



CREATION - FROM PRE-ETERNITY TO PROBABILITY (AL-JADID TAHAfut AL-FALASIFAH) A CONTRIBUTION TO THE HISTORY OF MUSLIM PHILOSOPHY

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Abstrak

It is not the physical world consist in itself as to what reality is, but proof of ultimate reality. Reality does not change by changing the process rather attributable quality named from A to B or This to that but essence remains the same. Process in metaphysics has two inseparable parts according to philosophers, cause and effect, which in any case intrinsic to every event coming into being. Denying either one makes impossibility of event. Once cause with all necessary condition fulfilled, cannot delay its effect by necessity, which is the sole premise with philosophers to assume worlds pre-eternity. On the contrary, according to Islamic theologians, it is not necessary and condition for event to have causal connection and it is possible to delay effect in presence of cause also and this is possible in conventional as well as rational and reasoning level. The central issue rose by Imam Al-Gazali (rahmatullahali) in his `Tahafut Al-falasifa` concerning the world's pre-eternity rotate around the cause and effect. He showed the incoherence of arguments posed by philosophers and proposed that it's possible to delay the effect. Now, after 800 years, creation already unveiled mysteries in the form, which both the parties (Philosophers and theologians) did not know. However, who won the debate over world's pre-eternity is still open. This paper will try to fill that gap by attempting direct discussion of Tahafut Al-falasifa on the issue of world pre-eternity, considering cause and effect as central debate and will show that what Imam Al-Gazali (rahmatullahali) proposed was correct: The delay in effect with cause is possible. This will be a contribution to the Islamic theology collecting physical facts from science, which anyhow reached to the same level where it meets metaphysics. This will be the latest debate on the issue, and provide new insights on some of core results of scientific theories, which are not considered yet.

Keywords: *Pre-Eternity, Metaphysics, Islamic theology, Islamic Philosophy*

INTRODUCTION

In the history of Islamic philosophy no other book made such huge impact on Islamic theology (ilmul kalam) and philosophy (falsafa) to know ultimate reality, than the book 'Incoherence of philosophers' (Tahafut al-Falasifah) written by Huzzatul Islam Abu Hamid Muhammad al-Gazali (rahmatullahalai) written during 1095 A.D. Al-Gazali (rahmatullahali) explained in the religious preface of this book reason for his lengthy book refuting twenty central doctrines of philosophers.

He says: "I have seen people thinking distinct from religious companion (Muslim theologians) by virtue of intelligence and rejected very Islamic belief. The change in philosopher's mentality is due to their hearing if names like Socrates, Plato and followers who misunderstood them. Due to philosophy and logical explanation of these great names, philosophers have given their intelligence and adopted the view which is against the Islamic doctrine".

That was the need of Imam Gazali's (rahmatullahali) time to unfold teachings of philosopher's doctrine in a way people can understand, then to refute philosopher's arguments one by one showing incoherence of their claim and arguments.

For this article, it is the most controversial issue in the Islamic philosophy - the pre-eternity of world which is discussed in great length and at first by Imam Gazali (rahmatullahali) in his book. Philosophers provide proofs for world's pre-eternity, but this article is concerned only to the central idea and that is:

- a. World cannot be created from nothingness, hence temporal creation is impossible in time.
- b. Once cause is present fulfilling all the condition, it has to produce effect. Delay in effect is impossible.

- c. Both cause and effect are simultaneous at the same time. The priority of cause over effect is in essence and rank not in time.
- d. God as a cause by necessity creates, and if God is eternal and changeless, so is the world.

These are interconnected questions and central to them is philosophers admittance of God as necessary being because according to philosophers, cause cannot delay effect' which Al-Gazali (rahmatullahali) denied. Article will be delving in detail on these questions avoiding arguments already presented by Al-Gazali (rahmatullahali). Questions will be analysed based on philosophers own doctrine concerning the world and ultimate reality. It's been 800 years, world already shifted from solar system to beyond galaxies, from static universe to expanding universe, from deterministic nature to probabilistic nature. It has revealed to us some of the most bizarre nature underlying the substances. All this is based on firm observation, mathematical calculation and experiments for decades. Now, the same need, which motivated Al-Gazali (rahmatullahali) to refute philosophers doctrine of his time, is emerged again in this era due to progress in scientific understanding of the world in great length. Now, the concept of metaphysics is changed but this article claim that, the proposal of Al-Gazali (rahmatullahali) was correct in his time as well as today also. However, this article does not attempt to involve in the new debate of outcome of science, but to simply use them to handle previous proofs of philosophers. We will be delving into the frontier of scientific development at present to gather the proof against philosopher's proposal. Article will trace the arguments to original Greek sources wherever necessary and elaborate the views of science in detail.

Before attempt, it is must to describe major work related to this topic. Marmura has discussed this conflict over pre-eternity in detail with the inclusion of Ibne-rushd's arguments, making it more valuable. He

only tackled the issue within the realm of both parties' arguments and then to conclude, who was more logical and that was Al-Gazali.

