entire Universe is God Who is one, absolute, almighty and everliving. As regards the character of the prophets themselves, it is enough to say that there are no two opinions regarding the sanctity, sincerity, truth and knowledge of any prophet. History cannot but testify that every prophet was a symbol of truth and sincerity and that nobody could ever succeed in falsifying any prophet.

Then, our own self unless it is burdened with pure materialistic ideas and tainted with prejudices and worldly gains, always and in all circumstances instinctively as well as rationally make us believe that there is God Who is absolute and almighty and Who is Creator of all that is in the universe. There has never been on earth any human being who could deny existence of God except in order to achieve worldly gains or merely because of enmity or with a view to stand by his words or status in the society.

As regards the circumstantial evidence of the existence of God and Creation of the entire universe by Him, philosophical as well as scientific studies have put before us enormous material to rationally justify His existence as the only Creator of this universe. There are some important features which we study in the universe in this respect. These are orderliness or design, complexity, uniformity, beauty, inheritance, adjustment, finality, beginning and end.

There is orderliness or design present in each and every phenomenon of this universe. Scientific experiments show that the behavior of even insensible matter is not haphazard or irregular. It obeys natural laws which are always definite. Chemistry tells us that there is periodicity found in the elements. For instance 11.1% Hydrogen and 88.9% Oxygen combined together result into water and this result can be achieved by any number of experiments without fail. Fire will always burn, water will always flow and so on.

Each of the 102 known chemical elements is made of the same three kinds of electrical particles i.e. Protons (Positive), Electron (Negative) and Neutrons (combination of one Proton and one Electron). All these particles are forms of energy only. Science tells us that energy passes through these chemical elements according to a definite law. Now matter which in itself is insensible and mindless cannot by itself cause energy to pass through and create activity. There is some outside force to make it so pass and that outside force is none else but God.

Proteins which are the essential chemical constituents of living cells consists of five elements i.e. Carbon, Hydrogen, Nitrogen, Oxygen and Sulphur with possibly 40,000 atoms in the ponderous molecule. The possibility of missing these elements at random to have even a single such molecule is in fact next to nill. As per Mathematical calculations the chance to form a molecule in such a manner is one in 10 multiplied by 160 times and the quantity of matter required to be shaken as such would be millions of times greater than that present in the universe and for it to occur on the earth would require almost endless billions of years. It is further to be noted that proteins are made of long chains called amino acids which if put together wrongly result in poison and create no life at all. Then, proteins in themselves are lifeless. It is only when life is passed through them by some outside power, it happens to live and that outside power is God alone.

There is not only orderliness or design but also complexity present in the phenomena of this universe. Everything works in a most definite order. It is made on a definite pattern and design which is found in its entire species throughout and distinguishes its species from other species. Then inspite of close resemblance of shape, size and other features of its species, there is a most definite mark of distinction of its own personality even amongst its species itself. We easily recognize any person from amongst other beings, we can catch hold of our sheep even when it is mixed with so many other sheep and so on. If we look and study the structure of any phenomena of this universe and watch its working we also realize that it is far more complex than even the most complex man made machine.

Scientists who have worked on plants and insects tell us that there are certain most intricate interesting obligate relations found between certain flowers and insects as for example the yucca moth and the yucca flower or the commercial fig and a species of small wasps. The pistil of yucca flower is its female part and its stamen is its male part. The flower so hangs that its female part remains below its male part. Its stigma i.e. the part to receive pollen is cup-shaped and is so fixed that pollen cannot itself fall into it. It is the female of yucca moth which brings pollen in the stigma. The moth begins its work soon after sun set. She takes pollen from one flower in her mouth to another flower, pierces into the ovary of the flower and after laying one or more eggs there creeps down the style and leaves pollen in the stigma. The plant produces large number of seeds some of which are eaten by the moth and some mature to perpetuate the plant.

Similarly, the commercial fig produces two kinds of flower clusters—one contains both male and female flowers and the other female flowers. Both these clusters are pollinated by female wasps. The opening of these flowers are so nearly closed by overlapping scales that the wasps can enter them with great difficulty. Usually in entering the cluster, they tear off their wings. After entering clusters having both male and female flowers, the wasps lay eggs and die. From these eggs young wasps come out. Out of these only female wasps are able to leave the flower cluster. The male wasps die. Before leaving the cluster the wasps become dusted with pollen of the flower which she carries to another flowers cluster. If this cluster contains both male and female flowers, then the process is repeated, otherwise the wasps die without laying eggs because female flowers are so long that wasps cannot go to the base to lay eggs. But she attempts to go to the base and in this attempt she dusts the flowers with pollen and they mature to produce the ripe figs.

