

BELIEF IN GOD

QUR'AN - (The Qur'an with Annotated Interpretation in Modern English by Ali Ünal)

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(The truth is not as they the Jews claim, but this) Those who believe (i. e. professing to be Muslims), or those who declare Judaism, or the Christians or the Sabaeans (or those of some other faith) whoever truly believes in God and the Last Day and does good, righteous deeds, surely their reward is with their Lord, and they will have no fear, nor will they grieve. (Surah al – Baqarah, 62)¹

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ
الَّذِي أُنزِلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ
ضَلَالًا بَعِيدًا

O you who believe! Believe in God and His Messenger (Muhammad) and the Book He has been sending down on His Messenger in parts, and the (Divine) Books He sent down before. Whoever disbelieves in God, and His angels, and His Books, and His Messengers, and the Last Day, has indeed gone far astray. (Surah an – Nisa, 136)²

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ
اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

¹ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=2&min=60&show=10

² http://mquran.org/index.php?option=com_quran&action=viewayat&surano=4&min=130&show=10

If (the Jews and Christians who claim to be guided) believe in the same as that which you believe in, they are rightly guided; but if they turn away, then they are in schism. God suffices you against them. He is the All-Hearing, the All-Knowing. (Surah al – Baqarah, 137) ³

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ

(O Muslims, say: "We take) the "color" of God (the "color" that He has put on the whole universe, not the color some party put upon themselves through some rites in the name of religion). " Who is better than God in coloring, (and whose color is better than God's)? And We are those who worship Him (as He is to be worshipped,) exclusively. "(Surah al – Baqarah, 138)⁴

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ
وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ
الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

Godliness and virtue is not that you should turn your faces in the direction of the east and west; but he is godly and virtuous who believes in God and the Last Day, the angels, the Book, and the Prophets, and gives away of his property with pleasure, although he loves it, to relatives, orphans, the destitute, the wayfarer, and those who have to beg (or who need a loan), and for the liberation of slaves, and establishes the Prayer and pays the Prescribed Purifying Alms. And those (are godly and virtuous) who fulfil their covenant when they have engaged in a covenant, and who are patient and persevering in misfortune, hardship, and disease, and at the time of stress (such as a battle between truth and falsehood). Those are they who are true (in their faith), and those are they who have achieved righteousness, piety, and due reverence for God. (Surah al – Baqarah, 177)⁵

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

There is no compulsion in the Religion. The right way stands there clearly distinguished from the false. Hence, he who rejects the taghut (false deities, and powers of evil which institute patterns of faith and rule in defiance of God) and believes in God (as the only God, Lord and Object of Worship)

³ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=2&min=130&show=10

⁴ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=2&min=130&show=10

⁵ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=2&min=170&show=10

has indeed taken hold of the firm, unbreakable handle; and God is All-Hearing, All-Knowing. (Surah al – Baqarah, 256) ⁶

HADITH

Suhaib (May Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said, "There lived a king before you and he had a court magician. As he (the magician) grew old, he said to the king:

'I have grown old, so send me a young boy in order to teach him magic.' The king sent him a young boy to serve the purpose. And on his way (to the magician) the young boy met a monk to whom he listened to and liked it. It became his habit that on his way to the magician, he would meet the monk and sit there and would come to the magician (late). The magician used to beat him because of this delay. He complained about this to the monk who said to him: 'When you feel afraid of the magician, say: Members of my family detained me. And when you fear your family, say: The magician detained me.' It so happened that there came a huge beast and it blocked the way of the people, and the young boy said: 'I will know today whether the magician or the monk is better.' He picked up a stone and said: 'O Allah, if the way of the monk is dearer to You than the way of the magician, bring about death to the animal so that the people be able to move about freely.' He threw that stone at it and killed it and the people began to move about freely. He then came to the monk and told him the story. The monk said: 'Son, today you are superior to me. You have come to a stage where I feel that you would be soon put to a trial, and in case you are put to a trial, do not reveal me.' That young boy began to heal those born blind and the lepers and he, in fact, began to cure people from all kinds of illnesses. When a courtier of the king who had gone blind heard about him, he came to him with numerous gifts and said, 'If you cure me, all these things will be yours.' He said, 'I myself do not cure anyone. It is Allah, the Exalted, Alone Who cures; and if you affirm faith in Allah, I shall also supplicate to Allah to cure you.' This courtier affirmed his faith in Allah and Allah cured him. He came to the king and sat by his side as he used to sit before. The king said to him, 'Who restored your eyesight?' He said, 'My Rubb.' Thereupon he said, 'Do you have another lord besides me?' He said, 'My Rubb and your Rubb is Allah.' So the king kept torturing him until he revealed the young boy. The young boy was thus summoned and the king said to him, 'O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and the lepers and you do such and such.' Thereupon he said, 'I do not cure anyone; it is Allah Alone Who cures,' and the king took hold of him and began to torture him until he revealed of the monk. The monk was summoned and it was said to him: 'You should turn back from your religion.' But he refused. The king sent for a saw, placed it in the middle of his head and cut him into two parts that fell down. Then the courtier of the king was brought forward and it was said to him: 'Turn back from your religion.' He, too, refused, and the saw was placed in the midst of his head and he was torn into two parts. Then the boy was sent for and it was said to him: 'Turn back from your religion.' He refused. The king then handed him over to a group of his courtiers, and said to them: 'Take him to such and such mountain; make him climb up that mountain and when you reach its peak ask him to renounce his Faith. If he refuses to do so, push him to his death.' So they took him and made him climb up the mountain and he said: 'O Allah, save me from them in any way you like,' and the mountain began to shake and they all fell down (dead) and that young boy came walking to the king. The king said to him, 'What happened to your companions?' He said, 'Allah has saved me from them.' He again handed him to some of his courtiers and said: 'Take him and carry him in a boat and when you reach the middle of the sea, ask him to renounce his religion. If he does not renounce his religion throw

⁶ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=2&min=250&show=10

him (into the water).' So they took him and he said: 'O Allah, save me from them.' The boat turned upside down and they all drowned except the young boy who came walking to the king. The king said to him, 'What happened to your companions?' He said, 'Allah has saved me from them,' and he said to the king: 'You cannot kill me until you do what I command you to do.' The king asked, 'What is that?' He said, 'Gather all people in one place and tie me up to the trunk of a tree, then take an arrow from my quiver and say: With the Name of Allah, the Rubb of the boy; then shoot me. If you do that you will be able to kill me.' The king called the people in an open field and tied the young boy to the trunk of a tree. He took out an arrow from his quiver, fixed in the bow and said, 'With the Name of Allah, the Rubb of the young boy,' he then shot the arrow and it hit the boy's temple. The young boy placed his hand upon the temple where the arrow had hit him and died. The people then said: 'We believe in the Rubb of this young boy.' The king was told: 'Do you see what you were afraid of, by Allah it has taken place; all people have believed.' The king then commanded that trenches be dug and fire lit in them, and said: 'He who would not turn back from his (the young boy's) religion, throw him in the fire' or 'he would be ordered to jump into it.' They did so till a woman came with her child. She felt hesitant in jumping into the fire. The child said to her: 'O mother! Endure (this ordeal) for you are on the Right Path'.⁷

