

Existence of Allāh



In the Name of Allāh, the Merciful, the Compassionate

The Existence of Allāh

Mankind in general has maintained a belief in the existence of the Creator of the Universe since time immemorial. The duty of the prophets of Allāh was not so much to inform their people of Allāh's existence as to warn them against associating others with Him, and to teach them how to serve Him. "Their messengers said, 'Is there any doubt concerning Allāh, the originator of the Heavens and the Earth?'" [Qur'ān, 14:10].

The early Muslim scholars did not even have to address the issue of the Existence of God, for it was a blatantly obvious fact which nobody questioned. It was only around the fourth century after Hijrah, when people's doctrine (**aqīdah**) started being infiltrated with atheism and permeated by unbelief (**kufr**), that the scholars had to address the issue.

The existence of Allāh is established by various **categories of proofs**, which may be conveniently classified under **four categories**.

1. Scriptural evidence

The major religions of the world have scriptures which teach of the existence of the Creator. In particular, the Qur'ān, the only revealed book which has remained totally intact and preserved, establishes the existence of Allāh by compelling rational arguments, while at the same time serving as an enduring miracle testifying to His reality. It decisively establishes His uniqueness and non-resemblance to creation, and emphasizes that worship is only for Him.

2. The proof of fitrah

As already mentioned, the human being has an inherent and inborn recognition of his Creator. This is a consequence of a pledge which Allāh took from the soul of every one of us before we came into this world: "And [remember], when your Lord took from the children of Adam, their children behind them, and made them testify over their own selves, [saying to them], 'Am I not your Lord?' They said, 'Yea.'" [Qur'ān, 7:172]

Every human being is born with this natural disposition, which is called fitrah. Abū Hurayrah (رضي الله عنه) has reported that the Messenger of Allāh (ﷺ) said, "Every child is born upon **fitrah**, then it is his parents who make him Jewish, or Christian, or Magian (Zoroastrian), just as an animal delivers a perfect baby animal; do you find it mutilated?" [Bukhārī #4775]

But, this **fitrah** sometimes becomes latent, especially when the human being is in a corrupt and spiritually degenerate environment which is devoid of reminder and exhortation towards the Lord.

The fitrah surfaces, however, **in times of calamity** and distress. How many avowed atheists find themselves raising their hands to the skies in supplication when in affliction! And how do the staunch unbelievers cry out for deliverance when they are faced with death! "[Allāh] it is who causes you to travel over land and sea; until, when you are in the ships, and they sail with [their passengers] with a fair breeze, and they are glad therein, a stormy wind reaches them, waves are coming at them from everywhere, and they think that they are overwhelmed therein; [then] **they call to Allāh, making their faith pure for Him [alone]**, 'If You save us from this, we will surely be among the thankful!'" [Qur'ān, 10:22] Yet, this sincerity is often short-lived. "Then, when he saves them, behold! They rebel upon the earth wrongfully." [Qur'ān, 10:23] Mankind is all too apt, during the course of his daily life of comfort and enjoyment, to forget his Lord. "And when some trauma touches man, he calls to his Lord, turning repentant to Him. Then, when He grants him a favour from Himself, he forgets that for which he called to Him before, and sets up partners to Allāh." [Qur'ān, 39:8]

It is to awaken and alert this fitrah that Allāh, in His mercy and wisdom, sent Messengers to remind people of their true religion, and to direct them towards fulfilling their commission of serving their Lord. Allāh has ordered His Prophet (ﷺ) to proclaim, "O mankind! If you are in [any] doubt regarding my religion, then [know that] I do not worship those whom you worship besides Allāh, but I worship Allāh Who will take your souls." [Qur'ān, 10:104] The specific mention of death here drives home the stark reality, which even the pagans must concede to when faced with the glaring, intuitive evidence, that Allāh alone causes death. The rational individual, then, should prepare for this inevitability by responding to his Lord. Islam is merely a hearkening by man to his nature, an acceptance of that which is naturally good and intuitively

right. "So, set your face toward the religion in uprightness. That is the **fitrah** of Allāh, upon which He has created mankind. [Let there be no changing of Allāh's creation." [Qur'ān, 30:30]

There are others who stubbornly resist this truth and reject Allāh's message when it is presented before them, although they are well aware of its veracity. This was the attitude of Pharaoh and his supporters, and its consequences are severe, in this world and the Hereafter: "They rejected [Our signs], although their own souls were convinced of their truth, [and this they did] out of iniquity and arrogance. See, then, what was the sequel for those who cause corruption!" [Qur'ān, 27:14]

Yet, even hardened deniers who stand in the way of truth and resist it may grab hold of it at the last moment, before it is too late, for on account of the surfacing of the **fitrah**, a disbeliever who is faced with death on the battlefield may suddenly embrace Islam. The Muslim who fights in Jihād will similarly be exposed to death frequently, thus enhancing and sharpening his awareness of Allāh.

