Wednesday, January 21, 2015
Topic**:** Satisfying hearts with “How?” *(Part 3)*

Let us establish “belief in God” within ourselves. Some scholars who have been studying belief matters seriously have categorized believers. One such category is “the opponent who believes” (*mukhasim mu’taqid)*. This category of believers accepts that the universe is created by a Creator, their potential qualities are given by Him and they are acting accordingly. However, these believers are treated in the same category as the “The opponent who denies” (Mukhasim Mu’annid,) although they are not denying the Creator. They have cut off the Creator’s direct relationship with themselves, the universe and the objects. In their view the objects are acting like a wind-up toy that has been produced by its Maker and now they are working on their own. This attitude towards the Creator is contradictory because the Creator must be Absolute. Similarly, they feel that The Creator has nothing to do with them now and that He sometimes interferes through the miracles of Prophets to demonstrate His presence. **The danger with this attitude is that it totally alienates our being from God.**

* We need to change our attitude towards how we see our existence, the existence of the universe and our Creator.
	+ - * We have to work on our comprehension of how we are related to Him.
	+ We have to realize that the Creator is giving existence to every object in the universe right now with new properties.
* Our Creator keeps demonstrating His presence to us through His act of creation.
* The universe is a demonstration of God right now in front of our eyes.
* Unfortunately, our relationship with the Creator expressed in our supplications is such that we order God to do things for us according to our expectations.
* We want something out of the ordinary to be demonstrated to us so we can believe in Him.
* “Seeing” is not believing.
* Belief comes as a result of your personal confirmation of events that you experience “right now”.

Analogy: When listening to music, we get excited. We love listening to the artist. The artist is demonstrating his talents to us and we experience the qualities of the artist performed before us.

* Similarly, when we see the universe, we are seeing God demonstrating Himself to us. HE says: “Here I am!” Do we get excited at demonstrations of the Creator’s Art? No because our concept of God has been separated from the universe.
* Example: The plant is growing and we accept that the same Source has been giving it existence at every moment.
* In reality, the growth of the plant is a **demonstration of the Creator**.
* This demonstration is continuing within the order.
* Although we do not see the Creator, what we see comes directly from the Creator as He performs His act. Quran uses the word ***Sana’a*** i.e. to perform art.
* We have to read the Quran as the demonstration of God’s speech right now in order to guide us how to interact with the creation as we are living right now.

**Sahih Al bukhari Vol 6, Book 60, Hadith 61 and Book 65 Hadith 4537**
**Narrated Abu Huraira:** Allah’s Messenger (pbuh) said, “ We have more right to be in doubt than Abraham when he said, “And when Abraham said: “My Lord! Show me How You give life to the dead, He said: What! Do you not believe? He said: Yes, but that my heart may be satisfied…”

* Doubting is human. Without doubt, there is no search for the truth.
* No doubt, no investigation.
* This does not mean that we have to create doubt. We need to acknowledge that doubt is within our innate character i.e. *fitrah*.
* Doubt is a stimulus for us to stay alive.
* In order to have a satisfied heart, we FIRST need to get some evidence from His act of creation in the universe.
* Answer this question without following any religion: *Do you see anything happening haphazardly by itself in the universe?*
* No, nothing happens by itself. There is a “Cause/Source” of existence to everything.
* This is **“a priori conclusion**” i.e. my innate conclusion (***fitrah***).
* As I am made (*fitrah*), I have the ability to not contradict myself and so I should be consistent with it.
* We need instructions on how to look at the universe in order to get a better understanding of the Performer of the arts displayed in the universe.
* Prophets and the scripture come and show us guidance accordingly.
* Check the claim of the Prophets with your evidence from the universe.
* *How can we make sure that the scripture is not fabricated?*
* Test to check if message it carries is compatible with the evidence that you gathered from the universe by using your intelligence along with all of your human qualities).
* Investigate both evidences in the universe now. Reconsider the evidence which you received from the universe under the guidance of the evidence which you are receiving now through the scripture.
* You should at least see some compatibility between the speech of the Creator in the universe and the reality of the scriptures.
* Example: You can see the signs of Paradise/Hell in the creation of this universe as mentioned in the scripture.
* As a result, you say: “Yes I can confirm this news, I am sure of it.”

***How do I refer to the scripture to get full confirmation of my understanding of the universe?***

We have to pay attention to how we see the relationship between the speech of the Creator and His act in the universe.

