Why Do People Believe?

From Human Nature to Divine Truth: Understanding Belief Through Reason

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This article is translated from Dutch, and nothing from the text was deleted. We only added the Arabic text before the translation in the ayah that we used. Bismillah

To answer this question, it is of utmost importance that we define the human being, since the phenomenon of belief is a specific aspect of humanity.

Definition is the description of the reality of something, in other words, the definition is the description of the essence of something. The essence of something is the specific aspect of the fact that can only be attributed to it.

For example, if we define water, we can say: water is something that is colorless, however this is merely a property of water, but not its essence. When we say that water is composed of hydrogen and oxygen atoms (H2O), we have defined the essence of water. When we speak about the atomic bonding of hydrogen and oxygen, we know that it concerns only water, but when we say that something is colorless and liquid, we cannot deduce only water from this, because there are other things that can also be colorless and liquid.

To be able to give a definition of a fact, it is self-evident that it must be observable, and because humans can only make judgments based on what they can observe. Regarding the reality of the human being, behavior is the only aspect that is observable to us. Therefore, it is necessary to observe and thus define human behavior.

When observing humans, we find that they constantly perform actions and deeds. Such as eating, drinking, praying, marrying, fighting, etc. This is a fact that everyone can observe. This raises the question of why humans perform these actions and deeds. The answer is "self-evident" that humans eat when they are

hungry and drink when they are thirsty or flee when they are afraid.

But what is the reason that they are afraid, hungry and thirsty? What is the driving force that stirs them and leads them to actions?

The fact is that within human nature there are certain needs that must be satisfied and which are essential for existence. Therefore, it is not an incorrect reasoning if we say that the human being is equal to their needs. Because needs form human nature, we cannot think them away. But are all the needs of humans that must be satisfied at a primary level? In other words, must all needs be satisfied, and if a need is not satisfied, what happens then?

The answer is as follows: not all needs are at a primary level, and not all needs must be satisfied to continue existence. We can deduce this from the reality of human life and existence. We can see that some needs must be satisfied, such as eating, drinking and sleeping, and some need not be satisfied, such as sex, possessions, sanctification, etc...

This shows that there are two types of needs:

1. The needs that must be satisfied and when not satisfied lead to death, we call these organic needs.

2. The needs that need not be satisfied, and when not satisfied lead to frustrations and stress, we call these instincts.

The conclusion is that humans possess a driving force that pushes them to actions and deeds. The driving forces can be stirred both internally and from outside. The need for sex is stirred from outside and through imagination, but the need to eat can be strengthened from outside but it is stirred internally. One of the internal needs is the worship instinct.

Humans feel powerless, needy, limited, and bounded in a number of respects, whereby they seek protection, help, security to compensate for their powerlessness. Humans realize this by sanctifying things that they feel are powerful, independent and unlimited. With this we have given the answer to the question; why a person believes. **But is the internal driving force the only reason to believe?**

The answer is as follows: Humans find themselves in life where they perceive things around them, thereby making judgments about them. The judgment that humans give about things is about the existence, the property and essence of something.

One can give judgment about the properties and essence of things only if they have previously given judgment about the existence of something. For example, a footprint in the sand is a fact that something or someone was there before.

The first judgment that a person automatically gives is about the existence of something or someone that left the footprint in the sand.

The second judgment that a person gives is based on their prior knowledge about the footprint, is it from a human or animal? The

judgment they give is about the essence of something or someone.

The third judgment is about the characteristics of someone or something that left the footprints, what race they are, skin color, hair color, height, size, etc...

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا

Do not follow what you have no ˹sure˺ knowledge of. Indeed, all will be called to account for ˹their˺ hearing, sight, and intellect. [1]

The reason for belief is the answers to the questions that arise when observing facts. When humans observe facts, they make a judgment about existence and search for the reason for existence. In other words, did things come into existence by themselves or not? This question leads to the search for the Creator. The answer forms the belief.