Instances of spider and its marvelous network, i.e., web, of sparrow and its beautifully built house, of bee and its honey comb and other such innumerable instances may also be cited in this respect.

Then there is uniformity between the basic and most fundamental activities of all living beings expose the desire to live and resist death, show feelings of love and hate, live together and separate, expand their generation through mating, require food, water, air, oxygen, temperature etc. for continuation of life, arrange for place to live in and so on and this is true not only of human beings and higher as well as lower species of animal life but even of insects and germs.

Students of Micro-biology tell us that through Microscope they can see the most minute living germs technically known as micro-organisms¹, which are not otherwise visible to the naked

1. Micro-organisms are present in air, water and soil every where. They are always in contact with human beings and are present on their skin, mouth, nose, stomach etc. By millions and are responsible for causing diseases. So far about seven types of these organisms have been discovered out of which Bacteria and Viruses have been the subject matter of research so far. Bacteria is about 1/15000 of an inch long. It has a cell wall to maintain its shape, requires, carbon, nitrogen, vitamins, water etc. for growth. When two Bacteria's come near a sort of protoplasmic bridge is formed and the genetic material passes from male to female and thus generation is expanded. Bacteria's are hospitable as well as hostile towards each other, they live together as well as separate.

Micro-organisms are responsible for causing diseases in human and animal bodies but at the same time they also have most beneficial and inevitable aspects to sustain the animal life on earth. It is through them that Nitrogen is fixed up in soil which is consumed by plants and thus vegetable grows, otherwise no plants, no vegetable and ultimately, perhaps, no human life would be possible. There are certain organisms which produce vitamins in the intestines of human beings, some produce the anti-biotic which has lethal effects on other organisms. *Penicillium Notatum* produces anti-biotic *Penicillium* which is widely used now. They are most important in the production of vinegar, alcohol, wine, beer etc., they change milk into curd and also help cheese industry. They are responsible for decomposition of dead bodies, animal wastes, leaves, stems etc. They lead to the discovery of petroleum and are also used for what we know as Biological welfare.

eyes one thousand times and through Electron Micro-Scope one lac times, bigger than their actual size and the most interesting and astonishing aspect of this observation is this that all the basic and fundamental activities of living beings are also found in these most minute non-visible organisms each of which is of the size of about 1/15000 to 1/25000 of an inch. They also require food, water, oxygen, temperature etc. for their growth, they also expose the sense of liking and disliking by living together and separation, they also expand their generation through mating of and passing genetal material from males to females, they also have the tendency of running to save their lives when anti-biotics are applied to kill them, so on and so forth.

The intricacy of design, structure and activity of human and animal bodies is further evidence to support the existence of God. The creation of even a single organ of the living body is absolutely beyond the ability rather the imagination of the human mind. Take for instance the brain. Nobody can exhaustively explain its functions even—what to say of its unimaginable abilities. It co-ordinates all activities of the entire body, it contains memory, recall, ideal construction, reason, common sense, motivation, desire, appreciation of art, beauty, love, self consciousness etc. which are not subject to physical explanations at all.

There is beauty through out the universe. Every creation of God is most beautiful in its design, shape, size and also in its working.

Beauty does not merely consist in fair complexion, nice colour, sweet voice, attractive personality or good behavior. It is in fact a cumulative effect of all or any of the qualities which attract our sense of appreciation and appeal to our feeling resulting in a sort of spontaneous expression of praise or a rational under-standing and realization of something which is praiseworthy and desirable.

Beauty is present in each and every creation of this universe. It may of course be in different forms, degrees, manners and aspects in different things. Sometimes a person has no fair complexion but still he is taken to be beautiful on account of his nice face cuts or fine personality. Beauty cannot be confined to any one aspect of life. We can equally find beauty in design, shape, size, behavior, voice, appearance, hidden qualities, actions, similarity, contrast, co-operation, contest, laughter, smile, weeping, sorrow, yes or no and so on.

There is beauty in the twinkling star on the sky as well as scattered flowers on earth. There is beauty in the busy and illuminated streets in the city as well as in the barren and calm atmosphere in the jungle. There is beauty in the ornamented and well dressed queen as well as in the simple peasant girl laboring on the fields. There is beauty in the flying birds as well as pasturing animals. There is beauty in nature, art and civilization. There is beauty in gardens as well as in deserts, in flower bed as well as in thorny bushes, in the upstanding mountains as well as flowing rivers, in river-falls as well as springs. There is beauty in huge and deep oceans as well as small lakes. There is beauty in the showers, rains, lightening and thunder. There is beauty in the dawn, day and night. There is beauty in infancy, childhood, adolescence, youth and gray hairs. In short there is beauty every where and in each and every creation of this universe and it proves that it has been created by God, because beauty presupposes an idea, a design, a material and a skill which further implies the existence, volition and working of a designer, a doer, in other words an absolute ultimate power i.e. God.