* We need to relate the “speech of the Creator” with “His act” as demonstrated in the universe.
* In order to feel the need for guidance in the form of a speech from the Creator of the universe, we need to have “how” questions and interact with the universe.
* We may be having problems in deciphering what the universe means but we are given the ability to search for the meaning and become aware of the meaning.



***“He has imparted unto man articulate thought and speech.”* *(55):4***

* We are endowed with the ability: how to express, how to speak, how to question and how to get the meaning.
* We may not get the meaning at first but we understand that the objects/events are meaningful and so we work on getting the meaning.
* We realize that the existence of everything is perfect (rain, winter, illness, animals…) and it is referring to something.
* The Maker of this universe is so wise that everything He creates is full of wisdom.
* When we are doubtful in the objects being meaningful, that is where the Prophets and the scriptures are needed to provide us with guidance.
* As a result of our experiences, we extract a meaning from events/objects; this extraction of meaning is **personal/subjective**.
* Example: I investigate object A.
* **A** **priori conclusion** goes as follows: Object A is made, so it “must “have a Maker.
* As a result of our logic, our conclusions are bound to be personal and certain for us.
* **A** **posteriori conclusion** goes as follows: I conclude as a result of my experience that the purpose of object A is X.
* As a result of empirical evidence, our conclusions are bound to be personal and subjective.
* *Can I be a 100% sure of my interpretation as a result of my empirical experience?*
* If I am satisfied, that is my matter. As my experiences progress my interpretations may change.
* *Do I know the maker of object A for sure*?
* I can conclude that any effect has a cause. So, object A has a maker for sure. But my comprehension of the maker is bound to be subjective to me.
* The Maker may have made object A for the purpose Y and not X.
* Only the Maker knows the real purpose of object A. As a result of my experience I may come up with an interpretation of the purpose of the object in this way or another; that will be my interpretation, therefore subjective.
* “I have a Creator”: I do not conclude that as a result of empirical evidence, the ability to conclude that is logical.
* Example: Your pencil breaks. Your immediate reaction is: “Who broke it?”
* It is logical to look for an agent: **A deliberate act requires a conscious agent.**
* To establish “certainty” about our logical conclusions is what the Quran wants to teach us.
* As per ***verse (55):4*** mentioned above.
* The “Cause/Source” that gives existence to everything exists; there is no doubt about it.
* In the example above, only the Maker of object A knows the purpose of the object.
* *Is there any way this Maker can explain* ***why*** *He made object A?*
* Now, I look at the explanation from the Maker through the scripture.
* I have to investigate.
* *Can I absolutely be sure that this guidance is certain?*
* As long as **I** am satisfied, that is **my** belief.
* ***Nahno ahaqqu bi al-shakki***: “We deserve to be in doubt more than Abraham (pbuh).”
* It is the way to understand our existence.
* Example: If I am created with the desire to want eternal happiness, this sense must mean something and so I need to investigate and find the meaning.
* Even the companions were doubtful about whether their confirmation of the truth is sincere or not.
* *Am I sincerely submitting to the truth?*
* The knowledge of “the existence of reality” is true but my definition of “reality” is subject to doubt.

**“And when Abraham said: “My Lord! Show me HOW You give life to the dead, He said: What! Do you not believe? He said: Yes, but that my heart may be satisfied. He said: Then take four of the birds, then train them to follow you, then place on every mountain apart of them, then call them they will come to you flying; and know that God is Mighty, Wise.” *Baqara (2):260***

* In order to confirm my conclusion, I have to use my human qualities.
* I have to investigate: *How is the universe made?*
* We ought to establish a strong connection with creation in the universe in order to understand the meaning that the Creator is transferring to us.
* The universe must have a Creator is my logical conclusion. I accept the validity of this truth without using my acquired empirical knowledge.
* My responsibility is to investigate and confirm the content of that absolute certain truth.
* Example: I may claim that I am using my eyes given by my Creator.
* My responsibility lies in getting the meaning from the power of sight and connecting it to the Absolute Source. *How am I using it? Am I really acknowledging the One who gave it to me? In which ways am I acknowledging Him?*
* Abraham wanted to confirm his acknowledgment of what he believed in.
* That is why we have to always be requesting and supplicating to God to keep us on the right understanding by action as well as by expressing it verbally.
* We are needy.