Marmura again attempted to analyse the second proof based on Time for worlds Pre-eternity. After analysis he concluded that the proof from time is 'disjunctive syllogism' and does not prove world to be eternal. The central metaphysical issue is not the nature of time rather nature of God's causality. Edward analysed the position of Al-Gazali on the second proof of philosophers on world pre-eternity, that world is posterior to God and God is prior to world means only in essence God is prior to world not in time.

It is clear Al-Gazali is not a lover of this idea and rejected it, but author concludes that this proof of philosophers itself is incoherent. Rizvi came with the study of work written by an Isfahan thinker Mir damad, on the same issue, who tried to settle the dispute between both parties and developed a 'perpetual incipience' which can voluntarily act to cosmos at the same time knowing cause for cosmos that is sole responsible for bringing existence into it. Goodman did the critical analysis of Al-Gazalies 'contingency arguments', which proposes ALLAH is the self-subsistent being and all other being depend on him. Hourani also delves into the discussion between Al-Gazali and Ibn-Rushd over pre-eternity.

Literature review revealed that, people discussed the very arguments raised in Tahafut al-falasifah, and it seemed fresh inquiry on this topic has not been made creating new arguments other than historical. Similarly, this topic has not been looked from the latest scientific inquiry of the age, which this article seems to be the first to start. Hence, articles claim of analysing philosophers arguments listed above with latest world view of science is new subject area to be investigated for other particular topics also. In the west people have discussed metaphysical aspects based

on scientific facts but their inquiry is not particularly related to the question raised in this topic rather they are general and universal.

DEBATE OVER PRE-ETERNITY

Philosopher's proof –

Temporal creation cannot proceed from eternal. If it is supposed world came without God than, it was in pure possibility but to make its existence there must be a giver of preponderance which called the giver of first preponderance, hence infinity. Nothing can create nothing, hence possibility of everything (world) coming into existence from nothing is impossible. With question why it did not born before its supposed creation? Who originated first giver?

If it is supposed from God, then from eternal only eternal can proceed, if not then why 'he did not will world creation before its creation?' it will be a change in eternal to suppose, that at one time he was not a willer of creation but later he became. It will also attribute the impotence of God. Also, every will demands a previous will going to infinite. Hence as long as God's eternity is true so the eternity of the world.

The temporal occurrence is necessary and caused, like event cannot exist without cause with which necessitates it, it is not possible for necessitating being with all its condition fulfilled, nothing else awaited, to delay it's necessitate effect. Necessary causes necessitates effect, both are simultaneous and prior only in the sense of essence and rank, not in time . These are the fundamental proofs, which are connected with cause and effects. In dealing with them, we will not go one by one rather involve in the central issue and discuss all of them within that realm.

Objection and proof against pre-eternity:

Says Aristotle, priority has five ways. (a) First is what belongs to priority in time, say Plato is prior to Aristotle. (b) Second belongs to the 'being' whose sequence cannot be reverse, say Unity is prior to two but its existence does not depend on two but two depend on one, father exist than son, opposite is not possible. (c) Third belongs to priority in science and oratory, say word is prior to sentence. (d) Fourth is what belongs to natural priority because of love and respect of someone. (e) Fifth call a prior cause by nature containing existence, as to say 'man is' is correct but not the cause of the existence of the 'man', rather it is 'man's' existence decide the correctness of that statement, hence it is a real cause not the statement.

Man's existence is prior for its declaration. (c) And (d) does not concern here. In the rest, Aristotle described in general, how priority can be said, neither he define any necessary condition for them nor priority necessarily precede and proceed with cause and effect. It is preceding and proceedings of priorities, as to say Socrates is prior to Plato correct but Plato is prior to Aristotle.

Similarly in sequence, unity is prior to all and existence is prior to proof. For priority two things must proceed and precede each other as evident but there is a huge contradiction between (a) and (b). As per (b), unity is free from reversal; hence existence of unity denies its contrary, so no priority is possible in any sense. But (a) requires in time always two existences not simultaneous to attribute 'priority', hence only two conditions comes, either 'priority' ends at unity with certainty or is totally impossible. Later is self-evident contradiction so remains the former option. If that is the case, then if one says- world is eternal with God, than this is wrong from (a) and (b) definition of priority. This is because the

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assertion of philosophers, that cause and effects are simultaneous but cause is prior in essence not in time, but there is nothing which can make one of them prior in essence and rank but not in time, this differentiation is not evident. This is one premise, how the priority in time they deny?

Says Aristotle: 'Has motion ever come to be without having previously been? And does it perish in turn in such a way that nothing is any longer in motion?

Here motion underlies change whatever form it may be. He explains, change required two things- Moved and mover. Mover makes change in moved. At first, this contradicts his definition (a) and (b). What is the proof of priority of mover over moved in both time and essence? Secondly, Aristotle in chapter -13 of categories makes definition as to what could be called simultaneous:

'Those things are called simultaneous without qualification and most strictly which come into being at the same time, for neither is prior or posterior. These are called simultaneous in respect of time. But those things are called simultaneous by nature which reciprocate as to implication of existence, provided that neither is in any way the cause of the others existence, e.g the double and the half',

According to this definition, is mover and moved simultaneous in time or nature? Only four possibilities are there. If philosophers deny simultaneous in time than, it is evident that mover or cause precede in time denying their own assumption . Second, if they accept mover (cause) and moved (effect) simultaneous in time, they actually are denying the definition of priority. Thirdly, acceptance of simultaneous by nature will not allow either one to be cause of others existence, hence mover cannot act on moved. Fourthly, if they deny simultaneous by nature, it is totally impossible to coming into being any existence.