There is adjustment, i.e. everything of the universe is so created that it is best suited for the human as well as animal life.

Scientific studies tells us that the earth is so freely poised in space that it gives alteration of day and night, stability of space and time and regularity of seasons. On account of its being in rotation it doubles the habitable area and provides greater diversity of plant life.

The atmosphere of life-supporting gases is about 500 miles high and dense so that it protects the earth from deadly impact of 20 million Meteors which daily enter it at the speed of about 30 miles per second. The atmosphere round the earth also maintains the temperature within safe limits of life. It also carries sufficient supply of water vapours from the oceans to irrigate the earth so that it may not become a desert.

Water which covers $3/4^{\text{th}}$ of the planet exerts great influence on the temperature and weather conditions. It has high heat of melting as well as vaporizing and long period of liquidity and thus work as a shock absorber to changes in temperature without which life would not be possible. An important and unique property of water is that it becomes lighter when it freezes. Due to this ice floats instead of sinking to the bottom and forms a layer of insulation on the top of the water which maintains the water below at a temperature above freezing point and thus preserves life of fishes and other marine animals in oceans, lakes and rivers throughout the winter till the ice melts.

Water also has a high dielectric constant which makes it the best solvent known and thus plays a vital role in the life process of human bodies as a principal constituent of blood. Water also has a high surface tension which aids in plant growth by transporting nutrients through the soil.

The dry land provides a sort of platform for human and animal life. The minerals in the soil provide food through the plants. The metals under the surface render arts and of civilization possible.

The innumerable planets are poised in the space in such a systematic and well organized manner that none can collide with the other and or cause any interference in one another's rotation. The sun, the moon, the earth and all other moving planets are continuously rotating on their set lines under a definite course of nature without slightest exception even in the minutest details of their movement with the result that life on earth is fully and properly preserved and maintained.

Then, there is finality in each and every creation of this universe. A slightest change in the shape, size or property of the earth would render the entire life impossible. Scientific studies tell us that if earth were as small as moon, the force of gravity (which is $1/6^{\text{th}}$ of the earth) would have failed to hold the atmosphere as well as the water and temperature would have been fatally extreme. If the earth were double its present diameter, it would have four times its present surface and twice its force of gravity, the atmosphere would be dangerously reduced in height and its pressure would be increased from 16 to 30 pounds per square inch with serious repercussion on the life, the water areas would be greatly increased and the habitable regions would be greatly reduced. Communities of people would be isolated, travel and communication would be rendered most difficult.

If the earth were of the size of the sun, retaining its density, gravity would be 150 times greater, atmosphere would be diminished to about four miles in height, evaporation of water

would be impossible, pressure could be increased to over a ton per square inch. A one pound animal would weigh 150 pounds and human beings would be reduced in size to that of a squirrel and intellectual life would be impossible.

If distance of the earth from the sun would be increased to double the present one, the heat received could be reduced $1/4^{\text{th}}$, the orbital velocity could be only $1/2$, the winter season would be double in length and life would be frozen out.

If the distance would be $1/2$, the heat received would be four times greater, the orbital velocity would be doubled, seasons would be halved in length.

Hence in its present size and distance from the sun or orbital velocity, the earth is most suited to sustain life so that mankind is able to enjoy physical, intellectual as well as spiritual life as it prevails at present. Similar is the position of each and every other phenomena of this universe. Everything is so created that it is the most suited for the universe and a slight change in it would result in great disaster and disturbance.

Lastly, there is beginning as well as end of every thing that exist in this universe. Everything has had a beginning and sooner or later it has to end. There is nothing in this material world which can be said to be eternal. During the various centuries that have passed away unaccountable number of human beings have born and died, plenty of plants and trees grew up and decayed, huge number of structure were raised and destroyed, innumerable civilizations flourished and finished up and one day these up-standing mountains, these flowing rivers, these green fields, these palatial buildings, these stormy oceans, these twinkling stars and all that we see in this universe will be done away with and destroyed and life on earth will come to an end.

Orderliness or designs, complexity, uniformity, beauty, inheritance, adjustment, finality, beginning as well as end are not and cannot be the result of a mere chance. They cannot, as a matter of fact, come into existence out of their own. They presuppose rather prove the existence of an absolute, ultimate power i.e. God Who is almighty and the real cause of all that exists in this universe.

LIFE IS ESSENCE OF ULTIMATE REALITY

After this discussion we now revert to the point that life is the essence of the ultimate reality. Life in its inner phase is unity. In its outer phase it is multiplicity. The outer phase is material. It is temporary and limited. In fact what exists throughout is Life. The first and foremost attribute of the ultimate reality is that it is ever living.

