

## The Existence of Allah

"ASK THEM, 'WHO IS THE LORD OF THE HEAVENS AND THE EARTH?' SAY, 'GOD'. THEN SAY TO THEM, 'WHY, WHEN THIS IS THE FACT, HAVE YOU THEN MADE, BESIDE HIM, SUCH DEITIES YOUR PROTECTORS AS CAN DO NEITHER GOOD NOR HARM EVEN TO THEMSELVES?' SAY, 'ARE THE BLIND MAN AND A MAN WITH SIGHT ALIKE?' AND IF IT IS NOT SO, HAVE THE PARTNERS THEY HAVE SET UP WITH GOD CREATED ANYTHING LIKE HIS CREATION SO AS TO MAKE THE MATTER OF CREATION DOUBTFUL FOR THEM?' SAY, 'GOD ALONE IS THE CREATOR OF EVERYTHING; AND HE IS THE UNIQUE, THE ALMIGHTY.'" (13:16)

There is no single more important issue than that of Allah's existence. Yet whilst the existence of Allah is for Muslims and for those of other religions the fundamental fact of life, it is surprising how many people neglect or refuse to ponder on this issue. Many believers avoid reflecting on the question of Allah's existence because they feel it would be a weakness in their belief. Subsequently, they rely on a combination of their emotions and the mercy of Allah - that they were born in to an Islamic household - as their way to belief.

Yet such a way to belief can be dangerous. This way to belief has led to people worshipping idols, believing in more than one God, holding to superstitions, and to attributing attributes to Allah that contradict true divinity.

Such people who refuse to address themselves to this issue are guilty of blind faith. And even though many Muslims who have never considered the question of Allah's existence, continue with strong and resolute faith, one should be aware that many people have gone astray because of blind faith and a desire to follow the ways of their fathers.

"WHEN THEY ARE TOLD TO FOLLOW THE LAW OF GOD, THEY BLINDLY FOLLOW THEIR FOREFATHER'S WAY, EVEN THOUGH THEY WERE IN MANIFEST ERROR." (31:21-22)

Anyone familiar with the Quran will be aware that Allah, Himself, in many verses of Quran asks man to think deeply and to contemplate, so as to arrive at a belief built upon the mind and evidence. Warning man not to imitate what his forefathers were following. Just consider the following verses:

"WHO HAS CREATED THE HEAVENS AND THE EARTH, AND WHO SENDS DOWN FOR YOU RAIN FROM THE SKY? WITH IT WE CAUSE TO GROW WELL-PLANTED ORCHARDS FULL OF BEAUTY AND DELIGHT. IT IS NOT IN YOUR POWER TO CAUSE THE GROWTH OF THE TREES IN THEM. CAN THERE BE ANOTHER god BESIDES ALLAH? NAY, BUT THEY ARE A PEOPLE WHO ASCRIBE EQUALS UNTO HIM! OR, WHO HAS MADE THE EARTH A FIXED ABODE; MADE RIVERS IN ITS MIDST; PLACED FIRM MOUNTAINS THEREIN; AND SET A BARRIER BETWEEN THE TWO SEAS? CAN THERE BE ANOTHER god BESIDE ALLAH? NAY, MOST OF THEM KNOW NOT! OR, WHO LISTENS TO A DISTRESSED SOUL WHEN IT CALLS UPON HIM, AND WHO RELIEVES ITS SUFFERING, AND MAKES YOU (MANKIND) INHERITORS OF THE EARTH? CAN THERE BE ANOTHER god BESIDE ALLAH? LITTLE DO THEY REFLECT! OR WHO GUIDES YOU IN THE DARKNESS OF THE LAND AND THE SEA, AND WHO SENDS THE WINDS AS HERALDS OF HIS MERCY? CAN THERE BE ANOTHER god BESIDE ALLAH? HIGH IS GOD ABOVE WHAT THEY ASSOCIATE WITH HIM." (27;59-63)

Thus Allah appeals to peoples' sense of reasoning to arrive at faith. Accordingly reflecting on this question of Allah's existence should not be a source of doubt, to be shunned, rather it is the way Allah (S.W.T) has invited man to strengthen his belief.

