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God Or No God

Islamic Viewpoint vs. Atheist Viewpoint

By Haya Muhammad Eid

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Definition of God in Islam

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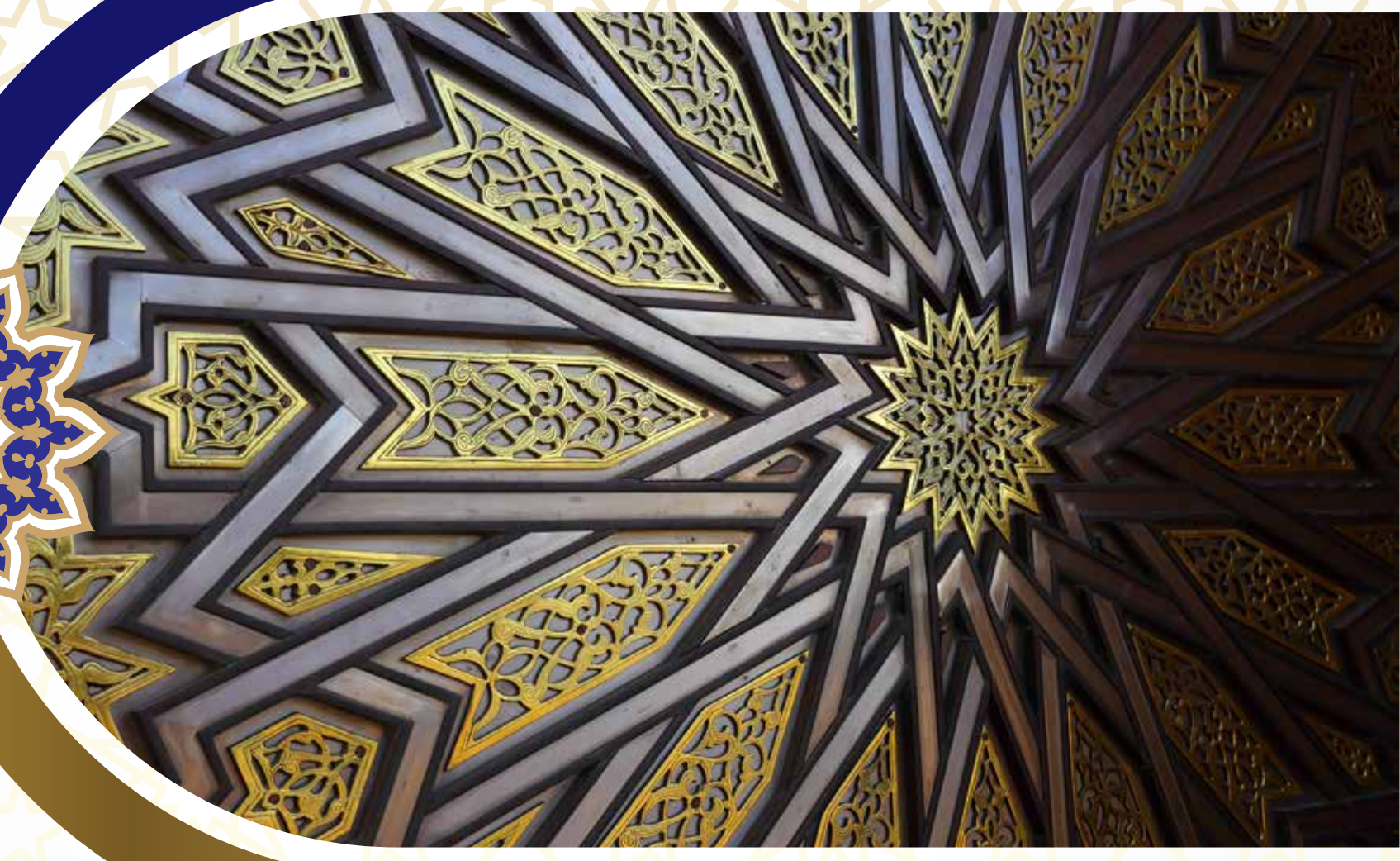


GOD, by definition,

is the only Sovereign, Self-Existing, non-created Being to whom everything else owes its existence and completely depends on for survival and power.

GOD needs nothing

to exist, to give Him power, or to make Him complete. God is entirely Self-Sufficient, Independent, and Perfect. All attributes of perfection and glory belong to Him; they are permanent and inseparable from His Being and Essence. He cannot be anything but perfect, absolutely rich and free of all needs, totally powerful and capable of everything. His Perfection, His Self-Sufficiency, His Sovereignty, and His Power are essential and inherent characteristics of His very Nature. If He was created, limited, changeable, needy, or imperfect in any way, He would lose one of His essential divine attributes and would no longer be God. The definition of God prohibits this.



GOD is the Ever-Living,

the Everlasting One. He neither perishes nor dies. He has always existed, without beginning, and will always exist, forever without end. He is not bound by time, space, or the laws of nature, since He cannot be subject to what He created. Rather, He is beyond them, just as a craftsman is beyond the dimensions of his own creation.

GOD is incomparable to any of His creations. The Qur'an clearly says, "There is nothing like Him." (42: 11) Having a wife, child, partner, or equal is applicable and appropriate only to creatures. God does not incarnate at all and should never be depicted. He sends messengers or prophets with the divine message.



GOD alone gives life,

causes death, and has power over all things; only God should be worshipped (directly, without any intermediary). Anything worshipped, other than God, is an idol. Any act of worship directed to God along with or through something else is considered Shirk (associating others with God in His Divinity or worship).



ALLAH is

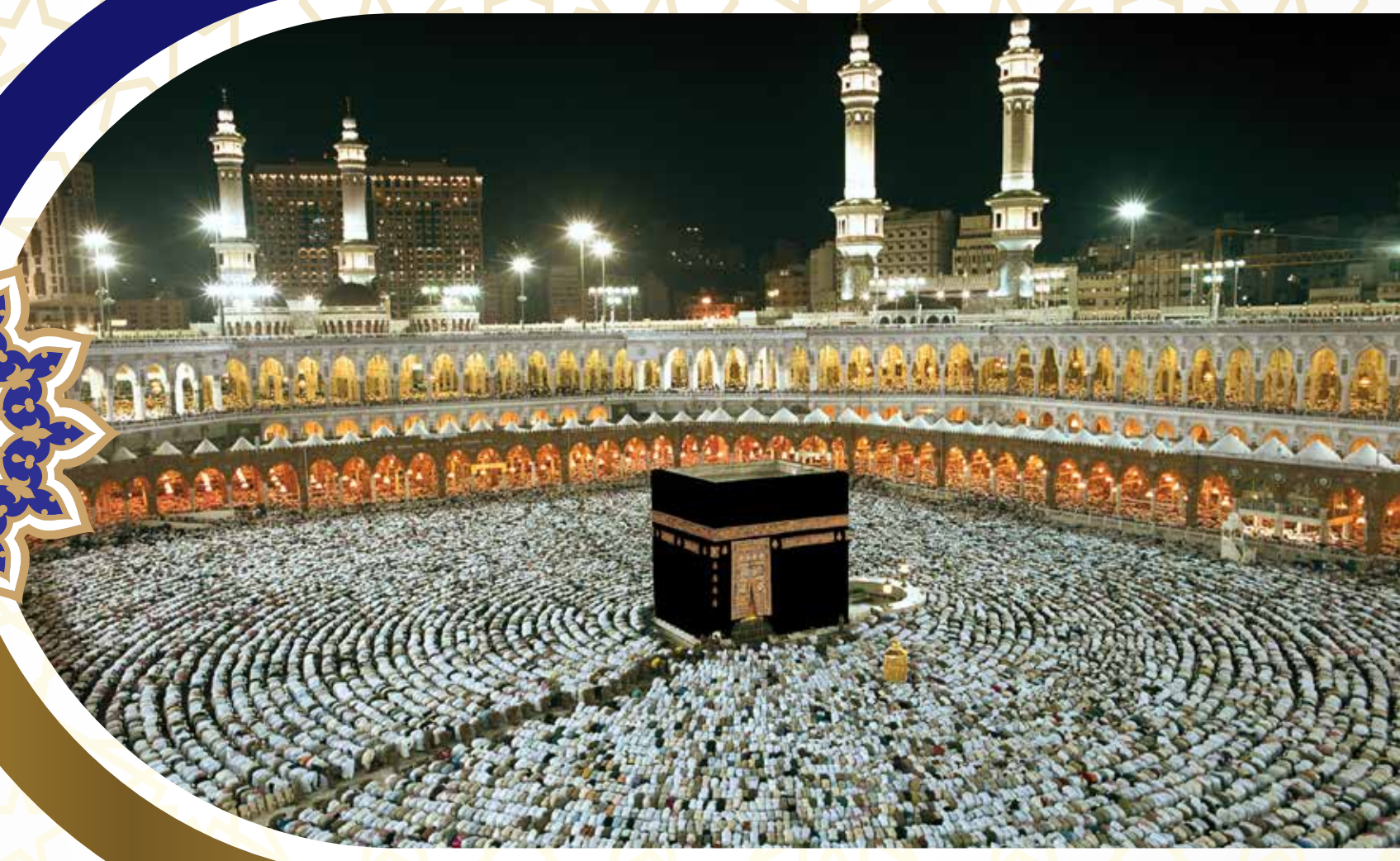
the all-comprehensive name of the One, True, Universal God and can never be used to designate any other being. It is absolutely unique to the Creator of existence. In Arabic, it means 'the One exclusively worthy of deification and worship.' The most concise yet adequate definition of God in Islam is given in the Chapter of Ikhlas 112: 1-4:

"Say: He is Allah, the One God, the Self-Sufficient Master. He does not beget nor is He begotten, and nothing is equal or comparable to Him."

Non-Definition of the Word God' in atheism'



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Atheism,

from the Greek word atheos (without God), is an attitude that denies or disbelieves in God's existence; accordingly, no intelligent creator, no divine lawgiver, no ultimate judge of humanity's actions, and nothing above or beyond this closed, natural, physical world exists. The universe, and all its creatures and wonders, arose randomly out of matter. It did not need a creator. Atheism offers no definition or meaning of the word 'God.' In the rejection of God as real, this is regarded as the job of the believers.



Atheism,

views anything supernatural or transcendent as inaccessible to the human mind, and therefore unknowable, unprovable, and ultimately impossible. It believes only in empirical facts and science.

Atheism,

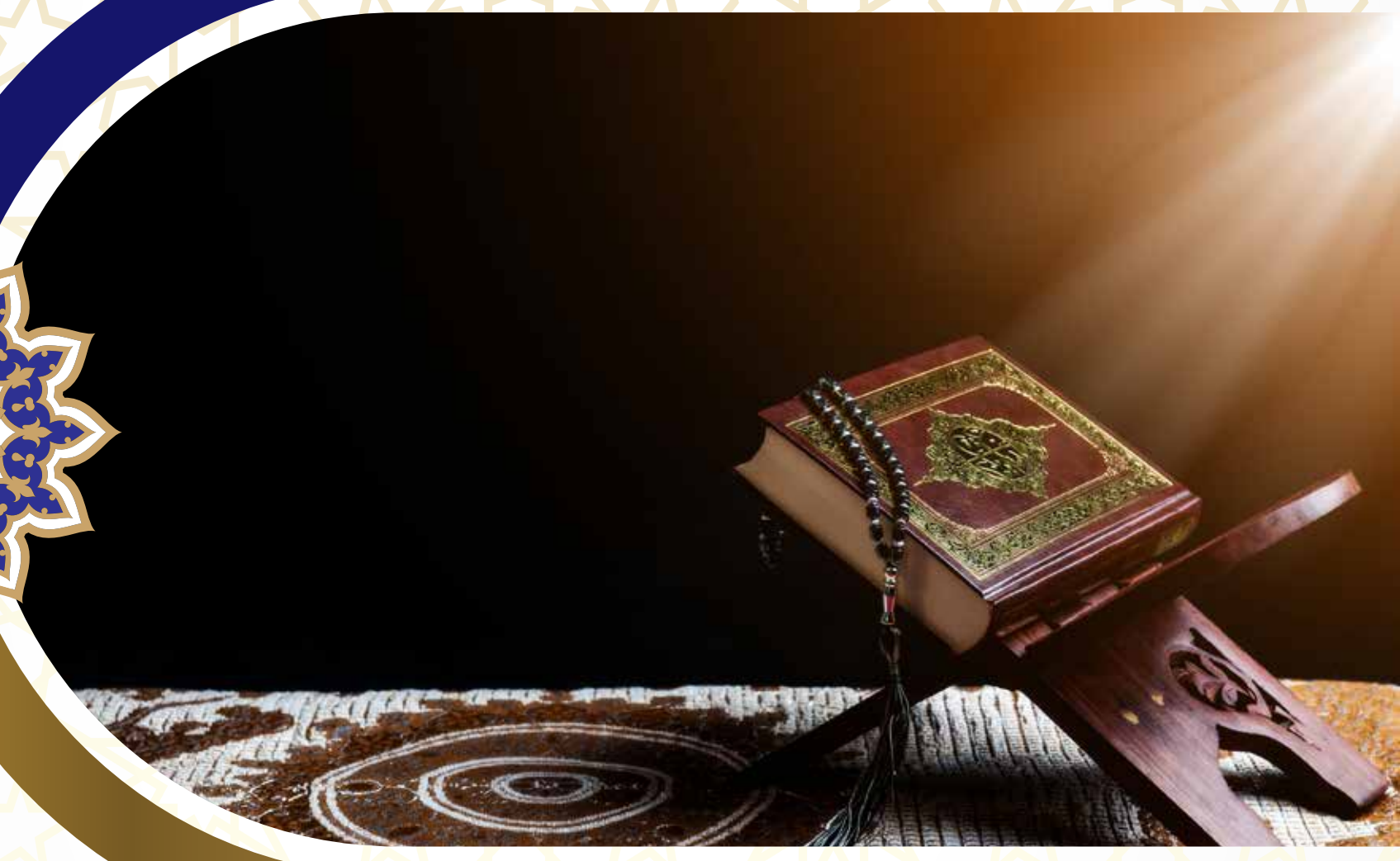
demands that all issues be completely contained within the scope of human perception and reason, in ways that can be seen, tested, and measured. It dismisses as fictitious anything beyond the limits of human experience or the material world.

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Generally,

atheists look upon the idea of God as a product of human weakness, a moral crutch, an ancient myth, or a fantasy figure concocted by primitive minds to function as a comfort factor, a mass-controlling tool, or an attempt to explain the workings of nature. They regard God as unnecessary or something that does not have any power over them and cannot affect their lives in any way.



Neither on

the basis of logic nor science can atheism prove with certainty its main claim, the non-existence of God. Still, it places the burden of the proof on those who make the positive assertion that God exists. Atheist positions fall into two broad categories: one category lacks compelling evidence, and the other finds the evidence illogical or contrary to God's existence and eventually assumes that nothing worthy of the title 'God' exists.

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God's Attributes

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God's Names and Attributes are those qualities that give correct understanding of what God truly is. The Qur'an, Islam's holy book, believed to be God's final word, tells humanity what God is like and what He is not like. The Noble Qur'an warns against ascribing additional qualities to God that He did not describe Himself as having, or qualities that are incompatible with His Majesty and Perfection (by attributing to Him human qualities such as getting tired after creating the universe or needing a son).

Without the authority of the Qur'an or Sunnah (teachings of Prophet Muhammad, peace be upon him), any attempt to explain God's Attributes would be no better than an assumption. The Qur'an emphasizes this point, saying: "Exalted is your Lord, the Lord of might, above what they describe. And peace be on the Messengers." (Qur'an 37:180-181)

WHAT GOD IS LIKE

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TO EXPLAIN WHAT GOD IS LIKE, THE GLORIOUS QUR'AN SAYS IN THE CHAPTER OF AL-HASHR 59:22-24:

- **He is God; there is no god but He, the Knower of the unseen and the seen. He is the Most Beneficent, the Most Merciful.**

- **He is God; there is no god but He, the Sovereign, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the Mighty, the Compeller (of tyrants), the Supreme. Exalted is God above whatever they associate as partners with Him.**

- **He is God; the Creator, the Originator, the Fashioner. To Him belong the Most Beautiful Names. Everything in the heavens and the earth glorifies Him. He is the Exalted in Might, the Wise.**

- **He is God (the only God) in the heavens and on the earth. He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (Qur'an 6:3)**

- **Say: "Who provides for you from the heaven and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "God." Say: "Then will you not fear Him?" (Qur'an 10:31)**

WHAT GOD IS NOT LIKE

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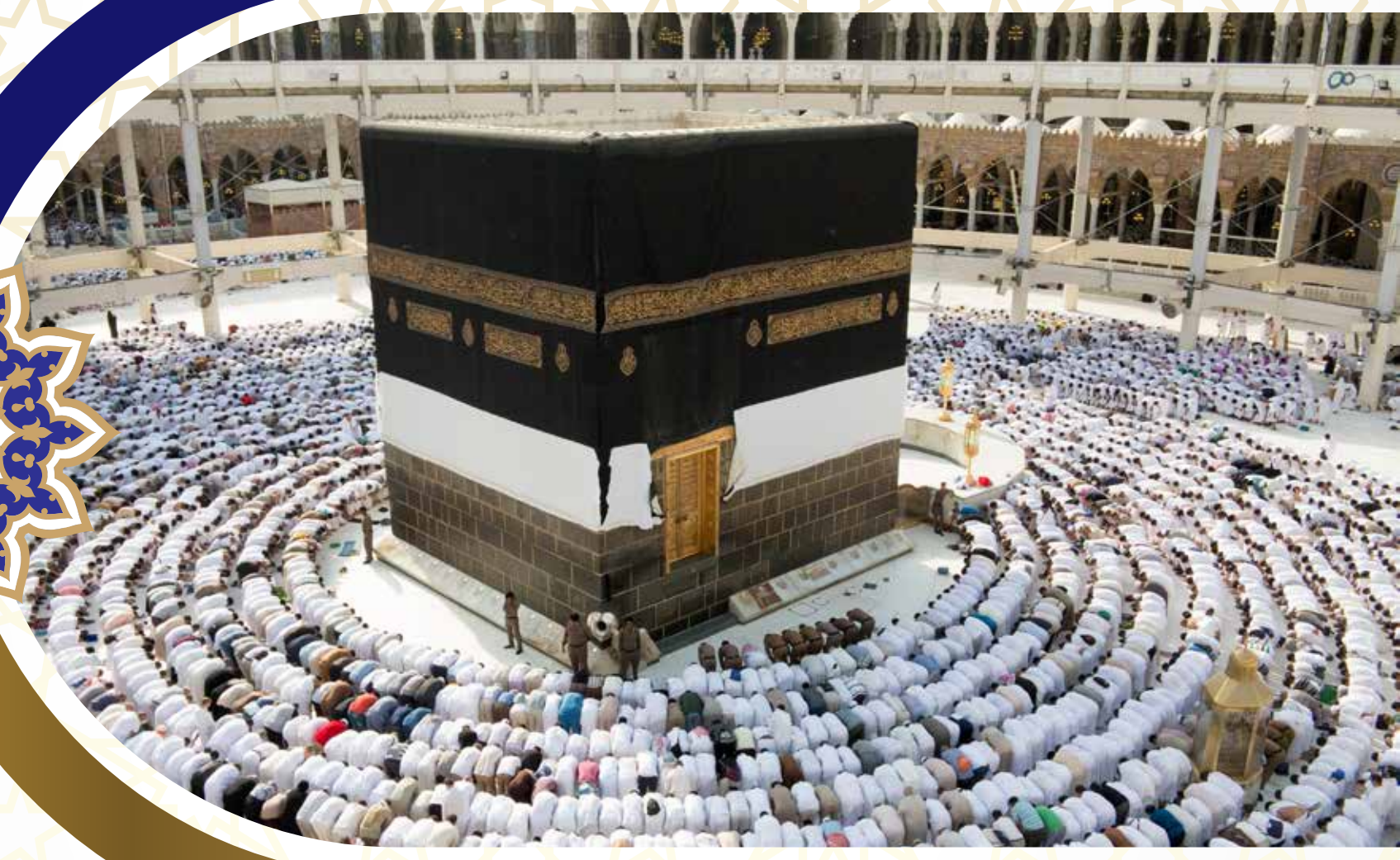
To explain what God is not like, the Glorious Qur'an negates any attribute that is contradictory to or incompatible with God's Glory and Perfection, for example:

- **Neither slumber nor sleep overtake Him.** (Qur'an 2:225)
- **It is He Who feeds but is not fed.** (Qur'an 6:14)
- **Nothing in the heavens or the earth is hidden from God.** (Qur'an 3:5)
- **Never think that God is unaware of what the wrongdoers do.** (Qur'an 14:42)
- **God does not commit an atom's weight of injustice; and if there is a good deed, He multiplies it.** (Qur'an 4:40)
- **"Did you think that We* (God) created you aimlessly and that you shall not be brought back to Us?"** (Qur'an 23:115)
- **He (God) created seven heavens in layers. You see no flaw in the creation of the Most Beneficent. Look again! Do you see any rifts?** (Qur'an 67:3)
- **They say, "God has taken a son." Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth.** (2:116)

* Royal We used by God in the Qur'an to denote majesty and power.

Impossibility of God's Attributes

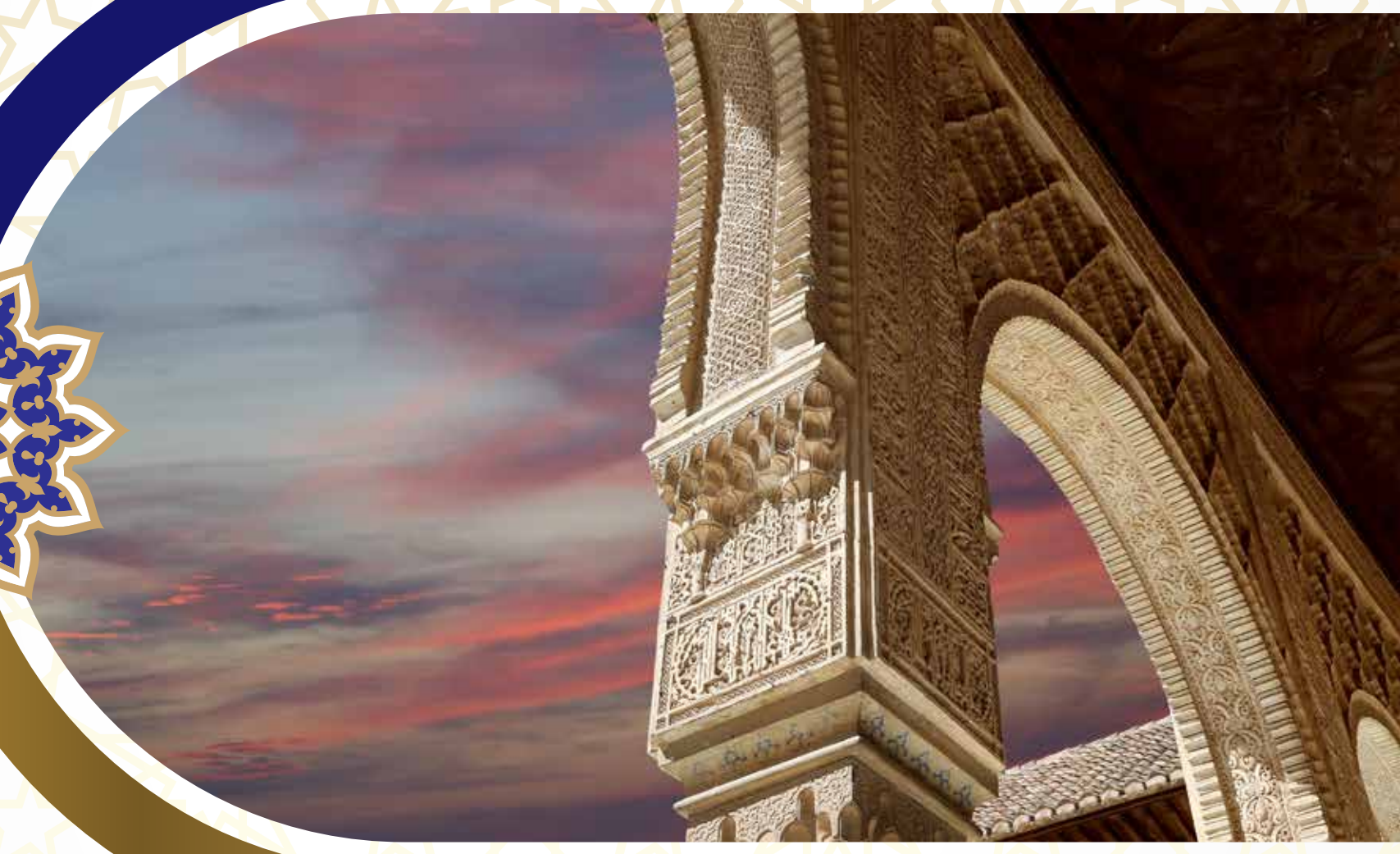
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The belief in a supreme, unfathomable, invisible, or infinite being who is beyond man's grasp constitutes atheism's main argument against God's existence.

Having faith in the unseen and the unknown is what faith is all about. God is an entity absolutely distinct from and sovereign over all of creation, both living and non-living. He is essentially above and beyond nature and its laws of physics. He is the One Who created them from nothing. He is the cause behind their functioning and continuation, and He is the One Who controls and manages them alone, without a partner or a helper. He is above and beyond any comparison that the human mind can make.

It would be impossible for the human mind, which is limited by the constraints of time, space, and ability, to attain any knowledge of God's Being and Essence (and basically this is something not required of humans at all). Therefore, God, His Essence, and His Attributes are, in principle, inaccessible to direct human observation and scientific investigation.



Atheism is grounded

in the physical and observable world. Physical reality is the extent of reality. Only that which can be perceived by human senses and explained scientifically is real. Anything short of this is unreal. There can be no levels of reality higher than human thought or greater dimensions beyond the limits of the material world.

Atheism attributes

the creation of humans and the order of the universe to nature and chance rather than to a Creator God. Humans are nature's peak products and most complex handiwork. As nothing can exist beyond the natural world and its laws, nothing in existence is higher than humans.

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Atheism argues

that if God is beyond nature – supernatural – and His attributes are transcendent, He remains forever undetectable and unverifiable by humans. If something exists, it must be natural and must have a visible presence, supported by measurable, observable, and repeatable empirical evidence (data). Otherwise, it does not exist.



What makes the notion of God even more improbable for atheists are God's attributes. They argue that since everything of which humans are aware has limits, God's infinite attributes, which express His eternal and infinite essence, would be forever beyond human limits.

Or they believe that attributes would impose limits and limits would restrict the capacities of a supreme being. Or they see the attributes employed to define God's Nature as self-contradictory, inconsistent in themselves, or yield inconsistencies when combined with His other qualities.

A QUESTION OF LOGIC

A SIMPLE BEDOUIN WAS ASKED: HOW DO YOU KNOW YOUR LORD EXISTS?

He replied: Footprints indicate the existence of walkers. Camel's dung indicates the existence of camels. A sky filled with constellations (patterns of stars); an earth provided with wide paths; and seas filled with waves – do they not all point to the existence of the One Who is Hearer and Seer of all?

THERE ARE UNMISTAKABLE DESIGN IMPRINTS IN THE UNIVERSE THAT MARK THE EXISTENCE OF A CREATOR

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Islamic Viewpoint vs. Atheist Viewpoint

QUR'ANIC INSIGHTS



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One Qur'anic verse gives a powerful argument to convince humans that they must have a Creator Who created them:

"Were they (humans) created by nothing or were they themselves the creators? **(Qur'an 52:35)**

And brought this entire universe into existence:

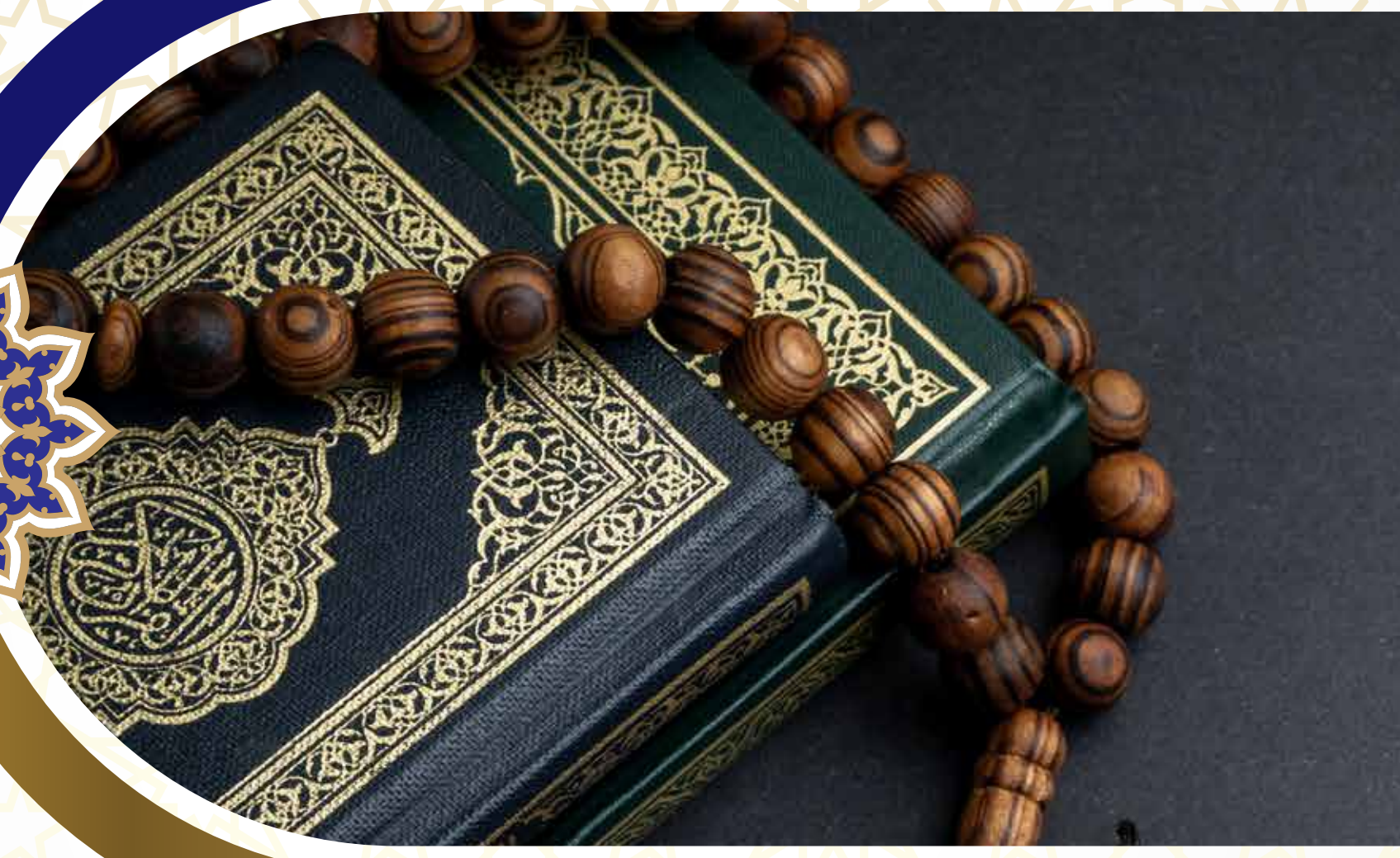
"Or did they create the heavens and the earth? Rather, they have no certain knowledge." **(Qur'an 52:36)**

It is a fact that something does not come from nothing. Since something exists, and since nothing can create itself, a creator is necessary to explain it.

