Saturday, March 14, 2015  
Topic: *“With the eye of belief, what do we see differently?” (part 1)*

The essence of the Creator can only be described through metaphors. A metaphor should just be taken to get the meaning of a concept. We should be careful to not loose ourselves in the metaphor and fall into an infinite regression, which would lead to a logically fallible argument. Let us look at the following metaphors to showcase the existence of an Absolute Source:

1. An object has a shadow. Shadow is a sign that an external object exists, although we may not see the object. If we see a shadow, we conclude that an object apart from the shadow exists.

* Similarly, the Source exists; we see its manifestations in our existence in the universe.
* Shadow is dependent on an object; object is not dependent on the shadow.
* If there was no object, shadow will never exist.

1. Light reflects on a shiny thing.

* Similarly, things are not the Source of the qualities they display.
* ASK the thing: *Can you be the Source of emitting light?*
* We conclude that the thing is not the Source of emitting light.

1. When we read a book, we get some meaning out of it.

* If there was no book, there will be no meaning for the reader.
* ASK yourself: *Can the letters, paper or ink be the Source of the meaning we extract from the book?*

Materialist scientists observe and never question further. Our problem is that we have become accustomed to secular approach to the universe which is very descriptive. Example: Light is coming from the thing. This observation is obvious to the naked eye. Clearly, Scientist speaks with evidence; this evidence is nothing more than observance.

Quran reminds us that we have been given qualities to question and so we need to use them. We need to question: *Is it really true that I am observing light coming from the shiny thing?*

* Yes, the light is coming from the thing. As a human being, we further ask questions to the thing: “*Can you be the Source of the light?*
* Observation is not enough, we have more qualities to go deeper and ask more questions.

If there is no mirror, there won’t be any light. Materialists say that since mirror is the cause, light is the effect. “Whenever I look at the mirror I see the reflection in it.” We need to question: *Can I explain the existence of reflection of an object by attributing it to the mirror itself?*

* I have further qualities so I should use it. Shadow’s existence depends on the object’s existence, not the other way around. I observe shadow of things in this universe which leads me to conclude the existence of an Object/Source.
* First stage: This stage is based on observation that light is reflecting on things.
* *Can the mirror (or, shiny things) be the Source of existence of this light?*
* *What is the Source of existence of the light?*
* Second stage: Logical reasoning concludes that there must be a Source of existence of the light because the shiny thing does not seem to be the source.
* If the mirror is not the Source of light, logic reasons that there must be a Source of light. That is my conclusion, (***a priori conclusion***). Although, we are not observing the Source itself here.
* If we do not come to the a priori conclusion, we are contradicting our humanity, rejecting our reality as a human being.
* Be careful: Never implement your own conclusion (belief) into your analysis (reasoning). Your analysis must follow your own human logical conclusion.
* As a result of your analysis, you conclude there must be a Source of existence to the things reflecting in the mirror of this universe.

Verses in the Quran that says “obey God” does not mean that we have to imitate what the scripture says. **We need to obey God in terms of using our human qualities and come to a logical conclusion; *How can we obey God if we do not know who God is?*** That is the pitfall that needs to be avoided where some of the commentators fell into.

**Observation** (*empirical*)🡪 **Logical reasoning** (*a priori conclusion*) 🡪 **Conclusion** (*subjective*)

Attention: Here the term “subjective” means: The subject, i.e. the reasoning agent concludes this. Usually, the term “subjective” is understood as “there is no universal reality.” That is not true. If I conclude about some of my logical reasoning, of course, it is my conclusion. But it never means that this “conclusion of mine” does not have an “external reality.”

The Quran is persistent in encouraging us to come to the conclusion that “nothing in the universe is the cause of existence of anything (***lailaha***)”, therefore, I investigate further and I conclude: “there must be a Source of existence (***illallah)”***. The companions concluded the truth but they were not certain about their affiliation to the truth. Just as a Math student who passes high school does not know everything about Mathematics, his knowledge is relative to his level. Similarly, one’s belief is relative to one’s own understanding of the truth. This does not make the truth only relative to me, but “**our perception” of the truth is subjective to me, and relative to my level of understanding**. Everyone confirms according to his/her capacity.

Ultimate question: *Can any particle be the Source of its own qualities?*

* In and of itself, the existence of a particle cannot be the Source of its qualities. Therefore the Quran emphasizes to reflect on each and every particle in the universe.