I heard Abu Dharr narrating it from the Apostle (ﷺ) that he observed:

Gabriel came to me and gave me the tidings: Verily he who died amongst your Ummah without associating anything with Allah would enter Paradise. I (the narrator) said: Even if he committed adultery and theft. He (the Holy Prophet) said: (Yes), even if he committed adultery and theft.⁸

Narrated Anas:

The Prophet (ﷺ) said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith:

1. The one to whom Allah and His Apostle becomes dearer than anything else.
2. Who loves a person and he loves him only for Allah's sake.
3. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire?"⁹

Sufyan bin 'Abdullah (May Allah be pleased with him) reported:

I said, "O Messenger of Allah, tell me something of Islam which I will not ask anyone else about it." He (ﷺ) said, "Say, 'I believe in Allah' and then be steadfast".¹⁰

It was narrated that Abu Hurairah said:

"The Messenger of Allah (ﷺ) said: 'The strong believer is better and more beloved to Allah than the weak believer, although both are good. Strive for that which will benefit you, seek the help of Allah, and do not feel helpless. If anything befalls you, do not say, "if only I had done such and such" rather say "Qaddara Allahu wa ma sha'a fa'ala (Allah has decreed and whatever he wills, He does)." For (saying) 'If' opens (the door) to the deeds of Satan.'"¹¹

⁷ <http://sunnah.com/riyadussaliheen/1/30>

⁸ <http://sunnah.com/muslim/1/178>

⁹ <http://sunnah.com/bukhari/2/9>

¹⁰ <http://sunnah.com/riyadussaliheen/1/85>

¹¹ <http://sunnah.com/urn/1250790>

COMMENTARIES –Tafseer by Ibn Kathir

Surah Al-Baqarah Verse 62

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
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Surely those who believe, [who believed] before, in the prophets, and those of Jewry, the Jews, and the Christians, and the Sabaeans, a Christian or Jewish sect, whoever, from among them, believes in God and the Last Day, in the time of our Prophet, and performs righteous deeds, according to the Law given to him — their wage, that is, the reward for their deeds, is with their Lord, and no fear shall befall them, neither shall they grieve (the [singular] person of the verbs āmana, ‘believes’, and ‘amila, ‘performs’, takes account of the [singular] form of man, ‘whoever’, but in what comes afterwards [of the plural pronouns] its [plural] meaning [is taken into account]).¹²

From the Risale-I Nur Collection by Beduizzam Said Nursi – a

thematic tafseer

The Rays, The Eleventh Ray, The Sixth Topic

[This consists of a single, brief proof of the pillar of belief, ‘Belief in God,’ for which there are numerous decisive proofs and explanations in many places in the Risale-i Nur.]

In Kastamonu a group of high-school students came to me, saying: “Tell us about our Creator, our teachers do not speak of God.” I said to them: “All the sciences you study continuously speak of God and make known the Creator, each with its own particular tongue. Do not listen to your teachers; listen to them.

“For example, a well-equipped pharmacy with life-giving potions and cures in every jar weighed out in precise and wondrous measures doubtless shows an extremely skilful, practised, and wise pharmacist. In the same way, to the extent that it is bigger and more perfect and better stocked than the pharmacy in the market-place, the pharmacy of the globe of the earth with its living potions and

¹² (<https://versebyversequranstudycircle.wordpress.com/2014/05/03/surah-al-baqarah-tafseer-ayaat-4-and-5/>)

medicaments in the jars which are the four hundred thousand species of plants and animals shows and makes known to eyes that are blind even —by means of the measure or scale of the science of medicine that you study— the All-Wise One of Glory, Who is the Pharmacist of the mighty pharmacy of the earth.

“To take another example; a wondrous factory which weaves thousands of sorts of cloth from a simple material doubtless makes known a manufacturer and skilful mechanic. In the same way, to whatever extent it is larger and more perfect than the human factory, this travelling dominical machine known as the globe of the earth with its hundreds of thousands of heads, in each of which are hundreds of thousands of factories, shows and makes known —by means of the measure or scale of the science of engineering which you study— its Manufacturer and Owner.

“And, for example, a depot, store, or shop in which has been brought together and stored up in regular and orderly fashion a thousand and one varieties of provisions undoubtedly makes known a wondrous owner, proprietor, and overseer of provisions and foodstuffs. In just the same way, to whatever degree it is vaster and more perfect than such a store or factory, this food store of the Most Merciful One known as the globe of the earth, this Divine ship, this dominical depot and shop holding goods, equipment, and conserved food, which in one year travels regularly an orbit of twenty-four thousand years, and carrying groups of beings requiring different foods and passing through the seasons on its journey and filling the spring with thousands of different provisions like a huge waggon, brings them to the wretched animate creatures whose sustenance has been exhausted in winter, —by means of the measure or scale of the science of economics which you study— this depot of the earth makes known and makes loved its Manager, Organizer, and Owner.

“And, for example, let us imagine an army which consists of four hundred thousand nations, and each nation requires different provisions, uses different weapons, wears different uniforms, undergoes different drill, and is discharged from its duties differently. If this army and camp has a miracle-working commander who on his own provides all those different nations with all their different provisions, weapons, uniforms, and equipment without forgetting or confusing any of them, then surely the army and camp show the commander and make him loved appreciatively. In just the same way, the spring camp of the face of the earth in which every spring a newly recruited Divine army of the four hundred thousand species of plants and animals are given their varying uniforms, rations, weapons, training, and demobilizations in utterly perfect and regular fashion by a single Commander-in-Chief Who forgets or confuses not one of them —to whatever extent the spring camp of the face of the earth is vaster and more perfect than that human army, —by means of the measure or scale of the military science that you study— it makes known to the attentive and sensible, its Ruler, Sustainer, Administrator, and Most Holy Commander, causing wonderment and acclaim, and makes Him loved and praised and glorified.

“Another example: millions of electric lights that move and travel through a wondrous city, their fuel and power source never being exhausted, self-evidently make known a wonder-working craftsman and extraordinarily talented electrician who manages the electricity, makes the moving lamps, sets up the power source, and brings the fuel; they cause others to congratulate and applaud him, and to love him. In just the same way, although some of the lamps of the stars in the roof of the palace of the world in the city of the universe —if they are considered in the way that astronomy says— are a thousand times larger than the earth and move seventy times faster than a cannon-ball, they do not spoil their order, nor collide with one another, nor become extinguished, nor is their fuel exhausted. According to astronomy, which you study, for our sun to continue burning, which is a million times larger than the earth and a million times older and is a lamp and stove in one guest-house of the Most Merciful One, as much oil as the seas of the earth and as much coal as its mountains or as many logs and much wood as ten earths are necessary for it not to be extinguished. And however much greater and more perfect than this example are the electric lamps of the palace of the world in

the majestic city of the universe, which point with their fingers of light to an infinite power and sovereignty which illuminates the sun and other lofty stars like it without oil, wood, or coal, not allowing them to be extinguished or to collide with one another, though travelling together at speed, to that degree —by means of the measure of the science of electricity which you either study or will study— they testify to and make known the Monarch, Illuminator, Director, and Maker of the mighty exhibition of the universe; they make Him loved, glorified, and worshipped.

