

الله

God

Or No God

Islamic Viewpoint vs.
Atheist Viewpoint

Every Human Is an Honorable Being
with a Purpose from God

part 11

By Haya Muhammad Eid



الله اعلم
والله اعلم



**EVERY HUMAN IS AN
HONORABLE
BEING WITH A PURPOSE
FROM GOD**



God was purposeful and intentional in everything He created, which the Qur'an repeatedly asserts in the clearest, plainest, and most unequivocal manner:

“We (God) did not create the heavens and the earth and all that is between them without purpose! Such is the assumption of those who disbelieve.”

(Qur'an 38:27)



**“We (God) did not create the heavens
and the earth and all that is between
them in play.”**

(Qur’an 21:16)



“We (God) did not create the heavens and the earth and all that is between them except with truth (for a just cause), and for an appointed term. But those who disbelieve turn away from that of which they are warned.”

(Qur'an 46:3)



**“MENTION (O MUHAMMAD)
WHEN YOUR LORD SAID TO
THE ANGELS, ‘I AM
PLACING A VICEGERENT ON
EARTH.’”**

(QUR’AN 2:30)



- **Like humans, much of what animals do throughout their lives centers around one purpose: to stay alive. Like humans, they breathe, eat, sleep, reproduce, build homes, and protect their young. They carry on all the necessary functions of life but one, which is the highest: they do not search for or pursue an ultimate purpose to life, which they intensely desire and earnestly and perseveringly seek to achieve.**
- **Basically, a human being is a creature in search of a meaning and purpose to life.**



- **Humans realize that they are alive and the world around them exists, and they seek the reason and purpose for that existence.**



- **In Islam, the purpose of creation lies with the Creator. Humans were designed to be different, unlike any other creature. Their ability to communicate, learn and understand, feel and express emotions, think rationally, have self-awareness, and act responsibly shows that they are created for a purpose: to have a relationship with God. This purposeful relationship is clearly defined in the Qur'an as worship:**

“I (God) have not created the jinn and humankind except to worship Me.”

(Qur'an 51: 56)



- Everything in the heavens or on the earth is created for humankind, as the Qur'an states:

“See you not (O humankind) that God has subjected to you whatsoever is in the heavens and whatsoever is in the earth, and has amply bestowed upon you His favors, (both) apparent and hidden?” (Qur'an 31:20)

Humans are created for God; to know Him, worship Him, and act as His vicegerents on earth by building up life, improving it, and populating it; and by showing kindness to all creatures; and by establishing and maintaining righteousness and justice on earth.



THE CONCEPTS OF WORSHIP AND VICEREGENCY ON EARTH

WORSHIPER



01 DESTINATION

The Qur'anic statement, **"To God we belong and to God is our return"** (2:156)

represents the Islamic map of life. It is an entire way of seeing and responding to the world, where life and every particle of it takes on direction, significance, and purpose when God is the beginning and the end.



02 CHOICE

Humans, like all creatures, must by necessity be servants to something. Throughout their journey, every human is confronted with essentially the same choice: Will they be a slave to God or to false masters of their own making? There are no other alternatives. The Qur'anic declaration, **"You (God) alone we worship; You alone we ask for help"** (1:5) emphasizes servitude to and reliance on God alone, and freedom and independence from everything else.



03 SOLE POWER

A human affirming that, **“There is no god but God”** is submitting to God not only as the Creator but also as the only Master, Refuge, Sustainer, Sovereign, Law-Giver, and the only Power that can benefit or harm, give or withhold, exalt or abase, cause life or death; therefore, no one has the right to be worshiped, or sought help from, or hoped,



or feared except God alone. This attitude is summed up succinctly in the Qur'an as: **"Sufficient for me is God; there is no god except Him. On Him I have relied, and He is the lord of the Great Throne."** (9:129)



04 LIVING WORSHIP:

To submit properly, one must fully submit, with all of life's activities conforming to the instructions of the one to whom one is submitting. Islam, being a whole way of life, provides a concept of worship as broad as life itself, encompassing not only ritual worship, but also behavior and common daily tasks.