Logically, humans exist, and the heavens and earth also exist. Humans neither created themselves, nor did they create the heavens and earth or the laws and phenomena of nature. They all must have a Creator – a Creator Who is Himself Self-Subsistent and not Himself a created being.



God's Essence



- **In Islam, knowledge of God is not an area of conjecture or personal opinion. The only way to the knowledge of God is through the guidance of revelation.**

- **Only God can disclose information about Himself; who He is and what He is like. Humans could never discover this knowledge on their own. In the Qur'an, God describes Himself as follows:**

"Vision comprehends Him not, but He comprehends all vision" (Qur'an ٦:١٠٣)

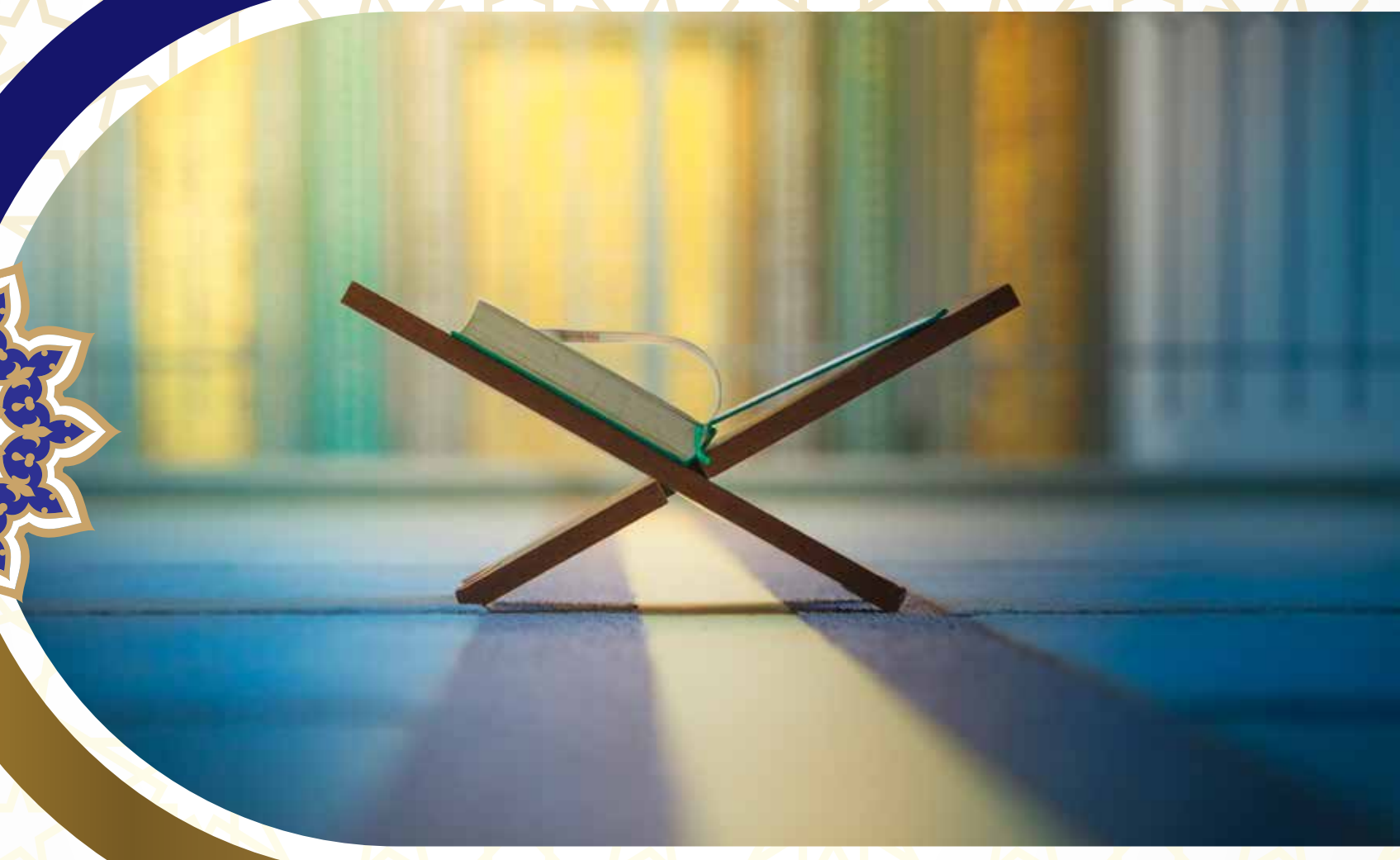
and "Put not forward similitudes for God" (Qur'an ١٦:٧٤)

and "There is nothing whatever like unto Him" (Qur'an ٤٢:١١).



- **God's Essence, as stated in the Qur'an, is beyond the scope of human perception and comprehension. The human imagination cannot possibly conjure up what God is like. Imagination consists of fragments of reality already perceived; the human mind cannot imagine beyond what it sees and experiences in the physical world. The picture-making power of the mind is based on observation; God resembles or compares to nothing in this world.**

It is obvious, then, that the human mind can never know One Who is Unique, Incomparable, and dissimilar to anything in creation. Therefore, Prophet Muhammad (peace be upon him) cautioned mankind in this regard, saying, "Ponder about the creatures of God and do not ponder about God Himself (His Essence) lest you be ruined." The human brain has cognitive, temporal, and spatial limits which it cannot possibly transcend.



A sound human intellect can know God's existence, but it cannot know God's Essence. God is too Exalted to be encompassed by the created finite human mind.

- **Such absolute knowledge of God is impossible, and there only remains for the human being the option of relative knowledge. Humans can never know God's Essence, but they can know Him through His attributes with which He described Himself in the Qur'an and through His works in the universe. God – His Glory, Power, and Grandeur – is reflected in nature and throughout His creations, from the blades of grass to the faraway stars.**

Whatever mental picture you have of God, God is different – Scholar Ibn Hanbal

Knowing God



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01 ATTRIBUTES

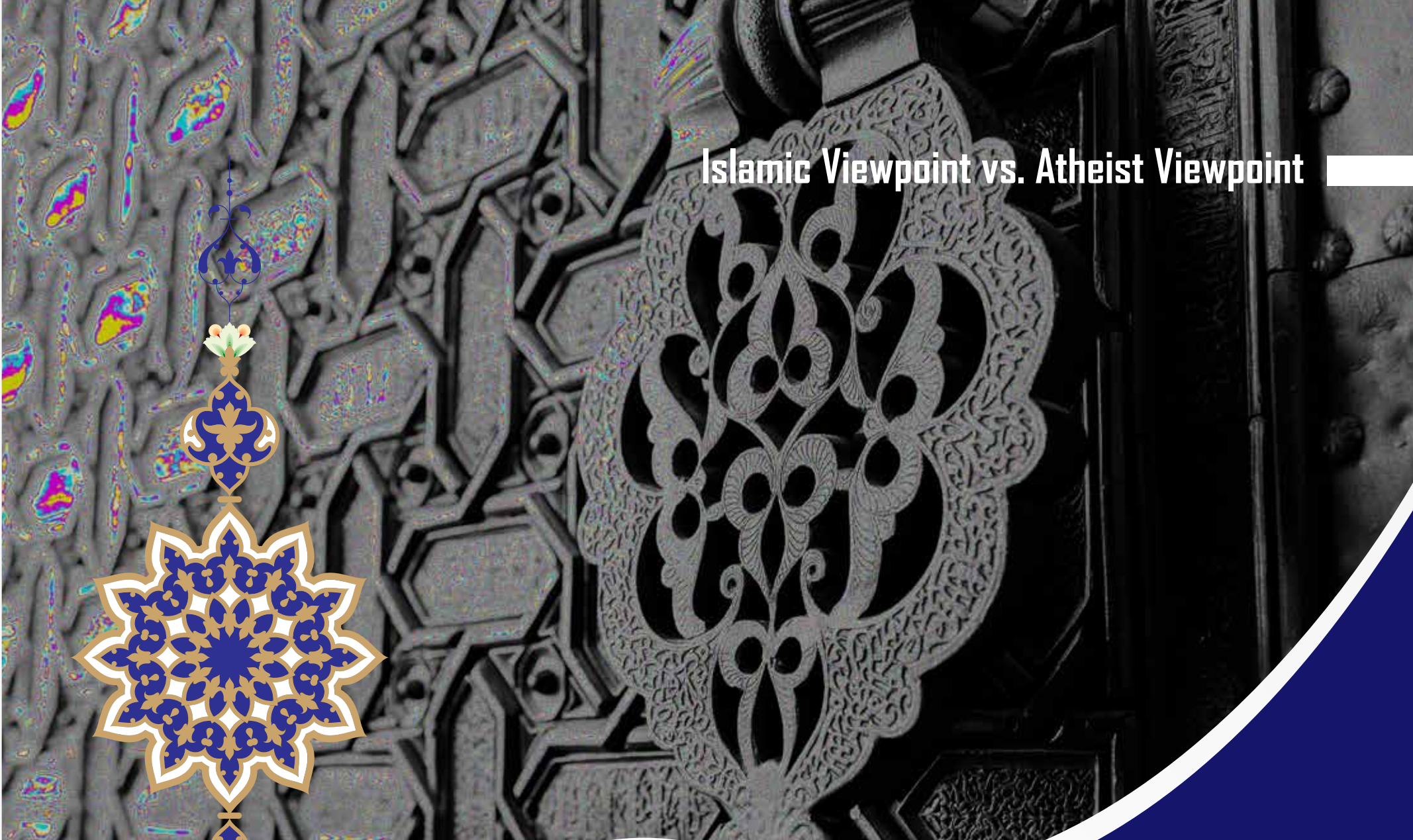
02 FINGERPRINTS

Islam teaches that what God's Essence is or what He looks like should not be points of concern. Humans can relate to God through the ways in which He has chosen to be known and appreciated; namely, His Attributes as revealed in His Divine Words and His observable Actions and Fingerprints all over creation.

ATTRIBUTES



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God, according to Islam, is not a distant, unconcerned, or silent God. This is abundantly clear throughout the Qur'an. For example, God declares that in every instant He is nearer to every human being than their jugular vein: **"And indeed We (God) have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein."** (Qur'an 50:16)

He certainly knows whatever their bosoms conceal, and whatever they say and do, in public and in private; nothing is hidden, everything related to them is exposed before His Eyes: **"I am All-Aware of what you conceal and what you reveal."** (Qur'an 60:1)

He hears their words, sees all their circumstances, and knows whatever they are going through or have been through. He is never inattentive or uncaring; so, let them be calm, peaceful, and confident: **"Fear not, verily! I am with you both, hearing and seeing."** (Qur'an 20:46)



He is always close to them, hearing and seeing. He responds to the invocation of any supplicant who calls upon Him, and He answers the prayers of the distressed ones even they are transgressors, sinners, or disbelievers, as long as they seek Him alone, stand at His Door, and rely on His Help. "And when My servants ask you (O Muhammad) about Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me." (Qur'an 2:186) And He has angels guarding and watching over each human soul at all times: **"There is no soul but that it has over it a protector."** (Qur'an 86:4)

God uses many Names and Attributes in the Qur'an to describe Himself to humanity, such as The Truth, The Holy, The Almighty, The Self-Sufficient, The Guardian, The Bestower, The Compassionate, The Loving, The Wise, The Judge, The Knower, The Avenger of evil, and The Ever-Forgiving.



Humans can understand God's Attributes, since they possess or experience them in some manner, in varying degrees, and in a mode appropriate to their human capacities and finite nature. Qualities such as hearing, seeing, compassion, and patience have been woven into their being; they are immediately familiar to them and they can practice them spontaneously, even though only God possesses them in an all-encompassing, absolute manner. So they can use their own attributes as a unit of measurement to recognize God's Eternal and Perfect Attributes.



Through His Divine Names and Attributes, humans can get a feel for God and His presence. Each Name and Attribute touches a particular chord, awakens a new consciousness, supplies a different need, engenders a special affection, and allows a close and dynamic relationship with God.

In a noble Qur'anic verse, God asks to be sought by His Names – "To God belongs the Most Beautiful Names; call upon Him therewith." (Qur'an 7:180)

such as 'The Forgiving' for forgiveness and 'The Healer' for healing, using the attribute most appropriate to what humans are asking for.

FINGERPRINTS



Humans do not need to, nor should they, look for miracles or extraordinary phenomena when they look for God. They need only look within, at their natural selves, and around them, at the natural world, to discover God.

A watch implies a watchmaker. The evidence is even stronger for living creatures, from the largest planet down to the most microscopic creature, as their design is far more brilliant and complex. So a world implies a world maker — God.

The miracles of God's creations are as manifest in the smallest as in the most gigantic of His Works; in the construction of an ant as in that of an elephant; in the complex structure of cells as in that of galaxies; in deep, tiny, underwater crevices as in rushing rivers and high mountains; and in the warbling of birds as in the roaring of thunder.



The whole of the cosmos, being continuously filled and emptied of living beings, stands as a comprehensive sign of its Creator and a vast, inexhaustible book describing its Single Author. The Qur'an – in hundreds of verses – does not merely ask, but provokes and appeals to the eyes, ears, and minds to open up to the universe and think of its wonders in order to know God.

One such motivational verse of the Qur'an says: "Verily, in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the sea with that which profits humankind; in the rain which God sends down from the sky, with which He revives the earth after its death and spreads in it every kind of moving creature; and in the veering of the winds and the clouds which are held between the sky and the earth, there are signs for people who use reason." (Qur'an 2:164)



What makes humans different from other creatures is their need to be intellectually convinced. The Qur'an constantly appeals to reason and abounds with verbs that urge humans to acquire knowledge through reliance on the mind, and also the senses through careful observation. Such verbs include Tafakkur (contemplation), Tadabbur (deliberation), Tabassur (insight), Tadhakkur (remembrance), Tafaqquh (comprehension), Ta`aqqul (reasoning), Nazr (contemplative looking), I`tibar (deriving lessons), and Tawassum (understanding signs).



"Do they not look into the realm of the heavens and the earth and everything that God has created…?"
(Qur'an 7:185)

"Do they not look…" by way of reasoning and conclusion.
"…into the realm of the heavens…" including the sun, the moon, the stars, and the sky.
"…and the earth…" including the forests, the oceans, the mountains, the animals, the birds, the insects, and the trees.
"…and everything that God has created…" all the incalculably, innumerably, infinitely myriad creatures of God which fall under the umbrella term "things."
Qur'anic Interpretation by Al-Qasimi (Mahasin Al-Ta`wil)

The Qur'an reminds that creation speaks of the Creator. Though God is invisible, His existence and aspects of His Character are revealed through His Work.



“In the earth are neighboring plots, gardens of vineyards, crops, and date-palms, growing from the same root or alone. They are all watered with the same water, yet We (God) make some better tasting than others. Surely, in that are signs for people who reason.” (Qur’an 13:4)

CREATION OF THE UNIVERSE

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The descriptions of creation in the Qur'an are primarily messages from God, rather than factual or historical accounts. They are intended to stimulate the readers or listeners into contemplating the order and magnificence of the universe and thinking about the Creator Who is behind it all. For example, **"Verily, in the creation of the heavens and the earth and in the alternation of night and day are signs for people who exercise their intellect."** (Qur'an 3:190)

The descriptions of creation are interspersed with verses extolling God's Power, reproaching humankind's ingratitude, and prompting humans to inquisitively ponder over their own creation and this entire universe. For example, **"Do they not look at the camels, how they are created? At the sky, how it is raised? At the mountains, how they are rooted and fixed firm?"** (Qur'an 22:46)



The Qur'an clearly states that the universe had a beginning, and that God caused that beginning; all that God needs to create anything is to say to it, "Be." "The Originator of the heavens and the earth. When He (God) decrees a matter, He only says to it, 'Be!' – and it is." **(Qur'an 2:117)**

Describing the creation of the heavens and the earth, the Qur'an states that the universe started as one entity, which was then unstitched or as science explains it – a single, infinitely dense point, which then exploded outwards (the Big Bang). "Have not the disbelievers seen that the heavens and the earth were Ratqan (joined together as one unit, a mass all sewn up), and then We Fataqnahuma (unstitched them, clove them asunder) and made from water every living thing?" **(Qur'an 21:30)**



Rataqa in Arabic means assembling and joining the pieces of fabric together, which is the opposite of Fataqa (unstitching): separating between two joined or sealed parts at the point of attachment. These two words are used to describe fabric. When a textile fabric is unstitched and its threads are unraveled, it is said, "Fataqa Al-Thawb (the stitching of the dress has come undone)." Accordingly, God's Saying: "…the heavens and the earth were Ratqan…" means they were one whole, interwoven, connected, and inseparable, without space between them, then "…We (God) Fataqnahuma (unstitched them; clove them asunder)." Furthermore, the verb "Fataqa" refers to gentle separation at a weak point.



Explosion is about chaos and destruction rather than creation. From the viewpoint of the Qur'an, everything, including 'the heavens and earth,' was interwoven and inseparable. Fataqa literally translates as 'unstitching,' which typically has to be done carefully. Here, it signifies an accurate and planned process, rather than a random one, which is consistent with the intelligently designed and organized universe that followed. When a tailor undoes the stitches on a piece of fabric, he does so with the utmost care, whereas an explosion disperses the matter in all directions without order or a system.



The Qur'an mentions that the universe, at one point in its origin, was a gaseous mass, from which began the formation of the heavens and the earth. "Then He (God) turned to the heaven when it was smoke, and said to it and to the earth, 'Come (into being) willingly or unwillingly!' They said, 'We come willingly.'" (41:11)

Smoke obviously corresponds to the nebular hypothesis put forward by modern science. It proposes that the sun, the earth, and the rest of the solar system formed from a nebula, or a cloud of gas and dust.

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The Qur'an also establishes that the universe is not static but is constantly expanding and dynamic. "With power did We (God) construct the heaven, and verily, We are steadily expanding it." (51:47)

This means that, since the universe expands, at some specific time in the past the entire universe must have begun this expansion from a single point. In other words, the universe had to have a zero beginning, which implies a Beginner



In the 1920s, astronomer Edwin Hubble studied the movement of galaxies and observed that they were continually moving away from each other at an accelerating rate, directly proportional to the distance of the galaxy from the earth. His observation led to the most important astronomical discovery of the 20th century: the universe is expanding. It also provided for the foundation of the Big Bang theory, which requires the creation of the universe from nothing. (Since the parts of the universe are continually moving apart from each other, they must have been a single mass at one point in the past. By going back in time and reversing the process of cosmic expansion, all particles would converge until they shrink back to a point).



The Qur'an is a book of guidance and signs, not science. This guidance comes in different ways; knowledge about the universe and humankind is one of them, which will continue to unfold, over time, by God's Will. "We (God) will show them Our Signs in the universe and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth." (Qur'an 41:53)



The Qur'an launches the call to "walk in the earth" to know how the creation started, in the verse stating: "Say (O Muhammad), 'Travel throughout the land and see how He originated the creation…'" (Qur'an 29:20)

God's Statement in the previously mentioned verse clearly indicates that the secrets of the beginning of creation are stored inside the earth – in the rocks, fossils, meteorites, and the deep sea. These secrets and signs that point to the beginning of creation can only be known by walking in the earth and exploring nature.

GOD'S BOOK OF NATURE

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this universe as a vast book, replete with signs and wonders, which, like the Qur'an, must be explored to gain knowledge of God and His power. Abundant references to the cosmos, nature, and human creation come in the context of testifying to the unlimited power, knowledge, and wisdom of the Creator and to the divine origin of the Qur'an through amazing, recently discovered scientific facts, which were totally unknown 1,400 years ago.



01

“No Indeed! If he does not stop, We will seize him by the forehead; his lying, sinful forehead.”

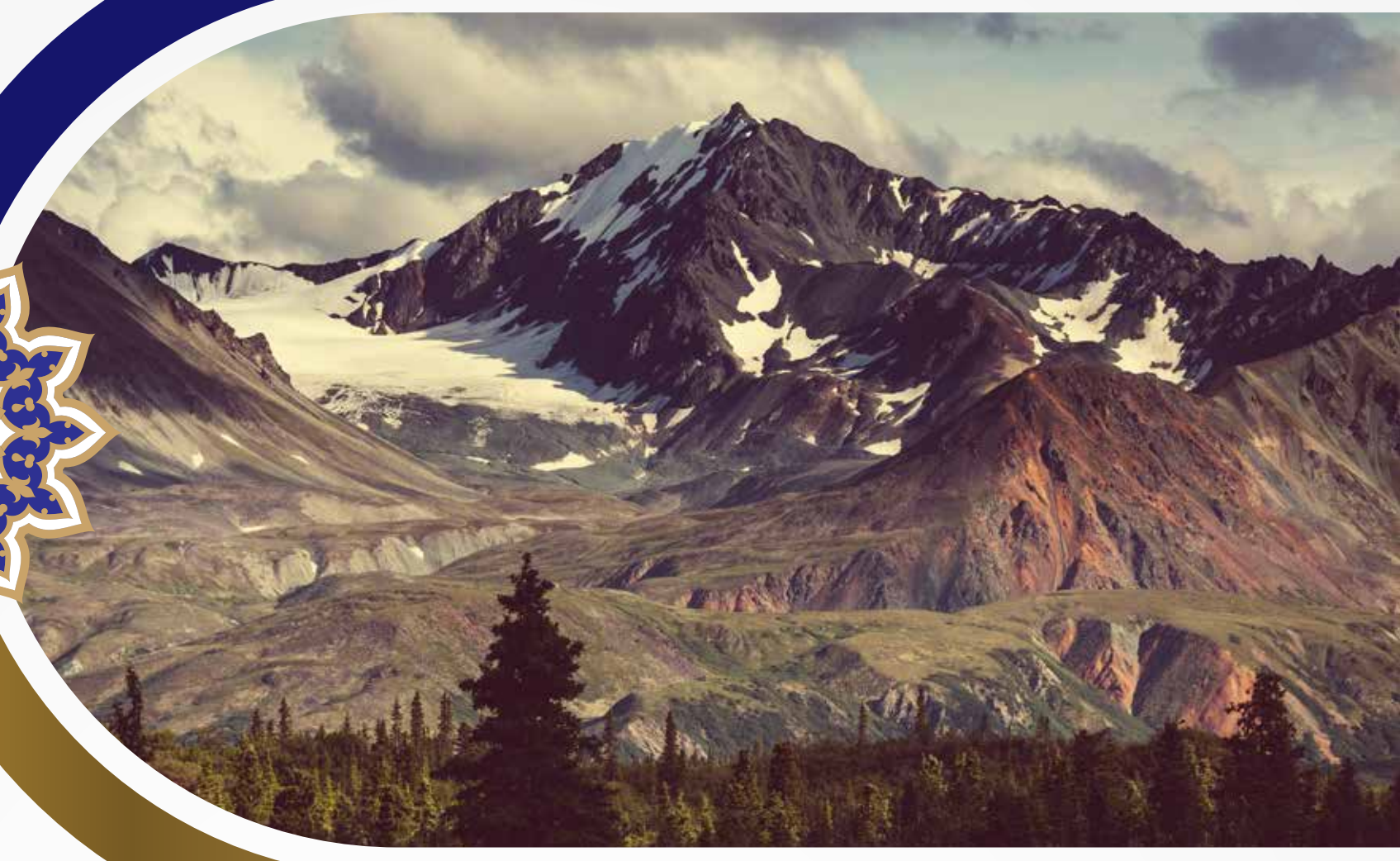
(Qur'an 96:15-16)

The Qur'an does not call this person a liar, but calls his forehead ‘lying’ and ‘sinful,’ and warns him to stop. Recent studies have found that the prefrontal cortex, located in the very front of the brain just behind the forehead, is associated with the ability to generate deception.



02

More than 1,400 years ago, verses 6-7 of Chapter Al-Naba' describes mountains as pegs: "Have We not made the earth as a bed, and the mountains as pegs?" Verse 15 of Chapter Al-Nahl defines their main role as stabilizers of the earth: "And He has set firm mountains in the earth so that it would not shake with you."



03

Verse 14 of Chapter Al-Mu'minun describes the stages of embryonic development 1400 years before modern science: "…then We (God) made the Nutfah (male sperm and female ovum) into an Alaqah (a leech-like clinging clot), then We made the Alaqah into a Mudghah (a chewed-like lump of flesh), then We made bones from that Mudghah, then We clothed the bones with flesh…"

REFLECTIONS

”

The cause of the universe must have been non-material, because if the cause was material/natural, it would be subject to the same laws of decay as the universe. So the cause of the universe's beginning must have been super-natural, i.e., non-material or spirit, a cause outside of space-matter-time. Such a cause would not be subject to the laws of decay and so would not have a beginning. That is, the cause had to be eternal spirit.

“

Creation Scientist Dr. Don Batten

UNCAUSED

OR SELF-CAUSED

UNIVERSE

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- **For atheists, the universe and all that it contains is the product of mere chance, shaped by mindless, undirected processes of nature without plan, purpose, or meaning; and, ultimately, it does not point to the hand of a Creator.**

- **The laws of physics, not the will of God, provide atheists with the real explanation as to how life on earth came into being. The Big Bang was the inevitable consequence of these laws, unaided by any external agency. Such reliance on physical laws unavoidably ascribe to them creative power, when actually, physical laws do not cause anything to happen. They are descriptive, not creative. Like all laws, they must have a lawmaker.**



- **A scientific law, according to its definition, is unbreakable (i.e., without exceptions) or else it would not be a law. Yet, from the atheist view, right at its birth the universe broke a basic physical law:** SOMETHING CANNOT COME OUT OF NOTHING, **and life popped into existence, spontaneously, from nothing.**

- **Then the universe broke the well-established law of biogenesis:** LIFE COMES ONLY FROM LIFE AND REPRODUCES AFTER ITS OWN KIND, **which totally rules out spontaneous generation of life from non-living matter.**

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Yet, since atheists operate on the assumption that there is no God, they believe, as evolution teaches, that non-living chemicals spontaneously evolved, over billions of years, into living cells.