Life in its outer or material phase intrinsically implies Substance. Accident and Motion (Matter, Form and Movement). Whenever we hear the word “Life” we consciously or unconsciously presume the existence of these three elements in it. We presume that it has a body (substance), that it has got a definite shape or form (accident) and that it is moving (motion). Anything devoid of any of these elements cannot obviously be declared to be living. Life in material form is never devoid of these elements. We see matter and form in stone, but no motion, hence we say that it is dead. We see motion in air, but no substance and form and hence do not call it as living. On the contrary we declare animals and human beings to be living because we find movement as well as matter and form present in them. All these elements are inevitable for life and are inseparably connected with each other.

Matter :

All corporeal things imply the existence of matter. We find matter in multiple kinds. This multiplicity is attempted to be reduced to five, four and three by different philosophers. The most accepted classification is that of four, i.e., earth, water, air and fire. Some thinkers add alcohol as the fifth one. But alcohol is no exception to a mere combination of the four above mentioned primary substances of a specific kind other than water. There are others who reduce the number of primary substances to three by treating fire as a mere form of air. But in fact fire is neither form of air nor air in itself in the true sense. Fire may imply air as a constituent but it is not air at all. Hence ultimately we come to the point that primary substances are four in number. Different things imply the combination of these four primary substances in different degrees.

The multiplicity of substances has been reduced to four primary substances. But the task has not been finished. Philosophy seeks to reduce everything ultimately to one. Hence these four primary substances should also be traced back to one real substance sufficient to account for the rest. Every material thing has got its beginning as well as its end—its composition and decomposition. The end or decomposition of a thing, it may be a table, an iron bar, a cement brick or a dead body, confirms that it does not become water, air or fire, but dust or earth. In other words a thing which is the combination of many substances or the four primary substances ultimately ends in transformation to dust or earth alone. But how can a thing which is the outcome of earth air, water and fire, at its end become only earth and not anything else, unless the other three substances are not completely devoid of earth. Hence it comes out that the remaining three substances, in order to become earth ultimately,

must have as their essence, “earth” in however a lesser degree it may be. Hence earth is not only the end but also the beginning of the other three substances and hence of all substances. Hence the substance it ultimately one and it is “earth”.

Matter is ultimately reduceable to energy through Atom where it coincides with Pure Form and becomes Motion in toto. Thus it appear that matter has no real existence of its own. It is in fact an aggravated form of energy.

Form:

Matter and Form are co-existent. Matter is always in one or other Form. Matter cannot exist without Form. But what about Form itself? Can it exist without Matter? Some thinkers are of the opinion that it can. But here, I think, the conception of Matter itself has been limited to mere earth, water, air or fire. That these are Matter, no doubt, but it does not mean that the conception of “Matter” should absolutely be confined and limited to these corporeal things. When we speak of matter as being the material out of which a thing is made of. This statement of ours also implies the idea of a “thing in general” or a “thing as such” and the material out of which a “thing as such” can be understood to be made of can never be corporeal. First let us consider what is meant by a “thing as such”. A “Thing as such” is an idea applied to this or that particular concrete existing thing. In itself it is not a concrete existing one. Generally we call any thing a thing which can be owned and enjoyed. But this is true of a concrete thing which is made of concrete matter not a “thing as such”. The material out of which a “thing as such” may be taken to be made of cannot be concrete existing matter of the corporeal world. It will always be of the nature of an idea. In other words it will be spiritual or abstract.

We have already seen that matter is ultimately reduceable to energy through Atom which in other words means that energy is nothing but another form of matter and similarly matter is nothing but another form of energy. This being the position there remains no doubt about the fact that not only matter cannot exist without form, but also form cannot exist without matter. Hence, both matter and form are co-existent and no one can be found without the other. This also means that Form is one. As a fact of common observation we see that there is a multiple of forms among the things, and also that the same thing may adopt different forms, one after the other. But if we go deep into the matter, it will be clear to us that firstly, a thing is only in one form at a time. Nothing can be in two or more forms at the same time—that a thing cannot be square as well as round or a cup as well as a plate at the same time. Secondly, what we designate to be the multiplicity in the Form itself but in the kind of the Form which is one throughout. Difference and multiplicity lies in the kinds of the Form. Thus when we say that a thing has this Form now instead of that it previously had, we as a matter of fact, mean to say that Form is present in both cases and the change is not in the Form itself, but in the kinds of the Form. The Form in one case is of a different kind from that in the other case.

