

الله

God

Or No God

Islamic Viewpoint vs.
Atheist Viewpoint

QUR'ANIC INSIGHTS

part 3

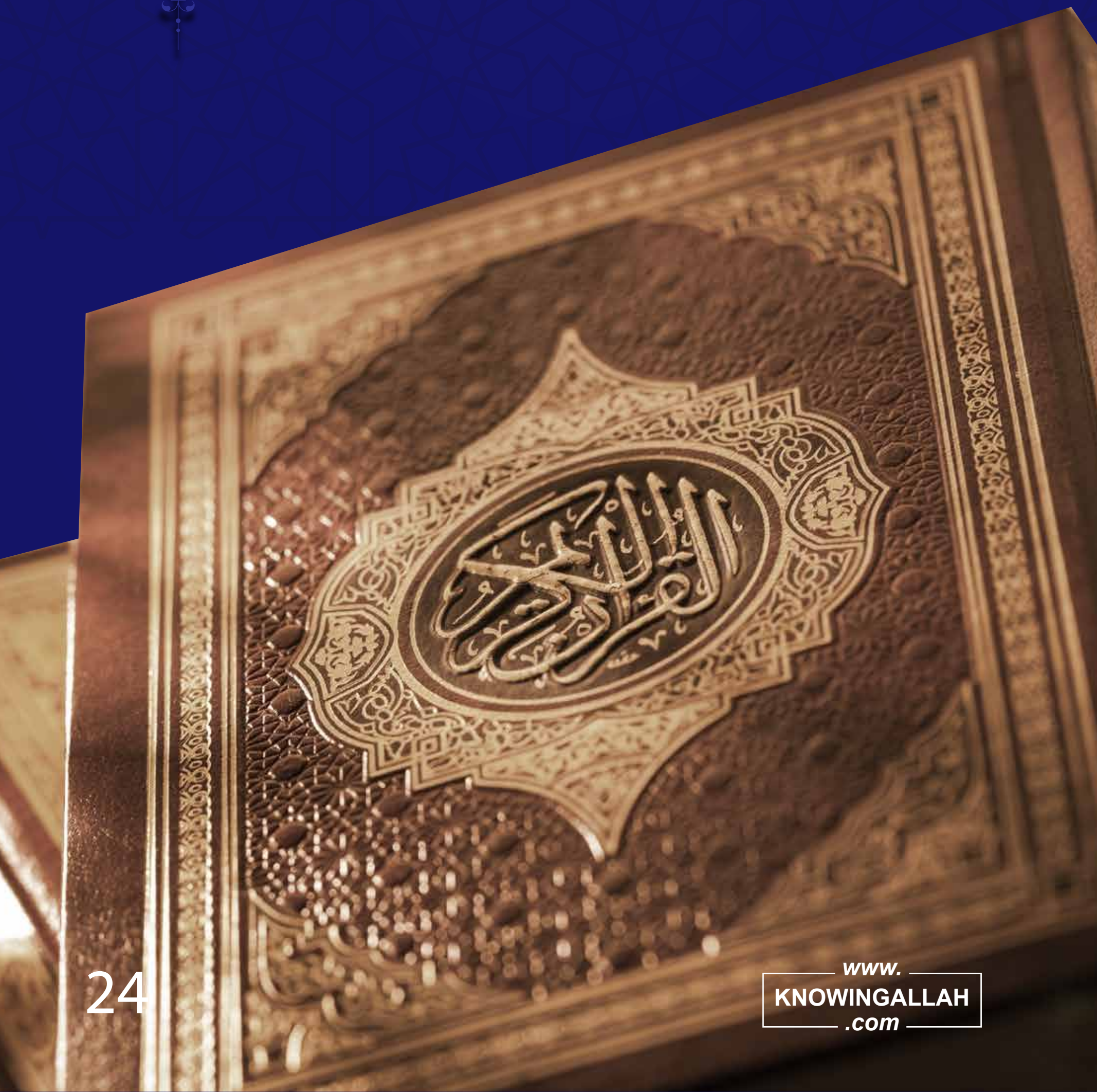
By Haya Muhammad Eid

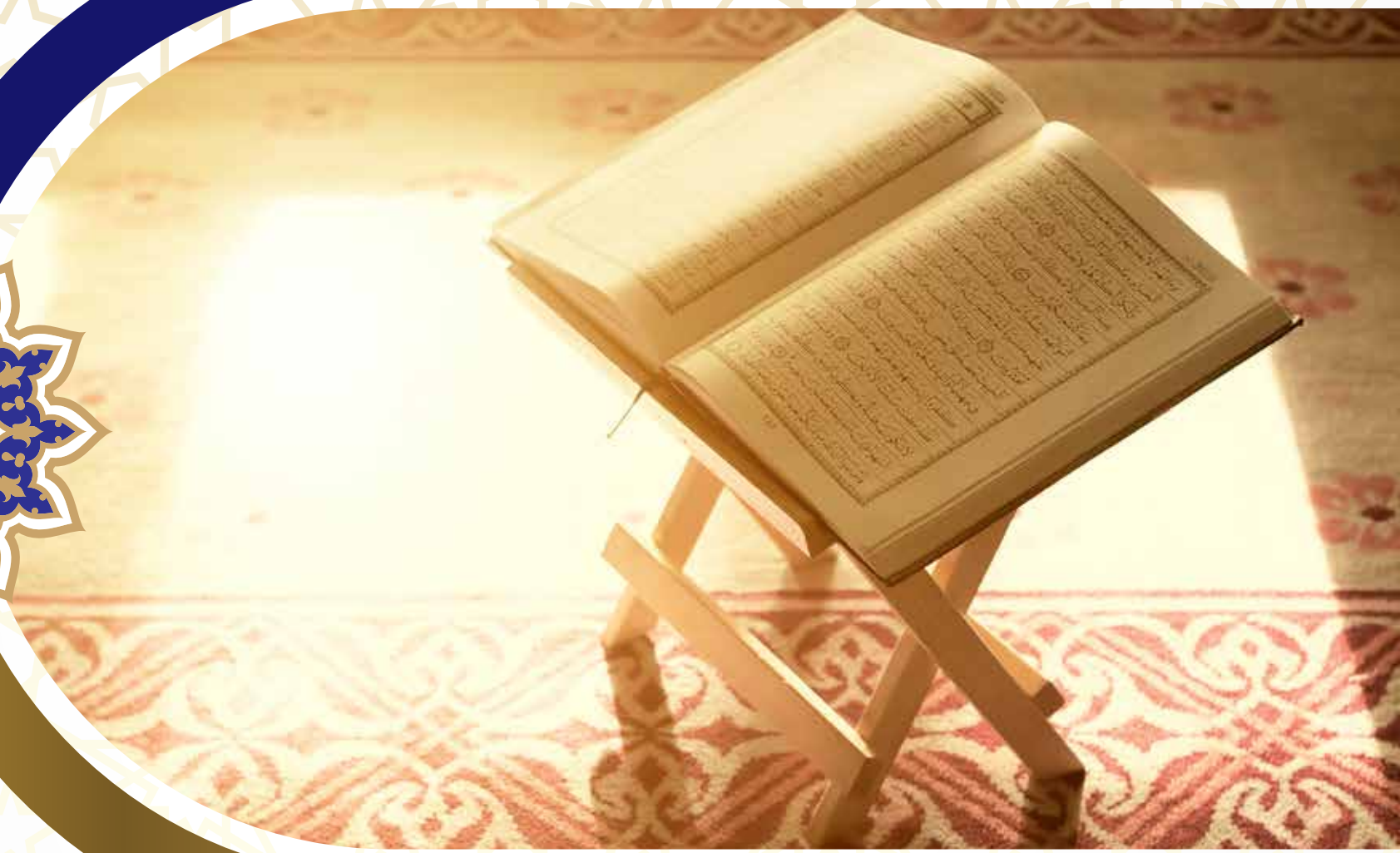


الله اعلم
والله اعلم



QUR'ANIC INSIGHTS





One Qur'anic verse gives a powerful argument to convince humans that they must have a Creator Who created them:
“Were they (humans) created by nothing or were they themselves the creators?” (Qur'an 52:35)