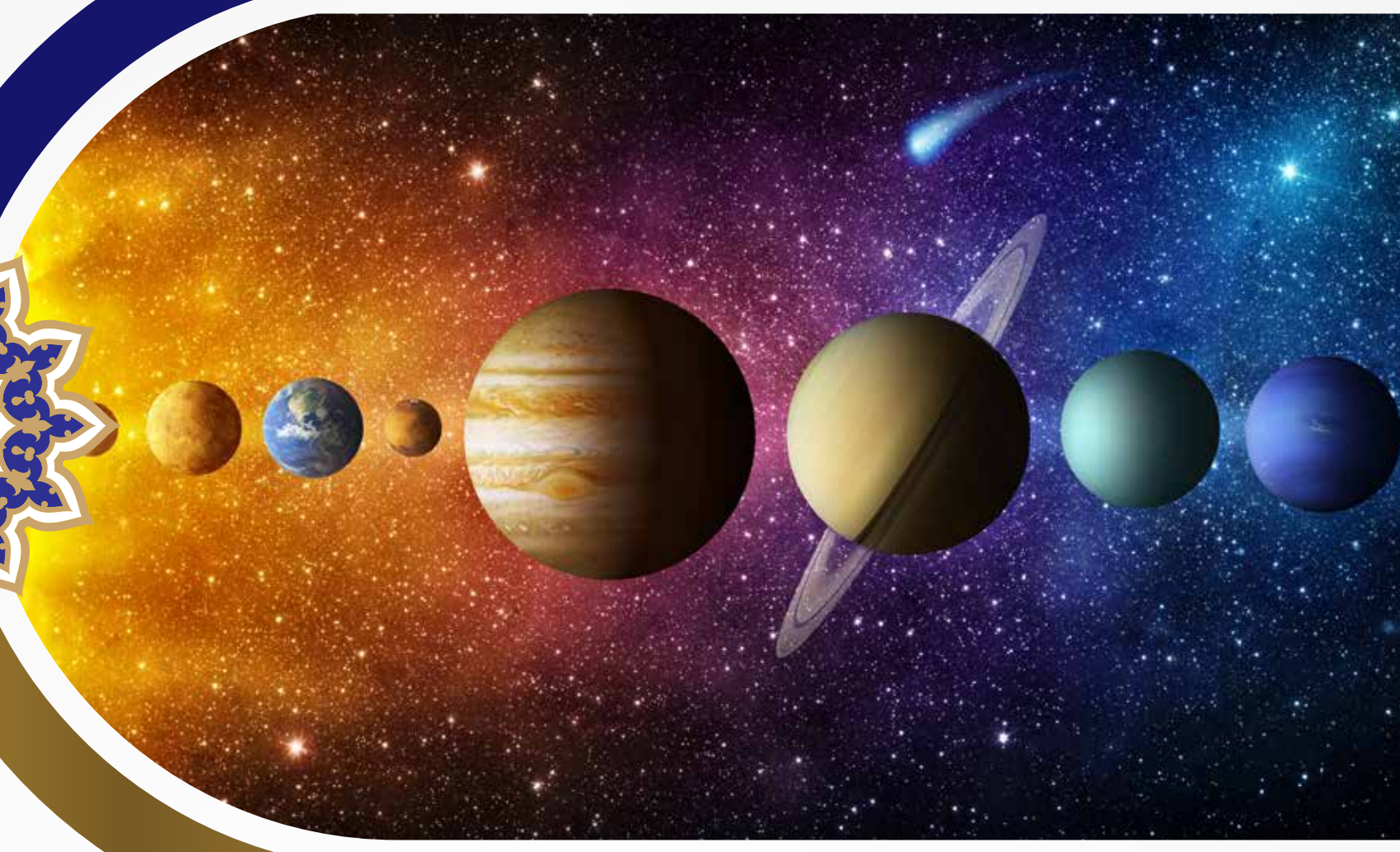
01 **Evolutionists maintain that life began when lightning and heat discharged into a primordial soup of chemicals, randomly transforming simple organic molecules into larger, more complex biological molecules and eventually into primitive cells. Cells then formed themselves into organisms, and organisms into complex, conscious, perceptive, and understanding beings who can move, feel, think, hear, see, and communicate . Over billions of years, they branched out into all current life forms, including human beings.**



02 **Before even the simplest of living cells can form, the organic compounds that make up a cell and carry out life processes must exist. Living organisms are primarily composed of 21 elements of varying percentages. Spontaneous chemical evolution of the one-celled organism means that 21 naturally occurring, scattered elements would have had to gather and interact at the appropriate time and place in a specific, precise sequence to form precise amounts of**

carbohydrates, lipids, proteins, and nucleic acids (DNA and RNA) — the four basic categories of molecules that make up the building blocks of life.

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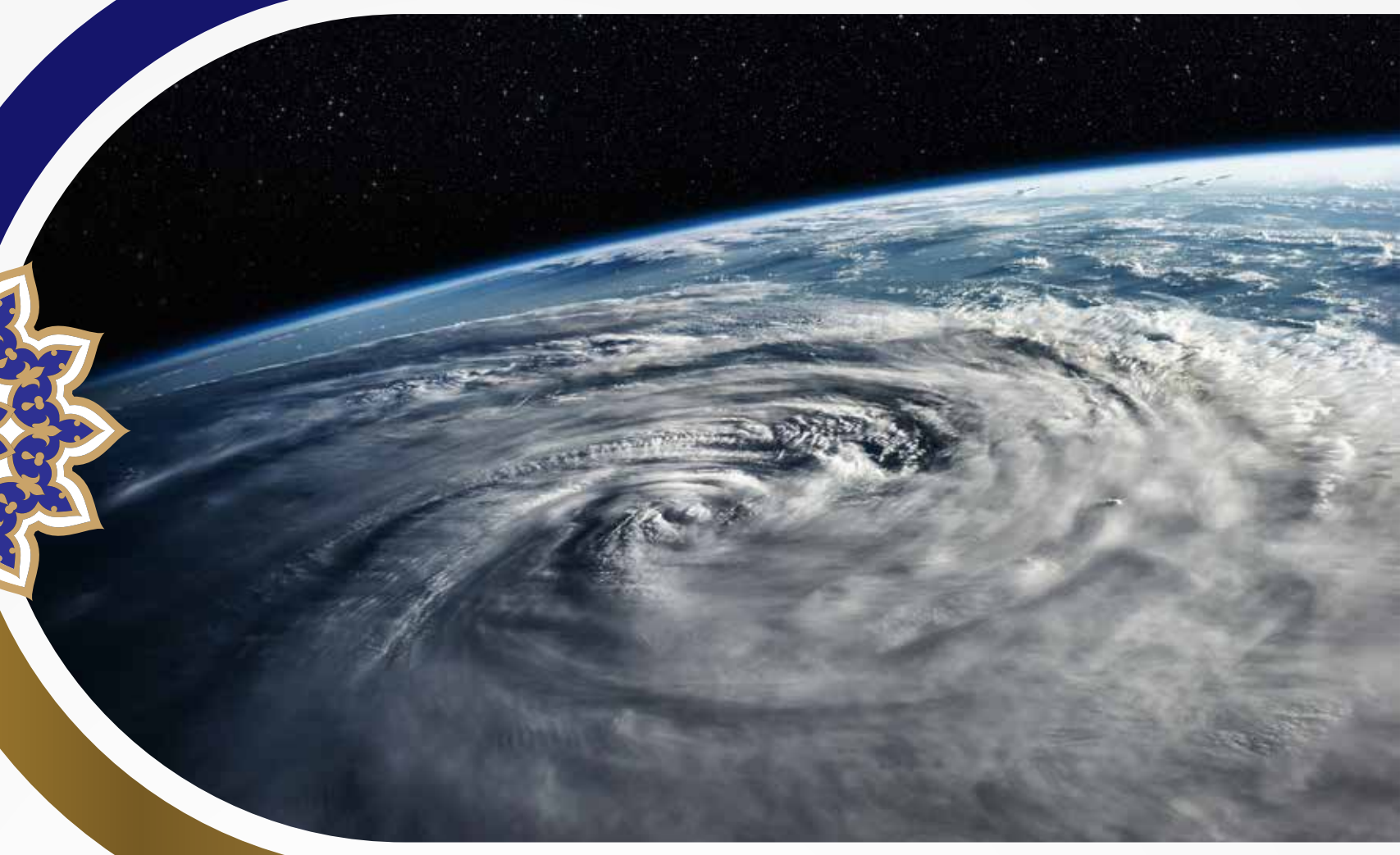


03 **All information necessary to build and maintain a single cell, or a multicellular organism, is contained in its DNA molecules. Within its double helix structure, DNA carries an enormous set of genetic instructions for the formation and function of all living organisms. The very simplest life form has about 500,000 base pairs (letters) of coded information within its DNA, while a human genome has about 3,000,000,000 base pairs of DNA inside each body cell. If they were printed as letters in a book, they would fill more than 500,000 pages. That is about 1,000 thick books. DNA molecules can store information many millions of times more densely than existing technology for digital storage. One single gram of DNA could be enough to hold a trillion gigabytes of data for 2000 years.**

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04 **To explain how life began, the origin of the information necessary to build the first cell must first be known. Science asserts that information is a non-material entity and cannot be created by matter. Information can only originate from an intelligent source through a process of conscious creative thought and not by chance, chaos, and mindless accidents. There is no room for gradual development in the structure of DNA [the DNA is highly complicated, organized, and accurate and must have been complete, perfect, and fully functioning from the very first instant of its existence, without involving a step-by-step formation or slow evolution over time].**



05 **Back in the time of Darwin, genes were not yet discovered. And so far, no theory has explained the origin of the first life — it takes DNA to make proteins, and it takes protein to make DNA. Obviously, neither could have arisen spontaneously by chance chemistry. So how did the whole thing get started?**



Approximately 8.7 million different species exist on earth, and over 5 billion species have gone extinct since the dawn of life.

FASCINATING COMPLEX STRUCTURES...THAT BAFFLED EVEN DARWIN

THE SIGHT OF A FEATHER IN A PEACOCK'S TAIL, WHENEVER I GAZE AT IT, MAKES ME SICK

CHARLES DARWIN

THE EYE TO THIS DAY GIVES ME A COLD SHUDDER

CHARLES DARWIN

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ISSUES ATHEISTS ARE UNABLE TO ANSWER

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01 **How nothing created everything, and how life emerged from non-living matter?**

02 **How can “BLIND” forces create vision? Or “DEAF” forces create hearing? Or “RECKLESS" forces create creativity and wisdom? Or “INANIMATE” forces create sense and feelings?**

03 **What is the origin of the laws of physics, and why everything in the universe obeys these laws?**

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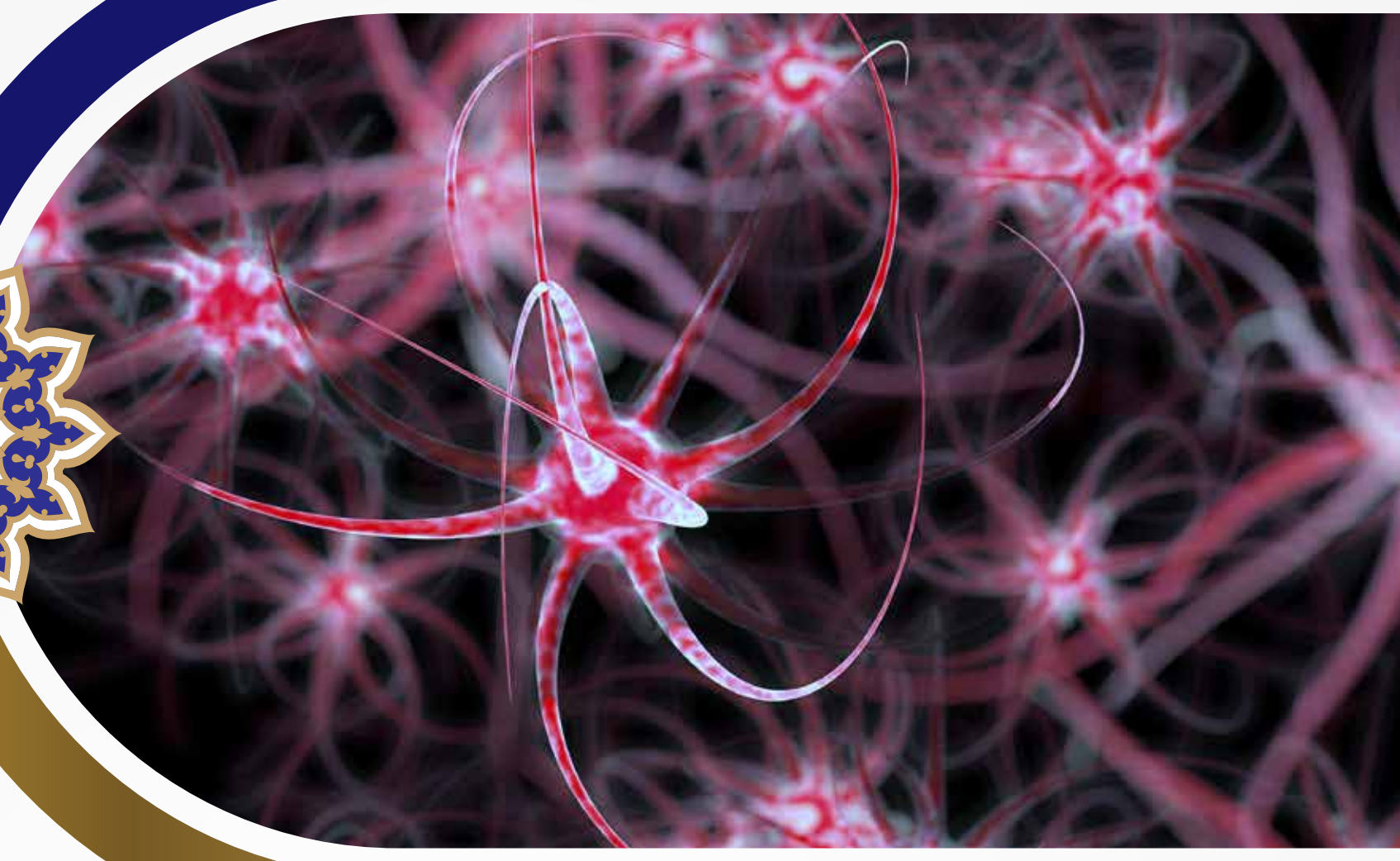
04 **How can random, mindless processes produce codes, information, and language?**

05 **How can disinterested and unselfish actions such altruism, empathy, and compassion fit the evolutionary motto of 'Survival of the Fittest'?**

06 **How can a chance universe exhibit design and order, and why is the universe so finely tuned for life?**

THE STAGGERING COMPLEXITY OF A LIVING CELL

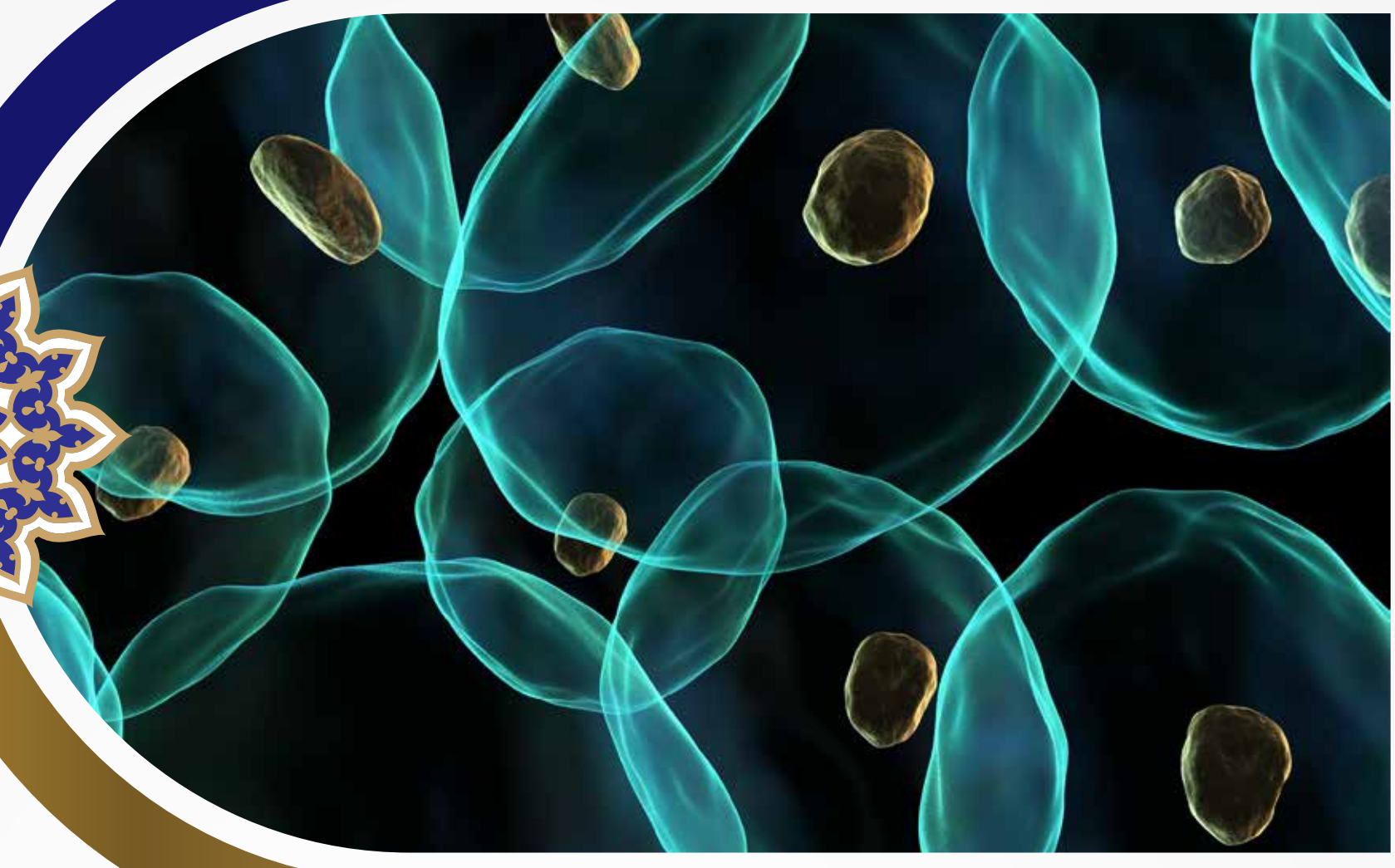
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- At the time of Darwin and his contemporaries, the cell appeared to be no more than a black spot under the simple light microscope, which was the first microscope to be used in the study of the cell. It consisted of a single, small, convex lens with 25-times magnification power.

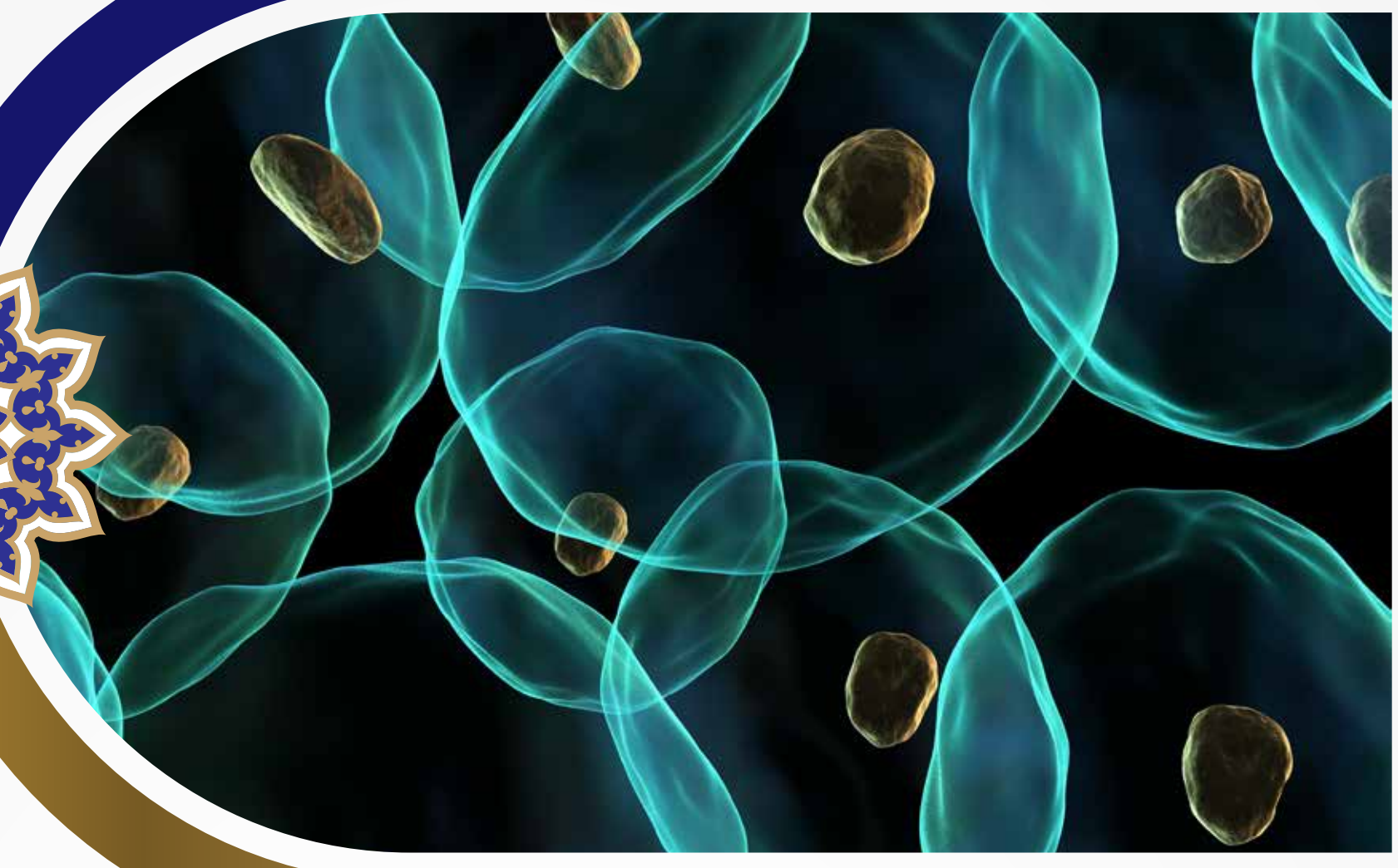
- Thus hampered by inadequate instruments for observing life under the microscope, Darwin concluded, upon viewing a cell, that it was a simple jelly-like substance – just a blob of protoplasm. He never imagined the incredible complexity and intricate information contained in a living cell. Genetic information became accessible and explorable only by means of the modern electron microscope, which can magnify an object up to two million times its original size.

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- **Subsequent discoveries revealed that the cell was not a fluid-filled balloon, as Darwin had imagined, but an irreducibly complex structure* consisting of tiny, high-tech, biological machines. "To grasp in detail," said the German biologist Von Bertalanffy, "the physio-chemical organization of the simplest cell is far beyond our capacity."**

- **Microsoft founder Bill Gates recognized the limitations of computer language in contrast to the cell's ability to store and utilize living data, saying, "Human DNA is like a computer program but far, far more advanced than any we've ever created."**



- **Expressing his amazement at the complexity of the cell, molecular biologist Michael Denton said, "Molecular biology has shown that even the simplest of all living systems on the earth today, bacterial cells, are exceedingly complex objects. Although the tiniest bacterial cells are incredibly small, weighing less than 10-12 grams, each is in effect a veritable micro-miniaturized factory containing thousands of exquisitely designed pieces of intricate molecular machinery, made up altogether of 100 thousand million atoms, far more complicated than any machine built by man and absolutely without parallel in the non-living world."**

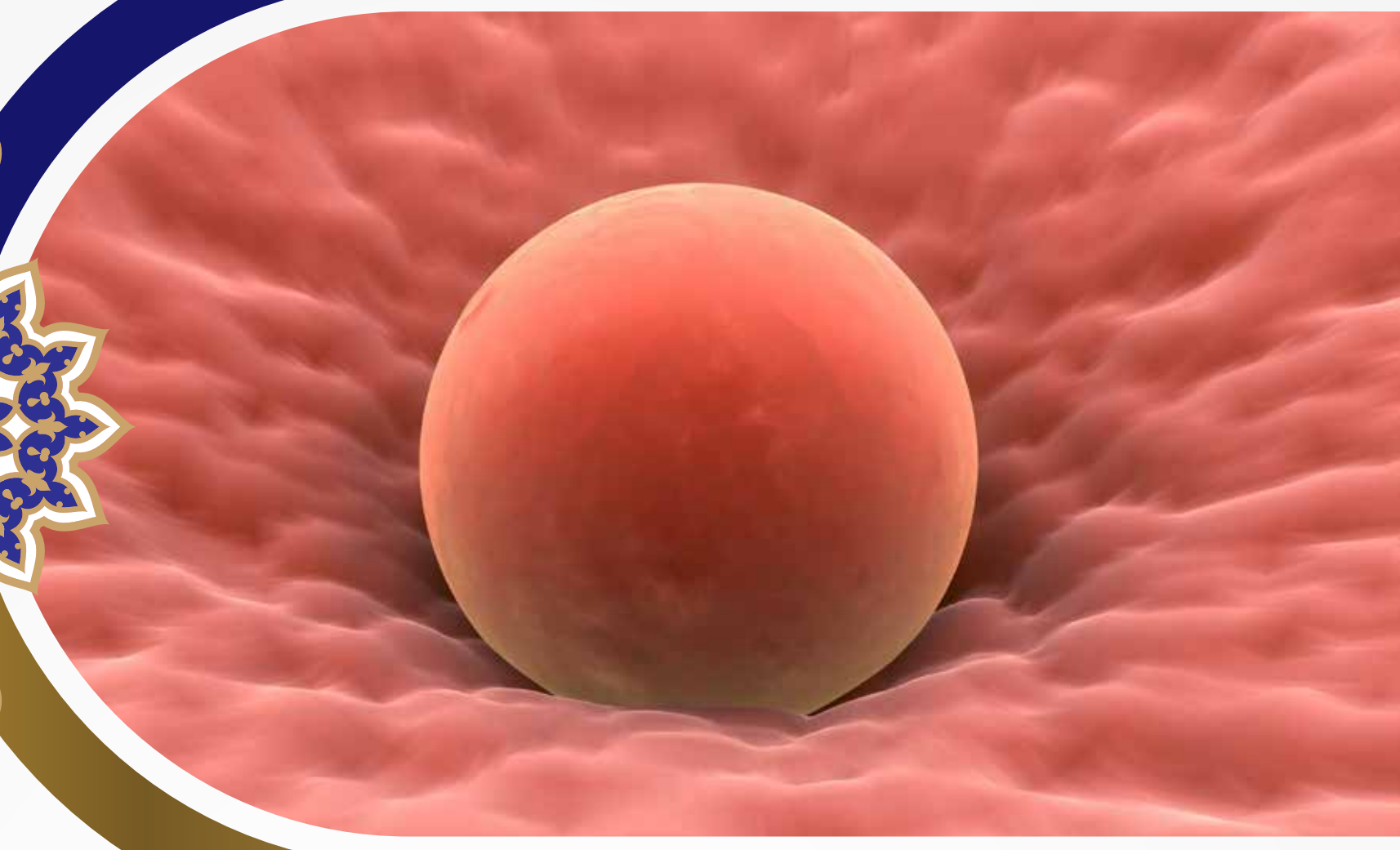
*A single system which is composed of several well-matched, interacting parts that contribute to the basic function, and where the removal of any one of the parts causes the system to effectively cease functioning.

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KINESIN

THE CELL'S POSTAL SYSTEM

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“Our Lord is He Who gave to everything its proper form and guided it to its proper function.” (Qur’an 20:50)

The noble Qur’an makes a distinction between the creation of a thing and its sense of direction. This sense of direction is a mysterious dimension present in everything, directing it toward its proper God-assigned role.

The motor protein kinesin carries cellular cargo along roadways in cells, called microtubules.

In a sense, it acts like a postman delivering parcels inside the cell.

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SIGNS IN YOURSELVES

"ON THE EARTH ARE SIGNS FOR THOSE OF ASSURED FAITH. AND IN YOURSELVES. CAN YOU NOT SEE?"