To distinguish between the different kinds of Form there are certain qualities which are responsible for the uniqueness of the different kinds of Form and these qualities also work as the main distinguishing feature of the actual life from the ideal. As a matter of fact no such quality is found and also needed in case of the ideal side of life. These qualities are only the determinants of the actual side of Life in the absence of which we cannot have any actuality. And this is true even of the ordinary observations of our daily life.

Take for instance the example of the artist painting a picture or making an idol. When the idea of the artist becomes an actual one in the form of a picture or an idol, it necessarily adopts the quality of visibility which further implies the qualities of being in space and time, having a definite quality and quantity of colours etc. or in case of other things the presence of weight, tastes, smell, sound and so on. The various such qualities are quality, quantity, weight, space, time, colour, smell, sound, touch, taste and relation. Thus the kind of the Form in one thing is distinguishable with the kind of the Form in another thing either through different qualities of designs etc. or different quantities of the substance used, or different weights, or that it is at a different place or occupies different area of space, or that it has a longer or shorter duration, or has a different colour or smell or sound or that it is rough or soft, or has a unique taste or is in a different relation whether that of cause and effect, or that of antecedent and consequent or that of reciprocity, similarity or contrast and so on. These qualities in multiple result out of the different combinations of the primary substances which underlie each and everything. The multiplicity of these qualities is ultimately reduceable to five—viz., visibility, smell, sound, touch and taste in correspondence to the five sense organs in the human beings. All the qualities are reduceable to these five. Thus quality, space, time and colour come under visibility, smell belongs to gustatory, sound to olfactory, taste to quantity, touch and relation to touch. But this classification is not a sound one so as to keep each in a water-tight compartment as some belonging to one also belong to other. Thus quality may underlie all, relation may also come under visibility and so on. All these qualities, as said above, result through the composition and decomposition of the different things. Some writers regard space and time as mainly the work of reason. As a matter of fact reason is the foremost and the chief instrument of knowledge in the human beings and its importance is obvious when it is said to be

the main thing differentiating between the human beings and the rest creation. But as a matter of fact it is also an undeniable fact that reason by itself does not and cannot create anything anew. It simply elaborates and works upon the material presented to it through the five senses. It is chief instrument of knowledge, but not in the least the instrument of creating anew. And, perhaps, this is the reason that its knowledge may not be completed and absolute. In many cases we find our reason quite innocent of a thing in close relation to us and as soon as we come to know it, we feel strangeness on our own innocence. Space and time are not the mere elaborations of reason, but as a matter of common observation they are present and are the distinguishing features of the kinds of the Form of different things, and are the result of the composition and decomposition of a thing as other such qualities are. The facts of coming and passing away of anything imply the presence of space and time. Had there been no passing away or shifting of a thing from one place to another, no idea of space, or duration about it would be possible. Hence it is the fact of passing away or the end of a thing rather than the presence of it, which invokes in us the idea of the space occupied by that particular thing and the time of its duration. The same is true of the other qualities as such.

Thus it is clear that there are certain qualities (as above) which are responsible for the different kinds of the Form which is one in itself, and that qualities are mainly the result of different compositions and decompositions of the primary substances, and also that qualities are the chief determinant feature of the actual life. We cannot speak of the ideal life as having any of these as we can neither see an idea, nor touch it nor hear, smell or taste it.

The over all result of this discussion is that Form is one and always implies the existence of matter—may it be in the corporeal or the ideal form.

Movement:

As a matter of fact it is Movement which is nearer to life than either of the Matter and Form, though these are also quite inevitable in themselves. Movement presupposes these two in the sense that movement is physically inconceivable except in a thing actually moving. Life in itself is a Movement. The dead cannot be spoken of as moving or the moving cannot be said as dead. The whole process of Becoming is nothing but a movement by the Ultimate Unity (which is an Ideal Reality) towards multiplicity which is actualization of some thing which was ideal in its originality. This process ends at the actualization of what is ideal, and hence it is temporary or incorporeal. Motion is nearer to life than Matter and Form and I think it is the main reason that as we descend from higher forms of life to the lower species and thence to plants and inert matter, life gradually becomes less and less until we arrive at inert and dead matter in which no trace of life is found. Thus we see movement in insects but not of the same level, as in animals and hence we do not put them on the same level, and insects in turn have more movement against the inert matter in which there is no movement and hence no life. With this realization of the degrees of movement, there also arises the idea of the distinction of life in different degrees. The distinction is mainly expressed in the classification of motion into involuntary movement. Involuntary movement is wholly mechanical and automatic, i.e., no act of volition is needed and no diversion from a definite course is possible in it. Voluntary movement is just reverse. It is wholly the result of the repeated acts of volition. In the inert and dead matter, there is obviously no movement at all. We speak of movement in the plants in a sense that they have the power of growth under a definite course of nature. An inkling of movement in its real sense is found in the insects and lower species

