



A Scientific Basis of Religions A Mathematical Estimation of Good and Evil in Societies: General Theory of Good and Evil in Creations

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Published in

VOI- 2 Issue: 3

DOI:10.5281/zenodo.20698655

PP: 51-58

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Abstract

This paper explains the common basis of most major religions that unifies the teachings originating from Adam, Noah, Moses Abraham, and Muhammad Peacebeuponthem in guiding humans towards a common goal of betterment of life within the constraint of their personal, family, communal, and generic intellect. The coverage spans far and wide as the universe, but the intellect is constrained and limited in the brain. As far back as 1860, Gregor Mendel [1] introduced the concepts of genes as core principles based on three Laws (Law of Segmentation, Law of Independent Assortment, Law of Dominance) based on Mendelian Genetics. In the 1953 to 1954-time frame, the double genetic helix model (James D. Watson & F. Crick [2]) was presented. Within these two major contributions to the knowledge of genealogy, neurons can make up connected networks of molecules (devices), switches (interconnected molecules), highways (fast passages), pathways and byways (slower discrete passages) that can span a cosmos in the mind that is as elastic as the mind that can encompass the knowledge and imagination; a marvel of creation and nature interwoven within one another. This composite and complex structure is indeed the human brain) that is able to wind, unwind and rewind within the numerous physiologies of the living species.

Religion permeates body, mind and soul of most folks. Interactions crisscross the boundaries of these three. Behavior, tradition, and customs become apparent. Passions and feelings arise. Contracts and conditions are formalized. Lives are born and end; numerous frameworks of culture evolve and dissolve. Patterns of fame and glory emphasize and de-emphasize the lives of humans, both saints and crooks. Power and greatness elevate the status of humans to prophethoods at the very top and conversely these can lead humans to defamation and downright evil and ugly at the very bottom. There is powerful personnel instinct to steer humans to top and bottom. At the steer the personal choices and agenda take control. The extraneous social forces, the economic conditions, the education, status, and inclination surface. A force of habit an undecisive bent of mind, or a chancy coincidence can alter the outcome: The strong are most likely to remain so, the timid shall flutter and fall to thoughtlessness. The true metal of mind shows up at this stage. The



controversial opposites between good or evil becomes evident in most choices of lifetime(s). Such is the case at the beginning stages in the walk along the "good" or "bad", ethical or nonethical, or those who habitually favor "Truth, Virtue, and Beauty" or (TVB) [Greek Philosophers, 3] or those who habitually practice "Deception, Aggression and Hate" or (DAH) [4] in the context of this paper. The events mentioned here are not just individualistic but generic. They can occur in most portrayals of lives, circumstances, and species or even individuals, circumstances, and societies. During the latter stages of intellectual evolution (inherited and acquired) as the mindset becomes less elastic, the inflection of human personality becomes infrequent, if not impossible.

Keywords: *life, personality, actions, behavior, relationships, instincts, inclinations, Ethics in Society*

Introduction

Most humans have a gift of intelligence¹. Being more advanced than most other species, the responsibility of its appropriate use, is also bestowed to humans. When put to good use, it supplements effort with discipline and a methodology in achieving the ambitions in living. When it is supported with order and diligence, it overflows into a mental attitude that helps self and society. Generally, with cooperation and extraneous factors society, success follows in due time. A healthy rhyme accrues in healthy adulthood and the rest of life of most individuals, families, and groups. Preexisting commonality within groups can strengthen bondage and friendship; further reinforcement may result if the conditions are congenial. Alike the dual helix of genomes, a sketch of multiple feelings starts to evolve. Lives can become alive and feelings may become colorful in the wombs of minds.

