Wednesday, January 28, 2015
**Topic: Satisfying of the heart with “How” questions? (Part 4)**



**“And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest attribute in the heavens and earth. And He is the Exalted in Might, the Wise.” *Rum (30): 27***

* The speech from the Scripture comes from an Absolute Source and it speaks to me (the human being). Therefore, the Creator cannot be conceived within time-space. The Creator always speaks according to the capacity of its audience.
* For me: There is a beginning and end to every creation. I observe a development stage of creation (including myself) within time-space. Example: seed 🡪 shoot 🡪 plant. However, the One who puts creation in order is not subject to time. Time is within the created order.
* As created beings, we see constant act of creation as the existence of the universe is being sustained.
* My duty: When I observe the constant act of creation, which demonstrates wisdom and purpose I need to look for its Source i.e. a “conscious agent” which cannot be subject to time-space for it is the responsible One for giving existence to this space/time universe. When I cannot find this “conscious agent” in the universe, I conclude that everything is being brought into existence (***lailaha***); and so there must be a “conscious agent” behind the creation of everything (***illallah***).
* Never speak in terms of God while observing creation because God is indescribable with the language we develop in the universe.
* Creator is not subject to time-space.
* We need to be watchful of our language because it is the language that constructs our thinking.
* Wrong: “God created time-space”. This sentence is logically wrong because it starts from the result of our observation and concludes what is observed.
* We should not speak in terms of God from God’s perspective.
* Correct: Time- space together must have been created by a “conscious agent” and this “conscious agent” logically cannot be subject to what He has created, which consists of time-space.
* Quran speaks to our capacity of perceiving the universe, so we may conclude about the Absolute Source.
* Example: “Everything comes into existence easily”. This is for me to understand; I can observe no difficulty in the way that creation is being realized. For the Absolute, these concepts (easy, strong, …) cannot be applied because He is not of the nature of this universe.
* We observe that everything is created with total ease. Example: the sun rises and sets at appointed time.



This sentence of the verse helps us to understand the previous part of the verse: The Creator gives the highest, most perfect manifestation, “***mithaal”*** of His qualities for us to understand Him.