It thus allows the whole of one's life to be an act of worship, as long as every action, however small, is done sincerely with the pure intention of pleasing God and is consistent with His Way. A supplication in the Qur'an reads: "Indeed, my prayer, my sacrifice, my living and my dying are all for God, the Lord of the worlds." (6:162)



**GOD POINTS OUT IN HIS
WORDS,
“YOU (SATAN) WILL CERTAINLY
HAVE NO AUTHORITY OVER MY
SERVANTS, EXCEPT THE
DEVIANT WHO FOLLOW YOU”**

(QUR'AN 15:42)

**THAT THE BELIEF IN HIS ONENESS AND THE WORSHIP OF
HIM ALONE FREES THE HUMAN BEING FROM SLAVERY,
DIMINUTION, AND SUBJUGATION OF ONESELF TO FALSE
GODS AND FALSE ATTACHMENTS.**



VICEGERENT



01 SPECIAL DISTINCTION

According to the Qur'an, God created humans in the best form with the highest faculties of feeling and intellect (95:4), and distinguished them above many of His other creatures (17:70).



02 EQUAL BEFORE GOD

All human beings are equal, having intrinsic worth and dignity. Superiority of one over another is only on the basis of piety and good action: “Verily, in God’s Sight, the noblest of you is the most righteous of you.”

(Qur’an 49:13)



03 GOD'S VICEGERENT:

Every human has both the dignity and the responsibility to act as God's vicegerent or representative on earth. The role of every individual is one of guardianship and betterment, which requires nurturing and acting according to God's Qualities (truth, compassion, mercy, knowledge, justice, and so forth) and Law in every aspect of life towards every created being.



04 INDIVIDUAL RESPONSIBILITY:

Every human, and no one else, will bear the consequences of their actions, good or evil, during this life journey. Their time, knowledge, wealth, and strength are the most important assets of which they should make the best use for the benefit of themselves and others. On Judgement Day, every individual will be asked by God how they spent each of these.



05 TRUST:

Earth, creation, and nature have been placed in the hands of humankind in trust, and not as property, to be used for the benefit of humanity and all created beings. It shall be accounted for when life is over.