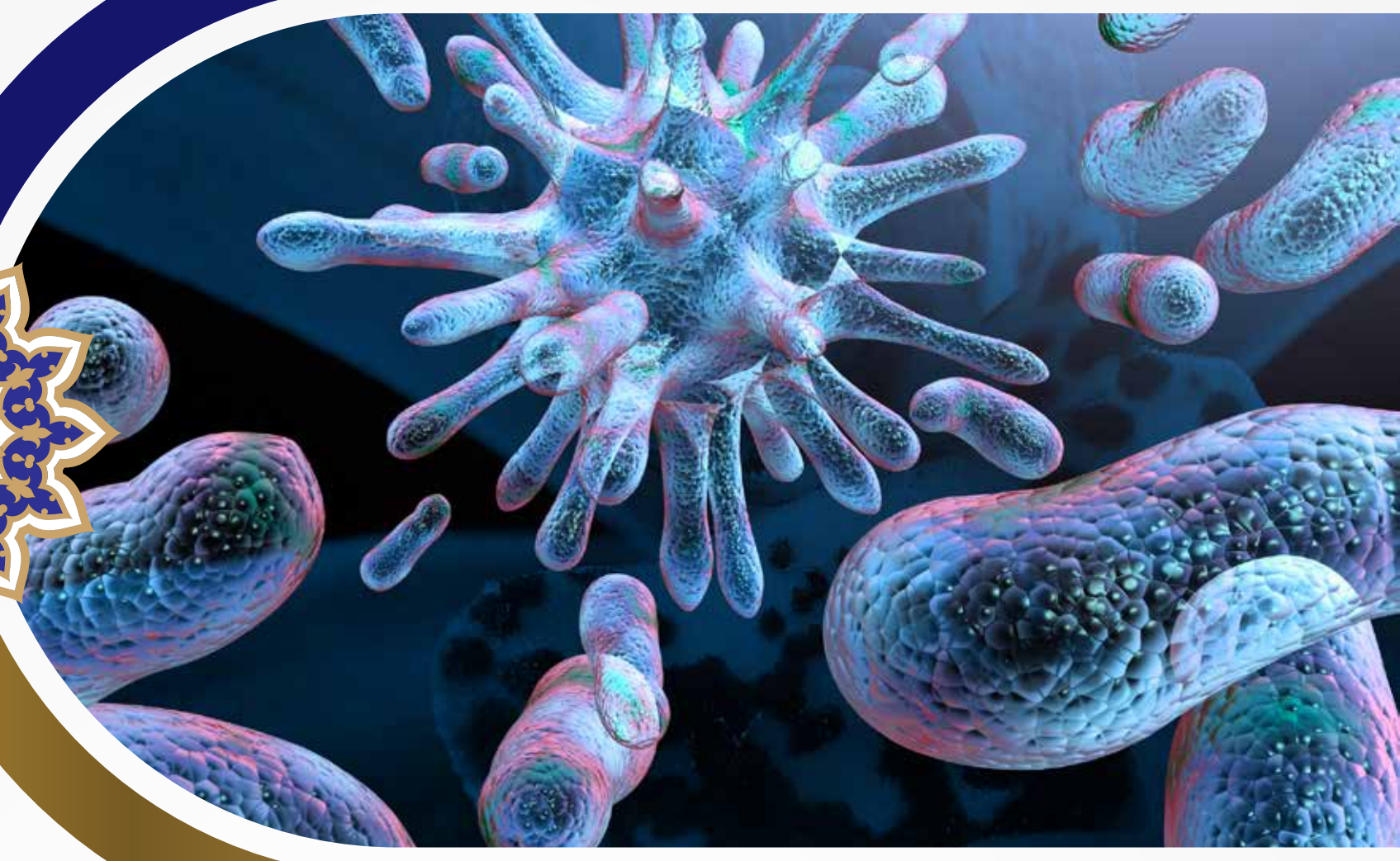
(QUR'AN 51:20-21)



- **The human body is composed of approximately 100 trillion cells divided into over 200 different types of specialized cells, such as skin cells, muscle cells, bone cells, brain cells and so on.**

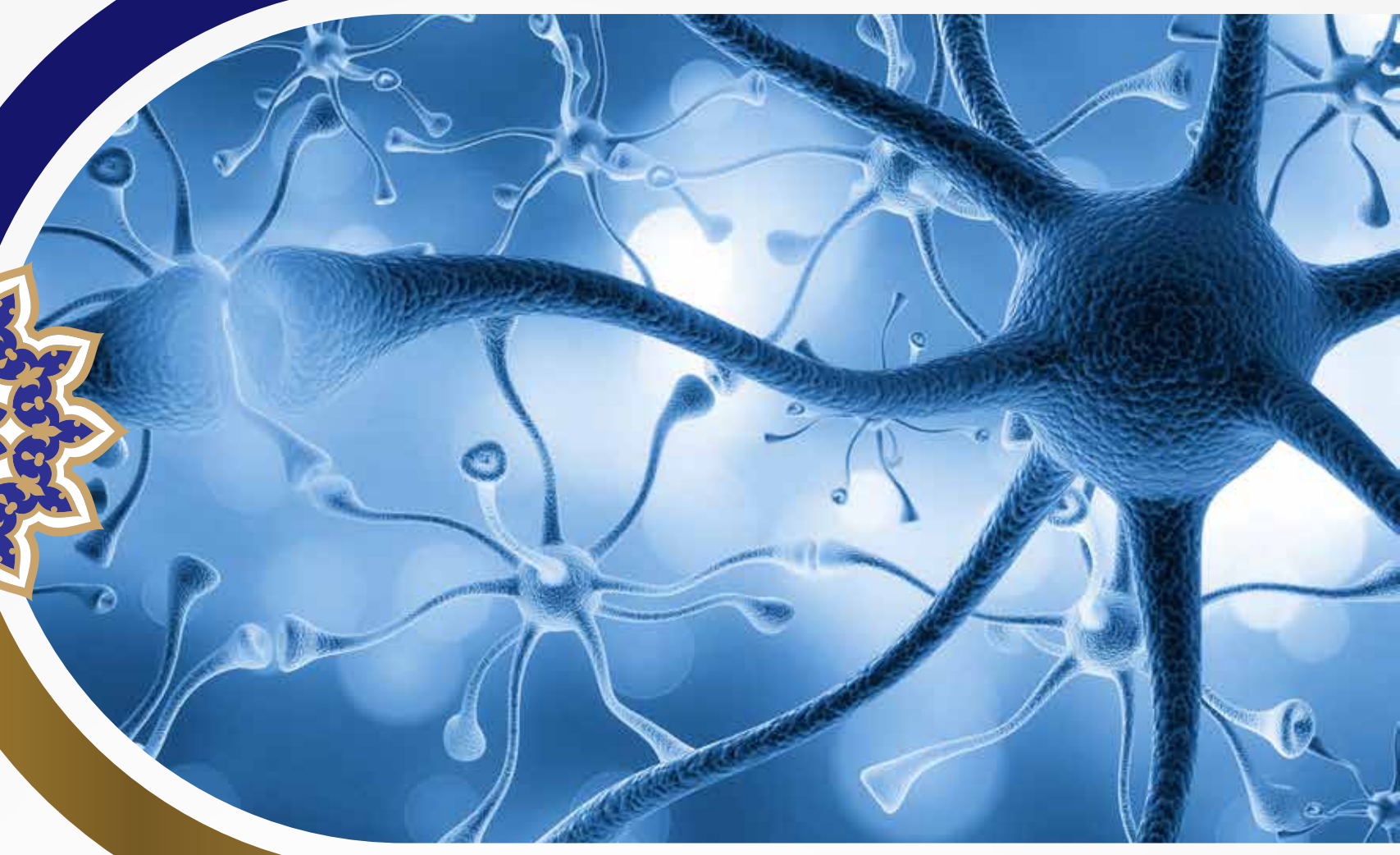
- **Every human starts as one cell, unique in every way (each human is unique and unrepeatable). That one cell, a fertilized egg, turns into the trillions of cells that make up a complete human being.**

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- As the first cell multiplies, it forms a mass of undifferentiated cells. As the embryo grows, the cells become differentiated. This means they specialize to form different organs with vastly different functions.

  How can the cells in a human body start out exactly the same, then some of them decide to become brain cells, heart cells, or liver cells?



- **All cells in a person's body contain exactly the same genetic material (DNA) as the parent cell. How can a number of newly divided cells, each containing identical DNA, differentiate into different types of cells and therefore into different organs?**

- **Each cell has the same number of genes (24,000). A skin cell turns on the genes that make it a skin cell, while a bone cell would leave these genes turned off. How do cells switch their genes on and off? And, more importantly, how do they 'know' which genes to switch on and which genes to switch off? How do cells decide which proteins to make, how much, when, and where?**

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THIS AMAZING FLOW OF FACTS ABOUT THE CELL LEADS US TO INEVITABLY ASK THE QUESTIONS:

WHO DESIGNED THE CELL? WHO TAUGHT IT EXACTLY WHAT TO DO?

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“Mindless, blundering atoms have conspired to make, not just life, not just mind, but understanding. ... This (universe) can be no trivial detail, no minor by-product of mindless, purposeless forces. We are truly meant to be here.” – Physicist Paul Davies, The Mind of God

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THE ROLE OF SCIENCE

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- **Basically, science is about exploring and understanding the natural world through observation and experimentation. Diverse and infinite realities exist, both within and outside the reach of normal senses; and, it is through science that humans can learn about them to enhance their well-being.**

- **Science is not a fixed set of facts. It is an ever-changing flux; always open to new theories, explanations, and discoveries, which from time to time get changed, corrected, or disproven with up-to-date and more reliable theories replacing the old. The truth in science is never final.**

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- **Just because science can explain many various unknown issues does not mean that it can explain everything. There are matters of morality, meaning, and purpose that lie outside the scope of science.**

- **Right and wrong do not come from physics, chemistry, or biology. Science does not instruct us how to treat one's neighbor as oneself, how to clothe the naked and feed the hungry, or why it is wrong to murder, steal, bear false witness, or hurt others? Science is totally silent about all these topics.**

“I AM VERY ASTONISHED THAT THE SCIENTIFIC PICTURE OF THE REAL WORLD AROUND ME IS VERY DEFICIENT. IT GIVES US A LOT OF FACTUAL INFORMATION, PUTS ALL OUR EXPERIENCE IN A MAGNIFICENTLY CONSISTENT ORDER, BUT IT IS GHASTLY SILENT ABOUT ALL AND SUNDRY THAT IS REALLY NEAR TO OUR HEART, THAT REALLY MATTERS TO US. IT CANNOT TELL US A WORD ABOUT RED AND BLUE, BITTER AND SWEET, PHYSICAL PAIN AND PHYSICAL DELIGHT; IT KNOWS NOTHING OF BEAUTIFUL AND UGLY, GOOD OR BAD, GOD AND ETERNITY.”

NOBEL LAUREATE, QUANTUM PHYSICIST
ERWIN SCHRÖDINGER

COLLABORATION RATHER THAN CONFLICT

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01 **In Islam, conflict between science and religion is inconceivable. Religion comes from God and so does the universe, with all its laws and phenomena. True religion and accurate science, therefore, cannot contradict each other because their source is one and the same — God. They are components of one mission: explaining truth; religion through divine revelation, and science through investigation and evidence.**



02 **Islam emerges from the very first revealed Qur'anic word, the command, "Read," as essentially a religion of knowledge in which growing in faith as well as understanding is what lifts up a human. The Qur'an specifically states: "God will exalt in degree those of you who believe, and those who have been given knowledge." (Qur'an 58:11)**



03

In the whole Qur'an, the only supplication for increase is: "Say, 'My Lord! Increase me in knowledge.'" (20:119) Throughout the Book, humankind is urged over and over to observe and reflect on creation. Thus, knowledge according to the purpose and essence of Islam is not only a matter of encouragement, but obligation. Prophet Muhammad (peace be upon him) said, "Seeking knowledge is a duty for every Muslim (man or woman)." (Sunan Ibn Majah)



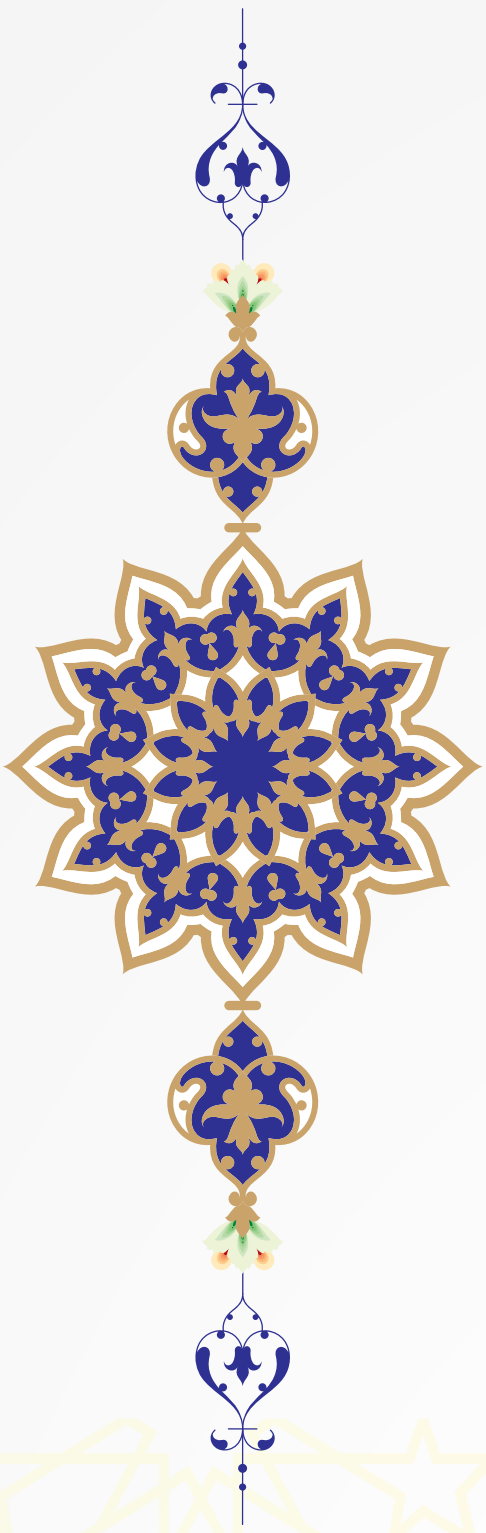
04 **Science and religion belong to two different but equally important realms of knowledge. They complement each other, and do not conflict because there is no overlap between the areas occupied by each. Since human beings are made up of both body and soul, they are both physical and spiritual beings. Science deals with the physical aspect of their world (the realm of facts, figures, and formulas), while religion deals with the spiritual aspect (the realm of beliefs, morals, manners, ideals, values, and meaning).**



05 **Both science and religion teach humans many things about themselves and the universe in which they live, often in complementary and intersecting ways. Science adds to faith and faith adds to science. They have important mutual interests and important contributions to make to each other.**



06 **Within this framework, every new scientific discovery represents a step forward in human knowledge and another step forward in appreciation of God's amazing creation. The more humans learn about the mysteries of the universe and the human body, the more they become in awe of God.**



“SCIENCE ITSELF DOES NOT CONTRADICT THE HYPOTHESIS OF GOD. RATHER, IT GIVES US A WINDOW ON A DYNAMIC AND CREATIVE UNIVERSE THAT EXPANDS OUR APPRECIATION OF THE DIVINE IN WAYS THAT COULD NOT HAVE BEEN IMAGINED IN AGES PAST.”

KENNETH MILLER

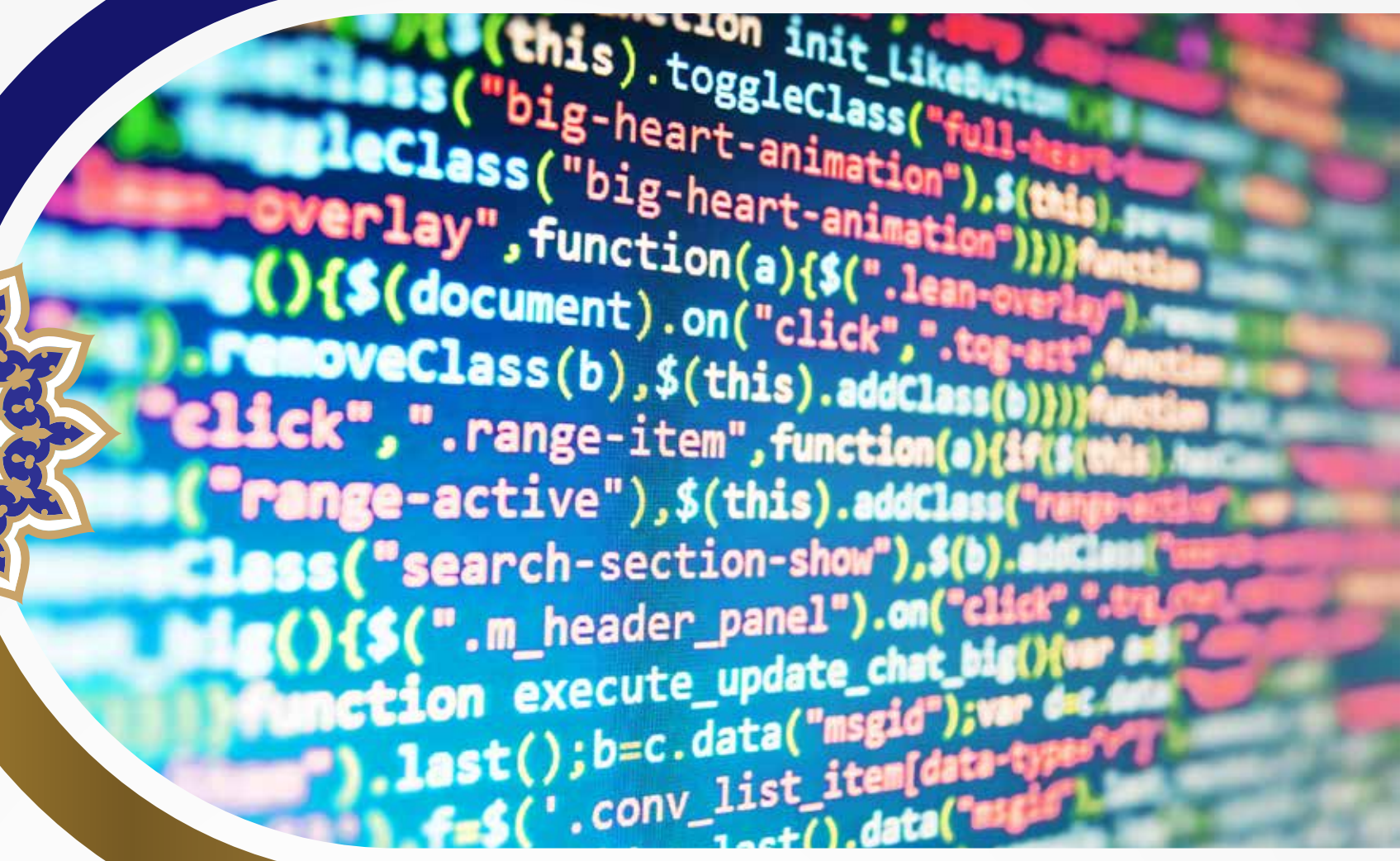
SCIENTISTS' STANCE TOWARD RELIGION

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- For most of history, up until the middle of the 19th century, science and religion were viewed as co-workers in the human quest for understanding, in which science served as an avenue to deeper faith in, and appreciation of, the Creator.

- Science relied on the conviction that the universe was rational, orderly, and intelligible throughout – that it ran according to comprehensible and uniform laws that could be observed and discovered – precisely because it was designed and ordered by a rational Creator. Logically, if reality was ultimately chaotic and unintelligible, the universe would be incomprehensible, making science impossible.



Almost all the scientists of that period believed that behind creation, there is a Creator. Galileo, Copernicus, Newton, Kepler, Pasteur, and nearly all of the founding fathers of science were men of faith who attributed their interest in science to their belief in God.

The thoughtfulness and complexity with which the universe was meticulously crafted, all the way down to the finest details, pointed these scientists not only to God, but hinted at what kind of God He must be. Sir Isaac Newton, the discoverer of the universal law of gravitation, said, "This most beautiful system of the sun, planets, and comets could only proceed from the counsel and dominion of an intelligent Being."



Because God is Perfect, His creations must be perfect and operate according to uniform rules. Trust that there were mathematical laws, rather than chaos, strongly motivated these scientists to find them.

TODAY VS. THE PAST

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- **A fundamental rift occurred in the West in the relationship between science and religion after the publication of Charles Darwin's On the Origin of Species by Means of Natural Selection in 1859, in which he argued that all life is the product of purely undirected natural forces – time, chance, and a process he called 'natural selection and random mutations.'**

Natural Selection and Random Mutations).

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- According to Charles Darwin, natural selection explained the appearance of design without a designer and order without arrangement. Natural selection became a kind of God-substitute by which unplanned, unguided natural forces brought about all the variety and complexity of the living world. On these grounds, to invoke an intelligent Designer for the architecture of the universe was dismissed as unnecessary or impossible.

- The impact of Darwin's theory of evolution was very profound. It fundamentally changed not only science, but the way many Western people viewed themselves, their world, and their significance in it.

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In the decades that followed, God was virtually eliminated from scientific articles and textbooks, and the scope of science was restricted to a search for naturalistic explanations for all phenomena. In this way, reality became limited to just matter. Nature replaced God, the laws of nature replaced God's Will, and evolution replaced creation as the most widely accepted explanation for human origin. This negated any special position of human beings in creation, along with their special responsibilities.



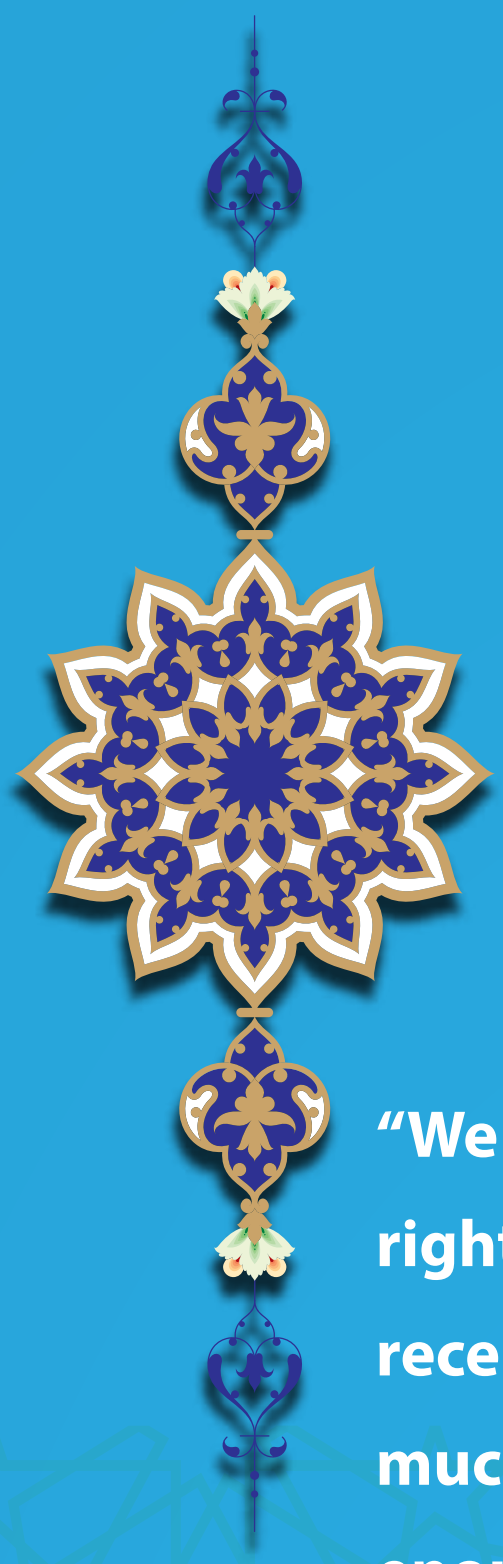
- **Many Western scientists today refuse to acknowledge God as Creator, and attribute the awesome, sophisticated creativity of the world solely to physical laws, such as gravity. One of the world's most prominent scientists, Stephen Hawking, stated, "Because there is a law such as gravity, the universe can and will create itself from nothing. Spontaneous creation is the reason there is something rather than nothing, why the universe exists, why we exist." He added: "It is not necessary to invoke God to light the blue touch paper and set the universe going."**

HARMONY BETWEEN THE QUR'AN AND SCIENCE

"AND THE SUN RUNS ON ITS FIXED COURSE FOR A TERM (APPOINTED). THAT IS THE DETERMINATION OF THE EXALTED IN MIGHT, THE ALL-KNOWING."

(QUR'AN 36:38)

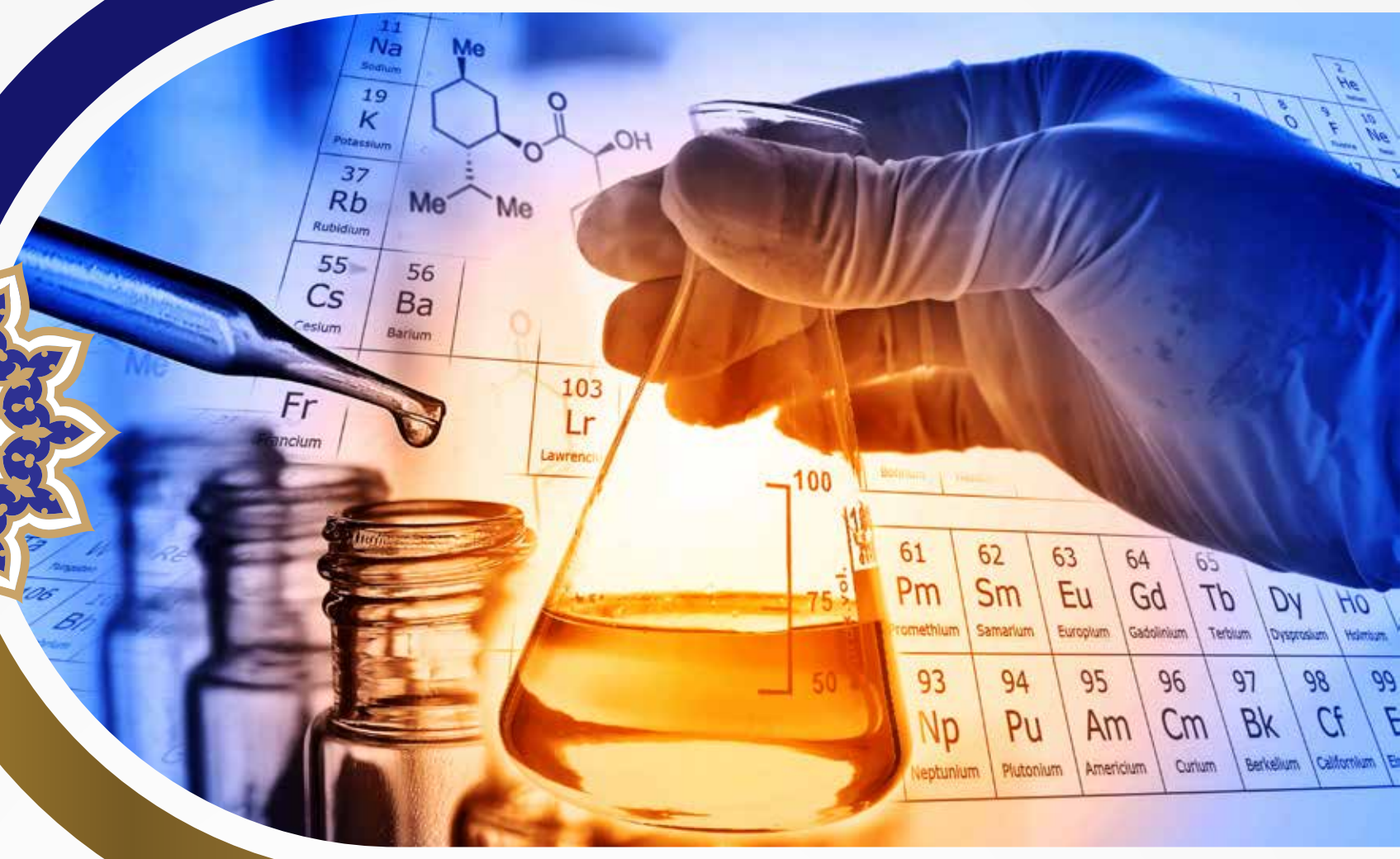
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“We have this planet (earth) situated at the right distance from the sun, so that it receives enough light and heat, but not too much; and so that its seasons are long enough, but not too long. In addition we have the planet rotating at the right speed, so that day and night are long enough, but not too long. This is an extraordinary concatenation of favorable circumstances. One can ascribe it to chance, or, perhaps more reasonably, to design.”

HERBERT MCKAY, THE WORLD OF NUMBERS

FOLLOWING THE EVIDENCE WHEREVER IT LEADS RECENT SCIENTIFIC DISCOVERIES MAKE THE CASE FOR A DESIGNER GOD ALL THE MORE COMPELLING



The evidence for design runs so deeply throughout the universe, from physics to cosmology to DNA and biochemistry, that Professor Antony Flew, the 20th century's most influential atheist thinker, renounced his atheism.

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Flew, a leading proponent of atheism for over fifty years, declared that the existence of a Creator is required to explain the universe and the complex life in it. He recounted his conversion in a book entitled, There is a God: How the World's Most Notorious Atheist Changed His Mind.

'Follow the Evidence Wherever It Leads' was his lifelong motto. By doing this, based on reasoned analysis of the latest scientific findings, he came to the following conclusion:



I now believe that the universe was brought into existence by an infinite Intelligence. I believe that this universe's intricate laws manifest what scientists have called the Mind of God. I believe that life and reproduction originate in a divine Source.

Why do I believe this, given that I expounded and defended atheism for more than a half century? The short answer is this: this is the world picture, as I see it, that has emerged from modern science. Science spotlights three dimensions of nature that point to God. The first is the fact that nature obeys laws. The second is the dimension of life, of intelligently organized and purpose-driven beings, which arose from matter (non-life). The third is the very existence of nature.



These three main arguments – namely:

(1) that nature obeys laws,

(2) that intelligent life has emerged from nothing, and

(3) that the universe is finely tuned to support life



compelled Flew to admit the need for an Intelligent Creator.

"Biologists' investigation of DNA has shown, by the almost unbelievable complexity of the arrangements which are needed to produce life, that intelligence must have been involved." - Antony Flew

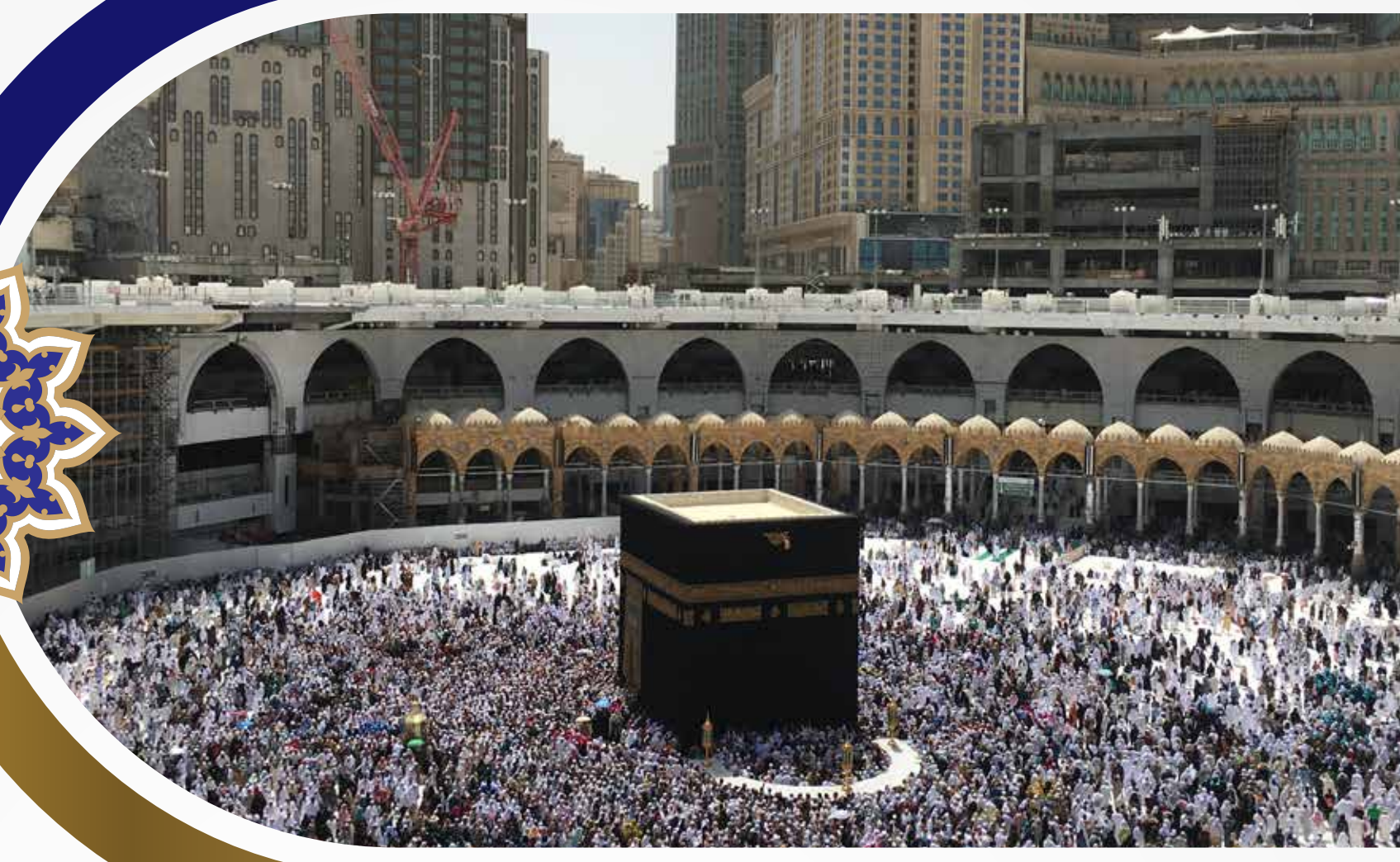
"With every passing year, the more that was discovered about the richness and inherent intelligence of life, the less it seemed likely that a chemical soup could magically generate the genetic code." - Antony Flew

"I have been persuaded that it is simply out of the question that the first living matter evolved out of dead matter and then developed into an extraordinarily complicated creature." - Antony Flew

WHAT, EXACTLY, IS LIFE?

