

The Case for Allah's Existence in the Quran and Sunnah	
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Certainty in faith	Intuition and experience work in tandem with logic and reason to arrive at a state of certainty in faith
Sources of beliefs	<p>Beliefs are formed and attained in two ways:</p> <ol style="list-style-type: none"> <li>1) non-reflective, intuitive beliefs that result from experience</li> <li>2) reflective, conscious beliefs that result from thought</li> </ol> <p>The case for God's existence in the Qur'an and Sunnah involves both sources of beliefs: heart-based appeals based on intuition and mind-based appeals based on rational reflection</p>
<p>Fiṭrat Allah</p> <p>God's Covenant</p> <p>Natural instinct</p>	<p>The instinctive and inherent disposition with which God created people</p> <p>"When your Lord took out the offspring from the loins of the Children of Adam and made them bear witness about themselves, He said, 'Am I not your Lord?' and they replied, 'Yes, we bear witness.'"</p> <p>The primordial covenant results in the innate impulse within people to seek out the higher power that they can sense</p> <p>Based on this pure instinct, some scientists today argue that belief in God or a higher power is hardwired into our genes</p> <p>People instinctively turn to God in times of danger</p> <p>- "Say, 'Who is it that saves you from the dark depths of land and sea when you humbly and secretly call to Him and say, 'If He rescues us from this, we should truly be thankful?'"</p> <p>قُلْ مَنْ يُنَجِّيْكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَيْنَا مِنْ هَذِهِ لَنُكَوِّنَنَّ مِنَ الشَّكْرِينَ</p> <p>- "When something bad happens to people, they cry to their Lord and turn to Him for help"</p> <p>وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ</p>
Spiritual fruits	<p>By tasting the spiritual fruits, the believers strengthen their conviction with every positive and meaningful experience. Knowledge of God is consolidated through these experiences much more effectively than through logical or philosophical argument</p> <p>A believer who witnesses the benefits of spiritual practice in his or her life—day after day—will attain a level of certainty and tranquility that they would never consider abandoning</p>

When is recourse to reason necessary for belief?	Ibn Taymiyyah: "The establishment and recognition of the Creator is a fundamental instinct in human nature, though some people have done something to corrupt their nature such that they need an argument to achieve knowledge of God"
Cosmological Argument	Why is there something and not nothing?  "We did not create the heavens and earth and everything between them without a serious purpose"  وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ
Cause and effect	Our intuition and experience tell us that effects have causes. Since the universe is one giant series of causes and effects, it is reasonable to conclude that it had an original cause that set it all in motion
Qur'an	أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ There are three possibilities: 1) The universe appeared without any agent to bring it into existence 2) People created themselves 3) The universe must have been created (this is implicit in the verse)
Al-Kharrābī	It is said the meaning of the verse is: Were they created without a creator? That is impossible, as they must have a creator. If they deny the Creator [Allah], then they must have created themselves, and that proposition is even more foolish and false, for how can something without existence create anything? If they reject these two opinions, then the proof is established upon them that they were in fact created [by Allah]
Summary of the Cosmological Argument	1. Everything in the universe that has a beginning must have a cause 2. The universe began to exist 3. Therefore the beginning of the existence of the universe must have been caused by something 4. Such cause must be an uncaused cause, or God
Abū Ḥanīfah	"What do you think about a ship on the river moving by itself and filled with food, goods, and other materials, then it goes back by itself, then anchors itself, then unloads itself and continues to do all of this without anyone to manage it?' They said, 'This could never happen.' Abū Ḥanīfah said, 'If it is impossible for a ship, then how is it possible for the entire world in all of its vastness?'"
Accepting the universe had no beginning	Even if we accept an infinite regression of causes for the sake of argument, still, the universe must have had a Creator to set the chain of causes in motion - It is like the example of an artist drawing a circle on a canvas; the circle has no beginning or end, yet it still requires an external artist to draw it

Teleological Argument	<p>Things in the universe exhibit identifiable purpose. Our eyes were made to see. Our ears were made to hear. Our lungs were made to breathe. Our trees were made to produce fruit and clean air. Our water was made to sustain life. It is only logical to conclude that the entire universe itself exists as it is for a purpose</p> <p>Biologists and medical professionals speak of the “role” and “function” of various organs (who assigned its role and function?), as well as genetic “codes” and “information” (who coded it and informed it?)</p> <p>The Qur’an persistently draws attention to signs (āyāt) in nature that demonstrate the grand design and power of the Creator  - “There truly are signs in the creation of the heavens and earth, and in the alternation of the night and day, for those with understanding”</p>
Reason and faith	<p>True faith is not the result of an abandonment of reason. Rather, using the faculty of reason, in concert with a sound heart, is a path to God and an Islamic virtue</p> <p>Examining and contemplating the signs of God’s work in nature is the primary and most powerful rational method of confirming the existence of the Creator  - “We shall show them Our signs on the far horizons and in themselves, until it becomes clear to them that this is the Truth”</p>
God’s signs requires no specialized knowledge	<p>A Bedouin was once asked about the existence of the Creator and he replied, “Glory be to Allah! The camel’s droppings testify to the existence of the camel (likewise with the donkey), and the footprints testify to the existence of the walker. A sky that holds the stars, a land that has valleys, and a sea that has waves? Does not all of this testify to the existence of the Kind, the Knowing?”</p> <p>الْبَعْرَةُ تَدُلُّ عَلَى الْبَعِيرِ ، وَالرَّوْتُ عَلَى الْحَمِيرِ ، وَآثَارُ الْأَقْدَامِ عَلَى الْمَسِيرِ ، فَسَمَاءٌ ذَاتُ أَبْرَاجٍ ، وَأَرْضٌ ذَاتُ فَجَاجٍ . وَبَحَارٌ ذَاتُ أَمْوَاجٍ ، أَمَا تَدُلُّ عَلَى الصَّانِعِ الْحَلِيمِ الْعَلِيمِ الْقَدِيرِ ؟</p>
Plurality of gods	<p>“If there had been in the heavens or earth any gods but Him, both heavens and earth would be in ruins”</p> <p>The natural laws of the universe are deliberate, consistent, and united in their purpose</p> <p>We would expect the existence of many creators to result in arbitrary, or perhaps competing, natural phenomena</p>
Science	<p>Scientific advancement is dependent on the assumption of uniform patterns within the fabric of the universe, meaning science implicitly depends upon a monotheistic premise</p>
Natural laws of the universe	<p>The laws of gravitation and electromagnetism, the laws that regulate the world within the atom, the laws of motion—all are expressed as tidy mathematical relationships</p>

Why do these natural laws exist?	<p>The very essence of a scientific explanation of some phenomenon is that the world is ordered logically and that there are reasons things are as they are</p> <p>Because the universe is designed for life; the laws of nature are configured in such astonishingly precise measurements in order for the universe to exist and for life to thrive</p> <p>It is irrational and illogical to assume that all of these natural laws appeared without cause or purpose</p>
<p>Believing in something unseen</p> <p>Everyone believes in the unseen</p> <p>Limitations of science</p>	<p>How can someone believe in something they cannot see?</p> <p>“Those who do not expect to meet Us say, ‘Why are the angels not sent down to us?’ or ‘Why can we not see our Lord?’”  وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا</p> <p>There are many things in the world we cannot see, but in which we believe, because we deduce their existence from their signs or effects  - We cannot see the wind, but we see it blowing the grass and trees</p> <p>Science cannot “prove” or “disprove” the existence of God since science only deals with the physical, tangible world of things that can be measured. The reality of God is too vast to be seen directly or measured with instruments</p>