**THE ISLAMIC PURPOSE OF LIFE
IS A CONSTANT ONE,
PREVALENT THROUGHOUT THE
ENTIRE LIFE**



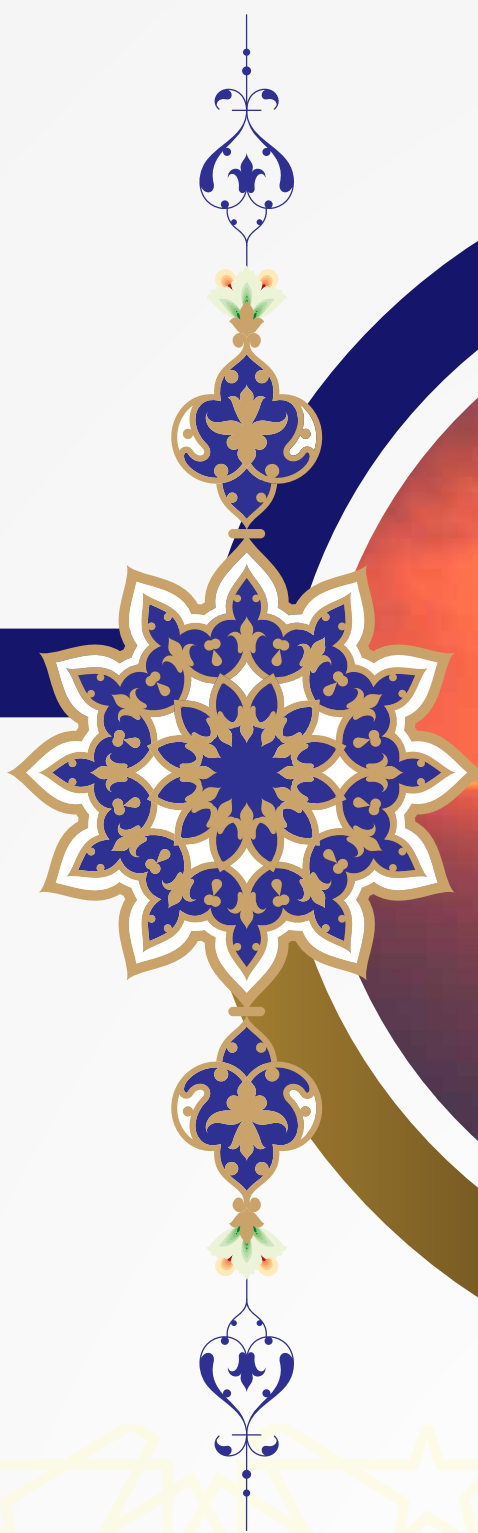
**NO TIME TO WASTE
IN ISLAM**



An Arabic proverb says: Time is a sword. If you do not cut with it, it will cut you down.

The minute a human is born, the clock of their life starts ticking down, and it does not stop. "O son of Adam!" Muslim Scholar Hasan Al-Basri explained. "You are but days. Every day that goes by, a part of you goes with it."

Time is life's capital, which both the Qur'an and the Sunnah urge humans to purposefully spend and wisely invest in this world — for they will be asked about it tomorrow.



In a hadith narrated by Al-Darimi, Prophet Muhammad (peace be upon said) said:

“The two feet of the human will not move on the Day of Resurrection until he is asked about four things: about his life and how he spent it; about his body and how he used it; about his wealth, from where he acquired it and on what he spent it; and about his knowledge and what he did with it.”

(Sunan Al-Darimi)



FREE CHOICE AND MORAL RESPONSIBILITY

**FREE WILL IS A FACULTY OF THE REASON AND
SOUL, BY WHICH A HUMAN IS CAPABLE OF
DISTINGUISHING AND CHOOSING RIGHT FROM
WRONG AND GOOD FROM EVIL**



- ● **Islam teaches that in order for humans to freely perform the test of life, God has given them free will as an inherent capacity of their nature, which is made up of physical, mental, emotional, and spiritual powers.**
- ● **Human choices are not coerced or determined, yet humans cannot choose beyond what is choosable. Certain aspects of life — such as parents, gender and genetic makeup — have been predetermined for humans, but their moral choices have not. Those aspects of human life which incur reward or punishment are not under the control of destiny; they are truly free choices.**



- ● **Human will is neither greater than nor conflicting with God's Will. Humans behave according to God's Will, which allows them to exercise free choices in matters of action, belief and behavior. As the Qur'an states:**

“Had your Lord willed, those on earth would have believed — all of them entirely. Would you then (O Muhammad) compel the people, against their will, to believe?” (10:99)



- ● **Thus, both divine destiny and free will are real and not mutually exclusive. They operate simultaneously without negating one another. To die one day is the destiny of every human. To do good or bad while humans are living is their free choice.**
- ● **Humans make the choices; God decides the consequences. Humans are free to choose, but not free from responsibility for and the consequences of their choices and life outcomes. The outcome of each of their actions is governed by God's Will.**



- ● **Whether humans choose to accept or reject Almighty God, they, as the rest of the universe, submit to God's Sovereign Law. A believer submits willingly, in matters of both free choice (such as belief and disbelief or right and wrong) and non-free choice (such as birth and death), while a disbeliever submits unwillingly, in matters of non-free choice.**



- ● **This exercise of volition is neither indefinite nor unaccountable. It is limited by the inescapability of death and the finite time of life on earth. It will then be followed by the inevitable return of each person to God and accountability before Him for free will choices made in the worldly life.**