In same fashion, if God and world both are eternal, they need to pass all the four condition above and in no case, worlds pre-eternity has any ground to pass, as per Aristotle's own methodology. Hence, they cannot be said simultaneous, which denies ultimately that cause and effect are simultaneous without delay. This is second premise.

Further, if world's pre-eternity is from God, then are both same in terms of essence and existent or different? If it is said, they are same in essence, then it is impossible to exist anything, when only mover-mover or moved-moved or cause-cause or effect-effect exist. On the contrary, if assumed different, than its evident fallacy, this is to say- sun instead of producing light, create darkness.

Lastly, how the philosophers prove, one eternal by essence is out of change the God and another eternal the world is continuous in change, this is contradictory statement. Philosopher's claim that eternal must proceed eternal is not proof of eternity rather contrary to it. Whatever definition they consider for 'Eternity' it must be same for both cause and effect, if eternal proceed from eternal. If it is considered, everlastingness then it must be for both to proceed in future also. And if it is said to be timelessness then it must for both . In the case of everlastingness, which define no beginning and no end, neither by existence nor by essence . Essence belongs to the 'whatness' and existent what is attributed to that whatness or reality. God, as philosopher admits is eternal both by essence and existence; Question is how they define both terms for world at first hand? They propose in their proof:

'Before creation world was in pure possibility of existence and non-existence, but it came to existence, it means some previous cause

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existed to choose existence from non-existence'. There arise two objections, first is what belongs to definition of unity whose contrary based on priority cannot be surpassed, so once prior cause is there why there is need to call infinite causes to support first effect? This is not logical to pursue till infinite, as philosophers also don't like this idea. Second question belongs to, once world existence is agreed upon, what is the essence of World? Essence or reality cannot be 'eternity' because when philosophers are comparing worlds pre-eternity with God, then eternity is only one of the attributes of the perfect being God , Now, what other essence of the world philosophers will propose as eternity itself is not the essence of world? They have no answer to this. If one says, its essence is 'change' as described by the Aristotle and Heraclitus, then it is contradictory because they assume God to be uncaused and changeless. How it is possible for one eternal to change constantly and one out of change being each other's cause and effect?.

Even attributing 'change' as essence of world does not make sense, as for natural philosophers, change is what belongs to the very nature of things. Pre-Socratic period believed, matter is nature and Aristotle proposed an internal principle of change to be the definition of nature corresponds to substances. For him the form is ultimate principle behind change which defines what the thing is . With this, if the world exists with God, then two separate forms eternally can exist is not possible. It will call two separate system of change one in which generation and degradation makes the process of change and second in which this is not. Because if both are same, what is the need of discussion? It is self-evident fallacy. Even if one considers eternity of world, there is no excuse to accept, that

eternity of world and God are not same with above distinction. Gods knowing of his being and what it is for are identical free from intellectual intervention, against human's universal intellect or first intellect .Intellect classifies order `of & in' creation thus not worthy to use for ALLAH the Al-mighty as he said: `and there is nothing that could be compared with Him' - (112:4)

`Nothing' leaves not anything of metaphysics, philosophy and science. The sense can be felt when `I know I can do this, such knowing exclude intellect's intervene. But when I know I do not know, intellect comes into existence. With this I can deduce what I do not know is possible or impossible for me. The deduction will become part of I for future decision and intellect would play no role. If it is evident, for ALLAH `everything' is known by himself. This `everything' is that `nothing' not worthy of comparison. Secondly, it will be a `change' to use Intellect because that requires `movement towards intellect'. For ALLAH, it is null & void as `nothing' of `everything' is out of his knowledge described above. `Change' fulfils `what is not known' but if something is known already, what change? When I say, `I do not know physics', means to acquire that I need change but when I say, `I know mathematics', and then no sense of change.

If its evident, ALLAH Al-mighty says: ...Allah has power over all things, and that Allah comprehends all things in (His) Knowledge. - (65:12).

When everything is known to him by `himself', what is it change require for? Heraclitus of Greek says `change is the only constant, is correct in the sense `nature is end oriented' and end require a process to

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reach. Process itself is a change & combination of specific movements. It is truth; nature ends whatever one believes Malikul mout or black hole. What is born will meet goal, is known to every 'life feeling living', so what is changing if 'end' is 'known? the change is to 'what is it for' not what it is 'itself' as new baby is 'I' when he/she is born than in old age he/she is still 'I' the change was in his process to achieve that 'known end'. Now, there are two things- The end is known but how to reach that end is unknown, hence incomplete & imperfect knowledge.

Change is for what has not existed before. If ALLAH is eternal, what defines change? To be living is not change and change is attached to 'nature' it means change is not a constant for a 'living' being. He is 'living' other than 'living life' a mortal word. Never had he discussed about his life other than attributes of 'living'. So, Heraclius claim is null & void for ALLAH al-mighty because he is out of change.