“And, for example, take a book in every line of which a whole book is finely written, and in every word of which a sura of the Qur’an is inscribed with a fine pen. Being most meaningful with all of its matters corroborating one another, and a wondrous collection showing its writer and author to be extraordinarily skilful and capable, it undoubtedly shows its writer and author together with all his perfections and arts as clearly as daylight, and makes him known. It makes him appreciated with phrases like, “What wonders God has willed!” and “Blessed be God!” Just the same is the mighty book of the universe; we see with our eyes a pen at work which writes on the face of the earth, which is a single of its pages, and on the spring, which is a single folio, the three hundred thousand plant and animal species, which are like three hundred thousand different books, all together, one within the other, without fault or error, without mixing them up or confusing them, perfectly and with complete order, and sometimes writes an ode in a word like a tree, and the complete index of a book in a point-like seed. However much vaster and more perfect and meaningful than the book in the example mentioned above is this compendium of the universe and mighty embodied Qur’an of the world, which is infinitely full of meaning and in every word of which are numerous instances of wisdom, to that degree —in accordance with the extensive measure and far-seeing vision of the natural science that you study and the sciences of reading and writing that you have practised at school— it makes known the Inscraper and Author of the book of the universe together with His infinite perfections. Proclaiming “God is Most Great!” it makes Him known. Uttering phrases like “Glory be to God!” it describes Him. Acclaiming Him with words like “All praise be to God!” it makes Him loved. “Thus, hundreds of other sciences like these make known the Glorious Creator of the universe together with His Names, each through its broad measure or scale, its particular mirror, its far-seeing eyes, and searching gaze; they make known His attributes and perfections.

“It is in order to give instruction in this matter, which is a brilliant and magnificent proof of Divine unity, that the Qur’an of Miraculous Exposition teaches us about our Creator most often with the verses, Sustainer of the Heavens and the Earth, and, He created the Heavens and Earth.” I said this to the schoolboys, and they accepted it completely, affirming it by saying: “Endless thanks be to God, for we have received an absolutely true and sacred lesson. May God be pleased with you!” And I said: “Man is a living machine who is grieved with thousands of different sorrows and receives pleasure in thousands of different ways, and despite his utter impotence has innumerable enemies, physical and spiritual, and despite his infinite poverty, has countless needs, external and inner, and is a wretched creature continuously suffering the blows of death and separation. Yet, through belief and worship, he at once becomes connected to a Monarch so Glorious he finds a point of support against all his enemies and a source of help for all his needs, and like everyone takes pride at the honour and rank of the lord to whom he is attached, you can compare for yourselves how pleased and grateful and thankful and full of pride man becomes at being connected through belief to an infinitely Powerful and Compassionate Monarch, at entering His service through worship, and transforming for himself the announcement of the execution of the appointed hour into the papers releasing him from duty.”

I repeat to the calamity-stricken prisoners what I said to the schoolboys: “One who recognizes Him and obeys Him is fortunate even if he is in prison. While one who forgets Him is wretched and a prisoner even if he resides in a palace.” Even, one wronged but fortunate man said to the wretched

tyrants who were executing him: “I am not being executed but being demobilized and departing for where I shall find happiness. But I see that you are being condemned to eternal execution and am therefore taking perfect revenge on you.” And declaring: “There is no god but God!”, he happily surrendered up his spirit.

Glory be unto You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise.¹³

The Flashes, The Twenty-Third Flash, The First Way, First Possibility

Imagine there is a pharmacy in which are found hundreds of jars and phials filled with quite different substances. A living potion and a living remedy are required from those medicaments. So we go to the pharmacy and see that they are to be found there in abundance, yet in great variety. We examine each of the potions and see that the ingredients have been taken in varying but precise amounts from each of the jars and phials, one ounce from this, three from that, seven from the next, and so on. If one ounce too much or too little had been taken, the potion would not have been living and would not have displayed its special quality. Next, we study the living remedy. Again, the ingredients have been taken from the jars in a particular measure so that if even the most minute amount too much or too little had been taken, the remedy would have lost its special property.

Now, although the jars number more than fifty, the ingredients have been taken from each according to measures and amounts that are all different. Is it in any way possible or probable that the phials and jars should have been knocked over by a strange coincidence or sudden gust of wind and that only the precise, though different, amounts that had been taken from each of them should have been spilt, and then arranged themselves and come together to form the remedy? Is there anything more superstitious, impossible and absurd than this? If an ass could speak, it would say: “I cannot accept this idea!”, and would gallop off!

Similarly, each living being may be likened to the living potion in the comparison, and each plant to a living remedy. For they are composed of matter that has been taken in most precise measure from truly numerous and truly various substances. If these are attributed to causes and the elements and it is claimed, “Causes created these,” it is unreasonable, impossible and absurd a hundred times over, just as it was to claim that the potion in the pharmacy came into existence through the phials being knocked over; by accident.

I n S h o r t : The vital substances in this vast pharmacy of the universe, which are measured on the scales of divine determining and decree of the All-Wise and Pre-Eternal One, can only come into existence through a boundless wisdom, infinite knowledge and all-encompassing will. The unfortunate person who declares that they are the work of blind, deaf and innumerable elements and causes and natures, which stream like floods; and the foolish, delirious person who claims that that wondrous remedy poured itself out when the phials were knocked over and formed itself, are certainly unreasonable and nonsensical. Indeed, such denial and unbelief is a senseless absurdity.¹⁴

¹³ <http://www.erisale.com/index.jsp?locale=en#content.en.204.226>

¹⁴ <http://www.erisale.com/?locale=en&bookId=203&pageNo=234#content.en.203.234>

The Flashes, The Seventeenth Flash, Fourteenth Note, First Sign

O worshipper of causes! You see a wondrous palace fashioned of rare jewels which is being made. Some of the jewels used in its construction are found only in China; others in Andalusia; others in Yemen; while others are found nowhere but Siberia. If you see that as it is being made, the precious stones are summoned that same day from north, south, east, and west, would you have any doubt that the master builder making the palace was a miracle-worker who ruled the whole earth?

Thus, every animal is a divine palace, and man is the finest and most wondrous of the palaces. Some of the jewels in the palace called man come from the World of Spirits, others from the World of Similitudes and the Preserved Tablet, and others from the world of the air, the world of light, and the world of the elements. He is also a wondrous palace whose needs stretch to eternity, whose hopes have spread to all the regions of the heavens and the earth, and who has relations and ties with all the epochs of this world and the hereafter.