THE IMMATERIAL PART OF A LIVING BEING

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- **What is life? What is awareness? What is conscience*? Or, more to the point, what makes something alive and conscious? Science still has no answers for these questions.**

- **Life is a miracle – and a mystery. Science cannot penetrate further than its apparent characteristics and phenomena.**

(1) The intuitive, inner sense of what is right and wrong, good and evil in conduct or motives, instilled by God in every human being, impelling them toward right action and calling them away from wrongdoing.

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- **Life is not a tangible entity that can be touched or observed under a microscope. Rather, life is invisible; only its manifestations can be seen. The scope of science is limited to natural, physical realities. Science is only able to recognize life or its absence. It can only explain the biological processes that relate to life, list its characteristics, or describe its phenomena and mechanisms, but it cannot define life, or explain why something is alive, or how life is given to any organism.**



- **The most complex and outstanding organ on planet earth is the human brain. A human brain weighs only 1.5 kg and contains roughly 86 billion neurons. Cognition, movement, behavior, character traits, thoughts, emotions, decisions, and vital body functions originate in the brain. How does the brain make this happen? In other words, how does the brain make a person a human being? How does it determine who a person is as a human being? Do these activities which constitute life just rise from chemical and biological processes and complex firing of neurons across the brain? Is this sufficient explanation?**

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- **According to the Qur'an, life is created, given, and supplied by God. Life itself, or the essence of life, is inaccessible to human knowledge. God made it so and declared it so. It is a realm that belongs only to God as stated in the Qur'an: "They ask you about the Rouh (spirit or life in any being). Say: 'The Rouh is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (humankind) have been granted but little.'" (Qur'an 17:85)**

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GOD'S POWER OF CREATION AND CREATIVITY

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“When He decrees a matter, He only says to it: “Be! — and it is.”

(Qur’an 2:117)

God is the only One Who has the power of true creation out of nothing. When He wants something to exist, He simply says, "Be!" and it becomes immediately just as He wants it to be, without the need for causes and means.



Six major names and attributes of God as the Creator are stated in the Qur'an. Each of which provides a different aspect and insight into the divine power of creation and the composite process of creation, making it clear that every detail of creation was perfectly planned and performed directly by God, leaving nothing to chance or to someone or something else. These six divine names and attributes are:

01 **Al-Mubdi' (the Beginner) – The One Who initially and originally creates out of nothing, just by His Will – with a single command: "Be!" – without the use of pre-existing matter.**



02 **Al-Khaliq (the Creator, the Planner) – The One Who determines and creates according to proper and accurate measures and proportions. God says, "He has created everything and designed it in a perfect measure."** (Qur'an 25:2)

03 **Al-Bari' (the Originator, the Inventor) – The One Who originates and materializes creation without a prior model.**

04 **Al-Musawwir (the Fashioner, the Shaper, the Designer) – The One Who fashions, Who gives everything its distinctive form and shape according to its assigned purpose.**



05 **Al-Fatir (the Bringer into existence) – The Creator of the universe and everything in it, giving every living thing its particular character, objective, and meaning.**

06 **Al-Badi` (The Incomparable, the Originator) – The One Who creates things out of nothing without the help of an instrument, or matter, or time, or place. He creates all His creatures bursting with variety and uniqueness, so one creature is not perfectly similar to another. This infinite variety in God's creation is a physical manifestation of God's absolute creative power.**

TO ANY GENERATION OF HUMANKIND SKEPTICAL ABOUT GOD

GOD'S CHALLENGE TO CREATE A FLY OR TO GET BACK SOMETHING IT TAKES

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To humans, the fly is weak and despicable, but from the Creator's viewpoint, it is one of His inimitable creations that poses as a timeless sign and challenge, as described in the Qur'an:

"O humankind! A similitude has been coined, so listen to it carefully: Verily, those on whom you call besides God cannot create (even) a fly, even if they were to combine together for the purpose. Rather, if a fly snatches away a thing from them, they have no power to recover it from the fly. Weak indeed are (both) the seeker and the sought!" (Qur'an 22: 73)



01 The 360-degree all-round vision

The fly is a marvel of creation; its wings beat 500 times per second and, as a result, it has a glorious flying ability. Even more amazing are its eyes, each one of which has thousands of extraordinarily complex lenses. A fly has compound eyes on both sides of its head, each of which is divided into 4,000 sections, each of which, in turn, has a lens that perceives an image from a slightly different angle. When a fly looks at a flower, the full image appears separately in each of its 8,000 lenses. When these images reach the brain, they combine together like the components of a jigsaw puzzle. As a result, an image that is highly significant for the fly emerges. (How Come? Planet Earth, Kathy Wollard, Workman Publishing, New York, 1999)



02 Gravity-defying footwear

Flies have two soft, sticky pads on each foot, called pulvilli, covered with tiny hairs. These pads permit the fly to not only suspend itself upside down, but also to walk with ease on smooth, upright or upside-down surfaces. Each foot is also equipped with a pair of large counteracting claws to help pull the foot free.



03 The Ferrari of the insect world

To scientists, the 'housefly is the Ferrari of the insect world,' as it is can alter its course in less than one-hundredth of a second, 50 times quicker than the blink of an eye.

04 Fastest visual response

Flies have the fastest visual responses in the animal kingdom and can track movements up to five times faster than the human eye, making them near-impossible to swat.

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05 Anything a fly snatches away is, moments later, converted into something else

Flies can only ingest liquids, but they can turn solid foods into liquid matter by spitting or vomiting on it. Acids in its vomit dissolve the food so the fly can suck it up. Even the world's most advanced laboratories and scientists working together could not bring it back to its original state.

FLIES CONTINUE TO ASTONISH

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”

“The brain of the fly performs a very sophisticated calculation, in a very short amount of time, to determine where the danger lies and exactly how to bank for the best escape, doing something different if the threat is to the side, straight ahead or behind.”

“



"How can such a small brain generate so many remarkable behaviors? A fly with a brain the size of a salt grain has the behavioral repertoire nearly as complex as a much larger animal such as a mouse. That's a super interesting problem from an engineering perspective."

UNIVERSITY OF WASHINGTON PROFESSOR OF BIOLOGY, MICHAEL DICKINSON



"A thousandth of a gram of nerve cells packed into a cubic millimeter of space: that pretty much sums up the brain of a fly – on the surface, anyway. Yet it's an amazing organ. In fractions of a second, it translates optical information into steering commands, enabling flies to perform aerial acrobatics."

NEUROBIOLOGIST ALEXANDER BORST



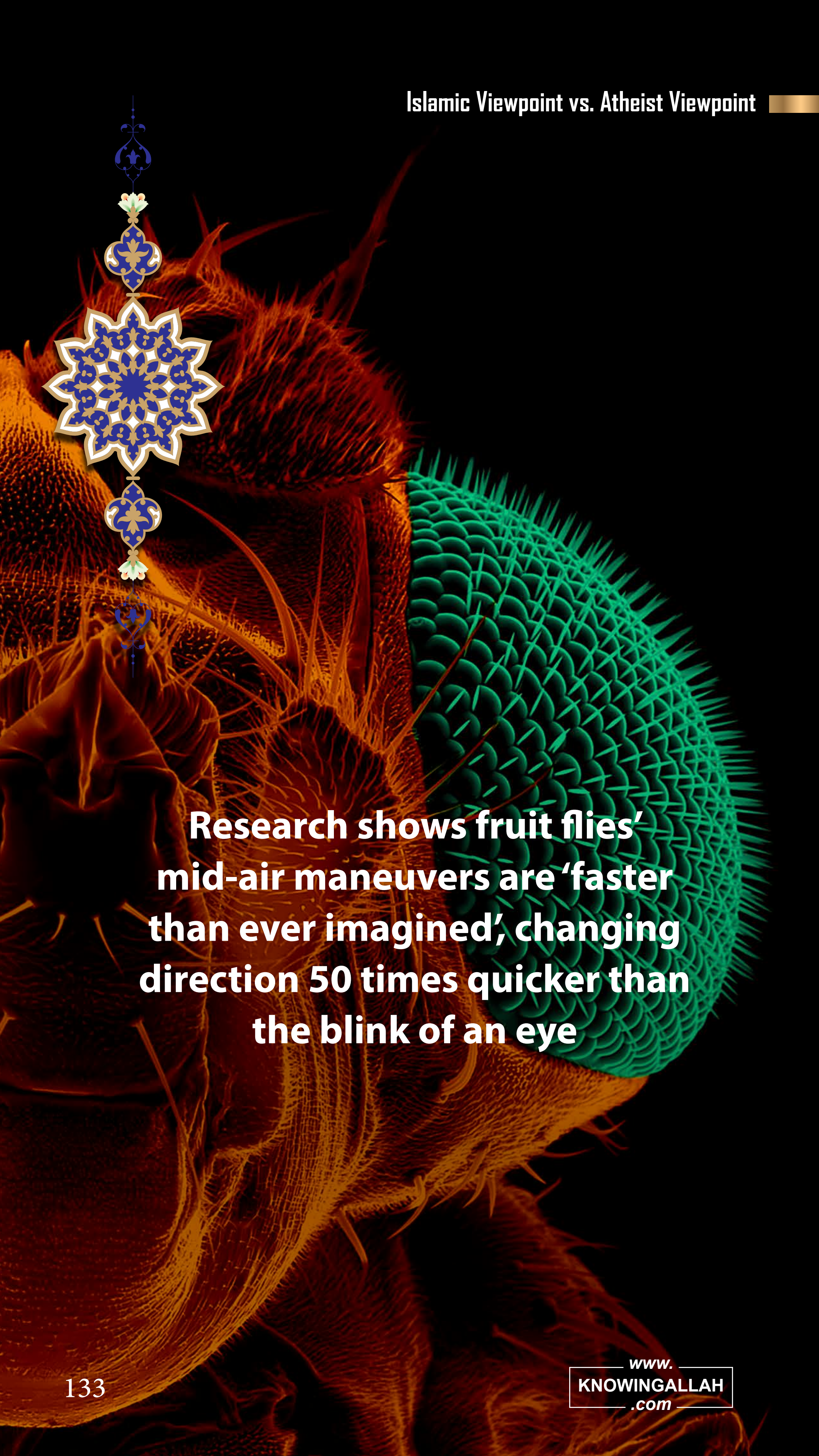
”These flies normally flap their wings 200 times a second and, in almost a single wing beat, the animal can re-orient its body to generate a force away from the threatening stimulus and then continue to accelerate.“

“

FLORIAN MUIJRES.

FRUIT FLIES OUTDO FIGHTER JETS

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Research shows fruit flies' mid-air maneuvers are 'faster than ever imagined', changing direction 50 times quicker than the blink of an eye

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"Insects are bewilderingly diverse with respect to flight morphology and behaviors, which in turn provides a real challenge to researchers wishing to understand how insects fly. In particular, the impressive flight maneuvers in flies, such as blowflies and fruit flies, have inspired scientists for many years. The ability of a fly to accelerate, make tight turns, rolls, and loops that allow the creature to land upside down on a ceiling is unparalleled in any other organisms, as well as any manmade aircraft. Everybody knows how difficult it is to swat a fly with bare hands—the fly's capacity for rapid take-off and accurate movement away from a perceived approaching threat is exquisite."

HOW INSECT FLIGHT STEERING MUSCLES WORK – BIOLOGIST ANDERS HEDENSTROM OF LUND UNIVERSITY

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"See you not that God sends down water (rain) from the sky and causes it to flow as springs out of the earth, and afterward thereby produces crops of different colors; and afterward they dry and wither and you see them turn yellow; then He turns them into (scattered) debris. Verily, in this, is a reminder for people of understanding."

(Qur'an 39:21)

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DEATH IS AS MUCH A SIGN AS IS LIFE

EARTH GIVEN LIFE AFTER ITS DEATH

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AN INEVITABLE POINT OF REALIZATION

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”It was narrated that a Bedouin was traveling on his camel when his camel suddenly dropped dead. He descended from the camel’s back and started circling it while meditatively saying:
Why don’t you get up? Why don’t you come back to life?

Here are your limbs! They are perfectly complete and your body is sound!
What is the matter with you?

What used to keep you going?
What worked in you to make you alive?
What caused you to die?

What stopped you now from moving?’
Then he left his camel in amazement, wondering what had happened to it.“

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THE PURPOSE FOR WHICH HUMANS WERE CREATED

THE DIFFERING PERSPECTIVES OF ISLAM AND ATHEISM

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NO PURPOSEFUL ORIGIN

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- **Atheism sees life as an accident; the universe spontaneously sprung up from nothing, without plan, design, or conscious intention … and life somehow started from a chance combination of chemicals.**

- **Atheism believes that life, in itself, has no intrinsic purpose, meaning or value, and ultimately ends. It is to be enjoyed at times, endured at other times, and then it is gone.**

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- **Evolution, which was founded and supported by atheism, perceives humans as just a random collection of molecules and reaction of chemicals that formed by forces of nature over the course of endless ages of undirected evolutionary development.**

- **Evolution claims that humans, like all other creatures, evolved on planet earth by chance from earlier primates that are now extinct. It proposes that humans and apes derive from a common ape-like ancestor, which, over millions of years, evolved into humans in one direction and apes in another direction.**

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- **Atheism believes that humans, like all other accidental creatures, exist for no reason or purpose whatsoever, apart from survival and reproduction. In his book, The Selfish Gene, Oxford evolutionary biologist and writer Richard Dawkins stated outright: "You (humans) are for nothing. You are here to propagate your selfish genes. There is no higher purpose to life."**

- **Atheism believes that just as a human's birth is purposeless and pointless, their life is purposeless and pointless; and their death will be equally purposeless and pointless… as John Lennon lyrically put it: "He's a real nowhere man. Sitting in his nowhere land. Making all his nowhere plans for nobody."**



- **Atheism believes that humans, and all other living creatures, attain their stages of infancy, youth, maturity, old age, and death towards no end. However, without assigning some meaning to life, this atheistic worldview is unlivable. So in the face of a purposeless and meaningless universe, it is up to every human to invent a meaning and purpose that suits their own preferences and desires, which in the end will dissipate in the emptiness of a pointless, indifferent, and uncaring universe.**

LIFE LOSES ITS MEANING AND DIRECTION WHEN GOD, THE ONLY SOURCE THAT CAN DEFINE THE REASON FOR LIFE, IS REMOVED.

TASTE OF LIFE WITHOUT GOD

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»

He’s a real nowhere man.
Sitting in his nowhere land.
Making all his nowhere
plans for nobody.

«

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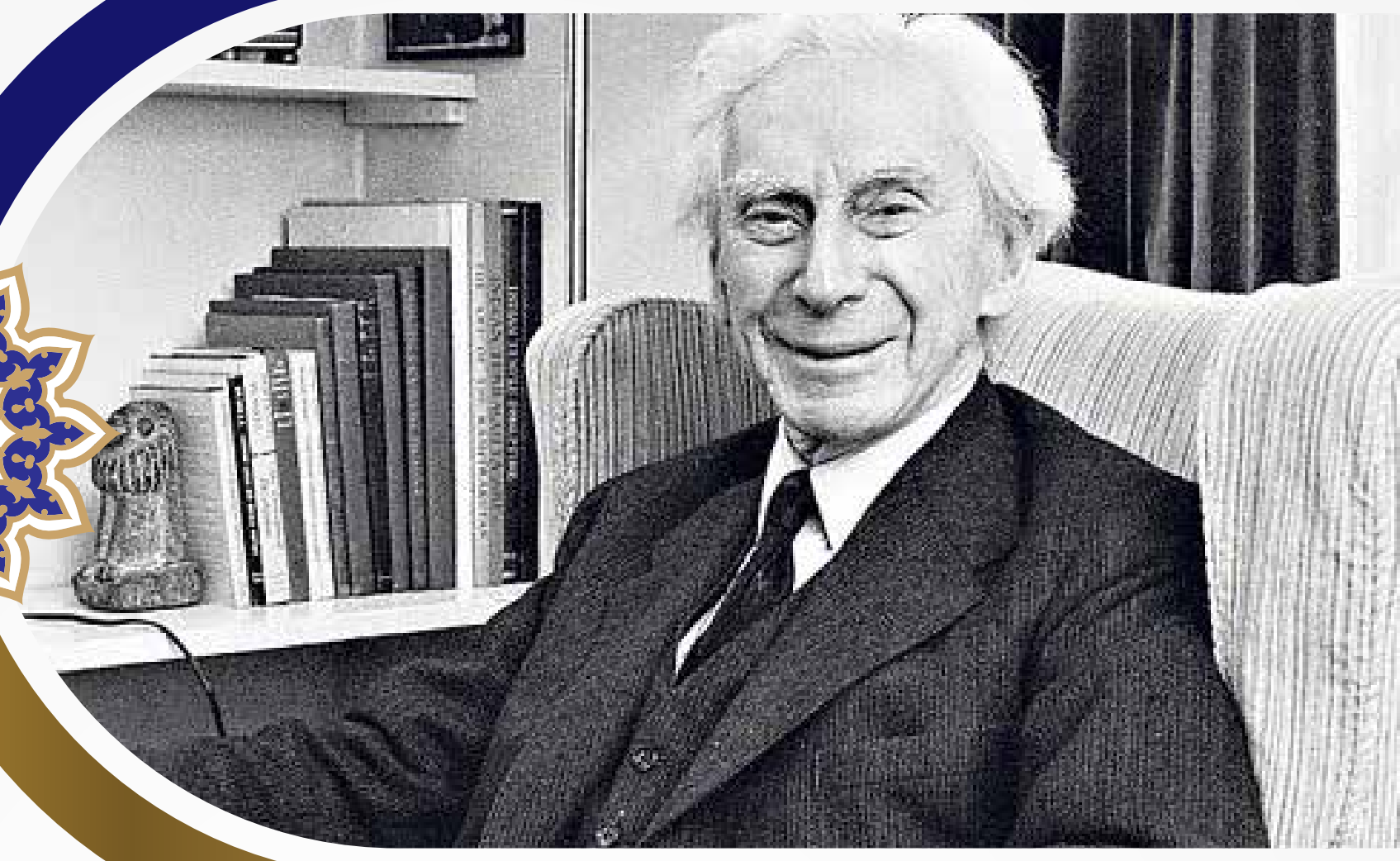
"A life that ends with death, and no afterlife, is a life not worth living. It is not our life. Our life is greater than just ending up as worms and dust. The sacredness of life, which stands as its main trait, negates such a farcical end."



DR. MUSTAFA MAHMOUD

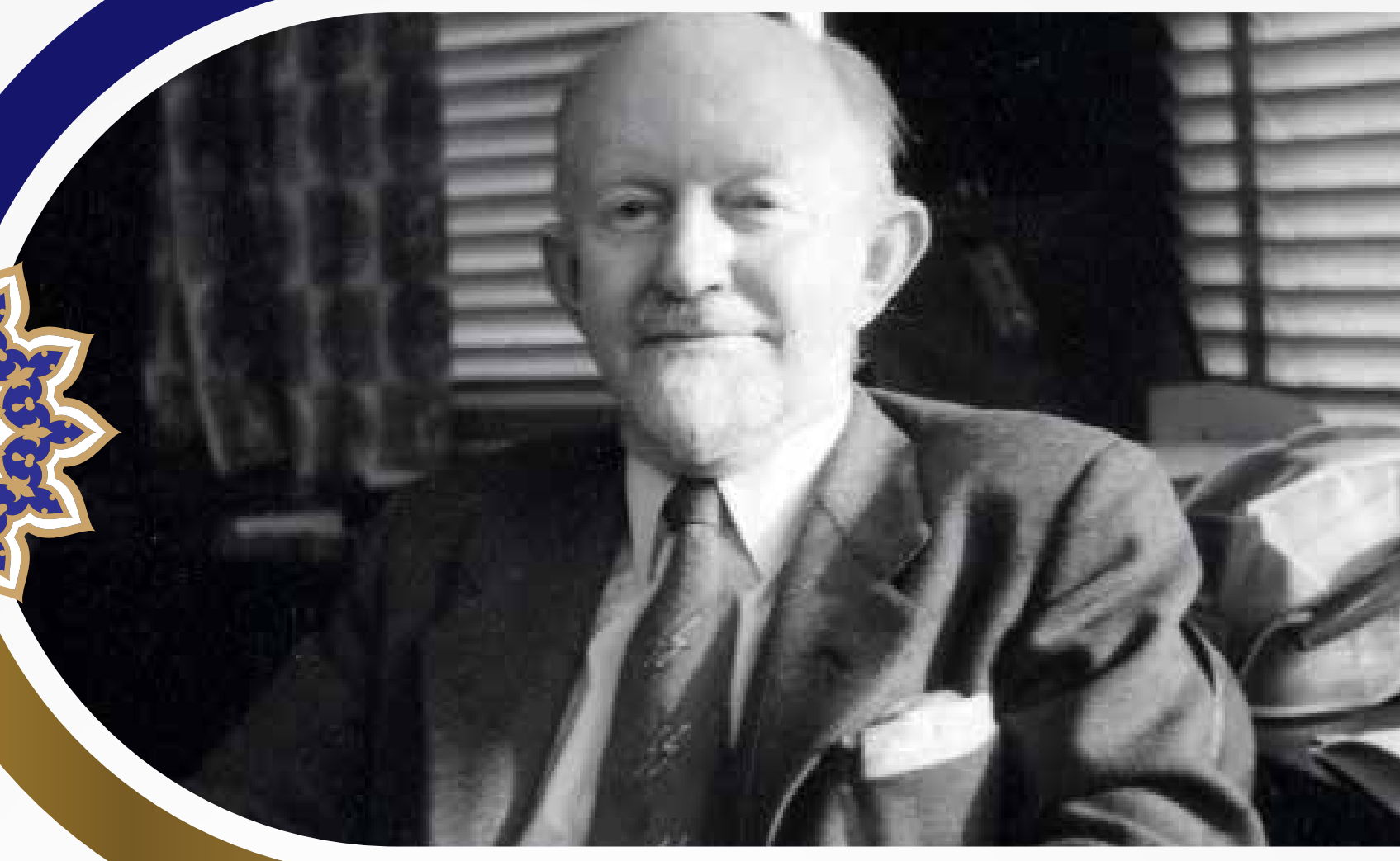
WORLDVIEW OF WORLD-RENOWNED THINKERS

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“Man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms.”

BRITISH PHILOSOPHER BERTRAND RUSSELL



“Man is the result of a purposeless and natural process that did not have him in mind. He was not planned. He is a state of matter, a form of life, a sort of animal, and a species of the Order Primates, akin nearly or remotely to all of life and indeed to all that is material.”

GEORGE GAYLORD SIMPSON



“Man can will nothing unless he has first understood that he must count on no one but himself; that he is alone, abandoned on earth in the midst of his infinite responsibilities, without help, with no other aim than the one he sets himself, with no other destiny than the one he forges for himself on this earth.”

FRENCH PHILOSOPHER JEAN-PAUL SARTRE

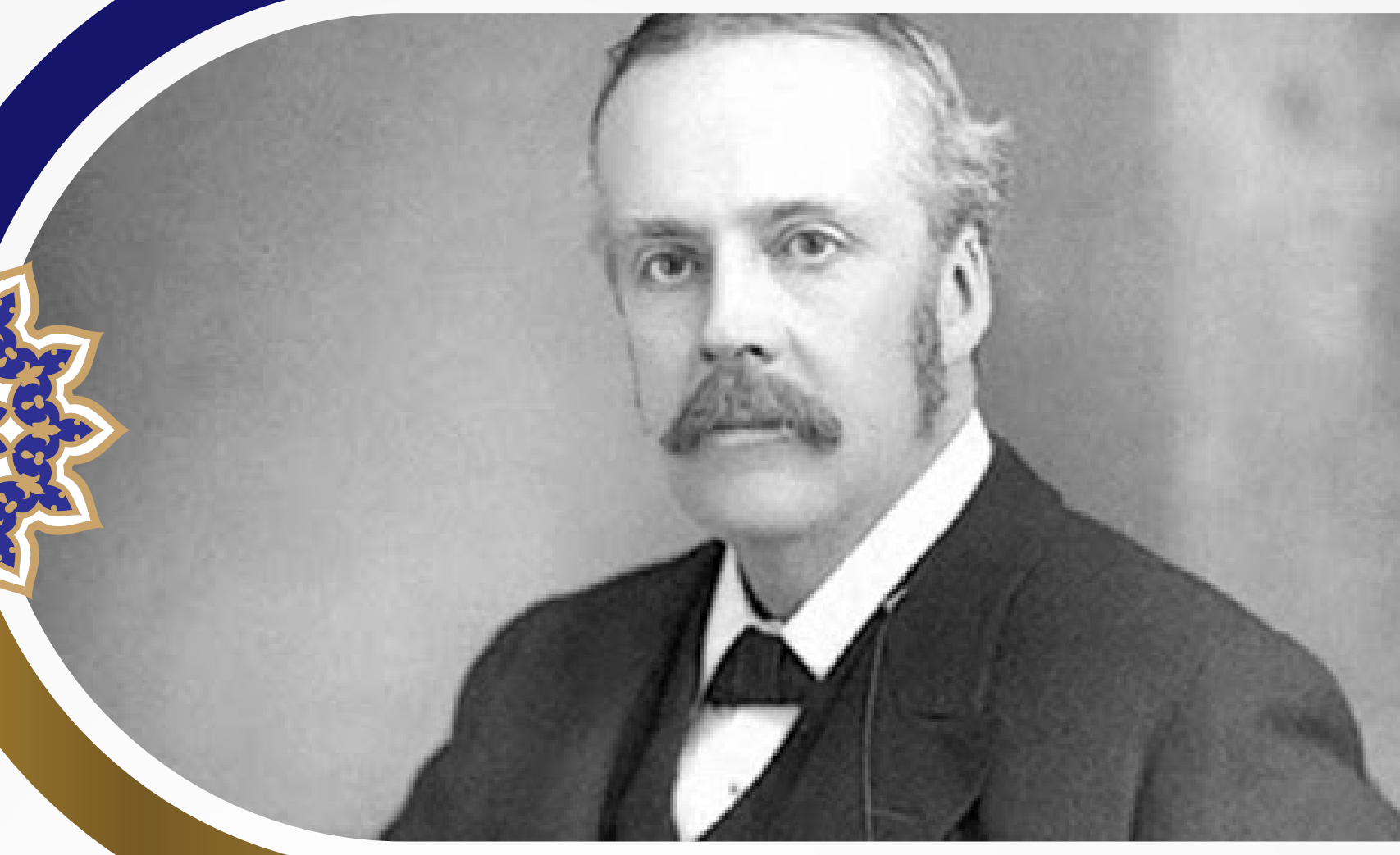
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Man must at last wake up out of his millenary dream and discover his total solitude, his fundamental isolation. He must realize that, like a gypsy, he lives on the boundary of an alien world: a world that is deaf to his music, and as indifferent to his hopes as it is to his sufferings and his crimes."