As for Aristotle if change is eternal because to initiate a change call another change. Accordingly, if God is eternal, motion must be eternal. Aristotle lags to show, initially ALLAH al-mighty (in his word the unmoved mover) was alone without any creation, until than existence of change is unimaginable. As he is eternal & self-sustaining covering all possibilities with his knowledge, change is required for what? Aristotle's argument is reverse which need a first motion, not eternity of motion or change. If it is shown that, there was a first change; eternity of motion will be wrong. However, it can be argued if change is eternal, than relative to what? If in a room everything is stationary, what change one proposes until something changes? If that's the case, in the beginning everything was 'HE' alone with his attributes, why there be a sense of change? To

say, presence of teacher & students in class does not initiate change (transfer of knowledge) until teacher `wills' to do so.

This explanation makes distinction between, eternity of world and the God; former is with change and later out of change, then what other form of eternity philosopher define? It is sure; there is nothing on the name of definition. So the question remains open, what is the essence of world? It can be said, there is no essence which can fulfil the requirement of that definition; every essence attributed to world has one of the possible realities not the only one. Latest findings in the worlds structure at micro-level, shows different reality of world. The branch deal with micro-level is called quantum physics . It says, on the basis of experiment that there is no single past and future of the world, the world in which we live is only one of the many possibilities existed in past and exist in future. Due to probabilistic nature it exists in the form as it is now.

It also proclaims, world has in-deterministic nature and particle can be at the same time exist at two places. Due to this bizarre nature, modern scientist and philosophers agreed on the model-dependent reality of a thing, and it is said that as per this philosophy, both the model of Ptolemy with earth centre solar system and of Copernicus with sun centre solar system are correct, because on the basis of observation no one can deny either one .

So there is no single reality or essence of the world for granted. It was shown through the experiments in quantum physics, that world has no deterministic nature rather it is working on probability. Probability in the sense, based on current state of the world nobody can determine what will be the future, as was possible with Newtonian world view. In

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quantum world no certainty exist for particles for any specific location rather based on experience with data it can be said, that this particle can probably exist at different position without certainty. In this world a cat can alive and dead at the same time. Conclusion is the world, philosophers are concerned has changed from pre-eternity to probability, now the question is not eternity but the very nature of many-world possibility and for sure that is not possible 'if eternal proceed from eternal with no characteristic of eternity'.

Modern approach is relativistic which call for many realities rather than only reality. It accept objective reality rather than actual. The question which can be asked is of the Plato when he says:

'What about someone who believes in beautiful things, but does not believe in beautiful itself...Do you think he is living in a dream, or is he awake? Just consider: isn't it dreaming to think-whether asleep or awake – that a likeness is not a likeness, but the thing itself that it is like?

Considering model dependent theory, realities are only things to find reality but not the reality itself, as there are beautiful things but question is what is beauty itself? However, all this philosophy is based on observation and mathematical prediction, not about the eternal God but about the so called eternal world according to philosophers. If that's the reality of eternal world that it has no single reality than, how come it can proceed from the eternal the God who has single, unaltered, unified reality? Yes, it is admitted that these conclusion based on observation and calculation were not available to earlier philosopher, so it can be now justified that their notion of pre-eternity was not correct when it comes to 'only eternal proceed from eternal' as there is no single reality for the

world. This discussion is at first a negation of their doctrine and secondly a proof that both are not same (God and world's eternity), and if not same they cannot persist at the same time with different attributes at the beginning.

Contemporary exploration of universe has already predicted the ultimate fate of universe. As per data, there are three shapes of universe, Flat universe, closed universe and open universe. It has been decided on the basis of visible matter, dark matter, dark energy, vacuum energy and average density of known universe, and the conclusion is that universe is flat but that is not at all the final verdict. Whatever universe one assumes there remains always contrary hypothesis opposed to the Big bang. Big bang theory proposes that, universe began by an explosion from a singularity, followed by inflation which is responsible for everything we see including human, followed by the observation of Edwin Hubble claiming universe is expanding, which later came to decelerate because of Einstein's cosmological constant, which demand deceleration with other factors. With this, there exist black holes somewhere in every galaxy attracting everything including light due to huge gravity and no one knows what happens after the matter crosses a limit called Horizon.

Some predicted that, maybe that is a way to go in another universe like the hypothesis of wormholes. No one knows what it exactly is. It was then argued, if universe started from big bang and black holes are annihilating each thing, then universe must come again to singularity or in general term end followed by another big bang. To expand this idea, there are some theories like big crunch, big freeze, heat death, big bounce and big Rip. Scientist are finding big freeze more promising than others.

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As per big freeze, universe due to its current expansion asymptotically will approach to absolute zero temperature. It is expected that the fuel of stars will be exhausted and universe will become darker and black holes will dominate the universe followed by hawking radiation emission they will also disappear. Big crunch propose that average density of universe is enough to stop expansion and start contraction.

Even though, the claim is of Flat universe which will expand forever based on the calculation of matter and vacuum energy, it cannot be final conclusion, as observational accuracy will reveal more accurate data about the structure and fate of universe because earlier observation did not detect vacuum energy at all, so it is probable as to what data describe and existence of such theories which demands end of universe are self-evident on the complexity of universe. Hence, the eternity in terms of everlastingness has no solid ground as science predicts both big bang and big freeze for same universe. Philosopher's assertion of eternity in terms of everlastingness is overshadowed by their own 'eternal world'.