O you who considers yourself to be a true man! Since your true nature is thus, you can only be made by One for whom this world and the hereafter are each a dwelling, the earth and the skies each a page, and who has disposal over pre-eternity and post-eternity as though they were yesterday and tomorrow. In which case, the only being fit to be worshipped by man, and his place of recourse and saviour, can be one who rules the earth and the heavens, and holds the reins of this world and the next.¹⁵

The Words, The Thirty – Second Word, Second Stopping Place, Fourth Proof

It is obvious that that which gives light must possess light, and that which illuminates must be luminous, that bounty comes from riches, and kindness proceeds from one who is kind. Since this so, since all this loveliness and beauty is given to the universe and perfection is bestowed on beings, they point to an eternal beauty as light points to the sun.

Beings pass over the face of the earth like a vast river sparkling with flashes of perfection. In the same way that a river sparkles with manifestations of the sun, the flood of beings momentarily sparkles with flashes of loveliness, beauty, and perfection, and then is gone. And the beings following after them display the same flashes and sparkling. It may be understood from this that just as the manifestations and instances of beauty on the flowing bubbles of water are not from themselves, but are manifestations and instances of beauty from the light of a sun, so the qualities and perfections which glisten briefly on the flood of the universe are the flashes of the beauty of an Eternal Sun's Names.

Yes, the annihilation of the mirrors and the vanishing of beings is together with perpetual manifestation and constant effulgence. It is clear from the manifestations appearing that their apparent beauty is not theirs; they are rather eloquent manifestos and clear proofs of a Transcendent Beauty and Renewed Munificence; of the Necessarily Existent, the Loving One, the Undying One.¹⁶

¹⁵ <http://www.ERISALE.com/?locale=en&bookid=203&pageNo=234#content.en.203.184>

¹⁶ <http://www.ERISALE.com/index.jsp?locale=en#content.en.201.649>

The Words, Fourteenth Word, The Fourth

For example, consider the elevated truth expressed by verses like:

Indeed, His command when He wills a thing, is, "Be!", and it is. (36:82)

And the decision of the Hour is as the twinkling of an eye. (16:77)

And We are closer to him than his jugular vein. (50:16)

The angels ascend to Him in a day the measure of which is fifty thousand years.(70:4)

which is that the Absolutely Powerful One creates things with such ease and speed, with such facility and lack of trouble, that it appears and is understood that He creates with a mere command. Also, although the All-Powerful Maker is infinitely close to beings, they are infinitely distant from him. Furthermore, despite His infinite might and glory, attaching importance to them, He also sets in order the most insignificant and lowly matters, and does not deny them the beauty of His art. Thus, the perfect order within absolute ease observed in beings testifies to the existence of this Qur'anic truth. The following comparison demonstrates its meaning and wisdom. For example, *And God's is the highest similitude*, the duties the sun displays through the dominical command and Divine subjugation, which is like a dense mirror to the Divine Name of Light among the All-Glorious Maker's Most Beautiful Names, brings this truth closer to the understanding. It is as follows:

Although through its elevatedness, the sun is infinitely close to all transparent and shining things, indeed, is closer to them than their own selves, and although it has an effect on them in numerous ways like through its manifestation, its image, and power of disposal, those transparent objects are thousands of years distant from it, they can in no way have an effect on it, they cannot claim to be close to it. Also, the sun's being as though present and seeing in all transparent particles, and wherever its light enters even, is understood through the sun's reflection and its image being apparent in accordance with the particles' capacities and colours. Furthermore, the sun's comprehensiveness and penetration increase to the vast extent of its luminosity. It is because of the greatness of its luminosity that the tiniest things cannot hide or escape from it. This means that through the mystery of luminosity its immense vastness does not exclude even insignificant and tiny things; on the contrary, it takes them within the sphere of its comprehension. Moreover, if to suppose the impossible we were to imagine the sun acted with will in the tasks and manifestations it displays, with Divine permission it would function with such ease and speed and breadth in everything from particles and droplets and the surface of the sea to the planets, that it would be supposed that it performed these mighty disposals through a mere command. A particle and a planet would be equal before its command. The effulgence it would bestow on the surface of the sea, it would bestow also with perfect order on a particle in accordance with the particle's capacity.

Thus, we see that the sun, which is a luminous bubble in the seas of the skies and a small and dense mirror to the manifestation of the Absolutely Powerful One's Name of Light, observably displays examples of the three principles of this truth. So we surely believe with complete certainty as though witnessing it that the All-Glorious One, Who is the Light of Light, the Illuminator of Light, the Determiner of Light, and in comparison to Whose knowledge and power the sun's light and heat is like earth, is all-present and all-seeing and infinitely close to all things with His knowledge and power, and that things are utterly distant from Him, and that He does things with such ease and facility that it is understood He creates with the ease and speed of a mere command, and that nothing at all, great or

small, particular or universal, can escape from the sphere of His power, and that His magnificence encompasses all things. And this has to be believed.¹⁷

The Words, The Thirteenth Word, Second Station

A Window onto Divine Unity

In His Name, be He glorified!

And there is nothing but it glorifies Him with praise.

My very dear and loyal brothers!

My brothers, I observed in a subtle point concerning God's unity, which suddenly became clear while studying the page of the air on a journey of the imagination and mind, that is, in the word *HE (HU)* in the phrases *THERE IS NO GOD BUT HE*, and, *SAY HE IS GOD*, (and that was only in its material aspect) that the way of belief is infinitely easy, easy to the point of being necessary, and that the way of misguidance and associating partners with God is infinitely difficult, so difficult as to be impossible. I shall explain that long and extensive point with an extremely brief indication.

Yes, if soil, one handful of which can act as a flower-pot for hundreds of plants in turn, is attributed to nature or causes, it becomes necessary either for there to be present in such a handful hundreds of immaterial machines, indeed, machines and factories to the number of the plants, or for each particle of that small amount of soil to know how to make all those different plants together with their different characteristics and living organs; quite simply, each would have to possess infinite knowledge and limitless power like a god.

The same is true for the air, which is a place of maximum manifestation of the Divine will and command; either there would have to be present on a minute scale in each of its molecules, in each waft of wind, each breath, and in the tiny amount air expended with the word *HE*, the innumerable different exchanges, centres, receivers and transmitters of all the telephones, telegraphs and radios in the world so that each could perform those innumerable acts at the same time; or else, each particle of each molecule of air exhaled with *HE*, and indeed of the element air, would have to possess abilities and personalities to the number of all the different telephone users, telegraphers, and those who speak on the radio, and know all their different languages, and broadcast them to the other particles at the same time. For such a situation is actually apparent, and every bit of air possesses that ability. Thus, in the ways of the unbelievers, Naturalists, and Materialists not one impossibility, but impossibilities and difficulties are clearly apparent to the number of molecules of air.¹⁸

Letters, The Twentieth Letter, Second Station, The Fourth

The creation of Paradise is as easy as that of the spring in relation to the All- Powerful One's power, who administers the universe with acts that are plain to see. The creation of spring is as easy as that of a flower. The loveliness of a flower's art and the fineness in its creation may be as beautiful and valuable as the spring. The mystery of this truth is threefold:

First: the necessity and total detachment of the Maker.