BEING HUMAN IS A GIVEN

**BUT KEEPING YOUR
HUMANITY IS A CHOICE**



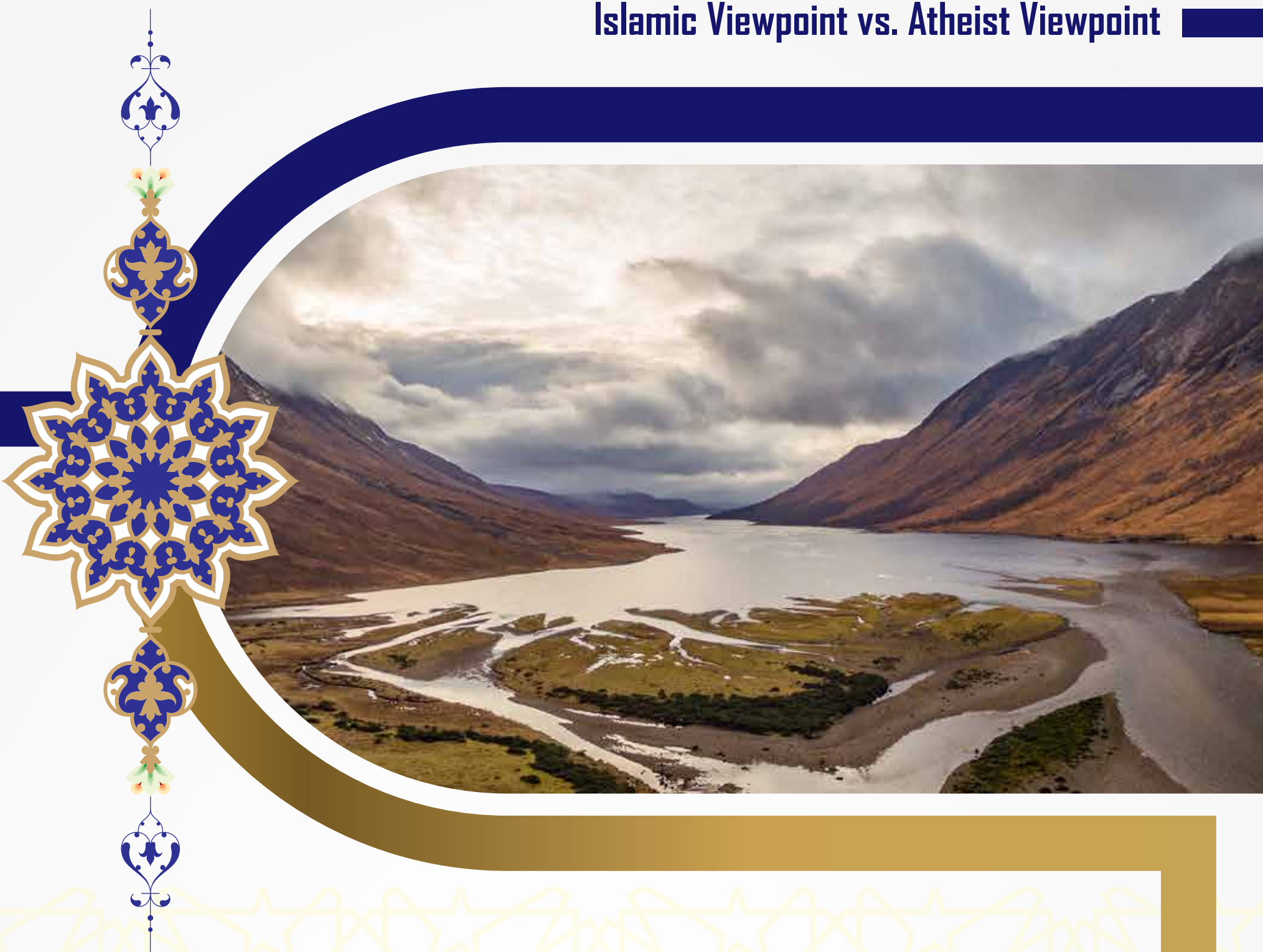
**“THERE IS REWARD FOR
KINDNESS
TO EVERY LIVING THING”**

PROPHET MUHAMMAD (PEACE BE UPON HIM)



THE ILLUSION OF FREE WILL

**VOLITION, EMOTION, AND INTELLECT ARE NOT
FREE AND RATIONAL, BUT ENTIRELY CHEMICAL**



- ● **Under atheism, there is no such thing as free will. Humans merely experience the illusion of choice. The true makers of their choices are the chemical reactions going on in their brains.**
- ● **There are no metaphysical realities (such as God or soul). All that exists is wholly material and physical, and is ultimately reducible to matter, chemicals, and chance. Nothing more. Hence, everything operates in a purely mechanical way, with molecules simply interacting according to natural laws and random chance processes.**