Second criteria eternity in terms of timelessness can be combined with temporal creation of world in time. At first, if timelessness is taken 'without time' then it will be a serious attack on the philosophical definition of time related to world not for the eternal God, which philosophers already assume is out of change or time. This serious objection comes from Plato, he says about the definition of time: [the Demiurge] began to think of making a moving image of eternity: at the same time as he brought order to the universe, he would make an eternal image, moving according to number, of eternity remaining in unity. This, of course, is what we call "time

Time is for world, not a separate identity attributed to it, which is other than world rather it is 'within' world connected with motion which can be count. And for Demiurge time is not in him, neither he is in time, means demiurge out of time and eternal. Being eternal is to get out of time. With this, world as we know cannot exist without time, they are from each other to make a sense. Every event has it's before and after in word of Aristotle: 'Time is the number of motion (change) in respect of before and after'

For Aristotle, as discussed earlier, the unmoved mover is out of change but initiate change and time is related to motion or change, which is intrinsic to world, then how come it is eternal in the sense of timelessness? If that is pure impossibility for world to exist without time, then one has to admit its temporal creation which satisfies its opposite eternity. There is something between 'without change- the God' and 'with change- the world', from without change can proceed only 'without change' not 'with change'. In between them is something which is connected to both, is it will? Will is form and cannot be connected to world with attribute of 'with change' there must be some external form of will, which connects both, is it the 'existence' of Prophet Muhammad (sal'lallahualihiwasallam)? The third option is 'nothingness' to which philosopher make their arguments.

Then, they (philosophers) may argue that this is our position that, temporal cannot be created from eternal, it is like that world out of nothing, and if one accept world out of nothing than why there is a need for its maker.

One can say: 'neither it is impossible for world to be created in time nor its existence out of nothing'. Nothingness cannot be described in terms of pure possibility, impossibility and necessity of something, as they

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are pure mental forms of which existence and non-existence at the same moment are purely possible and impossible. The world is not only a form but also whole nature of change through matter (maa'dda), its existence is clear but not the essence and reality.

Moving backward from present state of world will come a point where both its form and matter may have been started from 'nothingness', so nothingness must contain in itself these two qualities to satisfy the present condition of the world. To philosophers, both forms and matter are different, but where there is matter there will be form, they cannot exist without each other. World as evident have both form and matter, then 'nothingness' cannot be other than what is inherent in its explosion. It can be said - 'Nothingness is unconsciousness of essence and existence until willed by the Lord Al-mighty'. It will be illogical to assert then, nothingness is eternal in any sense, because when something neither known to itself by essence nor by existence, what category of eternity philosopher define for it? Or they arguing over world are pre-eternity or pre-eternity of 'nothingness'? Essence is abstract and existence as discussed earlier can exist externally or not, it does not matter to the essence but for temporal world there must be relation either between essence and existence or essence and non-existence. In the words of Imam Taftazani:

'The reality of a thing and its essence are that by which a thing is what it is, like 'rational animal' with reference to 'man' in contrast to 'laughing animal' and 'writing animal', since it is possible to conceive of 'man' without reference to them in as much they are among the accidents.....A thing (Al-shay) according to us, is the existent (al-mawjud); and

subsistence (al-thubut); realization (al-tahaquq); existence (al-wujud) and coming-into-being (al-kawn) are synonymous terms, and the meaning of them is self-evident'

'Nothingness' cannot qualify such categorization of reality and essence, and we do not claim it a 'thing' also because it does not qualify the distinction. It is not known to itself call some other being to make it known to it through his action. We say, this is the will of the lord which creates realization of what it is, to proceed the creation out of nothingness. This assertion is in no contrast with the contemporary view of the world also.

As per Dirac equation which was an attempt to unify the two different horizon of the so called 'eternal world' relativity and quantum physics, it proposes one new particle same as electron in each sense but with positive charge. It was fundamentally a new look, but Dirac claimed that positive charge particle is proton and anyhow due to interaction with other proton in empty space, they are heavier. He was not correct, because within few years, physicist has found the particles proposed by Dirac equations within the cosmic rays coming to earth. That particle was called 'positron' the antiparticle, which motivated idea of similar antiparticles for other fundamental particle also. Characteristic of new particles is that when they meet (positive and negative charge), they annihilate each other emitting radiation. From here the terms matter and antimatter came into existence. For Richard Feynman, he was interested to look at it from relativistic point of view. He argued that, no particle can go beyond speed of light and if goes, it will go backward in time. This phenomena when observe different observer will give different measurement of the same. He showed this phenomenon with diagram:

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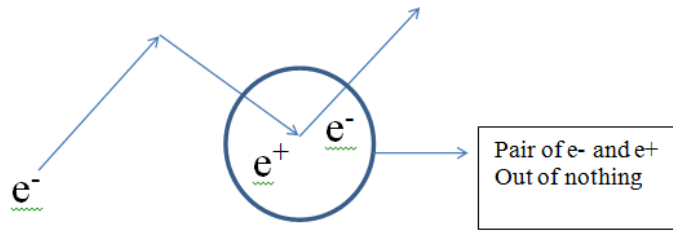


Figure-1 (krauss,2012)

If a single electron is moving through space, and for a very limited time which we cannot even measure precisely, electron moves with speed of light, which gives impression to observer that its moving backward in time as shown in Fig.-1. first it goes forward (up) than backward (down) than again up. In between this process, one pair of electron-positron comes into existence out of nothing. This positron meets with coming electron and annihilates with radiation and at the end remaining electron seems to be moving forward in time. This pair coming to existence and then becoming non-existence seems to underlie the idea of nothingness proposed earlier.