"SAY: 'TO WHOM BELONG THE EARTH AND WHOSOEVER IS THEREIN, IF YOU HAVE KNOWLEDGE?' THEY WILL SAY, 'TO GOD! SAY, WILL YOU NOT THEN TAKE ADMONITION?' SAY: 'WHO IS THE LORD OF THE SEVEN HEAVENS AND THE LORD OF THE THRONE (OF GLORY) SUPREME?' THEY WILL SAY, 'TO GOD (ALL THAT

BELONGS)' SAY, 'WILL YOU NOT THEN FEAR HIM?; SAY: 'IN WHOSE HANDS IS THE DOMINION OVER ALL THINGS, AND WHO PROTECTS A,'-L, WHILE AGAINST HIM THERE IS NO PROTECTION, IF YOU HAVE KNOWLEDGE?' THEY WILL SAY, 'IT ALL BELONGS TO GOD.' HOW THEN ARE YOU DELUDED?" (23:84-89)

Islam is built upon one basis, which is the Creed (Aqeeda), that states that there is only one God, Allah, the Supreme, who created everything. Who created things out of nothing and who is consequently self subsistent. Allah is self subsistent because all things depend for their existence on Him, while He does not depend on anything.

If we consider the world, we find that there is nothing about the world or anything in it to suggest that it exists by its own nature. On the contrary, we find so many things that suggest it does not. There is nothing in this world that is self subsistent i.e. existing by its own nature. If something comes into being or passes away, then that thing cannot be self subsistent. Just consider the moon or the stars for example, they certainly are very old, but no one would say that they always existed. Indeed everything in the universe is seen to have a finite duration. They are in sum, limited. Man is limited because in everything he grows to a certain limit which he cannot surpass. For example man grows to six feet but not 106 feet, he weighs 12 stone but not 12 tonnes etc. Thus man is limited. Life itself, is limited, because as it resides in individuals when the body dies so life ends. Thus life too is limited. The celestial bodies, while lasting longer, they too perish at some time and are thus finite. The universe is limited because it is the sum of celestial bodies. As each planet is limited and the sum of limited things is limited, so the universe too must be limited.

Thus it would seem that everything we know in this world is limited. When something is limited by definition it means it is not eternal. Thus it is dependent upon something other than itself for its existence.

Now one could say either of two things;  
namely:

- (1) that the world depends for its existence on something else, which in turn depends on still another thing, ad infinitum, or
- (2) that the world derives its existence from something else that exists by its own nature and that is accordingly eternal, namely Allah, the Supreme.

The first alternative however cannot be, because it does not provide a reason why anything should exist to begin with, it simply puts off giving a reason. It does not provide a reason why finite and limited things should exist at all. The first alternative is therefore impossible. All limited and finite things must depend on something that is necessary and that exists by its own nature.

That which is self subsisting and eternal is Allah. Now when one considers Allah, the Creator, one is faced with three alternatives, namely;

- (1) He is created by someone else, or
- (2) He is the Creator of himself
- (3) He is eternal, self subsistent.

Allah cannot have been brought into being, for a greater being would be required to bring Allah into being, and as a greater being cannot proceed from a lesser being, this is impossible, since Allah is the greatest being. Furthermore if Allah was created by someone else He would be limited, and therefore not self subsistent.

Similarly the second alternative is false because it would mean Allah at one and the same time, was created by Himself and creating Himself, nonsense of course.

Thus Allah must be eternal and self subsistent.

As for those who dispute the oneness of Allah. There cannot be more than one God, since they would mutually limit each other. As Allah is the Supreme, He cannot be limited by any other being. Accordingly there cannot be more than one being completely unlimited in power

"SAY, HE IS ALLAH, THE ONE AND ONLY ALLAH, HE IS ETERNAL, ABSOLUTE, HE BEGETS NOT, NOR IS HE BEGOTTEN, AND THERE IS NONE LIKE UNTO HIM."

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