3. Rational proof

It is intuitively obvious, and confirmed by science, that the **universe had a beginning**. Every action requires a doer, and thus the existence of creation necessarily indicates the existence of the Creator. Allāh appeals to the human mind and rationality in the Qur'ān, saying, (translated), "**Were they created from nothing, or are they [themselves] the creators?**" [Qur'ān, 52:35] Quite obviously, we have been created, and brought into existence after being non-existent, and it is also plain that we do not create ourselves. The verse in a subtle manner points to the truth by mentioning only these two potentialities, and the logical mind automatically reaches the correct conclusion, which is implied but not explicitly stated : namely, that **there must be a Creator**. Then, in case an obstinate individual chooses still to argue, claiming that life arose through evolution, the next verse forms a decisive case, silencing any opposition. "Or, did they create the heavens and the earth?! Nay, they are not sure." [Qur'ān, 52:36] So, the wretched individual who opts for barren disputation is challenged, as if to say to him : If you think that life indeed arose through evolution, you still cannot escape, for in that case, who created the heavens and the earth, and made conditions favourable for life therein?

Having recognized the necessity of existence of a Creator, one then realizes that there can only be one Creator. "If there were in [the heavens and the earth] gods others than Allāh, [the heavens and earth] would surely have been disordered." [Qur'ān, 21:22] "Allāh has not taken a son, nor is there any god with Him, for in that case, each god would assuredly have championed that which he created, and some of them would surely have overcome others. Glorified be Allāh above that which they allege!" [Qur'ān, 23:91] Further, this one and only Creator cannot possibly

resemble creation. "Is, then, He Who creates, like he who does not create? Do you not reflect?" [Qur'ān, 16:17]

Above and beyond all of these piercingly distinct evidences, the balance and interaction of the universe and its various systems itself testifies to the existence of a powerful, wise creator. In fact, every part of creation, from the smallest atom to the massive galaxies, are signs of the existence of Allāh. Human reason refuses to accept that such a complex system as the universe can come into existence and run on its own. "Indeed, in the heavens and the earth are signs for the believers." [Qur'ān, 45:3]

4. Perceptual experience

We witness and experience the answering of prayers, and this in itself indicates the existence of Allāh. Allāh says, "When you sought help of your Lord, and he answered you." [Qur'ān, 8:9] Bukhārī and Muslim have both narrated the hadith in which a bedouin asked the Prophet (ﷺ) to pray for rain, since crops were perishing and people were starving. The Prophet (ﷺ) prayed to Allāh for rain, and almost immediately clouds began to gather and it began raining heavily.

Also in this category of evidence are the **miracles** which people witness at the hands of their prophets, including the splitting of the moon by Muḥammad (ﷺ), and the enduring miracle of the Qur'ān.

Who is accountable (for belief in Allāh)?

Every **human** being or **jinn** who is **adult**, **sane** and in **receipt of** the message of **Islam** is accountable before Allāh for his/her beliefs, words and deeds, and is termed a **mukallaf**. Adulthood is defined in this context as reaching physical maturity or the age of fifteen lunar years, whichever comes first. The evidence for the **first two** conditions is the hadith, "The [recording] pen is lifted off from three [categories of people] : the child until he reaches maturity, the sleeping one until he awakens, and the insane one until he regains sanity." As for the **third** condition, **receipt of the message**, the fitrah is a compelling proof, and a person is left with no excuse before Allāh once he has been reminded through the message of a Prophet. "Messengers, harbingers of glad tidings and warners, in order that mankind may have no argument before Allāh after the Messengers. And Allāh is Mighty, Wise." [Qur'ān, 4:165] Some may venture to say, based on the following verse, that a person is accountable even before he has received the message, by sole virtue of possessing the fitrah. "How many a sign is there in the heavens and the earth, which they pass by with their faces turned away!" [Qur'ān, 12:105] However, the authentic position is that one does not become accountable until one has received the message. Allāh says, (translated), "And We never punish until We have sent a messenger." [Qur'ān, 17:15]

Finally, we should bear in mind that abundant though the proofs may be, they are only of avail to those who honestly and sincerely search for the truth. As for those obdurate ones who simply refuse to believe, they will not cease their idle disputation. "And they say, 'Our hearts are in a covering from that to which you call us, and in our ears is a deafness, and between us and you is a veil, so act, we [also] are acting.'" [Qur'ān, 41:5] "Those against whom the decree of your Lord has been verified, will not believe, although every sign should come to them, until they see the painful punishment." [Qur'ān, 10:96-97]

We ask Allāh to keep us firm in faith and to bring us our end in it.

Postscript

THE EXISTENCE OF ALLĀH

from "Kubra al-Yaqiniyyat al-Kawniyyah" by Dr. Muhammad Sa'id Ramadan al-Buti

In the Name of Allāh, Most Gracious, Most Merciful.

ALLĀH

- Meaning of word Allāh. Why we prefer it to the word 'God.'