MOLECULAR BIOLOGIST JACQUES MONOD

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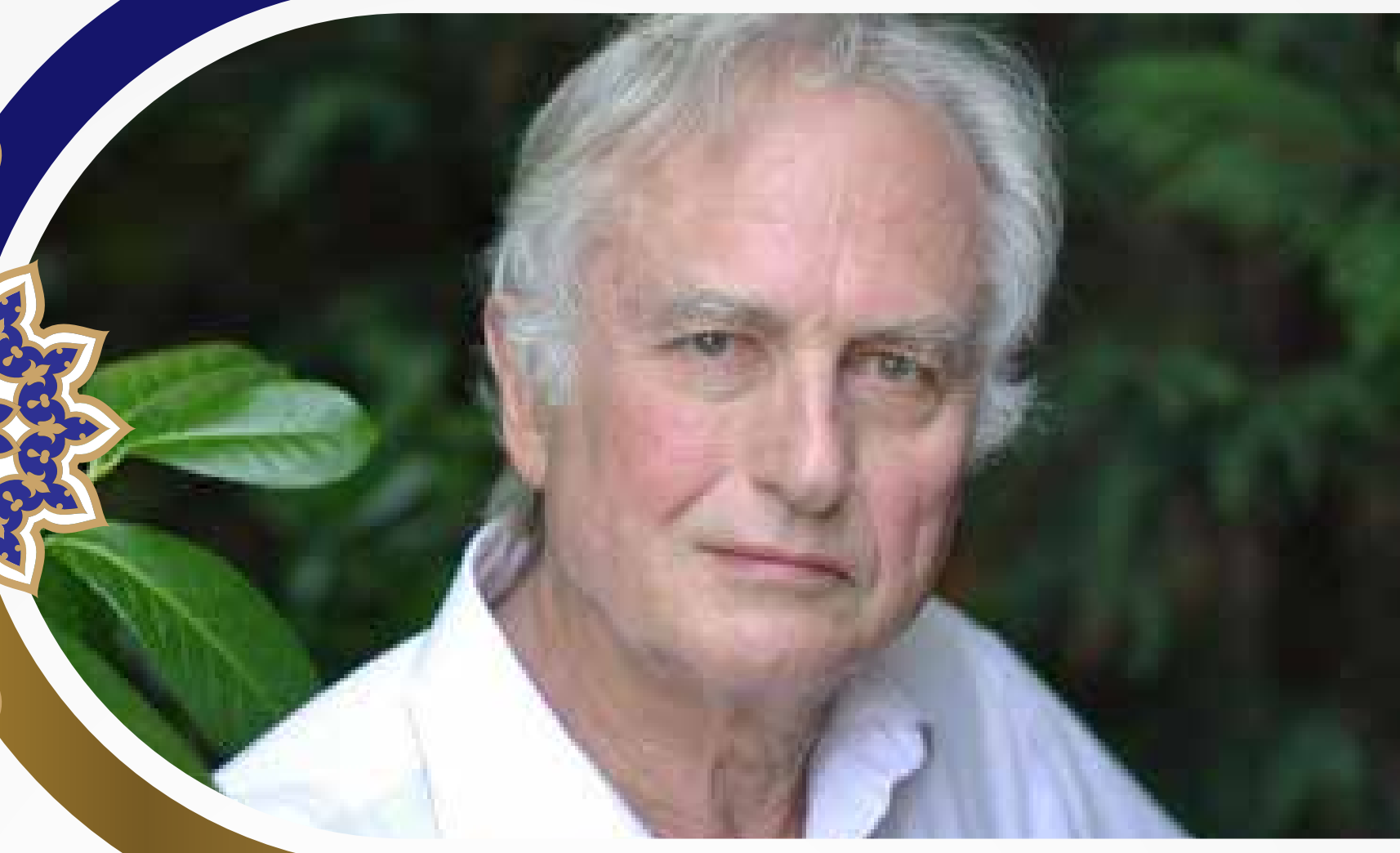
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Man will go down into the pit, and all his thoughts will perish." "His (man) very existence is an accident, his story a brief and transitory episode in the life of one of the meanest of the planets."

«

BRITISH STATESMAN AND PHILOSOPHER LORD BAL-FOUR

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“There is, at bottom, no design, no purpose, no evil, no good, nothing but blind, pitiless indifference… We are machines for propagating DNA… It is every living object’s sole reason for being.”

OXFORD EVOLUTIONARY BIOLOGIST RICHARD DAWKINS



“Modern man is the Cosmic Orphan because he has killed God. And, by doing so, he has reduced himself to an accident of nature. When he asks, Why? his cry is lost in the silence of the recesses of space. When he dies, he dies without hope. Thus, in killing God, modern man has killed himself as well.”

WILLIAM L. CRAIG

"Do you think that We (God) have created you in play (purposelessly), and that you will not be brought back to Us?"

(Qur'an 23:115)

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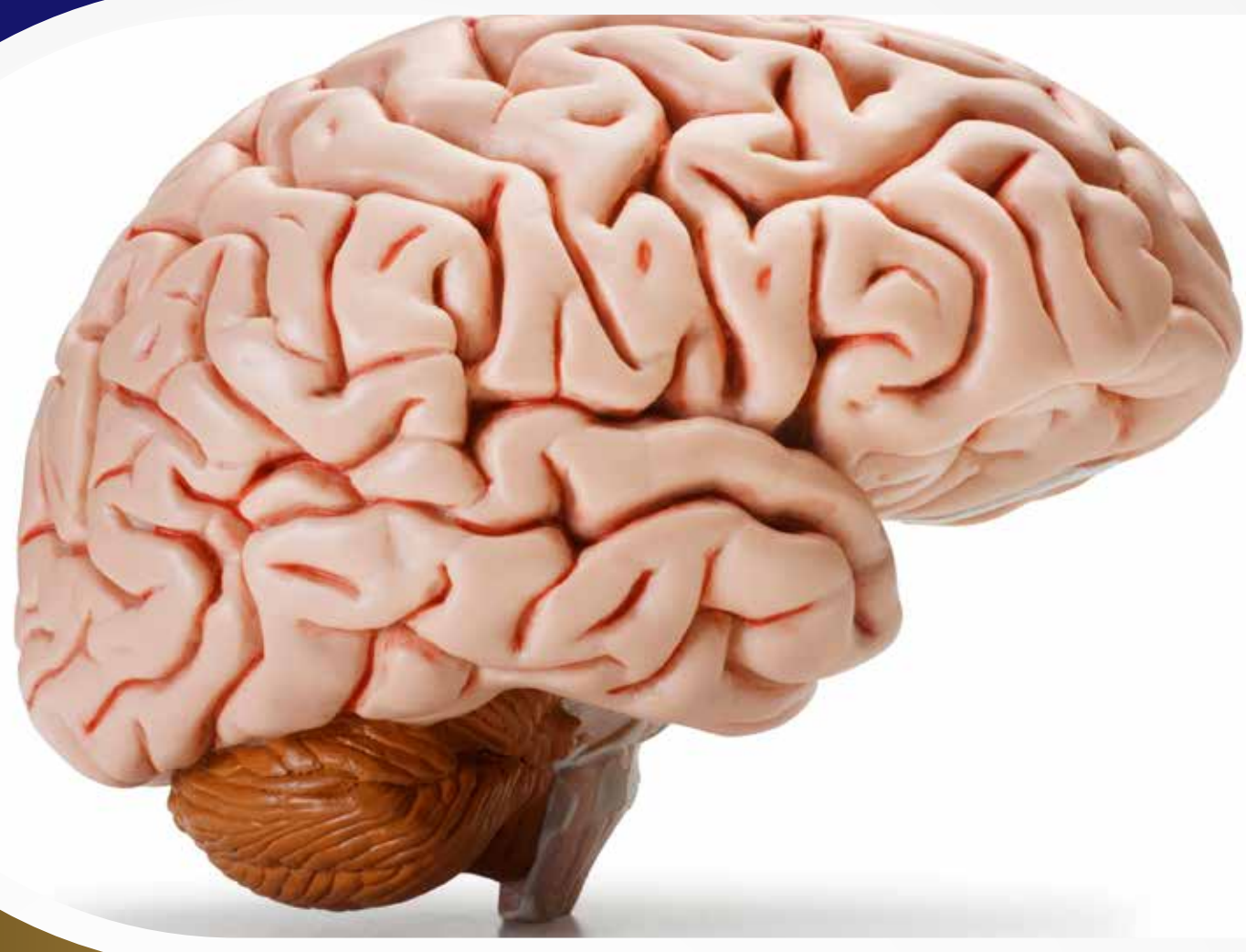
PURPOSE: REASON FOR BEING

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According to Austrian Existential Psychiatrist Viktor Frankl,

"THE WILL TO MEANING" IS THE BASIC MOTIVATION FOR HUMAN LIFE.

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- **Within every human is an innate desire for ultimate meaning and purpose. It cannot be escaped, as it goes to the root of human nature. Deep inside, humans want their lives to count for something much more than mere existence.**

- **Goals along this life's journey are temporary, changing, and individualistic; they vary from one person to another and change according to the stage of life and the circumstances being experienced. Sometimes it is career, sometimes wealth, sometimes relationships. But none of these, alone, is original, enduring, or satisfying in itself. Without an intended reason for existence, the pursuit of these or any other of life's goals cannot be meaningful.**

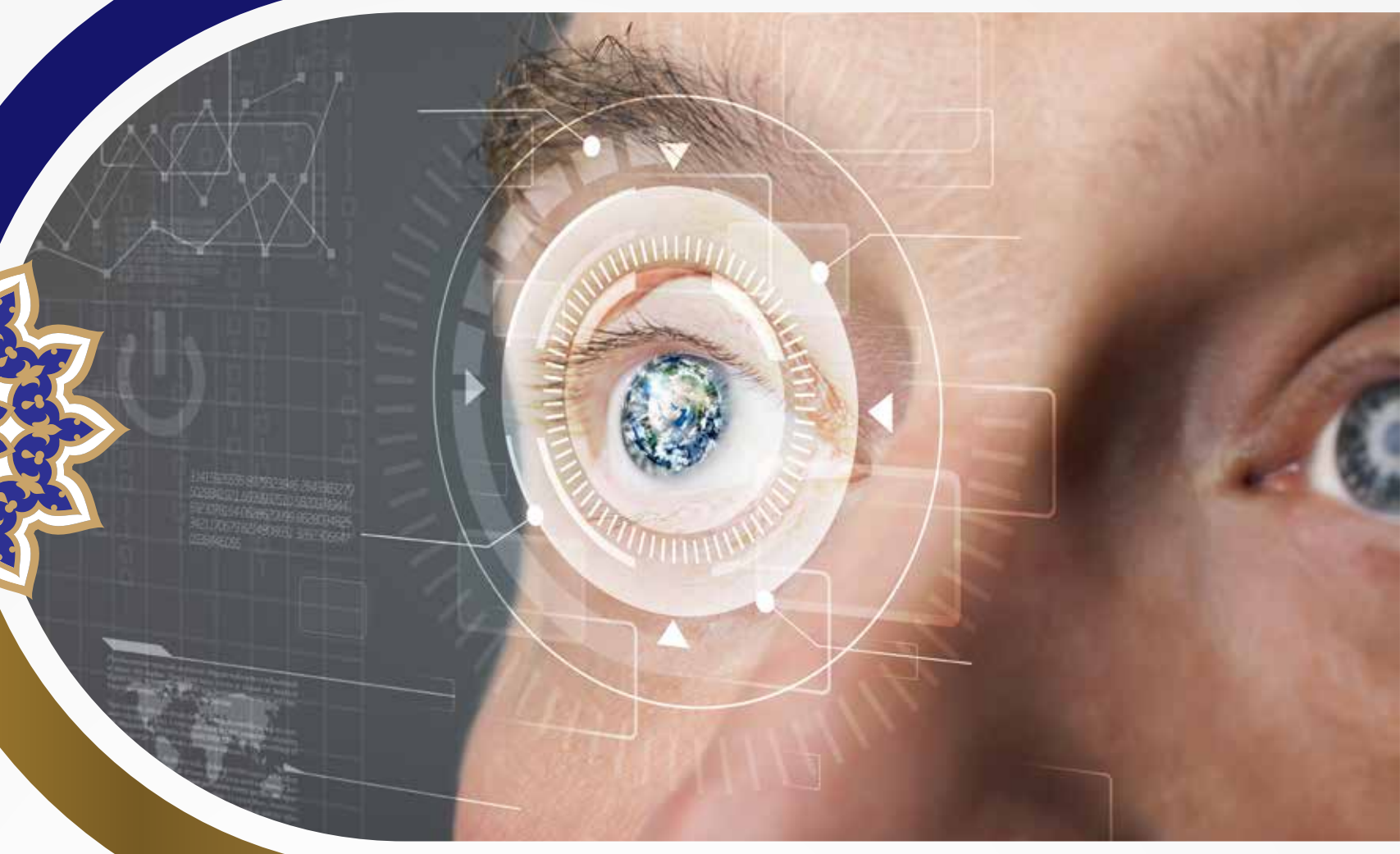


- **Any personal goals, in a random world with no clear origin and no ultimate meaning, would essentially lose their significance and become absurd; just motion without destination, events without reason, and efforts without a particular higher end in sight.**

- **The nothingness at both ends of a human's life – birth and death – would inevitably reduce any attempts in between to a pointless struggle to find meaning and purpose in the void.**

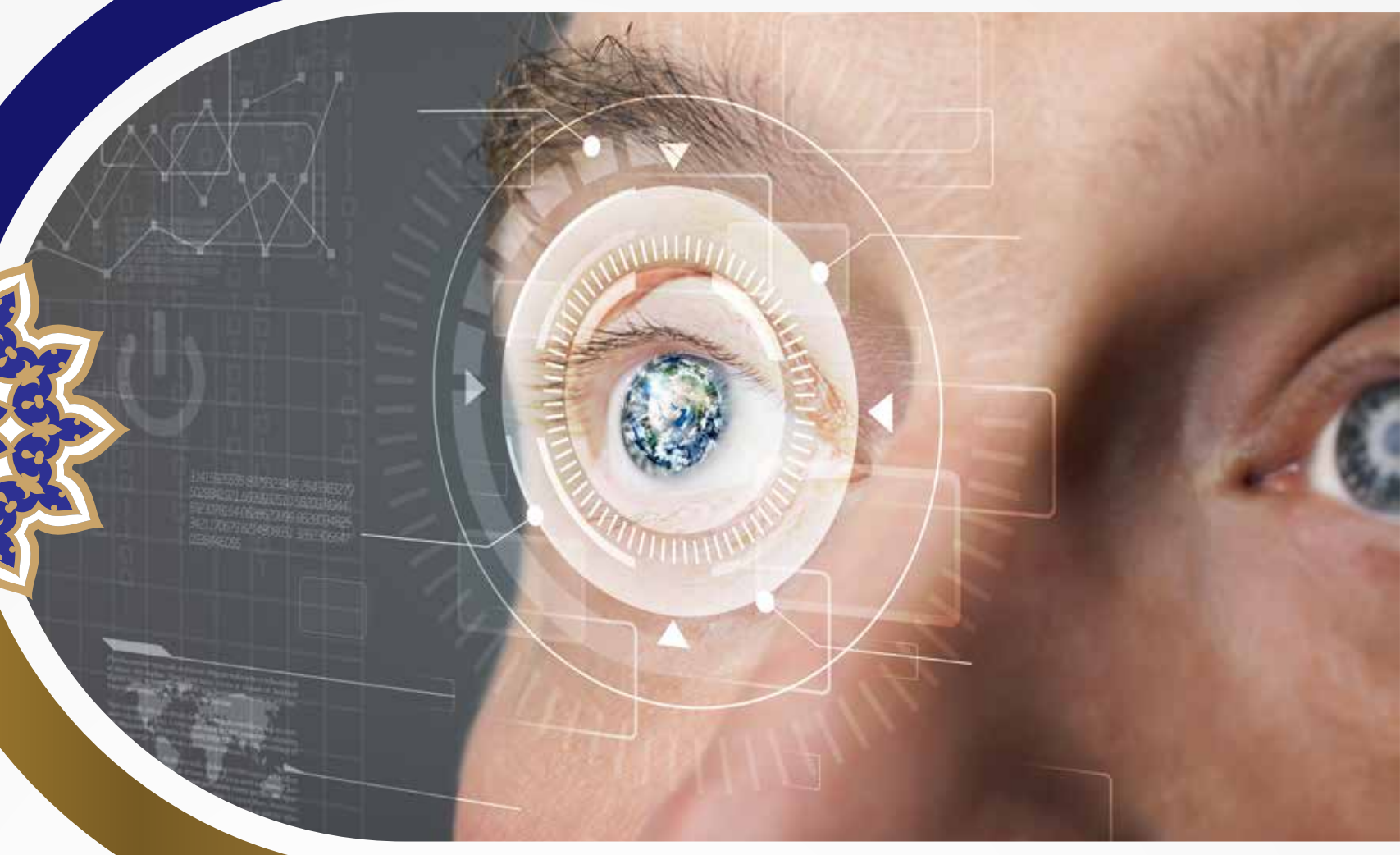
- **Only by having one, permanent, all-comprehensive purpose, which makes sense and directs all the various objectives and actions of life, can humans gain the willpower to live on, achieve aims, and navigate through the vicissitudes of life.**

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God Almighty informs in His Noble Book that He has not created His creation in vain or for play and mere amusement, without use or significance, or reward and punishment. Indeed, He created this entire universe in the most perfect form, according to a precise system and law that moves it in a specific direction towards a set aim, and it all stands as a testament to His Power as the Creator and Giver and Sustainer of life. In numerous places in the Qur'an, God also asserts the sanctity of life, the seriousness of its purpose, and the seriousness of the role of the human being in it.

Islamic Viewpoint vs. Atheist Viewpoint



“We (God) created not the heavens, the earth, and all between them, merely in (idle) sport. We created them not except for just ends, but most of them do not know.”
(Qur’an 44:38-39)

“God created the heavens and earth in truth and so that every soul may be recompensed for what it has earned, and they will not be wronged.”
(Qur’an 45:22)

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"Does the Human Think that He Will be Left Suda (Neglected, Unobserved, Omitted)?"

(Qur'an 75:36)

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PURPOSEFUL CREATION WITH A PURPOSE IN CREATION

ONLY THE POTTER KNOWS THE PURPOSE OF HIS CREATION



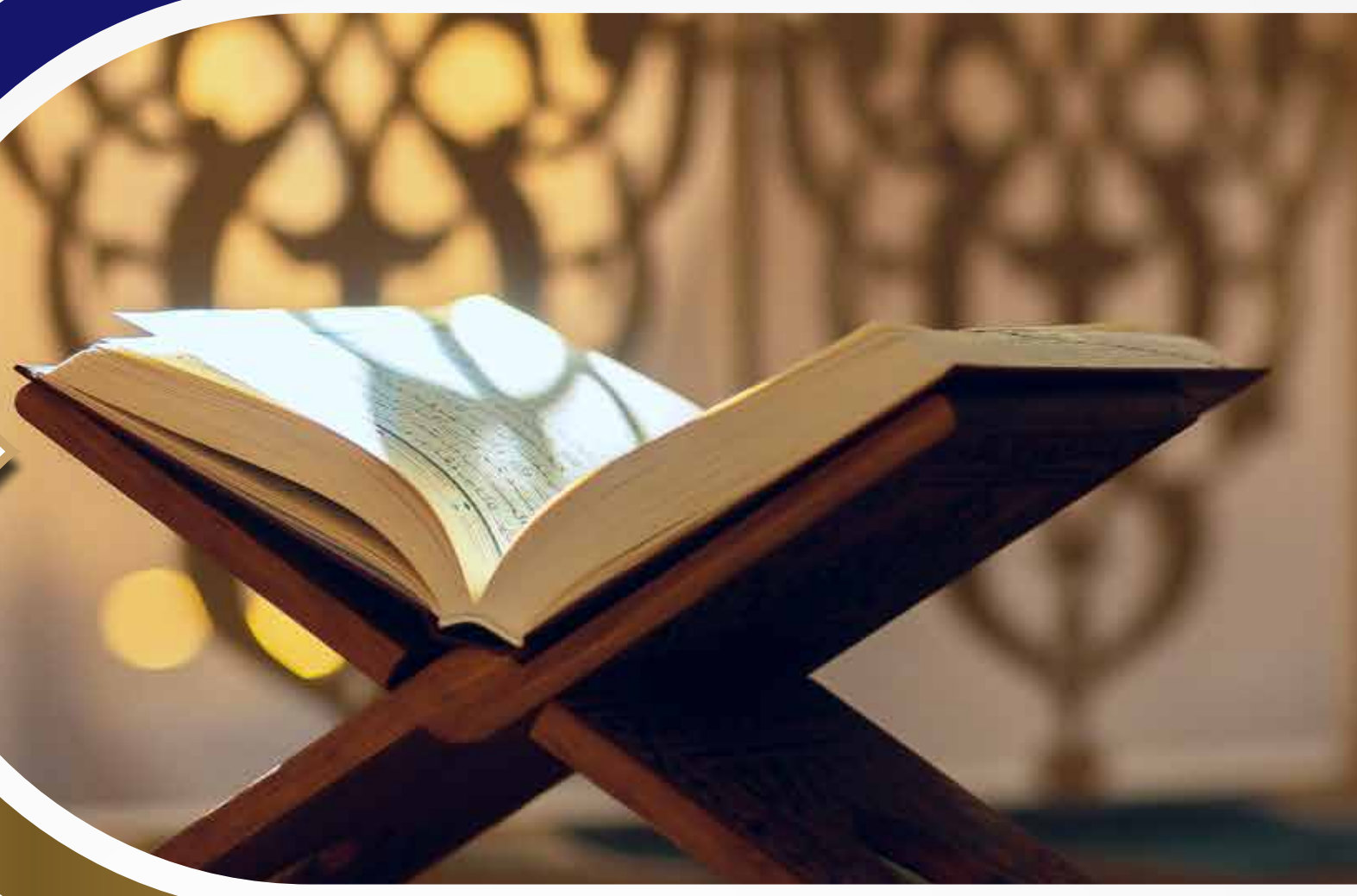
- The point of anything designed is to serve a purpose. And when the purpose of a thing is not known and understood, the abuse of that thing becomes inevitable.

- A created thing cannot know its purpose apart from its creator. Just as a potter and his pot: the potter has a purpose and plan in mind, which the pot simply does not know, nor do the onlookers. No amount of examination of a thing alone can give a complete answer as to why it was made. Humans cannot expect to comprehend God's purposes in creation just by looking through telescopes, microscopes, or other scientific instruments.



- To know the purpose of a particular product, humans must ask the manufacturers directly and specifically. They are the most qualified to talk about the product. The product itself cannot tell them. That is the way it is with humans and God. Humans cannot know the purpose of their lives by simply asking themselves or others, "Why are we here?" or "What is the meaning of life?" They can know this only from their Creator.

- To ensure proper operation and avoid damages, every manufacturer provides an instruction manual that describes the product's purpose, function, and features as well as contact information if something goes wrong.



- **As it is with man-made creations, so it is with God's creations. When God created humanity, He supplied it with an instruction manual – His revelations. According to Islam, God's Guidance has been universal; He has left no nation or people without guidance sent through His continuous chain of Messengers. His revealed books included Abraham's Scrolls, the Torah, the Psalms, the Gospels, and, finally, the Qur'an.**

RUNNING LIFE WITH DISREGARD TO THE MAKER'S INSTRUCTIONS

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01 **The value will only come when the manual is followed completely and consistently.**

02 **Similar to the warnings found in user's manuals cautioning against failure to read and follow the information and instructions given, humans are also warned in the Qur'an not to neglect reading and following their Creator's Book, which says:**

"And whoever turns away from My remembrance (My Book) - indeed, they will have a depressed life."

(20:124 Qur'an)

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03 **Operating according to the maker's design and plan is the correct and best way to function. Everything in God's creation is designed to function according to its God-assigned purpose, with a view to its specific end, and has a particular and proper use and a particular prohibited use. Humans are no exception.**



04 **Humans can only become the person God created them to be and live life to its best and fullest meaning when they apply the rules and standards their Maker has set out for them in His Book. It, alone, can bring them to the purest and highest state of being and give them the best possible direction, as indicated in the Qur'anic verse:**

"Indeed, this Qur'an guides to that which is most just and right."

(17:9 Qur'an)

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WARNING
Read and fully understand operator's manual before using this machine.
Failure to follow operating instructions could result in death or serious injury.

EVERY HUMAN IS AN HONORABLE BEING WITH A PURPOSE FROM GOD

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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)

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- **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)

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- **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.

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THE CONCEPTS OF WORSHIP AND VICEREGENCY ON EARTH

WORSHIPER

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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"

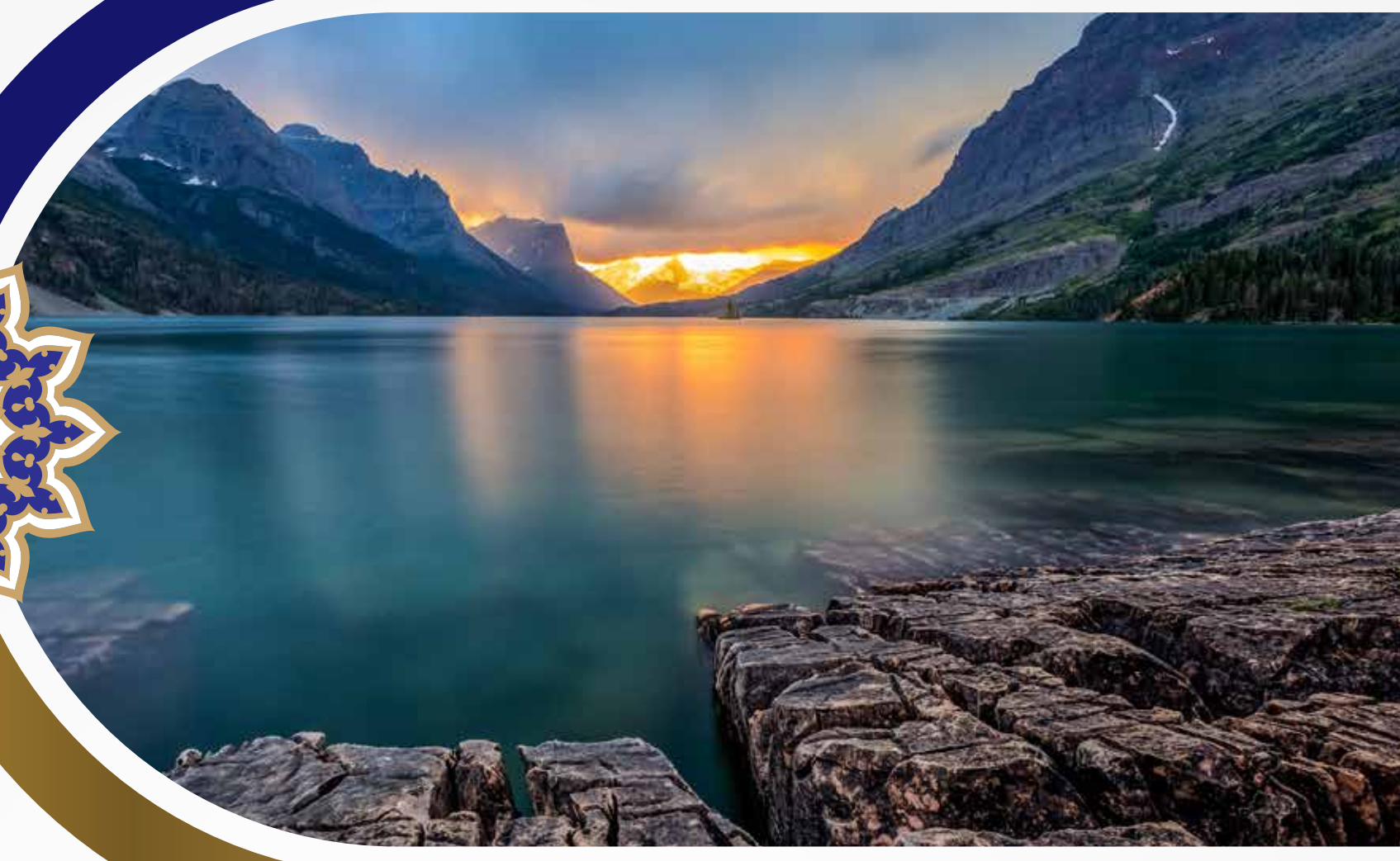
(QUR'AN 15:42)

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.

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VICEGERENT

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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

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NO TIME TO WASTE IN ISLAM

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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)

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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

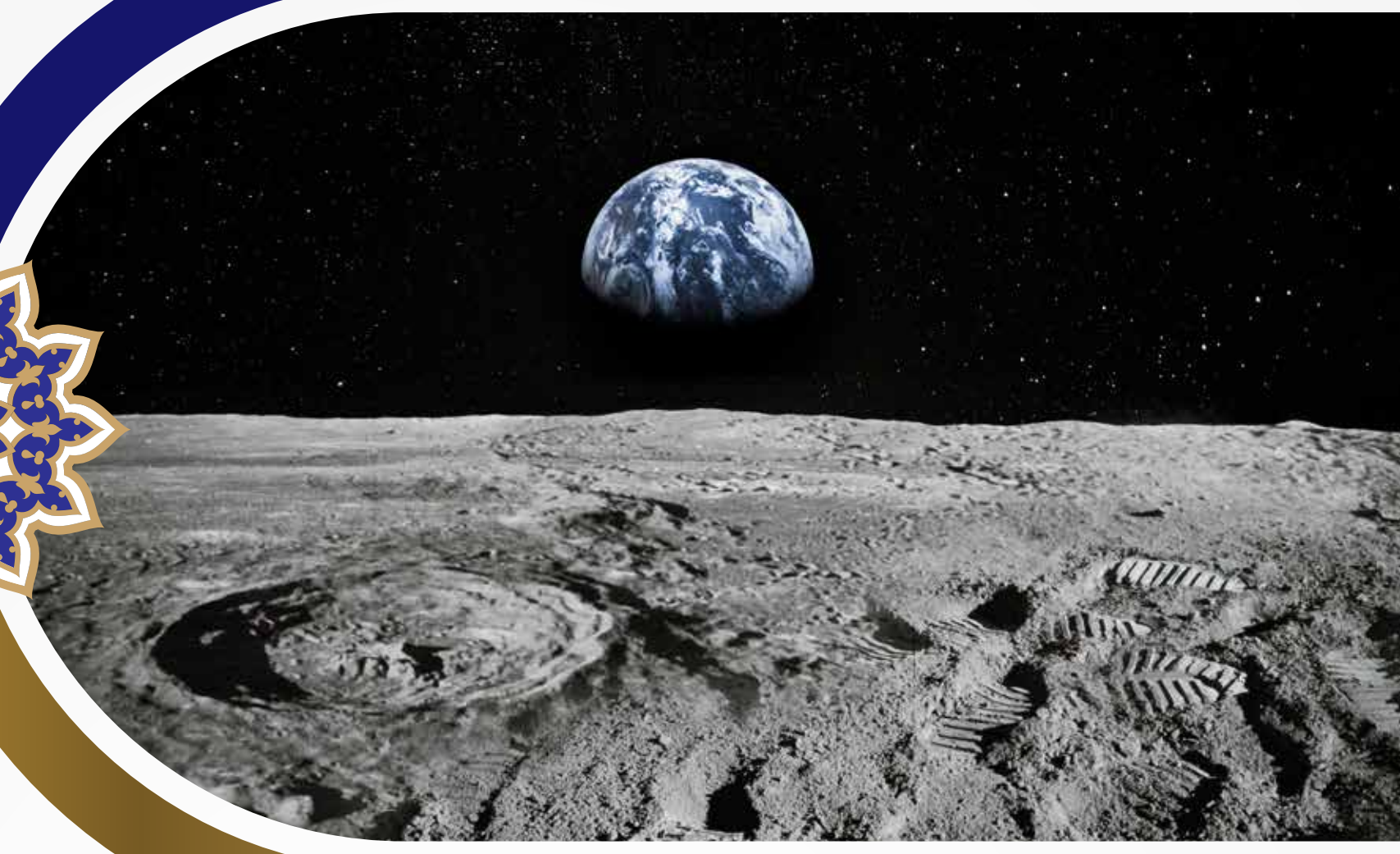
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- Islam teaches that in order for humans to freely perform the test of life, God has given them free will as an inherent capacity of their nature, which is made up of physical, mental, emotional, and spiritual powers.