Unfortunately, the continuity is not always smooth. Large and small eruptions may get amplified as breakups or disagreements. The chain has no precise rules for time and situations even though fairness and judgement can enter the overall chain of events. The footprints of personality lead to happy homes or broken dreams. In a chaotic environment (e.g., in wars, crime and mafia rings, etc.), the stimulus/response link invokes even more severe interactions. This condition invites the role of human intervention and the influence of religion on humans who play the roles of saints and saviors... or sinners and thugs... in an Information Age and Knowledge Society greater challenges arise and disturb the meek. Though sometimes annoying, they catalyze courage for TVB inclined humans but also "spill the beans" (neurons in this case) for the DAH practitioners! For the deceptive, the portraits of such actors (especially plentiful and greedy politicians), there are many color curtains on the stage. Editors can completely alter the picture on TV screens. Beholders Beware! Pictures, reports and opinions are only images and empty words a click away. In the most cases, their words are prelude to self-glory they seek on TV.

II. THE GOOD AND THE UGLY

The good and bad sides of human nature were ordained in by the Supreme Omni Present and Omni Potent after the intellect and choice were instilled in the minds of humans. The freedom cast the choice for

¹ This paper covers a wide variety of topics. These have genuine value in expanding human personality that forms the scientific core of knowledge on one hand and morality on the other; human needs on one hand and society on the other; physiology on one hand and neurology on the other; etc. The topics are not contradictory but need understanding to comprehend and meditate. The author requests the reader to look beyond and behind the words that meet the mind.

the humans not a Command to them to make or break their destiny in eternal time, cosmic space and infinite directions and every conceivable direction. However, the common center of the Universe (of time t' , space $x, y, z; r, \Theta, \Phi; r, \Theta, h$; etc., systems), and directionality ($\Theta, \Phi; ,$) was missing to make an independent but a coherent "object" (a human, a life,). The concept of multiple infinities was thus firmly woven in the "common-sense-intelligence" of Adam's mind at the beginning of universe, a planet, or an atom. Lessons still lingers in all species. Lucky are those who honor the truth in it; stray become those who discard it for the ugly. The discretion is in the gift of intellect. Luckiest are those who can recombine good with truth and truth with good in a double helix of a short lifetime on earth. The triad of Truth, Good and Time spins as a triple helix in this cosmic "object".

Unfortunately, an inverse triple helix also spins in a counter cosmic "object". Good and ugly can coexist but with rife and conflict, with unsteady borders as time traces its own unsteady state course. No wonder, sooner or later all lives end, but the bottom line is that the lifespan of the first triad approaches an asymptotic immortality from the very first lifespan from (just) now at $t' = 0$. For the inverse triple helix life approaches an asymptotic death and downfall during the this very first lifespan from (just) now at $t' = 0$ till $T \rightarrow$ hallow infinity for cosmic object.

III. ROLE OF PROPHETS AND ONE MESSAGE

The text discusses the role of the major scholars and master minds (see Abstract) before us. It stresses that true guidance comes from following the teachings of these friends and philosophers neither to refute nor to reject, but to weigh and consider and perhaps examine and contemplate whilst following the practices and actions documented in scriptures².

3.1 SELF HELP, LEARNING AND RELIANCE

The document also presents the importance of restraining oneself (the Freudian Instincts) during trials, hardships, and desires in life. Prophet Muhammad's role as the Last Messenger of Almighty to humankind is emphasized in this paper. In fact, training the Instinct sets next step to deal with the Ego and then the sublime Superego. Angels do not have the second and third steps of evolution of being human; they only obey the commands of Creator of humans and angels. Humans having been given freedom of choice are held accountable for the deeds on a short term and a long-term basis: Good deeds bring eternal rewards and peace and evil deeds bring suffering and pain for a longtime.

3.2 CONCEPT OF LIFE IN SOCIETY AND CHARITY IN ACTIONS

Charity and forgiveness highlight significant examples of good and beneficial deeds to build confidence and benefit society. Conversely hurt and plunder are counted as evil deeds of misery and sorrow for self and society. These are vectors with pre-determined magnitude and direction. Thus, the net vectorial "sum" can be cumulated over a duration, be it $\delta t'$ in nanoseconds, μ seconds, seconds, etc., or mega seconds ($\sum \dots \sum t$) seconds, days, years, centuries, etc. The sign (+, -, or \pm) signifies good, evil, or no-effect respectively.