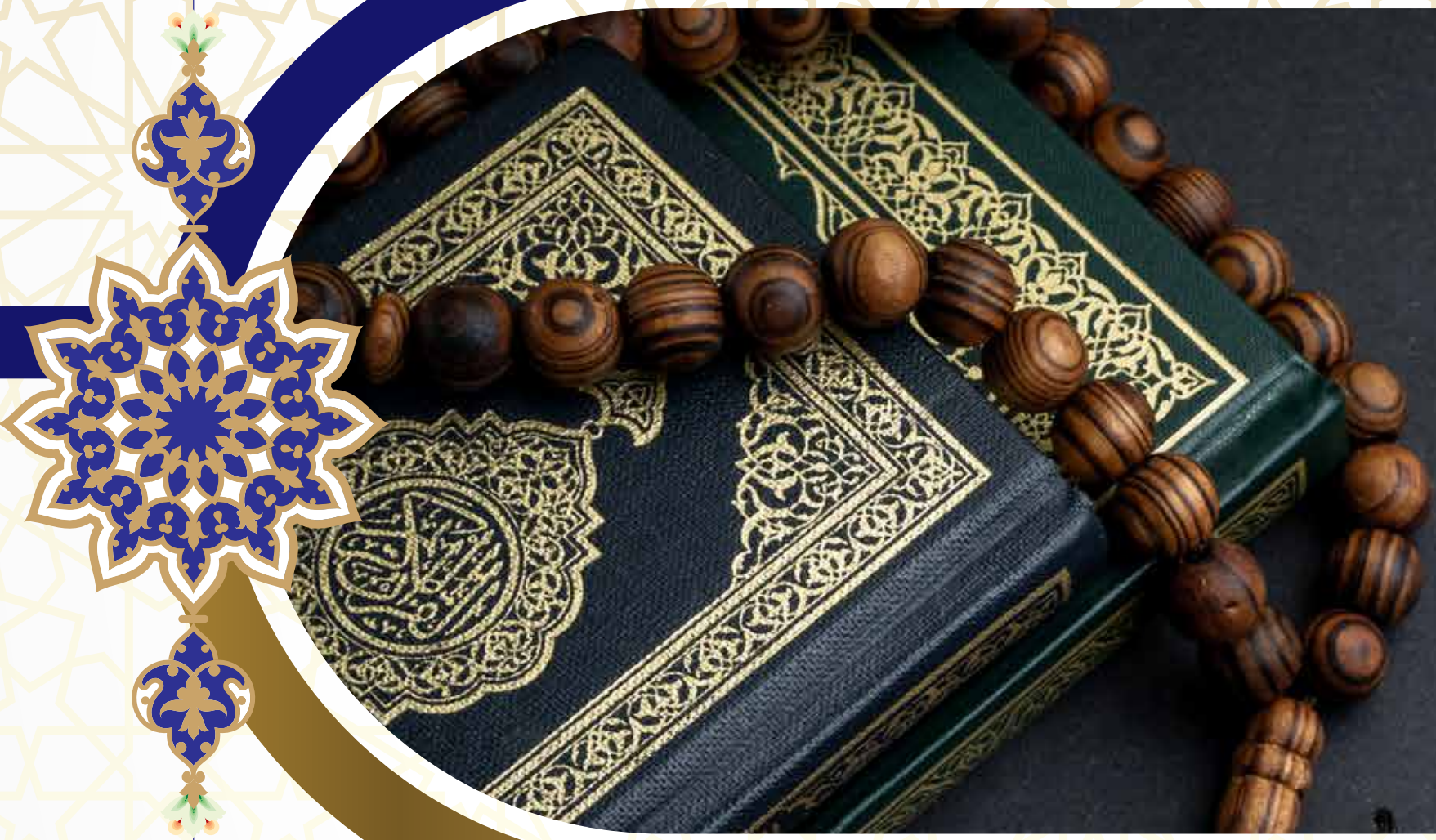
And brought this entire universe into existence:
“Or did they create the heavens and the earth? Rather, they have no certain knowledge.” (Qur'an 52:36)

It is a fact that something does not come from nothing. Since something exists, and since nothing can create itself, a creator is necessary to explain it.