Their measurement however is not possible but their indirect effect is very well experimentally known that it cannot be denied, these particles are called virtual particles. This property was tested on hydrogen atom with one electron showing spectrum, within which forms a splitting area, which signifies the existence of virtual particles. On the basis of Dirac equation all the possible virtual particles can be known with very precision. The second proof came with the discovery of more fundamental particles within proton and neutron that are called quarks. Virtual particles, reflecting the particle and field which convey the strong force between three quarks continuously exist and become non-existent.

Because proton are the fundamental particles which make the mass of atom, when measured it is found that quarks themselves contribute almost very little of mass but the field created by them contributes most part of energy which becomes the rest energy in proton, followed by atom followed by mass.

This is astonishing, as to how field created by virtual particles which can be called 'nothingness' or in scientific term 'space' or 'vacuum' is a source of energy?. That was the most mysterious discovery of era.

Later on it was found that to match the observed acceleration of universe how much energy will be needed and the answer was- 30% to visible world and 70% from empty space, now called dark energy .Now, I will not come in trap to claim that, this is due to God who is creating particles out of nothing as there may be more fundamental beings which only God knows and I am not in hurry, but rather I claim if, as per science including philosopher, world is able to create its own things out of nothing then what premises do they have to negate the possible temporal creation of world out of nothing by the God? If, they allow it for world then, they must allow it for God also. It can be said-'Initially only God exist who is eternal encompassing all the power. He created consciousness to nothingness when he willed and it became everything. Underlie in the natural law, hidden nothingness which will remain with it until the God will's again to make it unconsciousness of its essence and existence'

Here, no attempt is made to show what the role of will is but to make it proof over philosophers claim that, temporal cannot proceed from eternal, see it proceeded. If that is true, then its creation in time by default is true. Nothingness is what God is not and nothingness cannot be eternal

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without essence and existence. Similarly, as discussed, time is synonym of world without which it has no meaning that singled out the conclusion that- Time and world were created simultaneously. For the modern science, it is believed based on facts that if universe is expanding it must be in past started from a singularity. This singularity is named as Big bang, which due to huge density and temperature exploded creating everything what we see. it explain in great detail about the light elements, cosmic microwave background, large scale structure, Hubble's law and can be jointly explain by the quantum as well as relativistic approach.

By knowing the expansion rate of the universe given by Hubble, it is now known that big bang exploded some 13.8 billion years ago, which is the age of universe. Big bang is still not fully understood due to quantum phenomena attached to it at quantum level, so below the plank era, the reality is unknown.

To cross this limit a new theory called 'quantum gravity' is in process to answer what lies behind the plank era. .However, the aim of discussion is to provide demonstrative proof, asked throughout 'Tahafut al-falasifah' by the philosophers, then here is the proof that as per experimental and demonstrative proof – world is created from out of nothing 13.8 billion years ago. Both claims of philosophers have met their end, now what do they have to propose the eternity of world? This is another debate between physicist and theologians, even if they consider the creation of world with time, they do not mean it was due to God rather due to self-sustaining natural laws.

Throughout this discussion, the eternity of world has been critiqued from philosophy, logic, metaphysics and modern science, hence

there remains no object of doubt that world cannot be eternal in any sense whatsoever philosophers try to put forward. However, at last one more important aspect will be tackled on their proof of eternal world.

Ibne-sina had developed his theory of essential necessary, which became the landmark for the proof. This theory has two parts, first only the God is uncaused in all existent. Second, everything is caused by necessity because it is incumbent upon existent to produce effect by very nature. Fire burns cotton by very nature and any delay when in contact is impossible. Which demands cause and effect are simultaneous and delay is not possible. This is the basic argument for world pre-eternity that, if God creates by necessity of his nature which is eternal and without change, then effect must proceed from him, just as the sun cannot but produces light .

Imam Al-Gazali (rahmatullalai) has not raised any objection to the first part that, God is uncaused but he severely attacked the second classification of Ibne-sina's essential necessary that, God creates by necessity.

It is not intended to delve into discussion of what does 'necessity' means here, but an elaboration will make things clear. The idea of necessary being goes back to Aristotle's prime cause or the unmoved mover. According to him, the prime cause must be simple having no priority. He denies every existent to be that prime cause, because 'things' are combination of matter and form, matter is receptacle of form which demands change with this it is also not unity in the sense they depend on each other. This composite or holomorphic substance is particular

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existence and the essence of its thingness, so their essence and existence cannot be distinguished.