EXISTENCE OF ALLĀH

- Basis of all issues of belief; all other beliefs stem from this
- Everything we see in the universe has a common origin, and we cannot hope to understand its full reality without looking to this common origin.
- If someone says, 'I don't believe in God,' then that person should undertake a fresh examination of the issue of His existence and the absence of his belief in Him, lest he make a grave blunder in his perception and understanding of the universe and the purpose of his existence.
- If we are to undertake a scientific investigation, we must have an obvious or intuitive reality which we rely upon in the end, otherwise we will be in a continuous loop, and will be unable to reach a conclusion.
- Let us take the following four intuitive facts as our premises:
 1. The invalidity of preponderance without a favouring factor.
 2. The invalidity of infinite succession
 3. The invalidity of circular definition
 4. The law of causality

1. The invalidity of preponderance without a favouring factor.

In other words, if something is existing or proceeding in a certain manner, it is absolutely intuitive that it will not change and alter its course without the existence of an agent which causes this change. This is something agreed upon by every rational person, i.e. that something will remain in its original state and can only be changed by the imposition of some agent of change.

The existence of everything we can imagine or postulate **is either necessary**, or **feasible**, or **impossible**. This universe's existence is feasible, by which we mean that it is not inconceivable that it should stop existing. So, the universe's existence is not necessary. Anything of this nature must necessarily have an external agent which gives preference to one of its potentialities to the exclusion of others. In other words, this universe which originally had an equal chance of existence and non-existence, must have had an external causal agent which gave a greater preponderance to the potentiality of existence, and this power is the power of Allāh. As an analogy, we may consider a scale whose two pans are balanced. Is it possible, then, that one of the pans should weigh down without any causal agent?!

2. The invalidity of infinite succession

Having understood this, someone might hasten to suggest that things came into existence from previously existing things, and so on to infinity. But this does not solve the problem, for each stage in this suppose infinite succession is still something whose existence is only feasible, and cannot become preponderate without an external agent. In fact, it depends on the previous stage for its existence, and so on backward. So, each stage cannot exist unless the one before it exists, and thus each stage, in itself, has no causal effect. It is like a long succession of zeros, which can have no value unless there is a value-bearing digit somewhere at the start of the chain. So, the causal effect would always go back to the previous stages, up to infinity, and this necessitates one of the following. Either:

- i) None of the links in this chain of succession exist, which is a void conclusion, Or:
- ii) There must be an initial innate source of the life, power and movement, which implies that the concept of infinite succession is void.

3. The invalidity of circular definition

So, now someone might concede that, alright, the universe is created and not eternal, but that its causal agent was nothing more than an innate, gradual interaction. But, this also is invalid, because it implies self-recursion. Consider : What was the first atom or nucleus which appeared from the murky depths of non-existence, into existence? Whatever this was, what was the causal agent which brought it out of non-existence into the realm of existence? If someone says that the agent was innate

interaction, this would imply that the existence of this atom, while it was still non-existent hinged upon its coming into existence, and that once it came into existence, this assisted in its becoming the cause of its own existence! This is plainly a circular definition, a prime example of self-recursion!

Thus, we have established with certainty that the universe is created, and that it must have an external causal agent, which is Allāh.

4. The law of causality

Consider this situation: You go to the airport, and both of your hands are occupied with your luggage, so that you would not be able to open the airport door without putting down your bags. But then, when you approach the door, it opens automatically, and you walk through gratefully. Now inside the airport, you stop and look back. You see several more people coming through the door, which each time opens automatically. You discover that there is a hidden mechanism in place which causes it to open upon the detection of pressure on the ground in its proximity. You intuitively reach the conclusion that this mechanism must have a specific purpose behind it, namely : to facilitate matters for travellers. Furthermore, you realize that this purpose cannot be attributed to the inanimate machinery, and that there must be a thinking individual(s) behind the idea.

Now, if we look at the composition of this amazing universe, we see the composition of its components, and sub-components; its minute atoms and particles even smaller, all of which have well- specified tasks or roles, down to the smallest member.. Further, these all interact and interdepend to such an extent that if even the smallest deviation from these roles would lead to chaos and disorder. If we reflect, we see that all these things, from the smallest electron to the earth and other heavenly bodies, all function in their roles, so many of which directly facilitate the life of man, and are to his benefit. We see that the earth has a particular weight, upon which is based its well-defined gravity. If the earth were heavier, its gravity would be correspondingly greater, and we would be unable to walk on its surface as we do now. Rather, we might be plastered to its surface, unable to move! Similarly, if the earth's weight were less, the gravity would be less, and we would not be able to remain settled on it as we would like, and may float instead. In short, we see that the earth has a particular goal, which is to be an abode favourably for mankind.

If we look at our bodies, every limb, every organ, every capillary and nerve has a precise, well-defined role, and they all interact with amazing precision and directedness.

So, in the same way as the law of causality leads us to conclude that man-made devices have a thinking power behind them, the existence of functionality in such great mechanisms as those of the universe, are a certain proof that there is a manager behind it, Who has assigned these roles to everything. ●●●