of life. Thus as we rise high up in the scale of life we see involuntary and also voluntary movement of its primary kind in animals have also got appetite for food and shelter etc. Movement or motion is at its best in the human beings in whom it is voluntary. Man has got desire, the idea of its satisfaction and also the power to fulfill it or allay it at his own will. It is in him that movement becomes self conscious i.e. conscious of itself and also of some higher reality that lies behind the reach of his reason, which is the main disgusting feature of himself from the rest. Though there is still another realm of nature that of the angels, but motion is at its best in the man, because the movement of the angels is also mechanical one in which nothing of their own will is implied and it is the only reason that angels have no sin. Sin is nothing but a deviation from the standard set out for an action. It is man who, through the acts of his will, can deviate from any definite standard and hence said to be good or bad accordingly. Thus two things are clear from the above discussion; firstly that movement or motion is one throughout and in its course of action it is at one action it is at one stage involuntary but at another voluntary; and secondly that movement or motion is at its best in human beings, in whom it becomes self conscious or conscious of itself.

But is the dead or inert matter devoid of motion and hence of life absolutely? On the basis that a stone cannot move by itself it is said that has no movement and hence it is inner dead. Now, movement may either be: (1) that of becoming something else, or (2) that of moving from one place to other, or (3) that of affecting movement in other things. So far movement of going from one place to another is concerned in the sense in which animals are said to move a stone is no doubt absolutely and completely devoid of it.

But so far movement of affecting movement in other things is concerned here arises a distinction of self motion and motion from outside. We can easily discard the view that a stone has movement in the first sense. But in the second sense we cannot easily deny movement even in a stone. It is an accepted fact that transformation is a movement. Thus even a stone has movement, of however a meager degree that of being transformed. Then what about reaction ? Is it not movement ? If so, then no body can deny that even a stone reacts. If you strike at it, you will receive injury. If you give it a hard blow of hammer, it will break into pieces. This is merely because there is reaction in it. But it is not enough. We cannot deny movement to a stone on the mere basis that it cannot by itself become something else. If this done, even human beings cannot escape the same objection because even they cannot by themselves become something else. For instance, if a man tries to become a woman by himself or a woman tries to become a man by herself or a child tries to become an old man or an old man tries to become a young one by himself, it is as self movement in a stone. Even in ordinary cases where e.g. we see that to some extent one man can try and become an athlete, or a poet or a lawyer, we cannot deny the importance of all the circumstances that may or may not enable a person to become either. Man, no doubt, has volitional strivings and the power to turn even the course of natural forces upto a certain extent, but the fact is, that besides his own activities we cannot also deny the influence of the natural forces giving him support in this respect. The same forces, we have often heard or even seen may result in the automatic and by itself breaking of a rock or a sudden out burst of a spring and so on. And in this simple sense we can assign movement even to inert or dead matter. How often we have heard of the marvelous deeds of the Holy Prophet who have made stones speak, dead bodies live and so on. Even mechanically we see that sound is preserved and displayed through gramophone records and movement is preserved

and displayed through films. What appears to be correct therefore is that although movement in inert matter is not explicit at all yet it is in fact there. It has the capacity to move or cause motion, no doubt, through the volition of some outside force. For instance, petrol becomes energy and causes motion, electricity is the result of interaction of matter and nothing else. Science tells us that matter is ultimately reduceable to energy of which Atom is a very clear example. As previously stated in this book matter reduced to energy becomes motion in toto. Therefore it is apparent that movement underlies matter throughout. As we rise high up in the scale of life we arrive at higher and higher degree of movement. In plants it is just in the form of an impulse, in lower animals it is merely a craving, in the higher animals it becomes a desire until we arrive at human beings in whom movement is self conscious and manifests itself into Intelligence and Will. Further manifestations of the former are sensation, perception, presentation and thinking and those of the latter are striving, impulse, desire, willing and action.

According to Intellectualists headed by Herbart, the former, i.e. Intelligence, is the original element of mind and the latter i.e. Will is secondary. He has attempted to derive all states of consciousness from Ideas. On the contrary the Voluntarists Led by Schopenhauer are of the view that Will is primary and constitutes all functions of mind. To them Intelligence is secondary. The reason is that we do not find Intelligence in lower forms of species but Will is there—may it be in the form of a mere craving or impulse.