Even if Aristotle, accept holomorphic primary substance in the sense other realities depends on it but at the end it is a combination of two. So he concludes, that `there must be some principle whose very substance is actuality and matter cannot be that, only form can be that pure actuality which will be out of change, things depend on it it does not depend on anything, the unmoved mover or primary cause.

Ibne sina, following the same principle of simplicity, advocated the same replacing form and matter with essence and existence. For him beings are three, possible, necessary and impossible. All the generated things he says, are pure possibility until they come into existence and are not necessary in themselves but necessary by something which is necessary in itself, this is *Al-mumkin fi-dhatih* and *al-wajib bi ghayrih* .

Every possible being is a combination of essence and existence and it is known that essence defines the reality of things, but that essence is not any logical form on the contrary it is real in itself. Until it is joined by existence its essence cannot be actual. For Ibne-sina, existence is something added to essence. Similarly like form and matter, every possible being when composed of essence and existence, needs a cause to make the necessary. When it is known, then what does necessary being (*wajibul- wujud*) means? No possible being because of combination of essence and existence necessary in itself because existence requires a cause, so the same cannot be true for necessary being to become necessary in itself.

What then is alternative? This is to ascribe pure existence to necessary being because essence cannot stand alone which will require cause to make it existence and which will be non-existence in another sense. So necessary being (wajibul-wajud) must be pure 'existence' without a separate essence, or its essence and existence are same. This implies, the oneness and unity without any prior cause or change because it is necessary in itself and cause for all possible beings.

As Avicenna was not inclined towards the creation from nothing, he advocates the idea of emanation like Neoplatonist and claims, God by necessity creates the world without any delay, and if God is changeless and eternal so does the world. Once understood, it was more the requirement of Ibne-sina's own metaphysical system to have a being necessary in nature, which must produce by necessity. The objection of Imam Gazali (rahmatullah) was as per the Quran, that it is not necessity in the nature of ALLAH to create rather when he wills of something he says 'kun faya kun'.

The development of system regarding metaphysical reality is not new and prohibited for true illuminist people. Like, Plato, Aristotle, Platonist, Ibne Maskawaih to name but few, Ibne-sina also developed his system as per his right to prove the existence of God. On this basis he cannot be blamed of disbelief, rather his rejection of voluntary action by will of God is the supreme premise available for scholars to rule something . So, article will not attempt to discuss the nature of his 'necessity being' but his characteristic that 'it creates by necessity because delay in effect after cause is impossible.

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For both Muslim theologians and Ibne-Sina as philosopher, God is uncaused and eternal having all the power in him. It can be said that:

‘If it is supposed that like God world is eternal, then characteristic of eternal world necessarily follows from eternal God. So if delay in effect after cause is proved within the world, then it must be assumed the eternal God can also delay the effect having all the power. As causal necessity within world and from where it proceed, is the central proof for world eternity, if it is denied, then it must be true for God also’

Following this, as described before in the discussion of creation from nothingness, we discussed the idea of quantum physics. At the quantum level, particles from which the world is made of behave unusual. They do not behave in a deterministic simple manner which can be predicted by knowing its present state of affairs. They are unpredictable in first sense, no one can find at a time their position and speed, which is called uncertainty principle.

In the second sense, no one can say without measurement whether something exist or not, this is shown by the famous thought experiment of cat by Schrodinger in 1935 paper. Then, as per theory of everything, which is supposed to be M-theory there are possibilities of 10⁵⁰⁰ different universes from a single source- the big bang, the first singularity . The creation reached from pre-eternity to probability, and surely Ibne-sina or any philosopher would not allow the same multiplicity for the ultimate reality or cause but they already fond of idea that God can create multiple like in purest form- Essence and existence, form and matter. The question is why the eternal world is like this?

Even though based on theories of quantum physics, intellectuals have argued either in terms of multi-universe, deterministic nature, probabilistic nature and some even argued effect prior to cause called retro causality. This article argues this is due to the delay in effect.

Photon is the basic particle of light considering particle theory of light. At high energies this photon can be split into two particles negative electron and positive positron, and their combination can further create the light particle photon. Photon is supposed to be the carrier of energy 'quanta' responsible for photoelectric effect. This energy is responsible for worldly processes. To prove the claim, consider the below system:

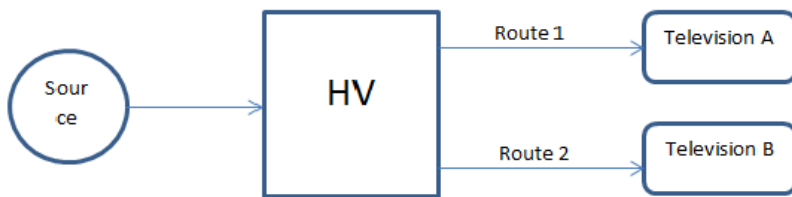


Figure -2

Suppose there is a source of photon, which is connecting with different location television A and B through Horizontal-vertical polarizer. To run the television A photon must go through the route 1 and for television B, route 2. Now, when there are lots of photons from the source then, both the television will be showing football match without disturbance. Because from 'lot of' some will be going to route 1 and other to route 2, but it cannot be predicted which photon is going to which root. Condition is normal as we see, but now consider only one photon to be supplied at once at two different times. Let's say at time t_1 Photon 1 is triggered from the source, but it should be known, for both televisions

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ultimate source and cause is only one- the source itself. No one can predict now in which route the photon will go, so if it chooses route 1, then television B will not work, even though the man watching football match knows that cause (the source) is continuously providing photon.