Second: the complete otherness of His essence and His unrestrictedness.

Third: His not being bound by space and His indivisibility.

¹⁷ <http://www.erisale.com/index.jsp?locale=en#content.en.201.179>

¹⁸ <http://www.erisale.com/index.jsp?locale=en#content.en.201.173>

First Mystery: The fact that necessity and total detachment give rise to infinite ease and facility is an extremely profound mystery. We shall facilitate understanding of it with the following comparison:

The degrees of existence are different. And the worlds of existence are all different. Because they are all different, a particle from a level of existence that is deeply rooted in existence is as great as a mountain from a less substantial level; it contains the mountain. For example, the faculty of memory, which is the size of a mustard-seed in a head from the Manifest World, takes on an existence the size of a library from the World of Meaning. And a mirror the size of a fingernail from the external world encompasses a mighty city from the level of the World of Similitudes.

If the memory and the mirror from the external world had possessed consciousness and creative power, they would have been able to bring about endless transformations and activity in the Worlds of Meaning and Similitudes through the power of their minute existences in the external world. That is to say, when existence is firmly established, power increases; what is only a little becomes much. Especially if having acquired complete stability existence is disengaged and detached from materiality and is not restricted, only a partial manifestation of it will be able to transform many worlds of other less substantial levels of existence.

Thus, "And God's is the highest similitude," (16:60) the universe's Glorious Maker is Necessarily Existent. That is, His existence is essential, it is pre-eternal and post-eternal, its non-existence is impossible, its cessation is impossible; it is the most firmly rooted, the most sound, the strongest, and the most perfect of the levels of existence. In relation to His existence, the other levels of existence are like extremely pale shadows. The degree of Necessary Existence is so stable and real, and contingent existence is so insubstantial and pale that many of those who have investigated creation, such as Muhyi al-Din al-'Arabi, have relegated the other levels of existence to the level of delusion and imagination; they said: "There is no existent save Him." That is, things should not be ascribed existence relatively to the Necessary Existence. They asserted that they do not deserve to be called existent.

Thus, for the Necessarily Existent One's power, which is both necessary and essential, contingent beings' both created and accidental existences and both unstable and powerless realities are infinitely easy and simple. To raise all human beings to life and then judge them at the Great Gathering is as easy as resurrecting leaves, flowers and fruits in the spring, indeed, in a garden, or on a tree.

Second Mystery: Easiness in regard to the complete otherness of His Essence and His unrestrictedness arises from this: most certainly, the universe's Maker is not of the same kind as the universe. His Essence resembles no other essence at all. Since this is so, the obstacles and restraints within the sphere of the universe cannot hinder Him, they cannot restrict His actions. He has complete disposal over the universe and is able to transform all of it at the same time. If the disposal and actions that are apparent in the universe were to be attributed to it, it would cause so many difficulties and such confusion that neither would any order remain nor would anything continue to exist; indeed, nothing would ever come into existence.

For example, if the masterly art in vaulted domes is attributed to the stones of the domes, and if the command of a battalion, which properly belongs to its officer, is left to the soldiers, either

neither of them would ever come into existence, or with great difficulty and confusion they would achieve a state completely lacking in order. Whereas, if in order for the situation of the stones in the dome to be achieved, it is accorded to a master who is not a stone himself, and if the command of the soldiers in the regiment is referred to an officer who possesses the essential quality of officership, both the art is easy and the command and organization are easy. This is because, while the stones and the soldiers are obstacles to each other, the master and the officer can look from every angle, they command without obstacle.

Thus, "And God's is the highest similitude,"(16:60) the sacred Essence of the Necessarily Existent One is not of the same kind as contingent beings' essences. All the truths of the universe are rays from the name of Truth, which is one of the Beautiful Names of His Essence. Since His sacred Essence is Necessarily Existent and completely detached from materiality and different from all other essences, it has no like, no equivalent, no equal. So, most certainly, the administration and sustaining of the universe is as easy for that All-Glorious One's pre-eternal power as that of the spring, indeed, of a tree; and the creation of the resurrection of the dead, the realm of the hereafter, and Heaven and Hell, is as easy as the resurrection in spring of a tree which had died the previous autumn.

Third Mystery: The fact that indivisibility and not being bound by space result in the utmost facility has this meaning: since the All-Powerful Maker is free of the restrictions of space, He may be thought of as being present everywhere through His power. And since there is no division or fragmentation in regard to His Essence, He can regard and act towards all things with all of His names. And since He is present everywhere and acts towards everything, beings and intermediaries and mass cannot hinder and prevent His actions, indeed there is no necessity for them to do so.

Let us suppose there was some necessity, then things like electric wires, the branches of trees, and veins in human beings, would resemble means of facilitation, of the arrival of life, and of swiftness in actions. So, let us ignore the idea of hindering, restricting, preventing, and intervening, and say that they are means of facilitating, expediting, and uniting. That is to say, from the point of view of the obedience and submission of all things to the domination of the All-Powerful and Glorious One's power, there is no need for them. If there were some need for them, it would be as a means of facilitating.

In short: The All-Powerful Maker creates everything in an appropriate form without trouble, without undergoing any process, swiftly and easily. He creates universals as easily as particulars. He creates particulars as full of art as He does universals. Indeed, whoever creates universals and the heavens and the earth must necessarily be the one who creates the particulars and animate individuals contained in the heavens and earth; it could be nothing other than him. For those tiny particulars are the fruits, seeds, and the miniature specimens of universals.

Furthermore, whoever creates the particulars must also be the one who creates the elements and heavens and earth, which encompass the particulars. For we see that particulars are each like a seed and tiny copy in relation to universals. Since this is so, the universal elements and the heavens and earth must be in the hand of the One who creates those particulars so that, according to the principles of His wisdom and the balances of His knowledge, He can insert the gist, the meanings, the samples, of those universal and all-encompassing beings in those particulars, which are like their miniature specimens.

Indeed, from the point of view of the wonders of art and marvels of creativeness, particulars are not behind universals; neither are flowers lower than the stars, nor seeds inferior to trees. Indeed, the tree's meaning, which is the inscription of divine determining and is in the seed, is more wonderful than the physical tree, which is the weaving of divine power and is in the garden. And the

creation of man is more wonderful than the creation of the universe. If a Qur'an of Wisdom were to be written in particles of ether on an atom, it would far surpass in value a Qur'an of Grandeur written in stars on the face of the heavens. Similarly, there are minute particulars which are superior to universals as regards the miraculousness of their art.¹⁹

FethullahGulen – a thematic tafseer

Essential Of The Islamic Faith, All Traditional Arguments For God's Existence

Everything is contingent, for it is equally possible that they will exist or not exist. Anything can exist anytime and anywhere, in any form, and with any character. Nothing or no one has a role in determining the way, time, and place of its coming into existence, or its character and features. So, there must be a power that chooses between a thing's existence and non-existence, and that gives it unique characteristics. This power must be infinite, have absolute will and all-comprehensive knowledge. Necessarily, it is God.