Note: It may be that someone refuses to accept the question "do things exist by themselves or not?" This refusal is pure arrogance, because humans always wonder about the cause of the existence of things. A simple example is when I place a new cabinet in a friend's room when he is not home, the moment he enters the room he will wonder where the cabinet came from and who placed it there.

[1] The Holy Quran, Surah Al-Isra, 36

What is Belief?

There are a number of scholars/intellectuals who have defined belief:

- Alain (Emile Chartier) for him the word belief was certainty without proof.
- Pascal (Blaise) for his belief was different from proof.
- Jacqueline Russ for her belief was irrational certainty.

All these definitions are from Western scholars, thinkers, and philosophers. They have all defined Christianity as a fact, because Christianity was the only confession of faith in the West, they have approached the fact subjectively and sometimes objectively. The only fact was Christianity, therefore they have approached other beliefs with previously established definitions. This does not mean that the fact of Christianity fits the fact of other beliefs. The judgment of the fact that Western scholars have given is incorrect, because the judgment they gave was merely a judgment of belief in Christianity and not belief as a universal fact that applies to every human being.

For example, in Islam belief is rational and intellectually provable.

Allah Said:

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ ۗ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ

When it is said to them, "Follow what Allah has revealed," they reply, "No! We ˹only˺ follow what we found our forefathers

practicing." ˹Would they still do so,˺ even if their forefathers had ˹absolutely˺ no understanding or guidance?[2]

And he said in another ayah:

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ

Most of them follow nothing but ˹inherited˺ assumptions. ˹And˺ surely assumptions can in no way replace the truth. Allah is indeed All-Knowing of what they do.[3]

And he said in another ayah:

وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ ۖ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ ۖ وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا

although they have no knowledge ˹in support˺ of this. They follow nothing but ˹inherited˺ assumptions. And surely assumptions can in no way replace the truth.[4]

These verses **prohibit the blind following of a belief,** and call for thinking and proof. This proves that Islam is different from Christianity and also that Western scholars had an incorrect view regarding belief. If we approach the fact of belief in a thorough and deep manner, we find that belief for every believer is a firm and unwavering trust in the truth of something. This is the only reality of belief regardless of whether believers or non-believers realize this or not.

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[2] The Holy Quran, Surah Al-Baqarah: 2: 170
[3] The Holy Quran, Surah Yunus: 10:36
[4] The Holy Quran, Surah An-Najm: 53:28

If Reality is One, Why Are There Different Beliefs?

The cause of different ideas and beliefs lies in the depth with which one approaches the fact (human, life and universe). In other words; the different types of knowledge lie in the method with which one obtains knowledge. Which correct method should one apply to arrive at correct knowledge? What is the correct way to believe/truth?

How Does One Believe?

The search for truth is usually dependent on the method that is applied. The reason we say "usually" is because sometimes the truth can be reached without having applied the correct method. For example, someone who finds truth in Islam through merely the good behavior and morals of the Muslims they know. They have found the correct result without taking the correct path, because the correctness or incorrectness of a belief lies in the basic idea and not in the details that flow from the basic idea/foundation. This shows that the method plays an important role in the path of searching for the correct belief. An incorrect method can lead you astray in searching. Therefore, we find the search for the correct search method of essential importance.

So which method should one apply?

The Instinctive Method:

The feeling of powerlessness and neediness forces humans to sanctify something, thus to worship this something. And that means believing in this something. The result is that people have

always sanctified things such as statues, the sun, the moon, the eagle, humans, animals, etc...

The worship and sanctification of something that displays the same powerlessness and neediness as humans themselves is absurd, because humans expect help from something that is itself needy and limited. It is possible that a superficial person claims that they, for example, find the cow powerful and independent. The answer is that power and independence must be properties of the fact itself and not the imaginations of a person. Only through instinctive and emotional believing is reaching the truth not certain. Every person follows their feeling and this creates many "truths/beliefs" while there is only one fact and thus one truth. Therefore, one needs another method/way for finding the truth.