In my view Intelligence and Will are not totally independent of each other. They are in fact the two aspects of movement like the two wings of a bird developed at the higher stage of life. Both are inter-dependent and all accurate and successful movement depends upon the reciprocal, co-operative and correct interaction of both them. They are so closely connected with each other that if there is no Intelligence, there is no Will in the real sense of the term and similarly if there is no Will, there cannot be Intelligence in its strict sense. Both are the off-shoots of movement at its higher realm and perfection of movement depends upon the perfection and accurate joint working of both of them. The reason why I say so is that it is only in the higher realm of life that we speak of Intelligence and Will. We never say that the activities of lower species are the result of Intelligence or Will in their true sense although we do not deny that we also find Intelligence and Will in some higher forms of animal life and even in lower species we find craving, desire and impulse. This is because in them Intelligence and Will are not the guiding or determining powers of either activities. It is only in human beings that these adopt the role of a guide and determining power of activities and that is, I think, due to self consciousness which is the chief attribute of activity in human beings.

By further development and perfect interaction of Intelligence and Will a third power is developed which is known as Intuition and it is through Intuition in particular that we enter into the realm of Reality, we appreciate it we understand it, we love it, we try to merge in it and at this stage the Reality itself re-acts, it manifests itself through its attributes which causes extra-ordinary development and enlightenment in the inner self of the man approaching it and his activities then outbound the limits and boundary marks of matter altogether. After achieving this stage of spiritual development he can see in Karachi what is happening in

London, he can procure for you any fruit irrespective of the seasons, he can tell you what you still have in your mind, so on and so forth. This is while we are still corporeal world.

Matter, Form and Movement as stated above are the three aspects of material life and the distinction between them is neither real nor eternal. It is imaginary, arbitrary as well as temporary. As soon as matter is reduced to energy the distinction between Matter, Form and Movement goes away. All the three merge in energy which is neither Matter, Form nor Movement but power simplicitor. At this stage life out-bounds the limit of Space and Time and does away with all other qualities of the corporeal world and what we have before us is an ultimate continuous and everlasting flow of life in its abstract form and that brings us to the inner or spiritual side of life.

LIFE IN ITS INNER PHASE

In its inner or spiritual phase life is a unity. Matter Form and Movement in their most abstract form coincide in it and cannot be distinguished or analyzed. It is pure, simple and controls all. It is real and eternal. The outer form of life is not real. It is temporary as well. Therefore what survives for ever is Life in its abstract, real and unitary form. God who is the real source of Life with all its attributes has created all that we see in this universe including ourselves. This is not a fiction or mere belief. Reason fully supports the view that if a man (having a very limited scope of life) can do marvelous deeds and make wonderful things out of the dead and inert matter, e.g. bestow motion to pieces of iron in the form of machines, vehicles, Railways, Aeroplane, Rockets, ships; create sound transmission and reception through wireless, Radios,

Telephones, Telegrams; transform pictures through Televisions; take photos of the inner structure of human and animal bodies through X- rays, send and receive messages to and from outer space and so on, why not God Who is the real source of Life can make the universe as it is. At this stage two questions obviously arise—(1) How is it that God Who is totally an immaterial Being could create the universe, which is purely material,, and (2)How has He created the universe. The first question relates to the possibility, and the second to the procedure, of creation of the universe by God. As regards the first question it is necessary to understand that the source of all activity throughout the universe is always non-material. For example, take the case of a man-made machine. The machine works because the man causes it to work and the man causes it to work because of certain aim or objective in his mind. Hence the cause of activity in the machine is in fact the mind of the man which is not a material entity at all. Further, man's mind works till it is alive. As soon as life evaporates it ceases to work. Hence in fact it is Life and ultimately the supreme source of Life i.e. God Who is responsible for creating activity in each and every phenomena of this universe. The second question is basically self-contradictory as well as anthropomorphic. We can only explain any phenomena when we can actually see it happening or know about it from any other source. Human beings need hands to execute their purposes, God does not. Since we cannot see God Who is non-material by these material eyes which can only see material things, the question how He has created the universe does not arise at all. Furthermore, we ourselves are the creation. It is next to impossible to imagine that a creation can itself explain the procedure of its creation. It cannot help depending on the wisdom of the creator himself which is vouchsafe through two sources : first information given by Holy

Prophets and Holy books of God, and second, circumstantial evidence of the entire universe around us. The former in very clear and in unambiguous terms tell us that the entire universe is a creation of God and the latter rationally proves that the universe cannot admit of any explanation regarding its origin except that it has been created by some Supreme, Super natural, Almighty and All-living Power and it is God.