Similarly, at time t_2 , photon 2 is triggered and it chooses the route 2, so television A will not work, even though cause with all conditioned fulfilled is acting. For both cases, the man at room, will obviously feel why there is delay when, source is producing photon, if everything is fine without knowing that Television A is working? So in first case with photon 1, there is delay in the world of man watching television B and in second case, this will be delay in the world of man watching television. For both man, condition is similar, that in presence of source there is delay in effect. Similarly an outsider who is watching this process will surely feel the same, that there is delay for a time for both the worlds comprising man, television. All these happenings at the same time.

Further, if it is supposed that, these two men with their television exist in two separate countries, then for one country there will be no football at the same time when second country is watching the match. Extend this idea further and replace countries with two separate universes. So at a time, in one universe in presence of cause, there will be no football match when other universe will be enjoying the goal. If that is not delay in effect after presence of cause, then what types of delay philosopher propose? This is self-evident delay. This makes it possible for experiment, locating cause or source at one location, and plan two distinct location for effect to take place without disturbing the cause itself.

The selection of route is said to be by chance, chance itself is nothing but will itself which decide that chance, whether route 1 or route 2, that is what the EPR paradox is all about that ` how come one electron knows about its partner what it is doing at other place, when they both generated from the single source . People have proposed hidden variables for the same reason. That is some kind of information exchange, but without knowing `when' it does not make any sense and that require interfere of `will'. we do not claim again, that this is the will of God who is creating selection power to photon or directly controlling the act, as who knows what more fundamental things underlie within photon. On the contrary we say, chance and delay are interrelated in this sense, and chance must proceed from cause and it cannot be other then will which is the ultimate source of every kind of selection. Whether it is in time, similar things, different things and whatever one can think of because will is primary source of action even if one has power to do that.

We say, if the world with all its multiplicities, generation & degradation, probabilities in nature can delay the effect due to still some unknown reasons, then philosophers must assume the same for the Lord also without contradicting their own premises. If it is agreed then, on what basis philosophers will claim the eternity of world if God as per his will can delay the creation in future? Similarly, for uncaused God, it is more possible to delay the effect because of priorities in other attributes not comprehend for the world. So, it is like world itself is denying any possibility of its pre-eternity, and that is what the essence when Al-mighty says in Quran-

‘We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?’

Concerning the ‘necessity being’ (Wajibul wujud) of God there are two options. First is to attribute him a nature which by necessity creates and second is to attribute ‘will’ in place of necessity. In both cases, creation will come into existence and if one says no, then what is there to stop him? As for the first case, it is against the Quranic description of God and creation but the second one is totally inline. It will be a good assumption to accept second option, as far as Muslim philosophers are concerned like Ibne-sina, Al-farabi. They must be knowing about the Quranic interpretation about the God and nature. Ibne-sina’s denial of world’s temporal creation was his conception that ‘world cannot be created from nothingness’.

As per him, his metaphysical system was the only metaphysical system to prove the existence of God which demanded ‘necessity being’ who creates by necessity because on that time it was impossible to comprehend creation from ‘nothingness’. It was not mistake but he was forced due to the knowledge of that time that’s why for centuries it remains without objection. Now, 800 years later, after knowing the mysteries of world, it will be totally wrong to assert any ‘words’ to their personality as far as this topic is concerned.

Now after knowing all the objection and proof against the world pre-eternity, It would be always best to assert and proclaim the views of Hujjatul Islam Imam Gazali(rahmatullahali) about this topic which he claimed in Tahafut-al-falasifah:

‘The world was temporally created by an eternal will that decreed its existence at the time in which it came to be, that non-existence continued to the point at which (the world) began; that existence prior to this was not willed and for this reason did not occur; that at the time in which (the world) was created it was willed by the eternal will to be created at that time and for this reason it was created then’.

For the nature of God, let it be known then: ‘Our God does not act by necessity that by definition it has to act on the contrary, he is voluntary in his action, and whatever wills he does. He does not require necessary causation to function the universe rather he act at every particle coming and going’. We again affirm- from no ground, world is eternal but a temporal creation.

CONCLUSION

Arguments and proof about the world’s pre-eternity as given in the first discussion of Tahafut al-falasifah, has been analysed with new scientific perspective. It was necessary to fill the gap of 800 years development and mysteries revealed by that eternal world. The central argument proposed by philosophers that cause cannot delay the effect, so God is the necessary cause and it must create world, which will be eternal. This has been refuted from the base, and shown that it is possible to delay the effect from self-evident proof. Philosopher claim this, because for them world cannot be created form nothingness. This argument also, is refuted with self-evident facts from modern science. With this, world temporal creation has been established with detailed analysis of philosophical as well as scientific proof. This article established from modern facts that

what Al-Gazali (rahmatulllahali) proposed in Tahafut al-falasifah is found to be correct with no deviation. However, article refrain delving into the discussion of will and time specifically, but it was discussed wherever necessary.

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