- ● **Humans are a part of this unconscious, mechanical, and entirely physical system. Everything about them, including their brains, is governed solely and completely by the laws of chemistry and physics.**
- ● **Chemicals do not make decisions; they just react. Since humans are simply a mass of matter and chemicals, they do not reason, they just react. In the same way that water cannot decide to not boil and metals cannot decide to not conduct heat, humans cannot decide to think, say, or do anything other than what is chemically determined inside their physical brains.**



● ● This means that all of human thoughts and hopes and dreams and feelings are not rational, but chemical, and humans have no control over them. Everything that humans do is determined purely by the laws governing the universe, and so choice or freedom is merely an illusion. (Atheism denies the mind, which is the intangible, non-physical part that represents the mental ability of discriminating, perceiving, reflecting, researching, making decisions, forming ideas, and being creative).

● ● Cornell University professor, William Provine, agrees, noting that, "Free will as it is traditionally conceived — the freedom to make uncoerced and unpredictable choices among alternative possible courses of action — simply does not exist..."





- ● **There is no way that the evolutionary process as it is currently conceived can produce a being that is truly free to make choices.”**

The ability to consciously initiate actions and make decisions is a basic, constitutive property of selfhood and identity. If free will is illusory, and actions are generated unconsciously, then nobody is in control of, nor responsible for, their own actions. Without free will, no one could truly be held blamable or culpable for any act. Everyone is just locked into a course of action that is determined by the motion and behavior of molecules and atoms in their brain.