² *Apostles and prophets have stated that there are 24,000 chosen folks who have guided their companions to being righteous. The final seal end of these folks who have guided humanity, and Prophet Mohammad was chosen to culminate the ladder of all prophets and hence his teachings are held in reverence throughout the world. There is much in common in the teachings of most the apostles and prophets. All scholars affirm that nothing has been altered (by humans) from the original guidance of the Prophet. The absolute zero is thus chosen for V 's. To make scale entirely consistent with science (with religion along side). There is no $V > V_{prophet}$, and for all prophet's V 's > 0 and reach $V_{+ \infty recurring}$. The special numbering system for the Prophet is presented in Appendix A.*

3.2.1 Not Negative-Time, But the Sign is Carried from Good, Bad, and Neutral

Like temperature below zero (e.g., -100°C is temperature on a centigrade scale but measured below freezing at NTP (Normal temperature and pressure), the negative time is time in evil ways on an arbitrary time (years after Christ) in years scale after the death of Christ³. Converse is also true.

3.2.2 Center Point of Good and Evil

A central position of zero becomes necessary to measure good or evil. Alike the measure for temperature, it is chosen by convention as the freezing temperature of water as 0°C . In the same vein, the central zero between good and evil that does (i.e., VF, a verb-function [Ahamed, Last paper]) which is neither good nor evil to self or society.

3.2.3 Omni Scale of Actions or Verbs V's

Similar comparisons suggest the need for voluntary verbs which are totally generic in direction and magnitude for the verb function or V's that have a number associated for the V's that could be $-\infty_s$ will denote large (∞ for largest) suicidal(s for self infliction) deed, an (10,000 measures of -vs) units of self injury. The language of N's, V's and *) can numerically represented on a knowledge machine (N's or humans, animals, corporations, societies, cultures, etc.), of a social knowledge machines or hu. This language will then denote the numerical value of ("good-saintly") power in the (good Newtonian "work-done") per unit of time or conversely the numerical "evil-hurtful") amount of ("satanic-deceptive") power in the satanic Newtonian "work-done") per unit of time. The cumulative result would then become $\int \dots \int (\sum +\text{Power} - \sum -\text{Power}).dt$ during and after the deeds of saints and scholars or inversely in the deeds of mafia or war mongers.

In an ethical sense, believers are encouraged to spend from their wealth in desirable and divine ways of saints, doctors, educators, and the well-doers in society, with the understanding that their contributions should be made sincerely and without seeking recognition from others. The verses also warn against the consequences of withholding charity and emphasize that the Omni Potent life-giver rewards those who give generously to strengthen their innermost strength and courage. Such qualities make the pure purer, the strong stronger, the courageous more courageous. Time and resources flow easier and lengthen, their life longer. These processes have positive feedback and make physiology healthier, mind happier and soul peaceful. A state of Nirvana is achieved.

3.3 IMPORTANCE OF PRAYER, PATIENCE AND PILGRIMAGE

The verses repeatedly call believers to maintain their prayers and seek assistance through patience and prayer, especially during times of hardship. This call prayer is coupled with reminders of Allah's mercy and support for those who remain steadfast in their faith.

3.4 RELATIONSHIPS AND SOCIAL JUSTICE

The document addresses social issues, including the treatment of orphans and interpersonal relations and the importance of moral and ethical justice in financial dealings and sharing resources with grace and dignity. It instructs believers to ensure that orphans receive their rightful inheritance and emphasizes the ethical treatment of all individuals, regardless of their status. These verses also discuss the significance of honesty and integrity in transactions.

³ On the time scale special symbols (BC and AD) apply since the duration of Christ's is a specific periods need instants before and during lifetime of Christ also need to be specified.