Logically, humans exist, and the heavens and earth also exist. Humans neither created themselves, nor did they create the heavens and earth or the laws and phenomena of nature. They all must have a Creator – a Creator Who is Himself Self-Subsistent and not Himself a created being.

الله

God's Essence



- **In Islam, knowledge of God is not an area of conjecture or personal opinion. The only way to the knowledge of God is through the guidance of revelation.**

- **Only God can disclose information about Himself; who He is and what He is like. Humans could never discover this knowledge on their own. In the Qur'an, God describes Himself as follows:**

“Vision comprehends Him not, but He comprehends all vision” (Qur'an ٦:١٠٣)

and **“Put not forward similitudes for God”** (Qur'an ١٦:٧٤)

and **“There is nothing whatever like unto Him”** (Qur'an ٤٢:١١).



- **God's Essence, as stated in the Qur'an, is beyond the scope of human perception and comprehension. The human imagination cannot possibly conjure up what God is like. Imagination consists of fragments of reality already perceived; the human mind cannot imagine beyond what it sees and experiences in the physical world. The picture-making power of the mind is based on observation; God resembles or compares to nothing in this world.**

It is obvious, then, that the human mind can never know One Who is Unique, Incomparable, and dissimilar to anything in creation. Therefore, Prophet Muhammad (peace be upon him) cautioned mankind in this regard, saying, "Ponder about the creatures of God and do not ponder about God Himself (His Essence) lest you be ruined." The human brain has cognitive, temporal, and spatial limits which it cannot possibly transcend.



A sound human intellect can know God's existence, but it cannot know God's Essence. God is too Exalted to be encompassed by the created finite human mind.

- **Such absolute knowledge of God is impossible, and there only remains for the human being the option of relative knowledge. Humans can never know God's Essence, but they can know Him through His attributes with which He described Himself in the Qur'an and through His works in the universe. God – His Glory, Power, and Grandeur – is reflected in nature and throughout His creations, from the blades of grass to the faraway stars.**

**Whatever mental picture you have of God,
God is different – Scholar Ibn Hanbal**



Knowing God





01 ATTRIBUTES

02 FINGERPRINTS

Islam teaches that what God's Essence is or what He looks like should not be points of concern. Humans can relate to God through the ways in which He has chosen to be known and appreciated; namely, His Attributes as revealed in His Divine Words and His observable Actions and Fingerprints all over creation.