- 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.

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- **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.

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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

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“THERE IS REWARD FOR KINDNESS TO EVERY LIVING THING”

PROPHET MUHAMMAD (PEACE BE UPON HIM)

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THE ILLUSION OF FREE WILL

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

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- **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

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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 spirt) 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.

OUTLINES OF HUMANITY IN ISLAM

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- Humanity is the result of purpose, not chance. God has given humans a special and honorable place in creation. He created them in the best form and endowed them with the highest faculties of feeling, will, intellect, and understanding, which allows them the closest possible relationship to Himself, the Creator.

- All humans, men and women, are descended from one soul: Adam (peace be upon him). From Adam, God created his wife, Eve (peace be upon her), and from them both He created the rest of the human race, which make all human beings equally valuable in His Sight, equally subject to His Sovereignty, equally deserving of His Grace, and equally accountable to Him for their deeds.

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- Every human is created by God as pure, sinless, and free-willed, with a natural awareness and belief in God and an innate inclination to worship Him alone. This natural belief and inclination is called Fitrah in Arabic.

- Humans have the power of reason and choice and, therefore, are capable of good and evil. The more they grow in knowledge, goodness, virtue, and charity, the more they become as God intended humans to be. They can always return to a state of sinlessness and purity by direct and sincere repentance to God.



- **Endowed above other creatures with the powers of intellect and will, God assigned to every human the role of Khalifa (God's vicegerent on earth), which is the highest rank and responsibility among all creatures. God provides plenty of guidance and help to enable humankind to succeed as His vicegerents.**



To be God's vicegerent on earth requires being good oneself and doing good to others. A human does not automatically qualify for this role. Humans need to develop the inherent potential for this dignified position by nurturing and practicing the qualities that make up a true willing servant of God, such as truth, mercy, forgiveness, and justice. The Qur'an compresses them into one word — **Taqwa (God-consciousness; God-fearing piety)** — which develops through a strong and consistent connection with God through establishing worship in life.

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PERSONALITIES ARE LIKE

THEY NEED TO BE FURTHER REFINED INTO PURER FORMS AND FASHIONED INTO USEFUL SHAPES

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When Prophet Muhammad (peace be upon him) was asked who among people is best, he responded, "People are like metals (of different qualities), like gold and silver. The best of them before Islam will be the best of them in Islam — if they understand religion."

(Sahih Al-Bukhari)



So, by implication, the capacity for ethical and moral behavior is a natural endowment, characteristic and inherent in every human in varying degrees and strength levels. Just like unmined metals and minerals, it is there, lying untapped within every human or else only partially recognized and utilized.



This inherent potential only needs to be polished, guided, and developed through an adequate understanding of human nature and its laws as defined by God, in order to bring out and enhance intrinsic human goodness, strengths, and abilities toward noble and worthwhile aims, even in the best of people. Therefore, describing the sole aim of his mission, Prophet Muhammad (peace be upon him) said, **"I was only sent to perfect virtuous character traits."** (Musnad Ahmad) That is, by nurturing natural moral behavior to perfection.

WHERE DOES MORALITY COME FROM?

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God enjoins justice, doing good,” giving to kith and kin, and forbids immorality, evil, and oppression; He admonishes you, that you may take .heed“

[16:90 Qur’an]



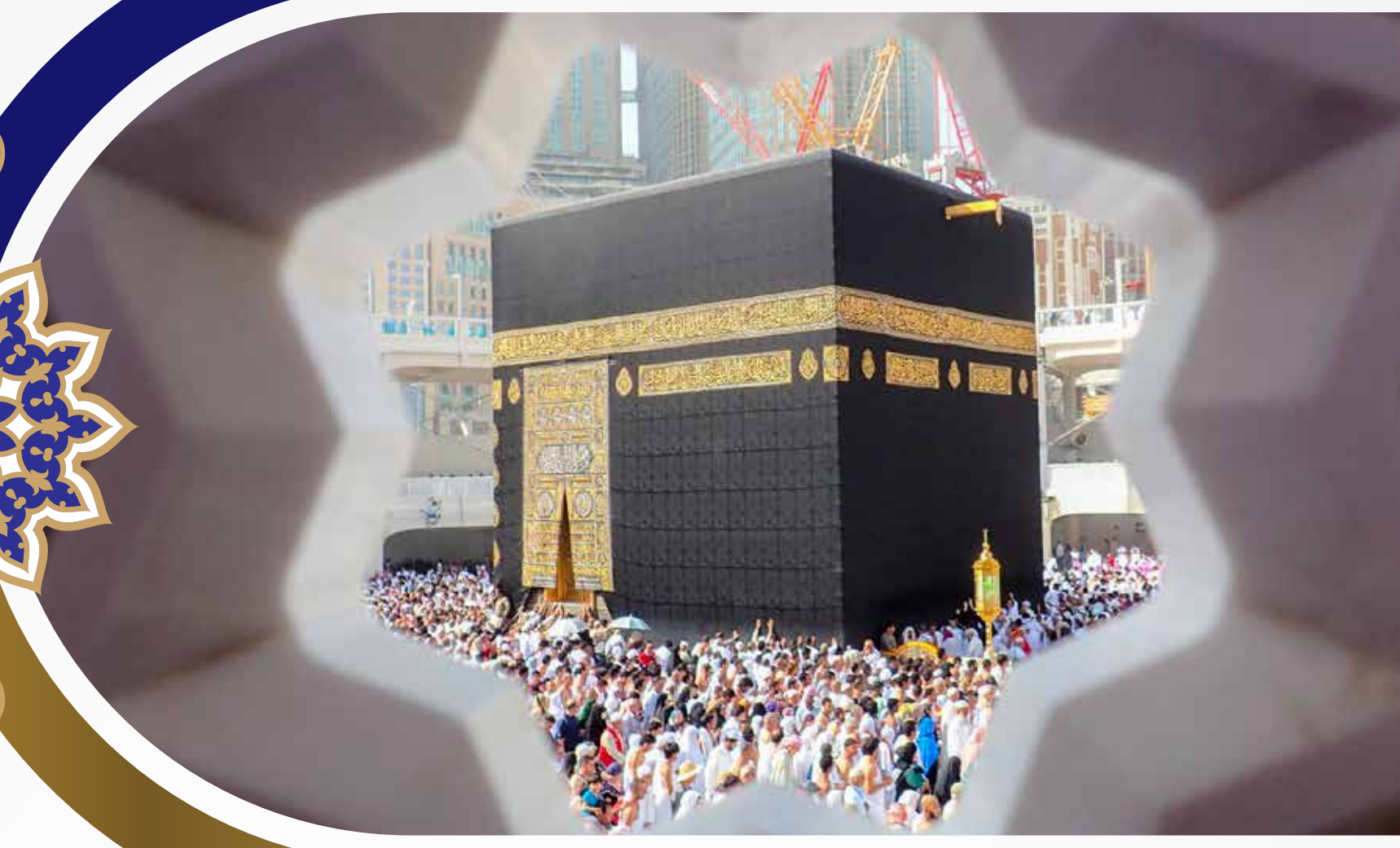
The entire concept of morality stems from the Islamic belief that humans are significant, that their behavior and actions will count and that the pattern of this entire universe is purposeful and balanced. Humankind is not a ship without a compass in the midst of a great storm, but is secured with a set of unchangeable norms for all possible moral situations.



According to Islam, morality originates from God; God created humans with an innate moral sense, which, when left uncorrupted by bad influences, deepens and thrives further through His revelations. Thus, knowledge of right and wrong is not based only on inborn senses or experience, but also on absolute moral standards laid down by God.



The moral system in Islam derives from God, therefore, it cannot be changed, amended, or manipulated to fit human desires. It will continue to apply and be binding upon all humans alike, regardless of time, place, or circumstances, until the Day of Judgement. What was declared morally good or bad in the past will remain so forever throughout time, even if a society ceases to treat what is good as good and what is bad as bad. Therefore, it is always a sin to lie, to steal, to commit adultery, or to be unkind to one's parents.



In Islam, morality and belief are inseparable. Without genuine morality, worship becomes a formality, an empty ritual, as clearly stated in the Qur'an:

Righteousness is not that you turn your faces" toward the east or the west (in prayer) … but rather to give of one's substance, however cherished, to kinsfolk, orphans, the needy, the wayfarer, those who ask (for help), and for "…freeing slaves

(2:177 Qur'an)

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Every aspect of Islam is ethical at its base. The teachings of Prophet Muhammad (peace be upon him) stress that belief must manifest itself into manners and actions, positively impacting on the life of the individual and society. Such as his saying,

None of you believes until he wishes for his" "fellow human what he wishes for himself".

(Sahih Al-Bukhari)

According to Prophet Muhammad (peace be upon him), good manners are the unmistakable sign of perfect faith:

"The believers most perfect in faith are those best in character." (Al-Tirmidhi)

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Good manners are also one of the heaviest deeds in the Divine scale:

"Nothing is placed on the scale (of a believer) that is heavier than good manners." (Al-Tirmidhi)

And good manners are the greatest cause that will lead people into Paradise:

"Demonstrating piety and good manners is the deed that will cause people to enter Paradise the most." (Al-Baihaqi)

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ATHEISTIC VIEW

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- **Morality is the product of evolution and human experience. It evolved only because it provided survival and reproductive benefits.**

- **Do not kill, do not steal, do not lie, and other moral standards developed as an adaption to life in order for humans to survive and flourish as a species. They are merely a contract between humans as a group, agreeing that no one should do harm to another so they can live in peace. Their goal is to maximize benefit and happiness while minimizing harm and misery.**

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- **Morality has no eternal, absolute, or objective basis. It is completely a matter of opinion, preferences, and interests, with no foundations other than this, and is relative to a given culture or environment.**

- **Judgments of right and wrong are determined by society as a whole, particularly by those who control society. Since opinions differ from time to time and from place to place, the standards of right and wrong vary widely.**



Morality, therefore, is not fixed; rather, it is conventional and arbitrary. When the collective taste of a group changes, its moral standards also change. The homosexual issue is a clear case in point. What was considered morally wrong by most of society has at present become legal, applauded, and celebrated by some groups. In this instance, homosexual behavior went from being morally reprehensible to being morally acceptable.

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Because life, according to atheism, is essentially meaningless, morality, similar to everything else, has no intrinsic worth or merit; the point of morality is just being moral. There is nothing more to it.



“Let me summarize my views on what modern evolutionary biology tells us loud and clear – and these are basically Darwin’s views. There are no gods, no purposes, no goal-directed forces of any kind. There is no life after death. When I die, I am absolutely certain that I am going to be dead. That’s the end of me. There is no ultimate foundation for ethics, no ultimate meaning to life, and no free will for humans, either.”

William Provine

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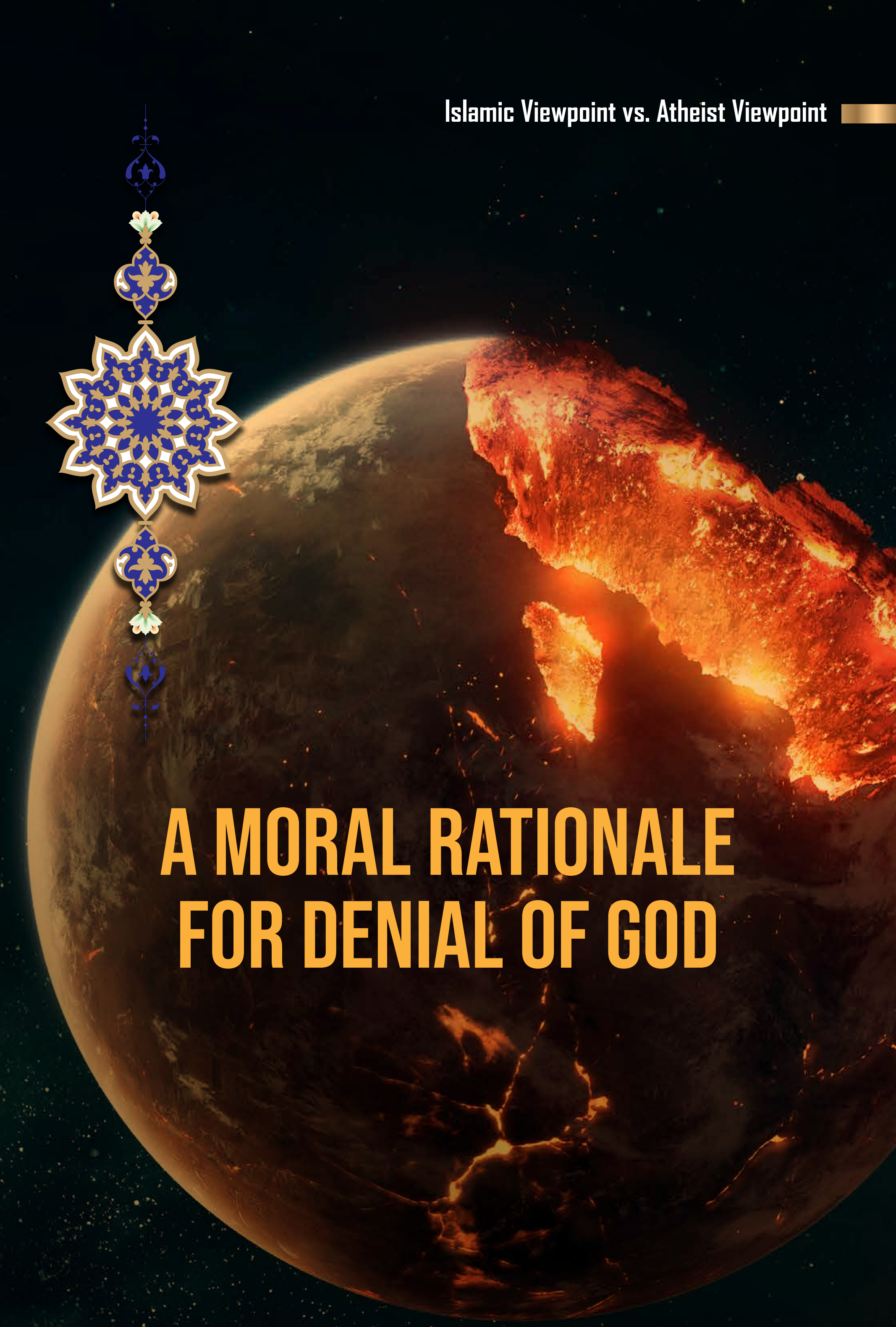
WHO IS TO SAY WHAT IS RIGHT OR WRONG?

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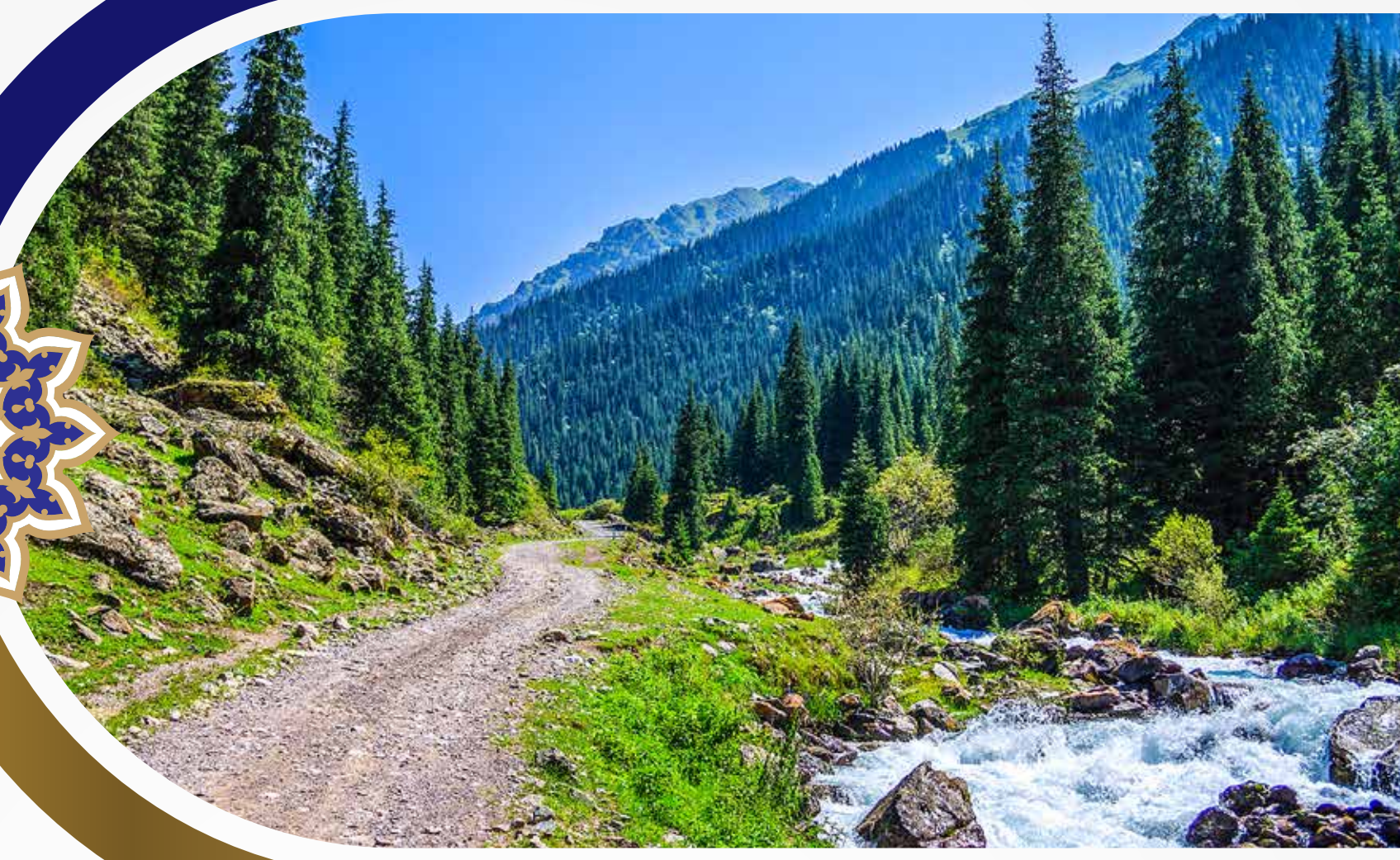
“In a world without God, who is to say which values are right and which are wrong? Who is to judge that the values of Adolf Hitler are inferior to those of a saint? The concept of morality loses all meaning in a universe without God. As one contemporary atheistic ethicist points out: ‘To say that something is wrong because ... it is forbidden by God, is ... perfectly understandable to anyone who believes in a law-giving God. But to say that something is wrong ... even though no God exists to forbid it, is not understandable ... The concept of moral obligation [is] unintelligible apart from the idea of God. The words remain but their meaning is gone.’”

William Lane Craig

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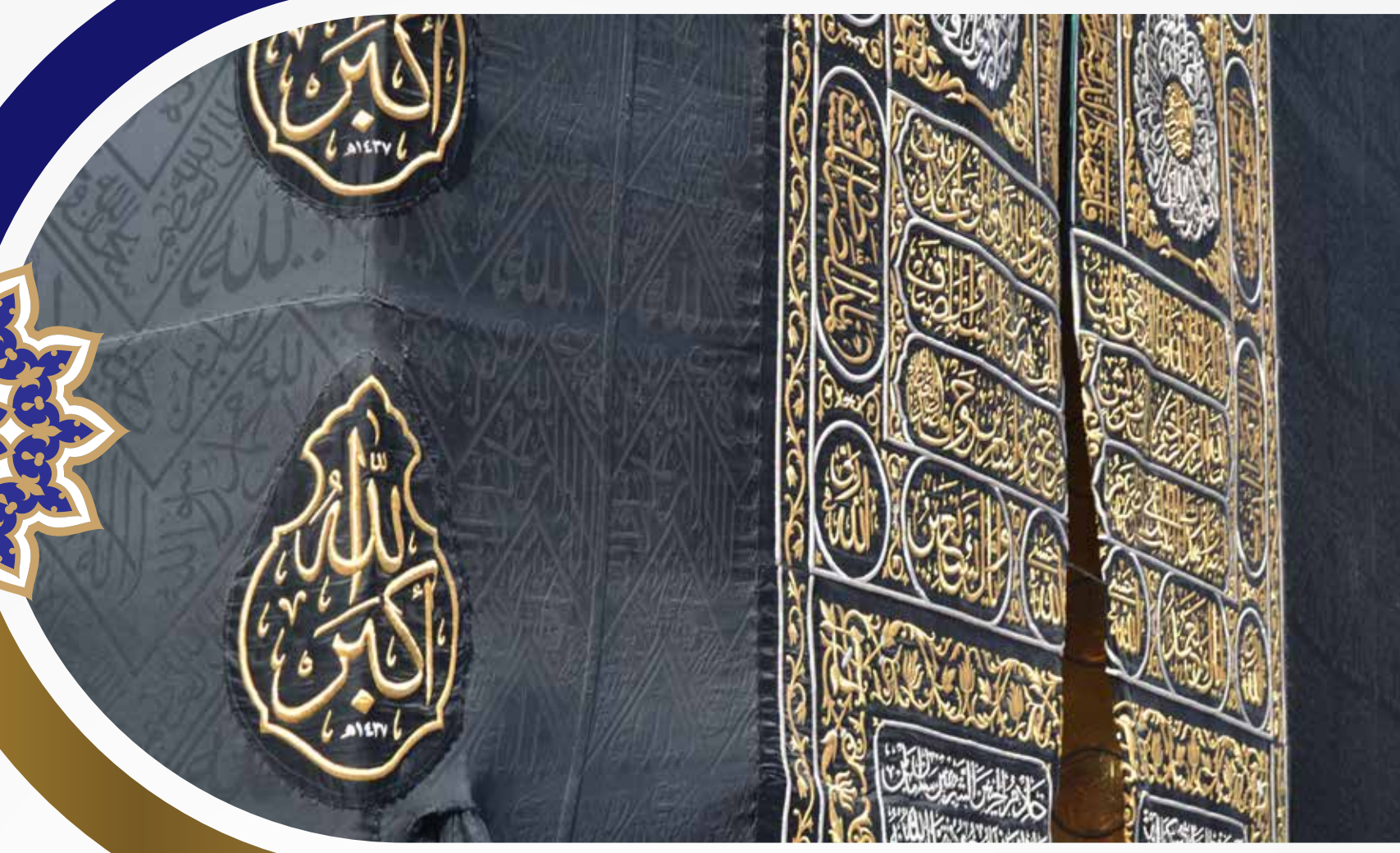


A MORAL RATIONALE FOR DENIAL OF GOD



Fyodor Dostoyevsky succinctly captures the moral consequences of a godless view of the world as follows:

"If you were to destroy in mankind the belief in immortality, not only love but every living force maintaining the life of the world would at once be dried up. Moreover, nothing then would be immoral, everything would be lawful, even cannibalism."



While evidence

is not lacking to support God's existence, denial of God's existence on the basis of His invisibility does not tell the whole story. A license for a human to do whatever they feel like doing, without guilt, is only possible in a universe without a moral code – a universe without God.



Aldous Huxley, writing in Confessions of a Professional Free-Thinker, candidly proclaims that many atheists are not so for intellectual reasons, but for moral ones:

I had reasons not to want the world to have meaning, and as a result I assumed the world had no meaning, and I was readily able to find satisfactory grounds for this assumption… For me, as it undoubtedly was for most of my generation, the philosophy of meaninglessness was an instrument of liberation from a certain moral system. We were opposed to morality because it interfered with our sexual freedom.

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According to Huxley's confession, at the heart of atheism is not the rejection of God's existence but the choice, and the decision, not to obey God.

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This is what the Qur'an confirms by saying: **"They know the favor (blessing) of God and then deny it."** (Qur'an 16:83) Linguistically, "Kufr" is derived from the verbal root k-f-r, which literally means to conceal or cover something that actually exists or a basic truth that is evident all around, which the disbeliever tries to deny. Every human being instinctively knows that God exists, and their mind recognizes God's existence (through the intellectual evidence that God has placed within human beings and their surrounding world).



Islamic Scholar Nadeem Al-Jisr expounded on this, saying: "The idea of God's existence does not create a mental contradiction; rather, the negation of this idea is what creates a mental contradiction." Atheism is not a matter of not knowing, but a matter of refusing to know, as the Islamic thinker Mustafa Mahmoud explained. Atheism in its reality is a voluntary psychological position (and not a mental one) that a person adopts due to not wishing to imagine that there is a power above man to which he must submit and obey, and before which he will be accountable for his deeds.

THE PROBLEM OF EVIL

THE DIFFERING PERSPECTIVES OF ISLAM AND ATHEISM

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- From the standpoint of atheism, the problem of evil, whether due to humans' brutality to other humans or to natural disasters, constitutes the greatest obstacle to belief in God's existence.

- Atheism argues that because evil and suffering exists, a good, all-powerful, and all-knowing God cannot exist. Otherwise, He would stop evil and suffering.

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Atheism posits that even if God were to have adequate justifiable reasons for allowing certain evils or suffering to occur to bring about some greater good, God would only allow as much evil or suffering as is absolutely necessary. But the prevalent instances of apparently pointless (gratuitous) evils from which no greater good seems to result provides strong evidence that God does not exist.



- **Atheism rejects the free will component, arguing that even if it provides a satisfactory explanation for moral evil produced by morally wrong human choices such as murder, adultery, and racism, it fails to address natural evil such as earthquakes, disease, hurricanes, and famines. This is because natural evil arises through no fault of humans, who are completely powerless to prevent it.**

MERCY IS THE BASE ... AND FORGIVENESS IS A PROMISE

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01 **In Islam, one of God's most emphasized attributes is mercy. All the chapters of the Qur'an except one begin with the statement "In the Name of God, the Merciful, the Compassionate," known as the Basmallah. The Basmallah is also the common statement that Muslims should recite before doing any action. It thus ingrains in them the confidence that God's ultimate design for creation is one of care and mercy.**

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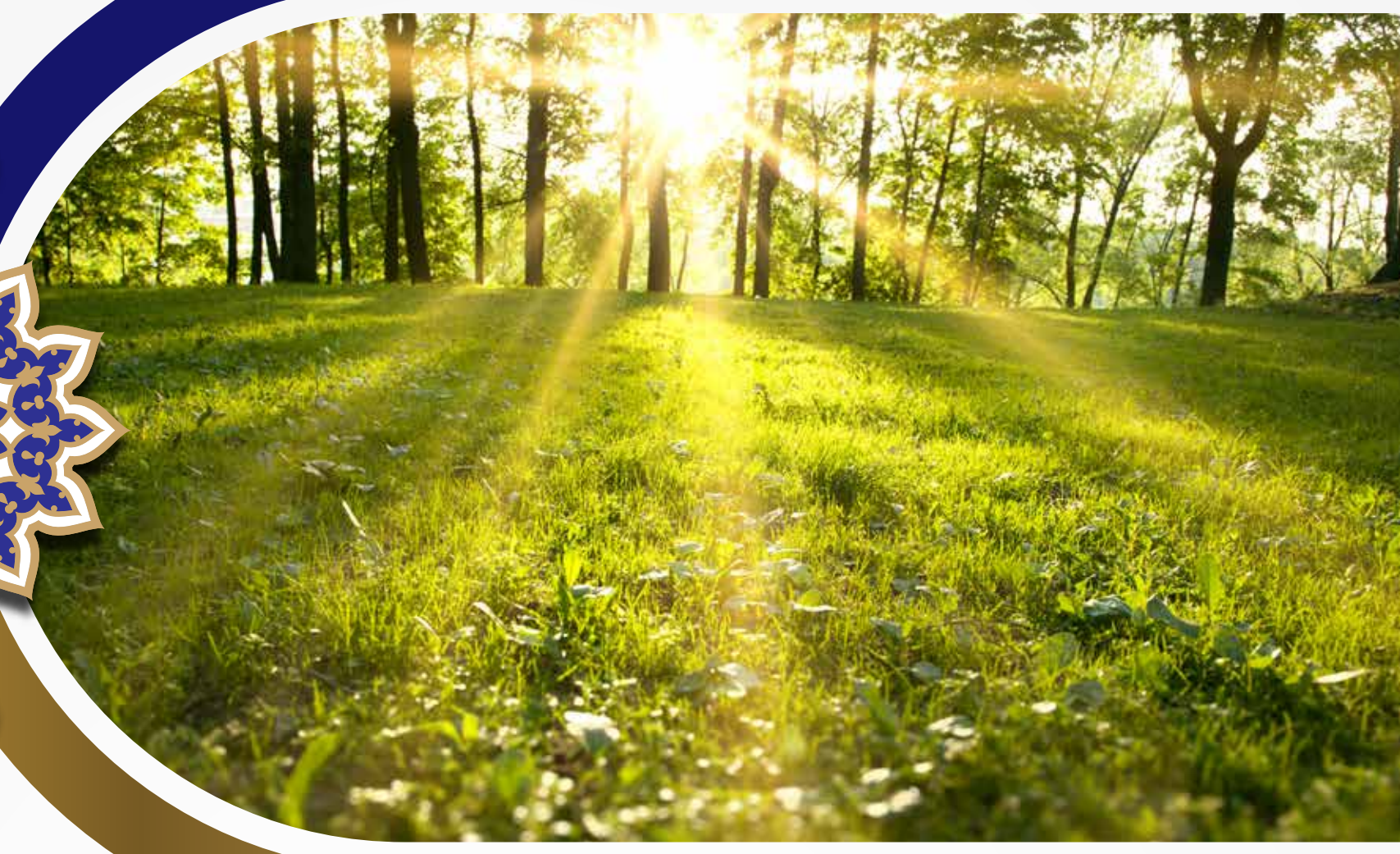


02 A hadith also tells Muslims that **"God's Mercy precedes His Anger,"** while the Qur'an states that God's Mercy embraces all things, not just some things, which signifies that mercy is the dominant characteristic underlying God's actions.