IV. CONSEQUENCES OF DISBELIEF AND DISOBEDIENCE

Disbelief is a byproduct of fear that imprisons the mind from freedom of thought. Resources for the spirit arise from the abstract which sciences have no scale to measure. The text warns against the consequences of disbelief and disobedience of Commandments of the Infinite whereas it is sensed as the recurrence. After all, harmony is felt in the Freudian Superego. Disbelief and disobedience are cured by trust and temperament. These are the clothes of the naked soul discarded by those who reject faith and act unjustly whilst denying that they will face punishment(s) in the hereafter as time stands still. The document serves as a reminder of the transient nature of world life compared to the eternal time of the Hereafter for the righteous for whom time reappears as reflection of the world.

V. CONCLUSIONS

The document encapsulates the core tenements of purest faith, the importance of following guidance and inspiration with truth, honesty and a clear mind; without bias or suspicion. The responsibilities that come to being a believer that truth is in embedded sciences and mathematics get confirmed in a variety of ways and it is lingering for a long time. A clear mind favors a direct approach towards a healthy attitude to maintaining the value of time and energy inherent in life. Intelligence wound helically with instinct leads to a triple helix to face the uncertainties of life itself. It calls for a life of dedication (an attitude) and toil (needing energy) in seeking and sharing love and peace, charity, patience, and justice. The genealogy of body, mind and soul results as actions (V 's) in time with energy while also warning against the pitfalls of disbelief and moral corruption. The conclusions foster a community that is mindful of its duties towards self, society and fellow human beings, striving for justice, righteousness, and social harmony.

These numerous garments worn in many stages of life of the noun objects (N 's) in gracefully garmented (*) attires offer beautiful element of knowledge ($\Delta k = N * V$) in this world ($\sum(t)$) and hereafter ($T = \sum \dots \sum (t)$). The continuum thus continues continually, or it terminates in pain, painfully, continually; Is that justice fairly done?

APPENDIX

Notations and Symbols

This section of the Appendix deals with the atomic and nuclear fragments of knowledge. These fragmentary structures are recombined with order and precision to construct pyramids of wisdom and culture in the minds of humans or any life form.

APPENDIX A

Δk	Small incremental changes in knowledge of local or smaller knowledge centric objects (kco 's)
ΔK	Incremental changes in knowledge of global or larger knowledge centric objects (KCO s)
Δt	Finite duration of time for νf 's, *s to take place in kco 's
ΔT	Finite duration of time for νF 's and *s to take place in KCO s
*	Convolution process between noun objects and the verb functions
*s	Multiple convolutions between numerous all no 's and νf 's
∂^*	Lowest limit of any binding convolution
∂no	Lowest limit of the quantization of any no

δvf	Lowest limit of the quantization of any vf
AI	Artificial Intelligence
AQK	Artificially quantized Knowledge based on a step of the machine generated process
	$no_1 \leftrightarrow q_1^* \leftrightarrow qvf \leftrightarrow q_2^* \leftrightarrow qno_2$
bok	Body of Knowledge or A kuantized body of knowledge
BoK	Body of Knowledge
dt	An infinitesimally small duration of time as Δt tends to zero
GVF	Generic and/or global verb functions that are summations or Integrations of smaller vfs or large VF s.
$gvfs$	Smaller generic verb function localized to $kcos$ or no 's
KB	Knowledge base accessible via the Internet
KCO	Large (or Macroscopic) Knowledge Centric Objects = $\sum kco$'s
kco	Smaller knowledge centric object but in context with Larger KCO
kco 's $kco(s)$	Multiplicity of smaller knowledge centric objects within KCO (s)
$Kuanta,$	An organized group of knowledge collection. Systematic, orderly and coherent collection that tends to have\ a mean and variance.
$Kuantum$	Quantum of knowledge; though not the smallest but small enough for the particular society not dissect it any further. $Quantum$ is culture and location dependent.
NI	Natural Intelligence
NO	Larger Noun Object ($> no$ and $>>qno$) around which Knowledge is accumulated
no	Smaller noun object that is within a Larger Noun Object NO
no 's	Multiplicity of smaller noun objects
$NOs/$	Multiplicity of Larger Noun Objects and NO 's
NQK	natural quantized Knowledge based on a step of human generated process
	$qno_1 \leftrightarrow q_1^* \leftrightarrow qvf \leftrightarrow q_2^* \leftrightarrow qno_2$
q^*	Subset of quantized convolution ($\partial(*)$ but $< (*)$) appropriate for the solution of the sub modular problem
qk	Quantized knowledge based on a step of the interactive process

$$qno_1 \leftrightarrow q_1^* \leftrightarrow qvf \leftrightarrow q_2^* \leftrightarrow qno_2$$