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Everything changes. Therefore, it is contained in time and space, meaning that it begins and ends. That which has a beginning needs a beginningless one to bring it into existence, for it cannot originate itself, as this would require an infinite regression of originators. As reason cannot accept such a situation, an originator who is infinitely self-existent, self-subsistent, and immune to change is needed. This original originator is God.

Life is a riddle (scientists cannot explain it with material causes or discover its origin) and transparent (it displays a creative power). Given this, life declares: "God created me."

Everything that exists, and the universe as a whole, display a magnificent harmony and order in themselves and in their interrelationships. The existence of one part necessitates the existence of the whole, and the whole requires the existence of all parts for its own existence. For example, a deformed cell may destroy an entire body. Similarly, a pomegranate requires the collaborative and cooperative existence of air, water, soil, and the sun, as well as their mutual and well-balanced cooperation, for its existence. This harmony and cooperation point to a creator of order, who knows the relationships and characteristics of everything, and who can order everything. The creator of order is God.

All of creation exhibits an overwhelming artistry of dazzling worth. Yet it is brought into being, as we see it, with great ease and speed. Furthermore, creation is divided into countless families, genera, species, and even smaller groups, each of which exists in great abundance. Despite this, we see nothing but order, art, and ease in creation. This shows the existence of one with an absolute power and knowledge, who is God.

Whatever has been created has a purpose. Take the example of ecology. Everything, no matter how apparently insignificant, has a significant role and purpose. The chain of creation up to humanity, its

¹⁹ <http://www.erisale.com/index.jsp?locale=en#content.en.202.291>

last link, is clearly directed to a final purpose. A fruit-bearing tree's purpose is to yield fruit, and its whole life is directed toward that goal. Similarly, the "tree of creation" yields humanity as its final and most comprehensive fruit. Nothing is in vain; rather, every item, activity, and event has many purposes. This requires a wise one who pursues certain purposes in creation. Since only humanity can understand those purposes, the wisdom and purposiveness in creation necessarily point to God.

All living and non-living beings cannot meet almost none of their own needs on their own. For example, the universe can operate and maintain itself only by such universal laws as growth and reproduction, gravitation and repulsion. But these so-called "natural laws" have no actual external, visible, or material existence; they are nominal. How can something nominal, completely devoid of knowledge and consciousness, be responsible for such a miraculous creation that requires absolute power and absolute knowledge, wisdom, choice, and preference? So, one who has all of these attributes has established these "natural laws" and uses them as veils to cover His operations for a certain purpose.

Plants need air and water, as well as heat and light, to survive. Can they fulfil their own needs? Humanity's needs are infinite. Fortunately, all of our essential needs, from our beginning in the womb to death, are met by someone who is able to meet them and chooses to do so. When we enter this world, we find everything prepared to meet all the needs of our senses and intellectual and spiritual faculties. This clearly shows that one who is infinitely merciful and knowledgeable provides for all created beings in the most extraordinary way, and causes all things to collaborate to that end.

All things in the universe, regardless of distance, help each other. This mutual helping is so comprehensive that, for example, almost all things, among them air and water, fire and soil, the sun and the sky, help us in an extraordinarily prearranged manner. Our bodily cells, members, and systems work together to keep us alive. Soil and air, water and heat, and bacteria cooperate with each other to benefit plants. Such activities, which display knowledge and conscious purpose, by unconscious beings show the existence of a miraculous arranger. That one is God.

Before humanity began to over-pollute the air, water and soil, the natural world was cleansed and purified continually. Even now, it still preserves its original purity in many regions, mostly where modern life has not yet taken hold. Have you ever wondered why nature is so clean? Why are forests so clean, even though many animals die in them every day? If all flies born during the summer survived, the Earth would be covered completely with layers of dead flies. Nothing is wasted in nature, for each death is the beginning of a new birth. For example, a dead body decomposes and is integrated into the soil. Elements die and are revived in plants; plants die in the stomachs of animals and people and are promoted to a higher rank of life. This cycle of death and revival is one factor that keeps the universe clean and pure. Bacteria and insects, wind and rain, black holes and oxygen in organic bodies all sustain the universe's purity. This purity points to one who is all-holy one, whose attributes include cleanliness and purity.

Innumerable human beings have lived since Adam and Eve were created. Despite their common origin—a sperm and ovum, formed from the same foods consumed by parents—and their being composed of the same structures or elements or organisms, every person has a unique countenance. Science cannot explain this miraculous uniqueness. It cannot be explained by DNA or chromosomes, since this difference dates back to the first differentiation of individuals in the world. Moreover, this difference is not only in countenances; all human beings are unique in character, desire, ambition, and ability, and so on. While members of animal species are almost the same and display no difference in behaviour, each human individual is like a different species that has his or her own world within the larger world of humanity. This obviously shows one with an absolutely free choice and all-encompassing knowledge: God.

We need about 15 years to direct our lives and to understand what is good and bad. But many animals have such knowledge very soon after they are born. For example, ducklings can swim as soon as they hatch, and ants start digging nests in the ground when they leave their cocoons. Bees and spiders quickly learn how to make their honeycombs and webs, respectively, which are marvels of handiwork that we cannot reproduce. Who teaches young eels born in the waters of Europe to find their way to their home in the Pacific? Is the migration of birds not 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 a way that every creature can direct its life?

Despite enormous scientific advances, we still cannot explain life. Life is the gift of the Ever-Living One, Who "breathes" a spirit into each embryo. We know little about the spirit's nature and relation with the body, but our ignorance does not mean that the spirit does not exist. The spirit is sent here to be perfected and to acquire a state appropriate for the other life.

Our conscience is the center of our inclinations toward right and wrong. Everybody feels this conscience occasionally, and most people are inclined to turn to God on certain occasions. For us, this inclination and belief in Him are intrinsic. Even if we consciously deny God, our unconscious belief in Him occasionally shows itself. The Qur'an mentions this in several verses:

It is He Who enables you to travel on the land and the sea; and when you are in the ship, and the ships run with a favourable wind and they rejoice in it, there comes upon them a strong wind, and waves come on them from every side and they think that they are encompassed. Then they cry unto God, making their faith pure for Him only, (saying): "If you deliver us from this, we truly will be thankful." (10:22)

Then [Abraham] broke them [the idols] into pieces, all except the large one, so that they might turn to Him. [When they returned and saw this] they said: "Who has done this to our gods? Surely it must be some evildoer." They said: "We have heard a youth talk of them; he is called Abraham." They said: "Then [at once] bring him before the eyes of the people, so that they may testify." [When Abraham was there] they said: "Is it you who has done this to our gods, O Abraham?" He said: "Nay, their chief has done it, so ask them, if they can speak." At once they turned to themselves and said: "You, you are the wrongdoers." Then they were utterly confounded, and said: "O Abraham! You know that these do not speak." Abraham said: "Do you then worship, besides God, those things that cannot profit in anything at all, nor harm you? Woe unto you, and all that you worship instead of God! Do you not use your intelligence?" They said: "Burn him (immediately) and protect your gods, if you are doing anything." (21:58-68)

So, the human spirit and conscience are a strong argument for the existence of One God.