* In order to understand the Creator, this verse says that whatever concept we have of Him (based on our observation of the universe); He is always beyond that understanding/perception of ours. What we observe is just the manifestation of His Attributes.
* This means that the Creator is not of the nature of this created world/universe.
* Analogy 1: Sunlight that reflects on shiny objects is manifested with great ease in every object at the same time. The qualities such as heat, light and colors that we see coming from the shiny objects do not belong to the object, they belong to the sun. The objects have no source to produce these qualities.
* Similarly, sun reflection is likened to how the Creator’s qualities are manifested in creation. What we see in the universe is the manifestation of the Creator’s qualities. These qualities cannot be found within the objects of the universe.
* In the analogy, the Creator of the universe cannot be likened to the sun and so we have to go beyond that understanding in our comprehension.
* This verse reminds us that we ought to go beyond our regular understanding of how we perceive the Creator and His creation (including ourselves). Our perception is the product of these manifested qualities, therefore, cannot be applied to the Source itself.
* The analogy helps us understand manifestation i.e. the objects cannot be the source of the qualities manifested in them. This universe is not directly coming from the Essence of the Creator as a part of Him (***sudoor***); it is a reflection of His qualities ***(tajallee.)***
* The analogy above should be applied to our understanding of creation i.e. *how is the universe coming into existence or how are the objects being created?*
* The word “created” should not be taken loosely. This word in itself needs a lot of reflection. Created: giving existence to something which did not exist before.
* *What does it mean for a created object to come from the Creator?* The created object is just a reflection of the Creator’s manifestation (***Tajallee***) witnessing to the qualities of its Creator, the One gives it its existence.
* The qualities that we observe in this universe are nothing but the Creator’s attributes.
* Analogy 2: A painting reflects the painter’s qualities in it. This does not imply that the qualities manifested in the painting are the part of, or, a piece from the painter. At the same time, we cannot say that the qualities manifested in the painting have nothing to do with the painter. If the painter did not paint it, it would never be a painting.
* When we apply this analogy to explain the creation of this universe, we have to say, ***Walahu’i mathalu’l-a’laa*** (referring to the second sentence of the verse): All the analogies, example and demonstration we find in this universe, the Creator is beyond them.
* In the analogy, we know the painter uses a brush to paint but in the way the universe’s coming into existence, the Creator does not use a brush or a physical object, indeed, no physical contact is observed.
* Universe does not have a “physical contact” with the Source: **We can only explain the existence of the universe as a result of the Will of its Creator.**
* Nothing in this universe can will and it will happen. As per the verse, there is no demonstration of a “physical contact” between this universe and its Creator.
* We cannot grasp the content of the Creator because there is nothing that can give existence to anything in this universe so that we will liken it to Him. The things are created within the order so they are subject to the order. We see that they have no power to create anything.
* The Creator cannot be likened to anything in this universe and so we cannot define the essence of the Absolute One.
* What we see is that things come into existence without any physical contact/touching. (***mubasharat***).
* We can conclude: Every moment our existence changes. We are given existence by a Source which has no physical contact with us. Objects are created within the order.
* The Creator is operating on us but we can never find any “physical entity” that may connect us with His Being.
* He wills; I exist. That is the only way I can explain this universe.
* Therefore, I must be the result of a will. Every quality that I possess must be the result of the will of the One Who creates the universe.
* *What can be the Source of existence of this universe?*
* KEEP ASKING THIS FUDAMENTAL QUESTION TO EVERY THING YOU OBSERVE: ***What can be the source of existence of anything in this universe?***
* We end up with this **conclusion**: There is a Source of existence to everything and it has no physical contact with the objects coming into existence. Logically, this conclusion is innate to me. I know that things are coming into existence, they cannot sustain their existence, and they all are subject to change and to the order of the universe. Their Maker must not be of the nature of this universe, thus, I cannot think of Him in terms of space/time, i.e. Absolute.
* When I reach the conclusion of the existence of an Absolute Source, I know that this Source cannot be dependent or subject to anything else. “Absolute” means self-sustaining. Nothing can stop its existence.
* Everything in this universe has a Source and everything in this universe is subject to change.
* The Creator must have no beginning, no end. He cannot be described with the terms/concepts applicable to this universe.
* We cannot grasp any quality of the Creator within a limit, He’s beyond that.
* Every aspect of this universe must be attributed to Him.
* He must exist and His qualities must be beyond my perception.
* We can never comprehend Him but we can logically understand that He must exist.
* We need to establish a vertical relationship with our every interaction with this universe.
* We cannot have any distance with the Creator. Within my existence, I can see my Creator: My existence is because of His will of creating.
* A priori conclusion: I understand that I am directly related to my Creator. I can understand His existence from my own existence. He creates me, so He cannot be of the nature of this universe. His qualities are reflected in me.
* *How do I know my Creator?*
* If you have any qualities, you can explain the existence of these qualities by attributing it to the Creator who is the Source of these qualities. As soon as we say “Creator” and “attribute”, our concept of the qualities should transform into “Absolute”. Example: He is the Absolute Source of our power of sight (***Baseer***).
* You can confirm the existence of your Creator by reflecting on your power of sight: I can see my Creator and confirm His existence through all the qualities that I see around.
* *Can you see any discrepancy that will damage your relationship with the Creator?*
* In and of itself, the universe is perfect. There are no cracks (***furooj***) that will make us doubt the Creator in our understanding of the universe. (see verse below)



**“No fault will you see in the creation of the most Gracious. Yes, turn your vision [upon it] again and yet again: [every time] your vision will fall back upon it dazzled and truly defeated.” *Mulk (67:3-4)***

* You cannot find any sign in creation which does not point to the Absoluteness of its Creator.
* The Creator is speaking to us saying: “Everything belongs to Me; this can be confirmable, understandable by every single part of this universe. You cannot find any exception”.
* This means that there are no faults in the existence of anything. If you find one atom existing by itself, then it is the ***furooj*** *(crack)*.
* You cannot find any cracks in the creation. As far as the purpose of the teaching of the Quran is concerned, we cannot find any contradiction to what The Speaker is saying.