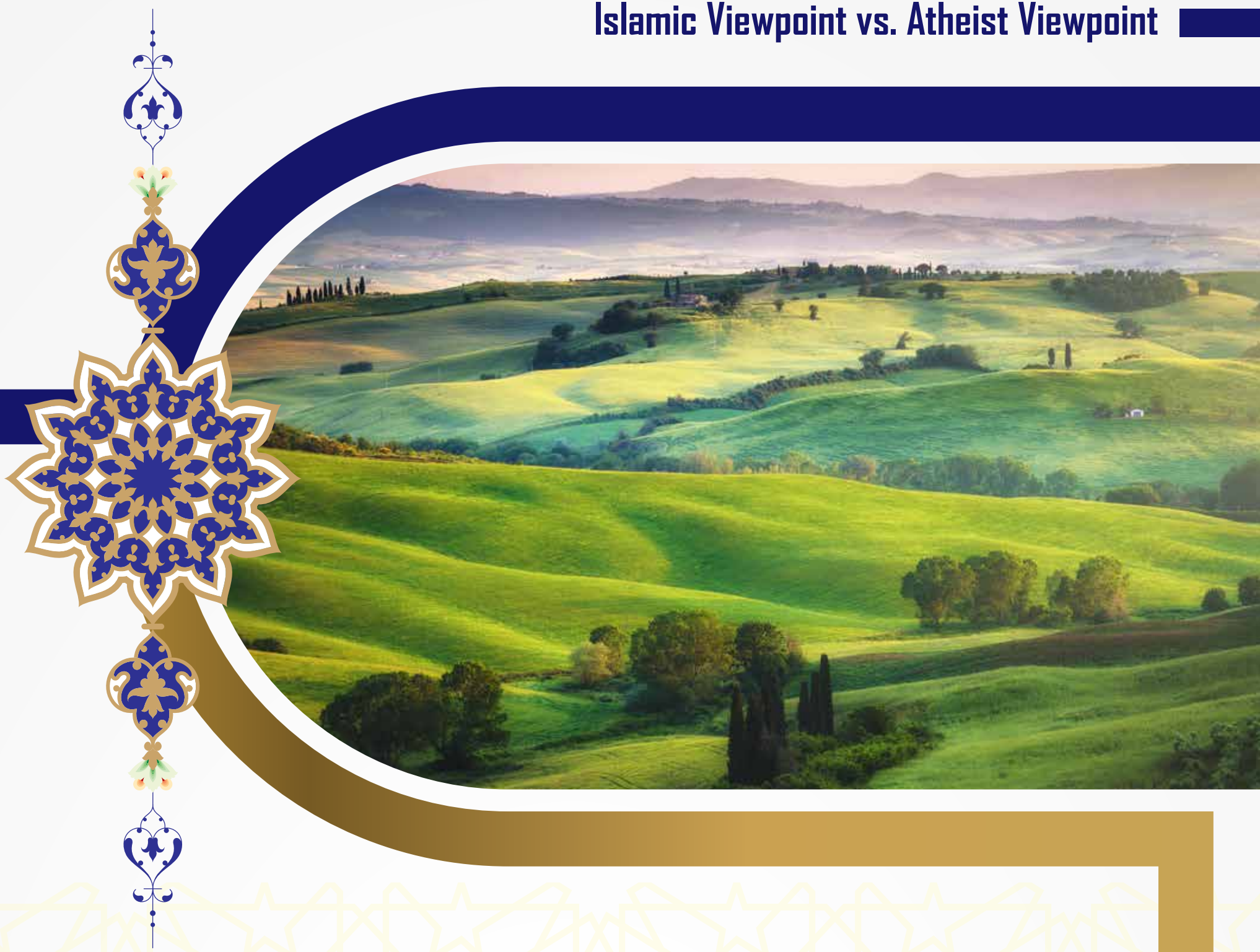


THE PRIMORDIAL NATURE OF ALL HUMAN BEINGS



Very much at the center of understanding the human being in Islam is the concept of Fitrah. Fitrah is like having an innate inner compass that always points in the direction of what is right, true, and just.

In Islamic terminology, this term, which has no equivalent in English, refers to the pure, pristine, and original state in which God created all human beings, which is naturally inclined towards God and goodness.



All humans are born with this same inherent nature, as the Qur'an states:

“The ‘Fitrah’ of God, upon which He has created humankind. Let there be no change in God’s creation.” (Qur’an 30:30)

Unlike the dogmas of Original Sin and Total Hereditary Depravity* in other theological and ideological systems, the Qur’an establishes that the fundamental nature of human beings is innately good and consists of an intrinsic belief in God, love of righteousness, abhorrence of evil (even if the human commits it), and a preference for truth.

(1) *Total moral corruption (of mind, body, and spirit) that has passed from Adam to his all descendants. It is a Christian theological doctrine derived from the concept of original sin. It teaches that, as a consequence of Adam's disobedience in eating from the forbidden tree, all human beings are born with a sinful, totally depraved nature in opposition to God.



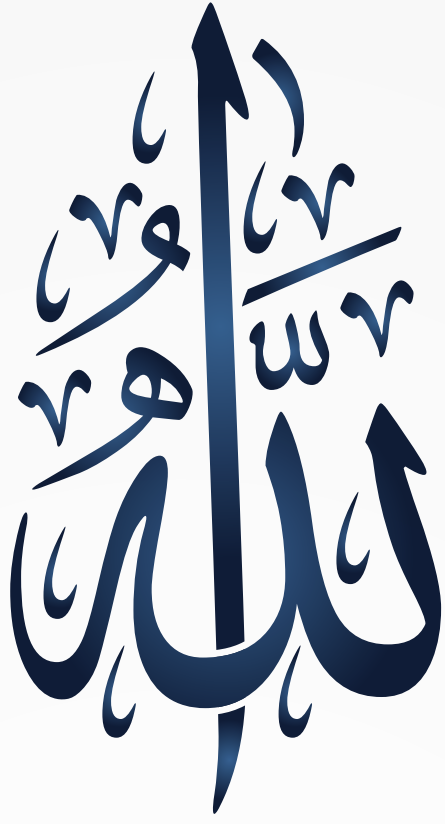
But without guidance, the Fitrah is corruptible. External factors such as a bad upbringing (fallacious thoughts, beliefs, or practices ingrained by parents and elders in children) and a bad environment (bad companions) may cause a cover to form over it, creating a barrier that separates it from contact with the Creator.

Only the code of guidance revealed by God can safeguard and nourish the integrity of the natural disposition of human beings.



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Allah's Help
and Grace*

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