*EXISTENCE OF ALLAH*

QUR’AN

*Sura Yunus/Ayat 31:*

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Say: "Who is it that provides for you from heaven and earth, or Who is it that possesses full power over (your) hearing and eyes, or Who is it that brings forth the living from the dead and brings forth the dead from the living, and Who directs the whole affair (the universe)?" They will say, "It is God." Then, say: "Will you not then keep your duty to him in reverence for Him and in fear of His punishment?" (1)

*Sura Ibrahim/Ayat 10:*

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Their Messengers said: "Can there be any doubt about (the Existence, Oneness, and absolute Sovereignty of) God, the Originator of the heavens and the earth? He calls you so that He may forgive you your sins and grant you respite until a term appointed by Him (not destroying you because of your sins)." But they said: "You are but mortals like us; you desire to bar us from what our forefathers used to worship: well, then, bring us some clear authority." (2)

(1) 10:31/The Quran with Annotated Interpretation in Modern English by Ali Unal

(2)14:10/The Quran with Annotated Interpretation in Modern English by Ali Unal

HADITH

 'Ali b. Abu Talib reported that when the Messenger of Allah (may peace be upon him) got up at night for prayer he would say: I turn my face in complete devotion to One Who is the Originator of the heaven and the earth and I am not of the polytheists. Verily my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the worlds; There is no partner with Him and this is what I have been commanded (to profess and believe) and I am of the believers. O Allah, Thou art the King, there is no god but Thee, Thou art my Lord, and I am Thy bondman. I wronged myself and make a confession of my Sin. Forgive all my sins, for no one forgives the sins but Thee, and guide me in the best of conduct for none but Thee guideth anyone (in) good conduct. Remove sins from me, for none else but Thou can remove sins from me. Here I am at Thy service, and Grace is to Thee and the whole of good is in Thine hand, and one cannot get nearneststo Thee through evil. My (power as well as existence) is due to Thee (Thine grace) and I turn to Thee (for supplication). Thou art blessed and Thou art exalted. I seek forgiveness from Thee and turn to Thee in repentance: and when he would bow, he would say: O allah, it is for Thee that I bowed. I affirm my faith in Thee and I submit to Thee, and submit humbly before Thee my hearing, my eyesight, my marrow, my bone, my sinew; and when he would raise his head, he would say: O Allah, our Lord, praise is due to Thee, (the praise) with which is filled the heavens and the earth, and with which is filled that (space) which exists between them, and filled with anything that Thou desireth afterward. And when he prostrated himself, he (the Holy Prophet) would say: O Allah, it is to Thee that I prostrate myself and it is in Thee that I affirm my faith, and I submit to Thee. My face is submitted before One Who created it, and shaped it, and opened his faculties of hearing and seeing. Blessed is Allah, the best of Creators; and he would then say between Tashahhud and the pronouncing of salutation: Forgive me of the earlier and later open and secret (sins) and that where I made transgression and that Thou knowest better than I. Thou art the First and the Last. There is no god, but Thee. (5)

(5) Sahih Muslim, Book [#004](http://www.searchtruth.com/book_display.php?book=004&translator=2&start=0&number=1695), Hadith [#1695](http://www.searchtruth.com/book_display.php?book=004&translator=2&start=0&number=1695#1695)

The Existence of Allah (6)

First Window

If we look, we see that all things and especially living creatures have numerous different needs and numerous different wants. And those wants and needs are provided for them at the appropriate time, in unexpected ways, from places they do not know and their hands cannot reach; succour comes to them. But the power of these needy beings is insufficient for even the smallest of those endless things they wish for; they cannot meet their needs. Consider yourself: of how many things are you in need that your hands cannot reach, like your external and inner senses and their needs? Compare all other living creatures with yourself. See, just as singly they testify to the Necessary Existence and point to His unity, so in their totality they show to the reason a Necessarily Existent One behind the veil of the Unseen, a Single One of Unity, among titles of Most Generous, All-Compassionate, Nurturer, and Disposer.

O ignorant unbeliever and dissolute heedless one! With what can you explain this wise, percipient, compassionate activity? Deaf nature? Blind force? Senseless chance? Can you explain it through impotent, lifeless causes?

Second Window

While in their existence and individuality, things are in a hesitant, bewildered, and shapeless form among innumerable possible ways, they are suddenly given a most well-ordered and wise aspect of individuality. For example, every human being has on his face characteristics which differentiate him from all his fellow humans, and it is equipped with utter wisdom with external and inner senses. This proves that the face is a most brilliant stamp of Divine oneness. And just as each face testifies to the existence of an All-Wise Maker and points to His existence, so too the stamp which all faces display in their totality shows to the mind’s eye that all things are a seal peculiar to their Creator.

O denier! To what workshop can you refer these stamps which can in no way be imitated, and the stamp of Eternal Besoughtedness which is on the totality?

