

## Aqeedah Corner: Meaning Of Belief In Allah

So far we have established that the mind and the rational method play a central role in arriving at the basis of the Islamic Aqeedah, or the Islamic belief. We also illustrated, in one of the earlier sections, how people like Abu Haneefah, Prophet Ibrahim, and others utilized this method toward reaching the ULTIMATE REALITY, or the belief in the basis of the Islamic Aqeedah. Before discussing the meaning of belief in Allah, we would like to once again employ the rational method in arriving at the ULTIMATE REALITY.

When we look at the universe, and all that is contained therein, we notice that each and everything in the universe shares at least two common properties. Each and everything in the universe is dependent and limited. It is actually quite easy to prove these two properties. As far as proving that everything in the universe is limited, scientists declared recently that they were able to calculate (with some degree of error) the rate of expansion of the universe. The acknowledgment of the expansion of the universe is also an acknowledgment of a limit to the universe, since expansion means adding a fixed amount of something to a fixed amount of another. Additionally, if the universe has limits, meaning that the universe is limited, then time and space are also limited. Time and space are but measurements of the universe itself, and consequently bound by the same boundaries and constraints of the universe. So if the universe has limits, then time and space also have limits.

As far as everything in the universe being dependent, the existence of each and everything in the universe depends on one or more laws or principles, usually called universal laws. In a basic chemistry class we learn that a catalyst is needed for the occurrence of every chemical reaction. Even the existence of each basic atomic particle relies on the vibration of its neutrons, protons and electrons. So the atomic structure of Oxygen is different from that of Hydrogen, Carbon, or Plutonium. None of these atoms controls itself or chooses randomly to enter a chemical reaction with another element. Water, for example, is made up of two atoms of Hydrogen and one atom of Oxygen, and both Oxygen and Hydrogen exist freely in the atmosphere. It is a fact that two atoms of Hydrogen do not decide on their own to join one atom of Oxygen. Conversely each water molecule does not decide on its own to split into Hydrogen and Oxygen atoms. Otherwise, we would find such reactions taking place in a haphazard fashion. There has to be a systematic catalyst, or force to initiate the reaction to take place in a specific manner. The human being is the same, even though the human being chooses on his own to eat, he cannot control his own digestive system which breaks down the food he eats. Indeed the universe and all that is contained therein, is dependent, and limited.

Rationally speaking, if something is dependent, there has to be an independent force to satisfy its needs of dependence. If something is limited, there has to be an unlimited force which sets its limits and boundaries, and which determines its expansion, decline, or annihilation. To Muslims, Allah THE CREATOR and ORGANIZER, is this independent and unlimited force. HE is the one who brought everything into existence from nothing, and when HE wills, HE will remove everything from existence. HE is the one who operates, runs, and systematizes each and every universal law, from the vibration of the atomic particles, to the expansion of the universe, and everything in between. HE does so alone, without any help or partners. HE, Allah, cannot be confined by the measurements of this universe, so HE is not subject to time or space, rather HE has set these measurements according to a system which is in HIS active control. HE neither dozes off, nor does HE sleep. HE does not have children, nor is HE a descendant of anyone. There is absolutely nothing that can or should be compared to HIM, and we the human race cannot comprehend HIS essence. We only comprehend His existence. For example, we understand that HE is the Creator based on the existence of the creation, or the effect of HIS creating. So our comprehension of HIM is based on these limits of creation, in other words the universe. Any attempt to comprehend Allah's essence outside of the limits of the universe would be a fruitless and useless exercise.

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