03 Islam does not reduce God's attributes to power, knowledge, and goodness, and leave out His sovereignty, His wisdom, His judgment, His anger, and His punishment. Rather, God has ninety-nine names and attributes, based on a saying of Prophet Muhammad (peace be upon him). They are broadly categorized into two kinds: attributes of Jamal (beauty and beneficence) and Jalal (grandeur, power, and majesty). He is the Kind, the Wise, the Merciful, the Loving, the Forbearing, the Pardoning, the Generous, and the Protector. On the other side, He is the Mighty, the Just, the Judge, the Watchful, the Avenger, the Humbler, and the Compeller.

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04 A one-sided view of God as only loving or punishing will result in a wrong idea of what God is truly like; the Qur'an points this out, saying: "Know that God is Severe in punishment and that God is (also) Most-Forgiving, Ever-Merciful." (Qur'an 5:98).



This implies that a correct relationship with God and outlook on life requires experiencing the full range of God's attributes — those of Jamal as well as those of Jalal — in a manner appropriate to each. Together, these two aspects instill the right balance of fear of and hope in God, allowing neither to overwhelm the other. (Fear and hope are like the two wings of a bird – they are both needed to fly. If they are balanced, the bird flies properly. But if one of them stalls, the bird will fall down and will not be able to fly).

ALL OF LIFE IS A TEST FROM GOD

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“EVERY SOUL WILL TASTE DEATH. AND WE (GOD) TEST YOU WITH EVIL AND WITH GOOD AS TRIAL; AND TO US (GOD) YOU WILL BE RETURNED.”

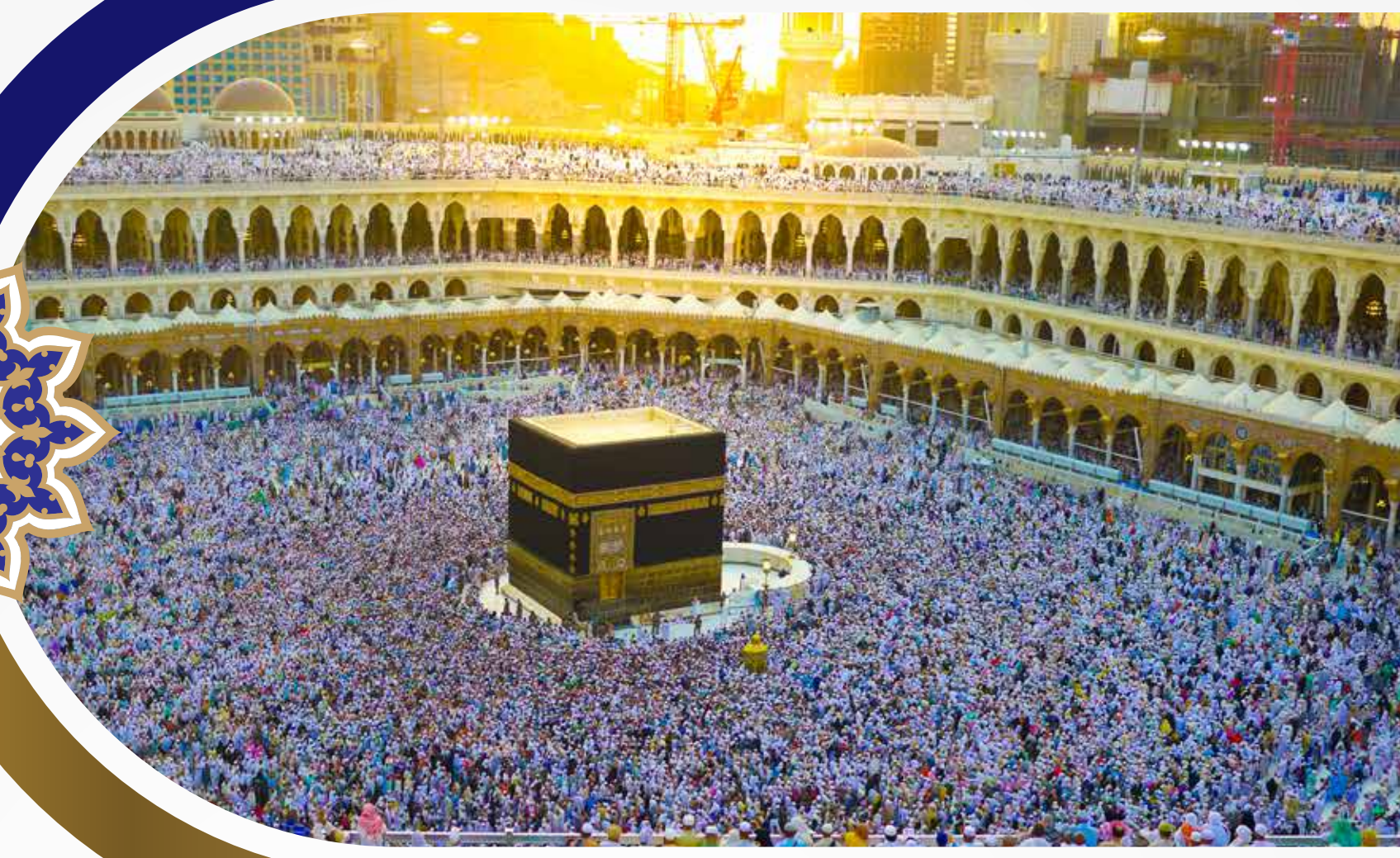
(QUR’AN 21:35)

تفسير البغوي: (كل نفس ذائقة الموت ونبلوكم) نختبركم (بالشر والخير) بالشدة والرخاء والصحة والسقم، والغنى والفقر، وقيل: بما تحبون وما تكرهون، (فتنة) ابتلاء لننظر كيف شكركم فيما تحبون، وصبركم فيما تكرهون، (وإلينا ترجعون).

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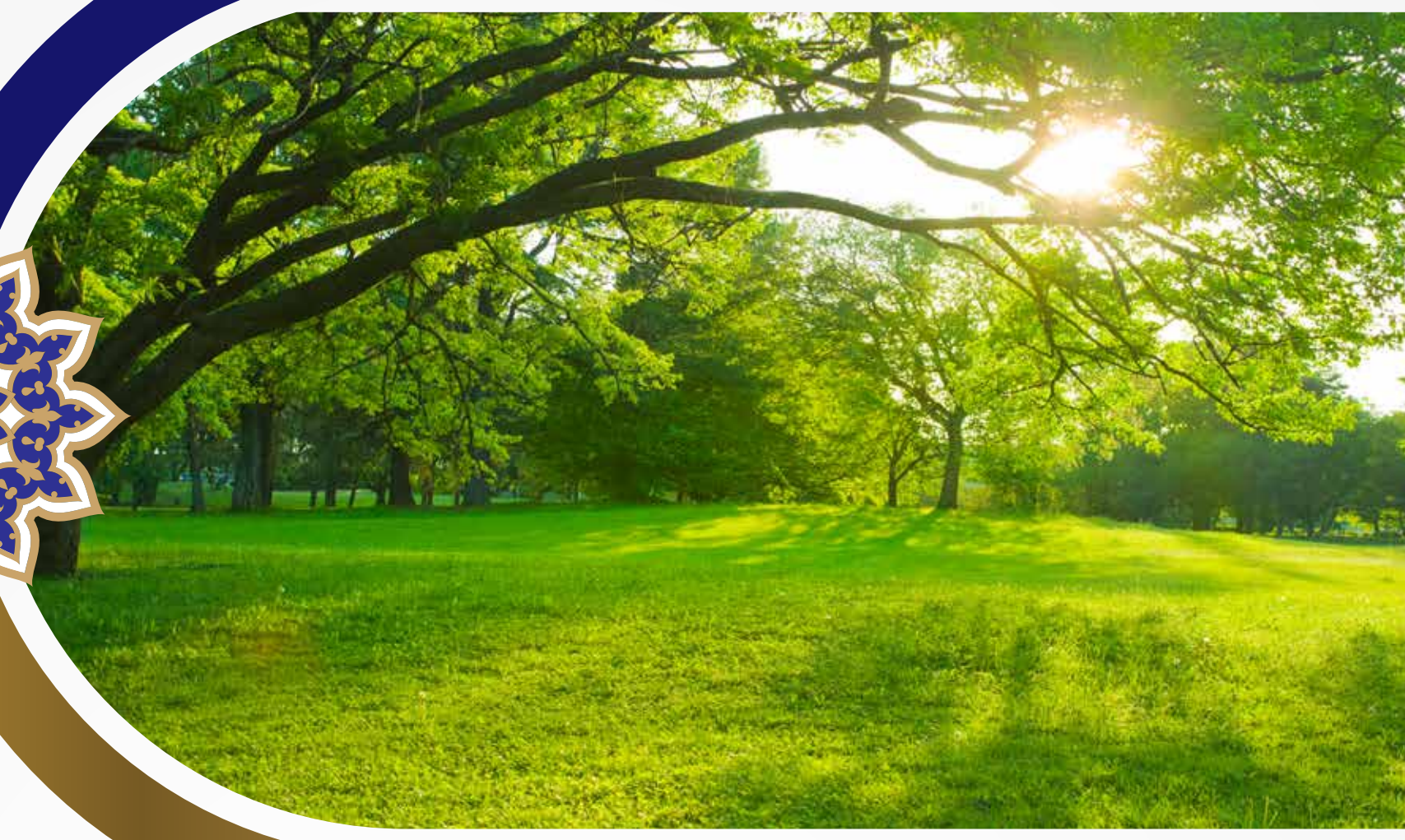
01 **Given the perfect Nature and Character of God, there can be no pointless evil or suffering. God's decision to permit or not permit something is always in accordance with His Knowledge, Wisdom, and Justice and also His Plan.**



02 **Humans lack the knowledge to understand or judge God's ways – "Of knowledge, you (humankind) have been given only a little." (Qur'an 17:85)**

They also lack patience with God's Decree until it unfolds – "Verily! You will not be able to have patience with me. And how can you have patience about a thing which you know not." (Qur'an 18:67-68)

Humans also have no authority or power to question God – "He (God) cannot be questioned about what He does (for His acts), but they (humans) will be questioned (for theirs)." (Qur'an 21:23)



03 **Full insight into the reasons and wisdom that justify every particular instance of evil or suffering in the world throughout history is impossible for humans; however, the Qur'an provides a clear view of the overall causes of evil and suffering on earth.**



04 **According to the Qur'an, all of life, with its good and bad happenings, is a test from God, "He (God) Who created death and life that He may test you." (Qur'an 67:2)**

Tests are decreed on all humans; God decides the type, time, place, and magnitude of the test. "Surely, We (God) shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient." (Qur'an 2:155)

Testing shall be experienced on two fronts: internal and external. "Know that God knows what is within yourselves, so beware of Him." (Qur'an 2:235)

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05 **Testing involves suffering; according to the Qur'an, suffering is an inevitable and natural part of worldly life:**

"Verily, We (God) have created the human into hardship." (90:4)



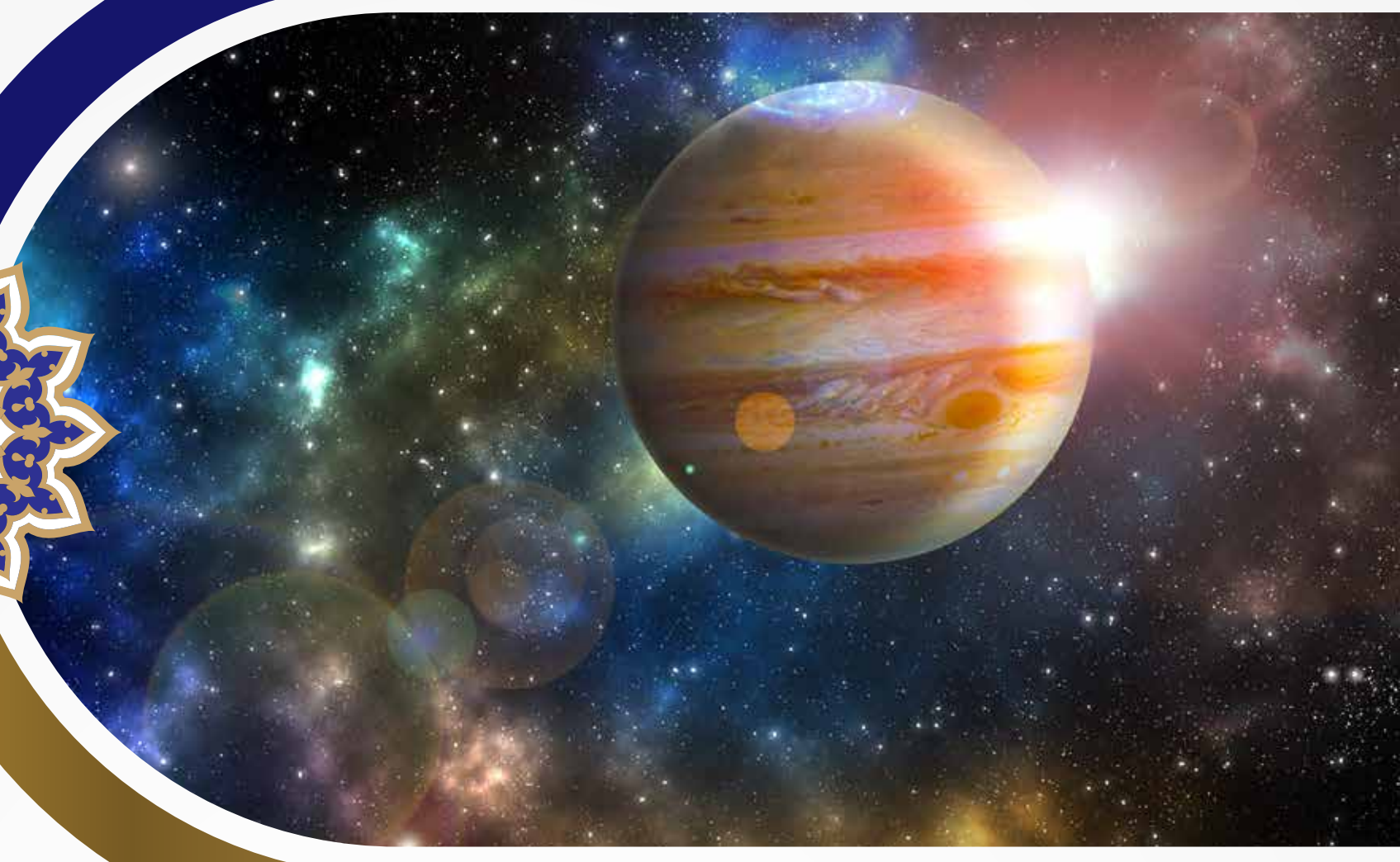
06 **Human life is a process of continual hardship. Each stage brings its own set of challenges, often with increasing complexity, and every human will continue to face different struggles in life until death, as stated in the Qur'an: "Verily, you are ever toiling on towards your Lord – painfully toiling – and you shall meet Him (meet the result of your toiling)."** (Qur'an 84:6) **The Qur'an is not here to eliminate suffering, but to point humans in the direction of how to navigate hardship and adversity in their lives, and to give them the ability to successfully recover from crises and get back on their feet and thrive once again.**



God says in His Noble Book, the Qur'an: "Indeed, with every hardship, there will be ease." (Qur'an 94:5) Prophet Muhammad (peace be upon him), therefore, said: **"Know that victory is with patience, and relief is with distress, and that with hardship comes ease."** (Kanz Al-`Ummal by Al-Muttaqi Al-Hindi) This means that whenever there is difficulty and adversity in a person's life, ease is simultaneously happening with it.



07 **Richness or poverty, pleasure or pain, prosperity or adversity, health or sickness are not signs of God's favor or disfavor; rather, they are means of testing how each human will feel and react to the various situations that life presents, the good and the bad, the happy and the tough.**



08 **With such an understanding, a Muslim should see nothing as pointless, insignificant, or to be taken at face value. (Viewing matters through a narrow lens from one angle, with a narrow-minded way of thinking limited to only a fraction of reality). A Muslim soul deals with all matters from the perspective of God's absolute and perfect Knowledge of everything, which encompasses the inner and outer realities of everything and sees the truth of all situations. "It may be that you hate a thing which is good for you and that you love a thing which is bad for you. God knows, you know not."** (Qur'an 2:216)

THE ONLY CAUSE OF EVIL

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- Islam does not pass off all calamites as ‘trials,' but differentiates between punishments and trials. Trials are tests of character and faith; punishments are consequences of sins and transgressions.

- Islam holds sin as the only cause of evil and places the responsibility for evil and its painful consequences on human beings themselves.

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In several passages, the Qur'an makes it clear that any evil or disaster that befalls humans is because of their willful wrongdoing: **"Whatever good happens to you is from God; whatever evil befalls you is from yourself."** (4:79)

"Whatever affliction befalls you is because of what your hands have earned; and He (God) pardons much." (42:30)

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The end of the latter verse "**...and He pardons much...**" expresses God's Forbearance. Although God can instantly punish any sin, He does not. In fact, He overlooks many misdeeds that humans commit, giving a respite and a chance to repent. Otherwise, if humans were to be punished for every single daily transgression, ranging from an unkind look, word, or thought to all sorts of crimes, they would never be free from calamities.



Serious as they are, worldly punishments in the form of disasters, epidemics, or wars are more warnings for the purpose of self-examination and correction. As the Qur'an states

"Corruption has spread on land and sea because of what the hands of people have earned, that He (God) may make them taste (experience) a part of that which they have done, so that perhaps they may return (repent and correct themselves)." (Qur'an 30:41)



Countless problems and miseries exist in the world — genocide, torture, racism, impunity, addiction, hunger, obesity — in the face of which it is the obligation of every human (not God) to get actively involved in resisting, eliminating, altering, and making the world a better place, in application of the numerous teachings of Islam, such as the saying of Prophet Muhammad,

"Whoever of you who sees something evil, let them change it." (Sahih Muslim)



The Qur'an defines the role of human beings as God's vicegerents on earth. This means they have to work tirelessly for the betterment of themselves and others, and the guardianship of the earth that has been created for them. They have to impact their world for good.



A Muslim is literally one who resigns their affairs to God, and finds peace in that resignation. Whether it is a test, punishment, or both, Muslims trust in God and do not enquire too inquisitively into His Ways. Characteristically, they end all inquiries about life and God's Ways with the words, "God knows best." In all cases, they should take a positive attitude and reflect upon their lives to see if their actions truly line up with God's Words.



Reward and punishment are central to right and wrong; God's purpose for them is to show His Justice. Islam asserts that actions will not go unchecked; every action, thought, and intention is recorded and compensated with reward and punishment — some in this life, but all in the afterlife. The Qur'an expresses it this way in 99:7-8:

"Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it."

GOD IS THERE

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"WITH HIM ARE THE KEYS OF THE UNSEEN; NONE KNOWS THEM BUT HE. HE KNOWS WHATEVER IS IN LAND AND SEA. NOT A LEAF FALLS, BUT HE KNOWS IT. NOT A GRAIN IN THE DARKNESS OF THE EARTH, NOT A THING, FRESH OR WITHERED, BUT IT IS WRITTEN IN A CLEAR RECORD."

(QUR'AN 6:59)

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- You are not more difficult to see than a black ant, scampering over a black rock, under the cover of the darkest of moonless nights.

- What is inside you is not harder to know than every single leaf that changes color and falls off every autumn tree.

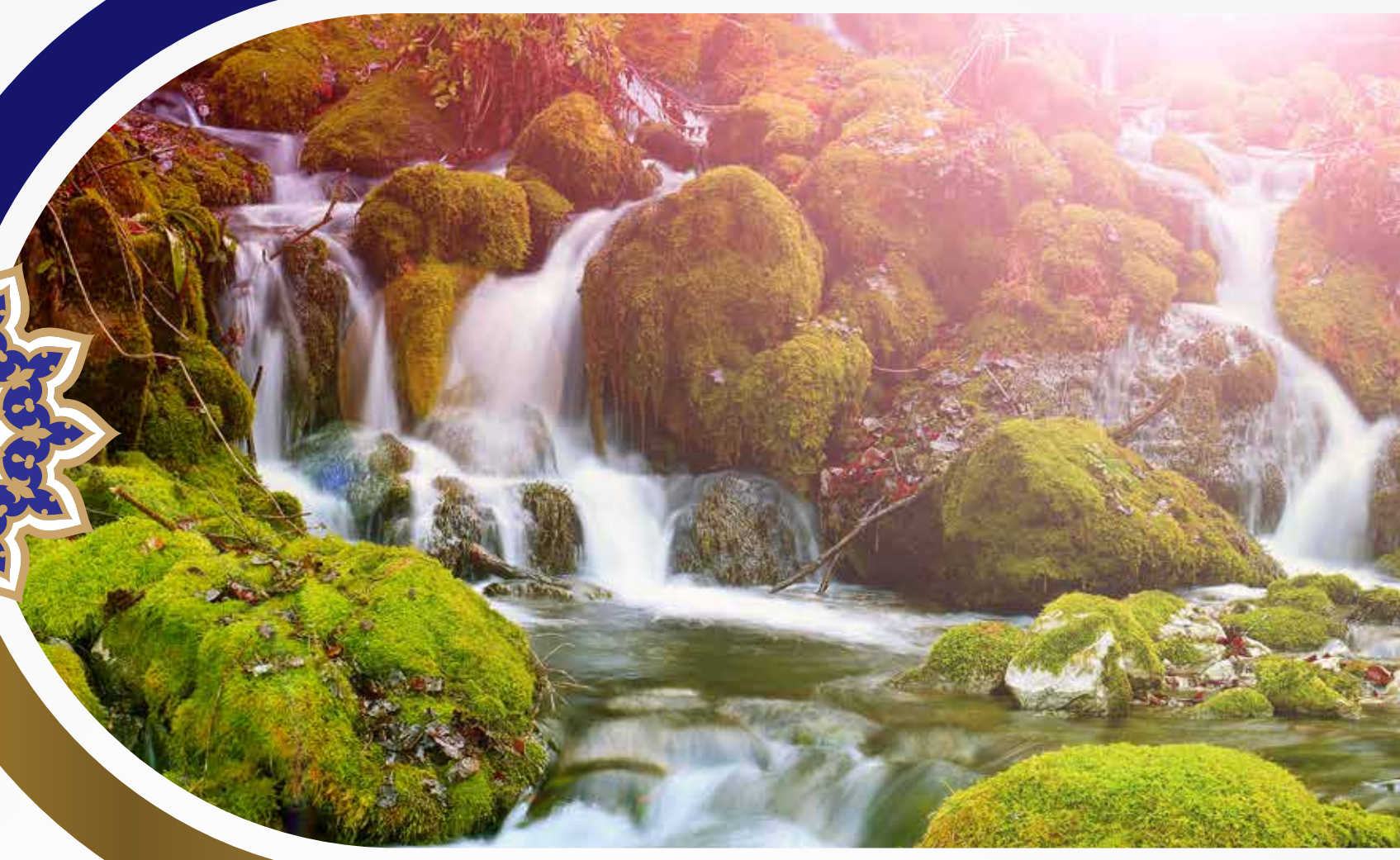
- God sees you, hears you, and knows what is hidden so deep within you that it may still be a mystery to you.



- He can distinguish your quiet, whispering voice from the voices of billions of others. The bustling of marketplace shouts and arguments do not drown you out. The roaring of stormy oceans does not drown you out. Your voice does not crackle or get cut off when you are calling out to Him. This is not a long-distance phone call.

- Your suffering is not unknown to Him. Your anger is not unknown to Him. That which you have suppressed and controlled within you is not unknown to Him. The truth of everything, though you may be hiding it from everyone else, is not unknown to Him.

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- There is never a moment when His Seeing, Hearing, or Knowledge fail.

- Why then do you seek to solely be seen or heard or understood by His creation whose seeing, hearing and knowledge fail all the time?

- Everyone is hiding something. And if all that is hidden is only known to Him, it must follow that true contentment and true ease and true peace can only be sought at His door.

Writer Asmaa Hussein

SLAVE TO ONESELF

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- **All humans, in the Qur'an's own words, have a god – even if the god is the person himself. "Have you seen the one who takes as his god his own desire?" (Qur'an 24:43)**

- **To say it differently, there are no real atheists. All humans take some god. All humans worship something and cling to it as the focus of their adoration and servitude. It could be wealth, objects, pleasure, prestige, or power, as expressed by Prophet Muhammad (peace be upon him): "Miserable indeed is the slave of Dinar, Dirham, and Khamisa (money and luxurious clothes)."**



There is no possibility of a human worshiping and serving nothing. As the novelist David Foster Wallace put it: "There is actually no such thing as atheism. There is no such thing as not worshiping. Everybody worships. The only choice we get is what to worship."



The Russian novelist Dostoevsky poignantly wrote: "To live without God is nothing but torture... Man cannot live without kneeling... If he rejects God, he kneels before an idol of wood or of gold or an imaginary one... They are all idolaters and not atheists. That's what they ought to be called."



Worship of the creature rather than the Creator is contrary to the Creator's design and can never satisfy the human soul. The soul, like nature, abhors a vacuum. Where God is removed, something must move in to fill the emptiness and take His Place. The vacuum may be filled — with nothing in particular — with desperate attempts to obliterate the emptiness. Yet, whatever substitutes for God are used to ease the void, they only work for a while, just as narcotics do, before the emptiness returns, amplified by the awareness that nothing can really obliterate the incessant aching emptiness and provide satisfaction in this life. Humankind's substitutes for God always leads to frustration and

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restlessness. Even enjoying the good things in life cannot be satisfying without God's presence. Only God can provide satisfaction and rest. "Verily, in the remembrance of God do hearts find rest," says the Qur'an (13:28).



Humans are created with the capacity for a relationship with God that makes them desire God. Since God created humans with such a longing, they cannot find peace or meaning without Him. What can only be found in God can never be sought in anything less. Famous atheist philosopher, Bertrand Russell, admitted this in his autobiography:



“The center of me is always and eternally a terrible pain – a curious wild pain – a searching for something beyond what the world contains, something transfigured and infinite, the beatific vision – God. I do not find it, I do not think it is to be found, but the love of it is my life … it fills every passion I have. It is the actual spring of life in me.”

NO ONE TO THANK

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The Qur'an wonders in what areas and in what ways humans rely on their own strength when they fail to acknowledge God as the Giver, saying: "O humankind! What has made you careless concerning your Lord, the Most Generous?" (Qur'an 82:6)



At some point during the day, each human experiences thirst, hunger, and fatigue.While such basic needs clearly expose to each human their own powerlessness and dependence, they strongly point them to the power outside themselves, generously providing for them.



Missing food or sleep for one day has profound negative effects on the body. The need is not only physical; the spiritual need is just as strong. And whether humans face grief, failure, and loss, or happiness, gain, and success, they need God just as much for inward provision and mysterious satisfaction.



G.K. Chesterton bitterly but truthfully remarked: "The worst moment for an atheist is when he is really thankful and has no one to thank."

ATHEISM BRIEFLY DEFINED

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Brown University molecular biologist **Kenneth Miller** said: **"The categorical mistake of the atheist is to assume that God is natural, and therefore within the realm of science to investigate and test. By making God an ordinary part of the natural world, and failing to find Him there, they conclude that He does not exist. But God is not and cannot be part of nature. God is the reason for nature, the explanation of why things are. He is the answer to existence, not part of existence itself."**

ISLAM'S WAY TO FIND GOD... SURELY AND NATURALLY

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In the words of Prophet Ibrahim (Abraham, peace be upon him):

"I have turned my face to Him Who created the heavens and the earth as a Hanif (i.e. an upright believer and worshiper of God alone), and I am not of those who associate gods with God."

(Qur'an 6:79)

"I have turned my face…": I have directed my face and my heart to the love and worship of the Maker and Originator of the universe, Who created it without a prior model.

"As a Hanif …": As one who inclines to truth, to God, and stays away from all false doctrines and religions.

"…And I am not of those who associate gods with God": I am not one of those who joins false gods with God, either in their words, or in their actions.

QUR'ANIC INTERPRETATION BY SHEIKH TANTAWI

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It was narrated that a Bedouin was traveling on his camel when his camel suddenly dropped dead. He descended from the camel's back and started circling it while meditatively saying:

Why don't you get up?

Why don't you come back to life?

Here are your limbs! They are perfectly complete and your body is sound!

What is the matter with you?

What used to keep you going?

What worked in you to make you alive?

What caused you to die?

What stopped you now from moving?

Then he left his camel in amazement, wondering what had happened to it.

THERE ARE TRACES OF PAST AND PRESENT CREATIONS EVERYWHERE — ARE THEY MEANINGLESS OR LIVING SIGNS ?OF A CREATOR GOD

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God ~~Or No God~~

Islamic Viewpoint vs. Atheist Viewpoint

By Haya Muhammad Eid

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