As soon as we arrive at the point that the only absolute almighty power is that of God Who is the creator of the entire universe, and that matter has no existence of its own and further that what survives throughout is life in its spiritual and unitary form we have to face another problem. There exists a controversy between philosophers whether the ultimate reality is transcendental or immanent, i.e., whether it is totally outside the universe or underlies it. One view is in favour of the former while another in favour of the latter. A group of Teleologists is of the view that the entire universe is the act of an intelligence which acts from outside. This group is known as Anthropomorphic Theists. They say that the form of the world can only be explained by the action of an architectonic intelligence acting according to ends. On the other hand Pantheist assume the principle of unity as a principle immanent in the world. Idealistic Pantheism further elaborates upon this view and according to it the individual objects do not possess independence. Their reality and essence is contained in the All One of which they are the members. The essence of the All One according to Spinoza reveals itself in its two attributes i.e. Extension and Consciousness. This proposition is further modified by Epistemological reflections to mean that mental world is the true reality and the corporeal world is phenomenon and representation in our sensibility. The universal reciprocal action in the corporeal world is the manifestation by the inner aesthetic-teleological necessity with which the All One unfolds its essence in a

variety of harmonious modifications in a cosmos of concrete ideas. This inner necessity is at the same time absolute freedom or self-realization.

In my view the ultimate reality is neither totally transcendental nor absolutely immanent. It is in fact both. In view of this position a question will naturally arise: does God transform Himself into multiplicity or does He separate something from Himself and then elaborates thereupon to create the universe, and whether, at the end of material life, His self again returns to its original position or the separated portion of His self again goes back and merges in Himself or whether transformation of Himself into the universe or separation of portion of His self to create the universe results in any damage to Him or not.

An artist makes a picture. The picture is in fact the result of an idea present in the mind of the artist. In other words, it is the idea which has been actualized in the form of the picture. Raise the above question in respect of the “idea resulting in the form of a picture.” Negatively, it will be observed that neither the idea in itself is transformed wholly or in part into the picture as it still remains as it is in the mind of the artist, although the picture as a separate material entity is also present; nor is the picture separated part of the idea itself as we find no damage in the idea in any way; nor the picture ever returns and merges into the idea as it remains outside altogether and subsides into dust ultimately.

Positively, we also see that picture is nothing but actualization of the idea as it is and throughout its making it is the idea only which is working from its beginning till it is complete. It is in other words transformation of the entire idea which on actualization becomes a separate entity, as the idea still remains as it is and continues to be so even after the picture is reduced to dust.

If this example is used to give a reply to the questions raise above, one basic difficulty will arise. In case of the idea of an artist, material for making the picture is present as a separate entity. The idea is not the creator of the material at all. In case of God the position is different. The idea of presence of the material as a separate entity nullifies the supremacy or absoluteness of God outright. Hence, from where the material for creating the universe came : this is the main problem.

As stated earlier, the four primary substances, i.e. earth, water, air and fire are ultimately reduceable to one substance, i.e. earth. The earth as we see it in its material form is not real in itself and it is further analysible and ultimately we come to know that matter is an aggravated or developed or changed form of energy. In other words matter is ultimately reduceable to energy as for example in case of an atom. Now energy itself is non-material. It drives force from Life which is the essence of reality underlying the entire universe. Hence it is in fact energy which is developed into matter which further results in the making of various phenomena of the universe. The ultimate, absolute God in Whom all attributes of life coincide in their most absolute, complete and real form out of His own volition created energy and caused energy to be transformed into matter. It may also be noted at this stage that for this entire process only the volition or word of God is enough. The question of any duration between His volition or word and the creation of the universe does not arise at all.

To appreciate this view one should be fully aware that a fully grown up, well-built human body having a marvelous structure of flesh, bones, muscles and veins, having various complicated working systems inside as well outside is in fact a developed form of a mere drop of blood from the human body or

that a huge tree having hundreds of branches, leaves, fruits, flowers etc., is the outcome of a small seed sown in the earth or that water is the result of 11.1% Hydrogen and 88.9% oxygen. In the reverse order it is also worth nothing that the obvious end of every material thing is dust. Within seconds the human body can be reduced to mere ashes through scientific cremation.

In this process there remains no question of any damage to God Himself. We can burn a thousand candles from one candle but no damage is caused to the light of the first one. Law of conservation of energy tells us that energy is present in the universe in a definite quantity and that it neither increases nor decreases, and in fact if we take a unitary view of the entire universe, we will realize that life as a unitary element underlies all throughout. The differences, changes, coming and going are all mere formal expressions of activity which is one and one throughout. Waves are made to rise from the surface of ocean and after a momentary show of individuality again merge in the ocean neither any thing is taken away from the ocean nor anything is added to it. The ocean remains as it is. Similar is the case with the ocean of reality—the Life—the unity. Under a definite course of multiplicity various phenomena are created, for some time each one adopts an individual and solitary form, after a while the form disappears, everything again merges in the Reality, and ultimately what survives is the real, the Ultimate, the Absolute God Who is Almighty, All Living and the Ultimate Real Cause of all that exist.