Human beings are innately disposed to good and beauty, virtue and moral values, and are adverse to evil and ugliness. Therefore, unless corrupted by external factors and conditions, we naturally seek universal good and moral values. These turn out to be the same virtues and morality promulgated by all Divine revealed religions. As history witnesses, humanity always has had some kind of religion. Just as no other system has superseded religion in human life, the Prophets and religious people always influenced us the most and have left indelible marks on us. This is another irrefutable proof for the existence of One God.

We feel many intuitions and emotions that are messages from immaterial realms. Among them, the intuition of eternity arouses in us a desire for eternity, which we strive to realize in various ways. However, this desire can be realized only through belief in and worship of the Eternal One Who inspired it. True human happiness lies in satisfying this desire for eternity.

If a few liars come to us several times and tell us the same things, we may, in the absence of reliable information, believe them. But when tens of thousands of Prophets who never lied, hundreds of thousands of saints, and millions of believers, all of whom have adopted truthfulness as a most essential pillar of belief, and then agree on God's existence, is it reasonable to reject their testimony and accept the individual reports of a few liars?

The proofs for the Qur'an's Divine origin are also proofs for God's existence. The Qur'an teaches with great emphasis and focus, as indeed do the Bible's Old and New Testaments, the existence of One God. In addition, tens of thousands of Prophets have been sent to guide humanity to truth. All were justly renowned for their truthfulness and other praiseworthy virtues, and all gave priority to preaching the existence and Oneness of God.

Arguments For Divine Unity

Everything that exists displays God's Unity. For example, of the innumerable arguments for His existence and Unity, consider life: He makes everything out of one thing and makes one thing out of many things. He makes an animal's countless bodily members and systems out of a fertilizing sperm-bearing fluid and water. One who can do this must be an Absolutely All-Powerful One. One Who transforms with perfect orderliness all substances contained in innumerable types of vegetable or animal foods into particular bodies and bodily parts, weaving from them a unique skin for each, is surely an All-Powerful and Absolutely All-Knowing One.

Air displays His Unity. A marvellous conductor, it conducts innumerable sounds, voices, images, and many other things simultaneously, without confusion, and without one hindering the other. This shows that there is One, without partner, Who created, controls, and administers all things according to His Wisdom.

The universe resembles a tree that has grown from a seed containing a comprehensive program for its life cycle. Everything is closely interrelated. For example, a particle in the eye's pupil has relationships with and duties toward the eye, as well as with the head; the powers of reproduction, attraction, and repulsion; veins and arteries; motor and sensory nerves that circulate the blood and operate the body; and with the rest of the body. This clearly shows that the whole body, including every particle, is the work of an Eternal, All-Powerful One, and operates under His command.

An air molecule may visit any flower or fruit and work within it. If this wandering molecule were not subjugated and obedient to the Absolutely All-Powerful One's command, it would have to know all the systems and structures of all flowers and fruits, and how they are formed, right down to their peripheral lines. Thus, this air molecule displays Divine Unity like a sun, as do its counterparts in light, soil, and water. And, as we know, science says that the building blocks of everything are hydrogen, oxygen, carbon, and nitrogen.

The seeds of all flowering and fruit-bearing plants are composed of hydrogen, oxygen, carbon, and nitrogen. They only differ due to the program deposited in them by Divine Destiny. If we put several kinds of seeds in a flowerpot filled with soil, which has its own particular elements, each plant will assume its unique wonderful form and shape. If their particles were not subjugated to and directed by One Who knows each thing's features, structures, life cycles, and conditions of its life; One Who endows everything with what is suitable and necessary for it; and to Whose Power everything is subjected without resistance, there would be quite a problem.

Put simply, without God's activity, each soil particle would have to contain "immaterial factories" determining all plants' future lives. It also would need to have as many workshops as there are flowering and fruit-bearing plants, so that each could bring each unique item into being. Or, each plant would have an all-encompassing knowledge and power so that it could create itself. Thus, in

the absence of One God, there would have to be as many deities as there are soil particles. Such a belief is untenable.

Each particle contains two further true witnesses to the Maker's necessary existence and Unity. First, a particle can perform many significant activities, although it is absolutely powerless. Second, by acting in conformity with the universal order, each particle displays a universal consciousness although it has no life. Each particle testifies through its own impotence to the necessary existence of the Absolutely All-Powerful One, and by acting in conformity with the universal order to His Unity.

Each person is a miniature universe, a fruit of the tree of creation or the universe, and a seed of this world, for each of us contains samples of most living species. It is as if each person were a drop distilled from the universe, having the most subtle and sensitive balance. To create such a living being and to be its Lord requires having total control of the universe.

Given this, we understand that the following things represent stamps unique to the Creator of all things, the All-Majestic Lord of the universe: making a honeybee a small index of most things; inscribing most of the universe's features in humans; including the program for a fig tree's life cycle in a tiny fig seed; exhibiting the works of all Divine Names manifested throughout the universe in the human heart; and recording in our memory, located in a lentilsized place, enough information to fill a library, as well as a detailed index of all events in the universe.

All life is a symphony of mutual helping. Just like a living body's members and organs, systems and cells, all parts of the universe support and help each other. For example, air and water, soil and the sun, work together so that a single apple can come into existence. Like a factory's components or a palace's building blocks, creatures support and aid each other, and cooperate to meet each other's needs in perfect orderliness. Joining efforts, they serve living beings. Elements in the soil aid plants by helping them come into existence and survive. Most animals live on plants, and people live on plants and animals. Thus, elements form the basic foundation of a living being's physical constitution.

By obeying Acting this rule of mutual assistance, which is in force throughout the universe—from the sun and moon, night and day, winter and summer, to plants helping needy and hungry animals, animals helping humanity, nutritious substances helping infants, and fruits and food particles helping the body's cells—they demonstrate that they are acting through the power of a single, Most Munificent Upbringer, and at the command of a single, Most Wise Administrator.

The universal providence and favor of this universal wisdom are clearly apparent in everything's purposeful creation. This, along with providence's comprehensive mercy and the universal sustenance required by that mercy to provide all living beings with food, form a seal of Divine Unity so brilliant that anyone can see and understand it.