Third Window

The army of all the various species of animals and plants on the face of the earth consists of four hundred thousand different groups.3 Their being managed and raised with perfect balance and order through their sustenance, papers, weapons, uniforms, instructions, and demobilizations, which are all different with nothing being forgotten and none of them being confused, is a stamp of the Single One of Unity as brilliant as the sun which can in no way be doubted. Who other than One possessing boundless power, all-encompassing knowledge, and infinite wisdom could have any part in this administration, which is wondrous to the utmost degree. For if one who cannot administer and raise all together these species and nations, which are one within the other, interferes with one of them, he will throw the lot into disorder. Whereas according to the meaning of,

*So turn your vision again, do you see any flaw?4*

there is no sign of confusion. That means not so much as a finger can interfere.

(6)The Risale-iNur Collection/The Words/The Thirty Third Word.

***The Existence and Unity of God (7)***

The existence of God is too evident to need any arguments. Some saintly scholars have even stated that God is the most manifest being, but that those lacking insight cannot see Him. Others have said that His Self-manifestation's intensity conceals Him from direct perception.

The demonstrations for God's existence:

* Creation is contingent. In other words, it is equally possible for something to exist or not to exist. Also, it is possible for something to come into existence at any time, place, and form, and with any character. No thing or person has any role in determining how, when, or where it comes into existence, or what character and features it will have. Some power has to choose. This power must be infinite, and have absolute will and all-comprehensive knowledge. Necessarily, this power is God.
* Things are finite. Everything is changeable. Given this, everything is contained by time and space and therefore must have a beginning and an end. That which has a beginning needs a beginningless one to bring it into existence. As an unending regress through the originator of each originator is unacceptable, reason demands the existence of one who is infinitely self-existent and self-subsistent, who does not change. This one is God.
* Orderliness in creation. Everything in the universe, and the universe as a whole, displays a magnificent harmony and order. This is seen in every item and in their harmonious interrelationships. This is true to such an extent that one part's existence necessitates the whole's existence, just as the whole's existence requires all its parts' existence. A single deformed cell may lead to the whole body's death. Similarly a single pomegranate requires for its existence the collaborative and cooperative existence of air, water, soil, and the sun, as well as their well-balanced mutual cooperation. Such harmony and cooperativeness point to a creator of order, one who knows everything in all its relations and characteristics, one who can put everything in order. The creator of that order is God.
* Artistry in creation. All creation exhibits an overwhelming artistry of dazzling worth. Yet it is created, as we see it, easily and quickly. Furthermore, creation is divided into countless families, genera, species, and even smaller groups, each of which has so many members. Despite this variety and abundance, we see only orderliness, art, and ease. This shows the existence of one with an absolute power and knowledge: God.
* Finality in creation. Nothing in the universe is pointless. As ecology shows in particular, everything in creation, no matter how apparently insignificant, has a significant role in existence and serves a certain purpose. The chain of creation up to humanity, the last link in creation, is evidently directed toward a final purpose. Since this requires a wise one who pursues certain purposes in creation, and since only humanity has the consciousness to pursue those purposes, the wisdom and purposiveness in creation necessarily point to God.
* Divine teaching and directing. To direct our lives and learn what is good or bad for us takes at least 15 years. However, many animals acquire this knowledge soon after their birth. A duckling can swim as soon as it hatches. Ants start to dig nests in the ground when they leave their cocoons. Bees and spiders quickly learn how to make their honeycombs and webs, respectively, that are such marvels that we cannot produce them. Who teaches young eels born in the Atlantic Ocean to find their way to their ancestral home in the Pacific Ocean? The birds' migration is still a mystery. How can you explain such astounding facts other than by attributing them to the teaching or directing of one who knows everything and has arranged the universe and its inhabitants in such a way that they can direct their lives?
* The spirit and the conscience. Despite enormous scientific advances, we cannot explain life. Life is the gift of the Ever-Living One, Who "breathes" a spirit into each embryo. Our ignorance of the spirit's nature and its relation with the body does not negate its existence. The spirit is sent to the world to be perfected and acquire a state appropriate for the other life. Our conscience is the center of our inclinations toward right and wrong. Everybody feels this conscience on some occasions. So, the spirit and conscience are strong arguments for the existence of One God.
* Our innate dispositions and history. We are innately disposed to good and beauty, and adverse to evil and ugliness. We also are inclined to virtues and moral values. Unless corrupted by external factors and conditions, we seek the good and moral values, which are universal. The values we seek naturally are the same virtues and morality promulgated by all Divine inspired religions. As history witnesses, humanity has never lived without a religion. Just as no system has superseded religion in human life, the Prophets and religious people always have been most influential people and left indelible marks on human history. This is another irrefutable proof for the existence of the One God.
* Consensus. If a few people who never tell the truth come and tell us at various times the same thing, we may believe them in the absence of any alternative. But when thousands of Prophets who never lied, and countless saints and believers who adopted truthfulness as a most essential pillar of belief, all agree that God exists, how can we reject their testimony for that of a few liars?
* The Qur'an and other Scriptures. Proofs for the Qur'an's Divine origin are also proofs for God's existence. The Qur'an teaches with great emphasis and force, as does the Bible in its uncorrupted parts, the existence of One God.

(7)byFethullahGülen on 14 September 2001. Posted in [Essentials of the Islamic Faith](http://fgulen.com/en/fethullah-gulens-works/faith/essentials-of-the-islamic-faith)