ATTRIBUTES

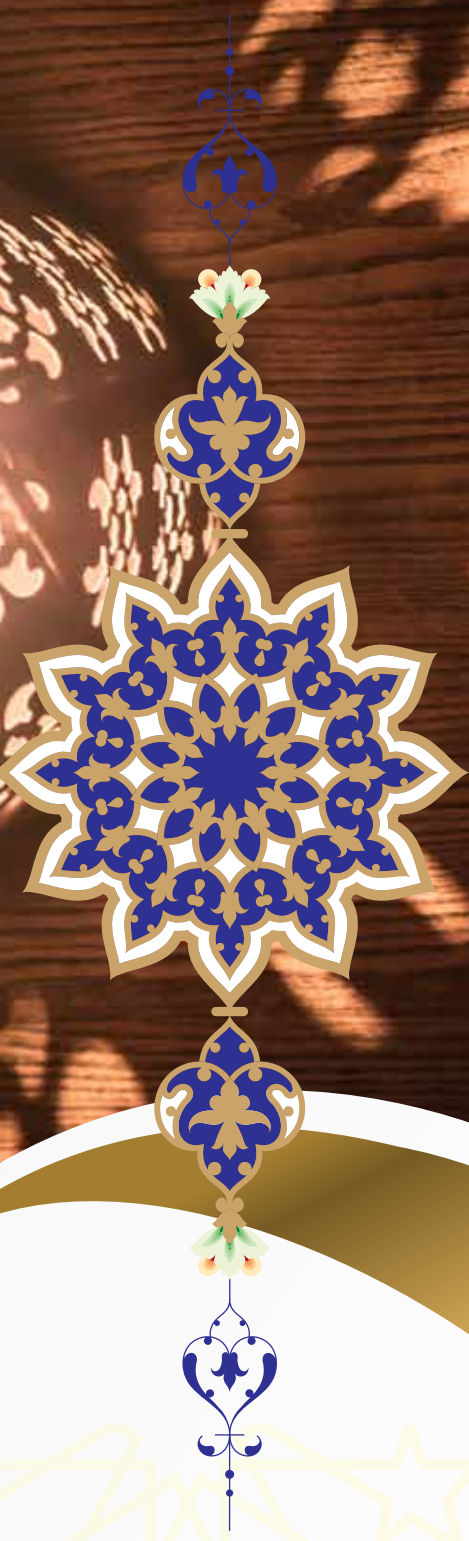
الله اعلم



God, according to Islam, is not a distant, unconcerned, or silent God. This is abundantly clear throughout the Qur'an. For example, God declares that in every instant He is nearer to every human being than their jugular vein: **"And indeed We (God) have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein."** (Qur'an 50:16)

He certainly knows whatever their bosoms conceal, and whatever they say and do, in public and in private; nothing is hidden, everything related to them is exposed before His Eyes: **"I am All-Aware of what you conceal and what you reveal."** (Qur'an 60:1)

He hears their words, sees all their circumstances, and knows whatever they are going through or have been through. He is never inattentive or uncaring; so, let them be calm, peaceful, and confident: **"Fear not, verily! I am with you both, hearing and seeing."** (Qur'an 20:46)



He is always close to them, hearing and seeing. He responds to the invocation of any supplicant who calls upon Him, and He answers the prayers of the distressed ones even they are transgressors, sinners, or disbelievers, as long as they seek Him alone, stand at His Door, and rely on His Help. "And when My servants ask you (O Muhammad) about Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me." (Qur'an 2:186) And He has angels guarding and watching over each human soul at all times: "There is no soul but that it has over it a protector." (Qur'an 86:4)

God uses many Names and Attributes in the Qur'an to describe Himself to humanity, such as The Truth, The Holy, The Almighty, The Self-Sufficient, The Guardian, The Bestower, The Compassionate, The Loving, The Wise, The Judge, The Knower, The Avenger of evil, and The Ever-Forgiving.



Humans can understand God's Attributes, since they possess or experience them in some manner, in varying degrees, and in a mode appropriate to their human capacities and finite nature. Qualities such as hearing, seeing, compassion, and patience have been woven into their being; they are immediately familiar to them and they can practice them spontaneously, even though only God possesses them in an all-encompassing, absolute manner. So they can use their own attributes as a unit of measurement to recognize God's Eternal and Perfect Attributes.



Through His Divine Names and Attributes, humans can get a feel for God and His presence. Each Name and Attribute touches a particular chord, awakens a new consciousness, supplies a different need, engenders a special affection, and allows a close and dynamic relationship with God.

**In a noble Qur'anic verse, God asks to be sought by His Names –
“To God belongs the Most Beautiful Names; call upon Him therewith.” (Qur'an 7:180)**

such as ‘The Forgiving’ for forgiveness and ‘The Healer’ for healing, using the attribute most appropriate to what humans are asking for.



FINGERPRINTS



Humans do not need to, nor should they, look for miracles or extraordinary phenomena when they look for God. They need only look within, at their natural selves, and around them, at the natural world, to discover God.

A watch implies a watchmaker. The evidence is even stronger for living creatures, from the largest planet down to the most microscopic creature, as their design is far more brilliant and complex. So a world implies a world maker — God.