All beings, especially those that are alive, must satisfy their demands and needs to remain alive. This is true whether the being in question is universal or particular, an individual or a species. But they cannot fulfill even their smallest need. Rather, all their requirements are met in an unexpected way and from an unexpected place, with perfect order and timing, in a suitable fashion, and with perfect wisdom. All of this shows the existence of an All-Wise Nurturer of Majesty, an All-Compassionate Provider of Grace.

Consider the sun. From planets to drops of water, glass fragments, and sparkling snowflakes, a radiant effect particular to the sun is apparent. If you do not agree that the tiny suns seen in these innumerable things are only reflections, you must accept the existence of a sun in each drop of water, glass fragment and transparent object facing the sunlight. Is this not absurd?

If such images or reflections are not attributed to the sun, you must accept the existence of innumerable suns in place of the one sun. Is this logical? Similarly, if everything is not attributed to One God, the Absolutely All-Powerful One, you must accept that there are as many deities as there are particles in the universe. How can you believe such a thing?

During spring and summer, God raises to life countless plant and animal species, each member of which is unique. The process is so ordered that there is no confusion despite infinite intermingling. He "inscribes" on the Earth's face individual members of countless species without fault or forgetfulness, mistake or deficiency. Everything is done in a most well-balanced well-proportioned, well-ordered, and perfect fashion. This points to One of Majesty, an All-Powerful One of Perfection, an All-Wise One of Grace and Beauty, One who has infinite Power, all-encompassing Knowledge, and a Will able to govern the universe.

Consider what happens during spring and summer. The amount of Divine activity during those seasons is absolutely miraculous in terms of extent, speed, and liberality, as well as in terms of generosity and order, beauty and creation. Only One with an infinite knowledge and boundless power could own such a "seal." That seal certainly belongs to One Who is everywhere although He is nowhere, all-present and all-seeing. Nothing is hidden or difficult for Him, and particles and stars are equal to His Power.

- Seeds sown in a field show that both the field and the seeds belong to their owner. Likewise, the fundamental elements of life (e.g., air, water, and soil) are universal and present everywhere despite their simplicity and same nature. Plants and animals are found everywhere, despite their essentially similar nature vis-à-vis the diverse conditions of life.

All of these are controlled by a single miracle-displaying Maker. Every flower, fruit, and animal is a stamp, a seal, or a signature of that Maker. Wherever they are found, each proclaims in the tongue of its being: "The One Whose stamp I bear made this location. The One Whose seal I carry owns this place. The One Whose signature I indicate wove this land." In other words, only the one who holds all elements in His Power can own and sustain the least of creatures. Anyone can see that only One Who exercises Lordship over all plants and animals can own, sustain, and govern the simplest of them.

Truly, in the tongue of similarity to other individuals, each individual being says: "Only one who owns my species can own me." In the tongue of spreading over the planet with other species, each species says: "Only one who owns the planet can own us." In the tongue of being bound to the sun and of its mutual relationships with the heavens, the Earth and the other planets say: "Only one who owns all these can own me." If apples were conscious and someone said to one of them: "You are my work of art," that apple would retort: "Be quiet! If you can form all apples, rather if you can dispose freely of all fruit-bearing trees on this planet and all gifts of the All-Merciful One coming from the treasury of Mercy in shiploads, only then can you claim to own me."

Since each fruit depends on one law of growth from one center, it is equally easy and cheap to produce one or many fruits. In other words, for multiple centers to produce one fruit would be as hard and expensive as equipping the tree, and to produce the equipment necessary for one soldier would require all the factories needed to supply an army. The point is clear: When a single result related to numerous individuals depends on multiple centers, there are as many difficulties as there are individuals involved. Thus, the extraordinary ease seen in all species arises from unity.

The correspondence and similarity in basic features and forms seen in all members of a species, and within all divisions of a genus, proves that they are the work of a single Maker, for they are "inscribed" with the same Pen and bear the same seal. The absolute ease observed in their coming into existence necessarily and inevitably requires that they be the work of One Maker. Otherwise, it would be so hard to bring them into existence that genus and species in question would not exist.

To conclude: When attributed to Almighty God, all things become as easy as one thing; when attributed to causes, one thing becomes as difficult as all things. As a result, the extraordinary cheapness and ease observed in the universe, as well as the endless abundance, display the stamp of Unity. If these abundant and cheap fruits were not owned by the One of Unity, we could not purchase them even if we gave the whole world. How could we pay for the purposeful and conscious cooperation of soil and air, water and sunlight, the sun's heat and the seed, and many other things that make a pomegranate's existence possible? All of these factors are unconscious and controlled by a Single Maker, Who is Almighty God. The cost of a single pomegranate or any other fruit is the whole universe.

Life, which manifests Divine Grace, is an argument and proof for Divine Unity, as well as a sort of manifestation of It. Death, which manifests Divine Majesty, is an argument and proof for Divine Oneness.

For example, bubbles on a river's surface show the sun's image, light, and reflection, as do all transparent objects. These facts testify to the sun's existence. Despite the bubbles' occasional disappearance (e.g., when they pass under a bridge), the splendid continuation of the sun's manifestations and its light's uninterrupted display on successive bubbles proves that the sun's images (which appear, disappear, and are then renewed) come from one enduring, perpetual sun manifesting itself from on high. Therefore, the appearance of these sparkling bubbles demonstrate the sun's existence, and their disappearance displays its continuation and unity.

In the same way, beings in continuous flux testify through their existence and life to the necessary existence and Oneness of the Necessarily Existent Being. They testify to His Unity, eternity, and permanence through their decay and death. Beautiful, delicate creatures that are renewed and recruited, along with the alternation of day and night, as well as seasons, and the passage of time show the existence, Unity, and permanence of an elevated, everlasting One with a continuous display of beauty. Their decay and death, together with the apparent causes for their lives, demonstrates that the (material or natural) causes are only veils. This decisively proves that these arts, inscriptions, and manifestations are the constantly renewed arts, changing inscriptions, and moving mirrors of an All-Beautiful One of Majesty.

Obviously, the perfect design and adornment of a perfect palace indicate a master builder's perfect acts. This starts the following series of relationships: Perfect acts show the builder's perfect titles (which specify his or her rank), which shows the builder's perfect attributes (the origin of his or her art), which show master's perfect abilities and essential capacity, which show the perfection of the master's essential nature.

In the same way, the faultless works and art in all well-ordered beings point to the perfect acts of an Effective, Powerful Agent. This fact starts another chain: Such perfect acts point to that Majestic Agent's perfect Names, which point and testify to the perfect Attributes of the Majestic One known with the Names, which points and testifies to the perfection of the essential capacity and qualities of the Perfect One qualified by those attributes, which points to the perfection of the One having such capacity and qualities that all the types of perfection in the universe are signs of His Perfection, hints of His Majesty, and allusions to His Beauty. They are pale, weak shadows in comparison with His Perfect Reality.²⁰

²⁰ <http://fgulen.com/en/fethullah-gulens-works/faith/essentials-of-the-islamic-faith/24557-all-traditional-arguments-for-gods-existence>