<i>QK</i>	quantized Knowledge based on all the steps of the interactive process
<i>qno</i>	Subset of quantized noun objects (∂no but $< no$) appropriate for the solution of the sub modular problem
<i>qvf</i>	Subset of quantized verb functions (∂vf but $< vf$) appropriate for the solution of the sub modular problem
<i>t</i>	Instant of time or a small increment of time for <i>kcos</i> and <i>no</i> 's to interact with <i>vf</i> or <i>vf</i> 's
<i>T</i>	Time at current instant; generally used for integration from $-\infty$ to T
<i>vf</i>	Smaller verb function that is within a larger Verb Function <i>VF</i>
<i>VF</i>	Verb function ($> vf$ and $\gg qvf$) around which Knowledge is accumulated the is associated with noun objects or other verbs
<i>vf</i> 's/ <i>vfs</i>	Multiplicity of smaller verb functions within larger <i>VFs</i>
<i>vf</i> ₁₂	An action from <i>no</i> ₁ on to <i>no</i> ₂
<i>vf</i> ₂₁	A reaction from <i>no</i> ₂ on to <i>no</i> ₁
<i>VFs</i> / <i>VF</i> 's	Multiplicity of larger Verb Functions
<i>X, Y, Z</i>	Physical coordinate of the knowledge centric object <i>KCO</i> , if applicable
<i>x, y, z</i>	Physical coordinate of the knowledge centric object <i>kco</i> , if applicable
<i>X, Y, Z</i>	Location coordinates; in the knowledge domain the location is the social and/or cultural domain and the time domain becomes cultural / social time.

APPENDIX B

This section of the Appendix lists and explains how the three modular knowledge (N, V, and *) are compounded to form a block of knowledge *bok*. These *bok*'s are arranged to form larger BOK's themselves to form larger universal *BOK'S* like *NO*'s and *V*'s are compounded. This is the basis of the Chemistry of Largest, Universes of *KNOWLEDGE*. Like life is compounded, knowledge is also compounded into *KNOWLEDGE*. The order and grouping become important to establish a hierarchy of life (and knowledge in this case).

APPENDIX C

Knowledge has been firmly established as a sciences in the prior references [5] and it follows the Laws of its own specialized Grammar to follow its individualized order and discipline. As there are laws of syntax and semantics in computer science, thermodynamics, fluid mechanics, communications, economics,

financial documentations, similar laws for knowledge manipulation need to be coined to create and the domain of respectable documents. Grouping, subgrouping, heading and subheading, paragraphing and subparagraph, etc., need enforcement.

This section of the Appendix we compare how a poem like Mathew Arnold's DOVER BEACH (Appendix C.1) can be compared to a verse from Rubaiyat of Omar Khayyam (Appendix C.2)

Appendix C.1 (Mathew Arnold 1867)

Appendix C.2 (Omar Khayyam 1859)

Verse LXXII

Alas, that Spring should vanish with the Rose!
That Youth's sweet-scented Manuscript should close!
The Nightingale that in the Branches sang,
Ah, whence, and whither flown again, who knows!

Modified by Syed for

Internet and Knowledge Ages (2026}

Alas! that Autumn should befall the Rose!

That Lives of men like this paper should close

The Digital noise the Internet sells for every dance and song

Ah, hither and thither on broken microwaves as only my star knows.

Knowledge blends with age. In 2026 the signs of Science and Technology brought social rift and distress on most of the small, large and compounded knowledge modules [∫ ...∫] (Δ K's and Δk's)]'s into the noun objects N's. As Arnold and Khayyam have pleaded for Love of Humanity it is still here to stay....

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