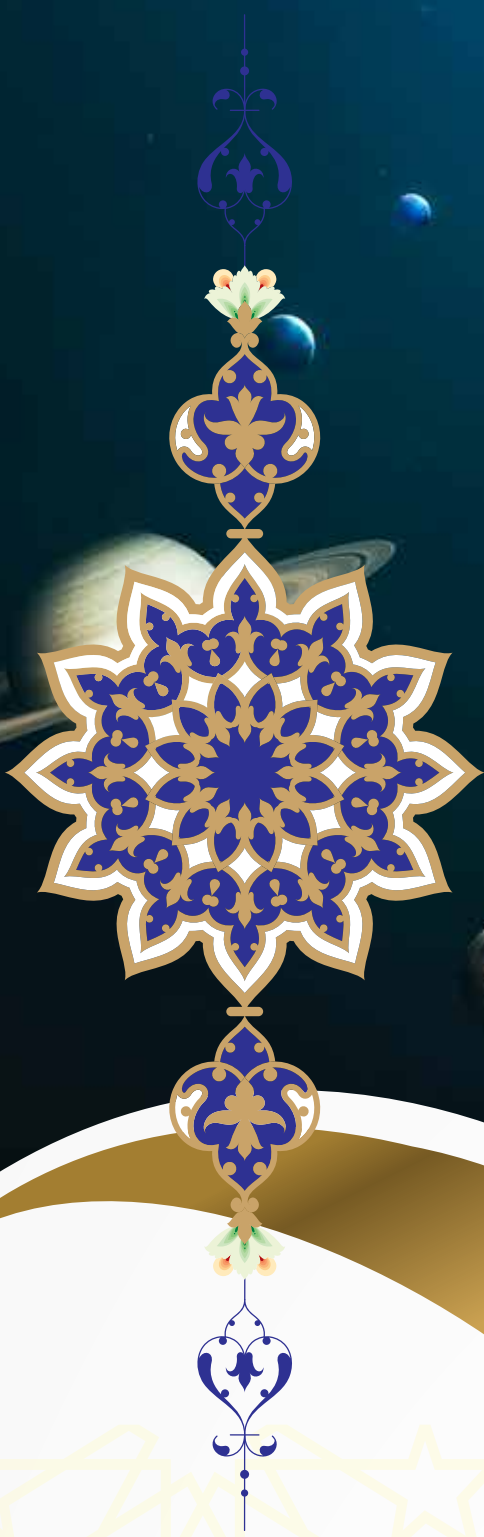
The miracles of God's creations are as manifest in the smallest as in the most gigantic of His Works; in the construction of an ant as in that of an elephant; in the complex structure of cells as in that of galaxies; in deep, tiny, underwater crevices as in rushing rivers and high mountains; and in the warbling of birds as in the roaring of thunder.

Islamic Viewpoint vs. Atheist Viewpoint



The whole of the cosmos, being continuously filled and emptied of living beings, stands as a comprehensive sign of its Creator and a vast, inexhaustible book describing its Single Author. The Qur'an – in hundreds of verses – does not merely ask, but provokes and appeals to the eyes, ears, and minds to open up to the universe and think of its wonders in order to know God.

One such motivational verse of the Qur'an says: "Verily, in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the sea with that which profits humankind; in the rain which God sends down from the sky, with which He revives the earth after its death and spreads in it every kind of moving creature; and in the veering of the winds and the clouds which are held between the sky and the earth, there are signs for people who use reason." (Qur'an 2:164)



What makes humans different from other creatures is their need to be intellectually convinced. The Qur'an constantly appeals to reason and abounds with verbs that urge humans to acquire knowledge through reliance on the mind, and also the senses through careful observation. Such verbs include Tafakkur (contemplation), Tadabbur (deliberation), Tabassur (insight), Tadhakkur (remembrance), Tafaquh (comprehension), Ta`aqqul (reasoning), Nazr (contemplative looking), I`tibar (deriving lessons), and Tawassum (understanding signs).



**“Do they not look into the realm of the heavens and the earth and everything that God has created...?”
(Qur’an 7:185)**

“Do they not look...” by way of reasoning and conclusion.

“...into the realm of the heavens...” including the sun, the moon, the stars, and the sky.

“...and the earth...” including the forests, the oceans, the mountains, the animals, the birds, the insects, and the trees.

“...and everything that God has created...” all the incalculably, innumerably, infinitely myriad creatures of God which fall under the umbrella term “things.”

Qur’anic Interpretation by Al-Qasimi (Mahasin Al-Ta`wil)

The Qur’an reminds that creation speaks of the Creator. Though God is invisible, His existence and aspects of His Character are revealed through His Work.



“In the earth are neighboring plots, gardens of vineyards, crops, and date-palms, growing from the same root or alone. They are all watered with the same water, yet We (God) make some better tasting than others. Surely, in that are signs for people who reason.” (Qur’an 13:4)



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