The Pragmatic Method:

There are a number of thinkers who use self-interest/interest as a standard when accepting a value, concept, or belief. Their rule is: a concept that has no practical consequences, also has no meaning.

According to them, there does not exist a generally valid truth, independent of the mind and of the organism. What exists are truths whose value depends on the degree to which the actions they make possible are successful.

Dewey (is one of the pragmatists) says: "*an idea and a real belief is something that is useful.*"

Santayana (Spanish philosopher) says: "*I believe in Catholic doctrine even though I know it is not true.*"

These two statements give a clear example of pragmatic philosophy. This concept is dangerous and incorrect because in reality the idea influences behavior and not the other way around. Interest is not an objective standard, but subjective and egotistical. Moreover; interest is not a standard, because interest is something individual and belief on the contrary is collective, and what is collective must not be approached individually, in other words; the standard that must be applied here must be acceptable to everyone.

The Scientific Method:

The scientific way of thinking is for the West the only infallible method of thinking. Everything that is not scientifically provable cannot be accepted as truth, because the scientific thinking method was the means for development and enlightenment, which raised humanity from a dark to an enlightened existence. This was the reason for the West to sanctify this way of thinking. Through the application of this method and its successes in practice, the majority of humanity was influenced, whereby this method gained enormous popularity among scholars and among various peoples.

What is the scientific method?

The scientific method is a research system (manner) that is used to find truth through experimentation.

Experiment stands for conscious and active intervention in the state of things to produce measurable effects. In other words, manipulating, controlling, and making a prediction of a fact through the use of instruments.

Most experiments relate to the "creation" of artificial, and often also artificial situations that do not occur in free nature. Observing what happens to animals, or with candles when they are placed in a vacuum.

In short, the scientific method is: Observation + experiment + formulation and consideration = Result

The conditions for a scientific method:

1. For research, the subject investigated must be an observable phenomenon.
2. The subject investigated must be approached in an objective manner.

The characteristic of science: According to Kimball: Tentativeness and uncertainty mark all of science. Nothing is ever completely proven in science, and recognition of this fact is a guiding consideration of the discipline.

The incorrectness of the scientific method:

The scientific method is applied in researching various branches of knowledge, such as psychology, biology, chemistry, etc. W**e do not want to discuss the correctness or incorrectness of applying the scientific method in the above-mentioned branches**, but want to point out to the reader that we will only

focus on the use of the scientific method with **regard to our subject, and that is the way to believe.**

The research field is determined by the following questions: Can the scientific method lead to the correct belief? Is applying the scientific method to arrive at the correct belief, the correct method?

If humans want to discover a certain truth, it is possible for them to discover it through an incorrect method, although applying a scientific method can lead to truth, it remains an incorrect method. The reason why the use of the scientific method is incorrect, is as follows:

1: One of the conditions of the scientific method is: that the investigated phenomenon must be tangible (physical, able to be shown, touched).

This condition cannot be applied to all research fields, such as researching history and the human mind, and other cultures and epistemologies. On the basis of this condition, only tangible matter can be investigated. And this excludes, for example, investigating the existence of the creator, because the essence of the Creator is not tangible matter, which can be investigated through the scientific method.

2: The scientific method is: observation + experiment + formulation and consideration = Result

Observing and experimenting cannot be applied to this subject, because the essence of the Creator is not tangible matter, which can be observed and investigated in a laboratory.

3: Science has an uncertain and doubtful character, whereby a complete and full truth cannot be brought forward.

An example of this is: Newton's physical theories, which were initially considered as scientific facts, until Einstein criticized Newton's theories for incompleteness and incorrectness.

Another example: the atom was initially seen as the smallest particle of a chemical element, until the opposite was proven. And because science cannot bring forward fixed facts, it is therefore incorrect to use the scientific method when investigating the correct way to believe.

The truth of belief is not relative but it is a concrete fact. When humans believe in a Creator with doubts and without complete conviction, then there is no question of 100% belief. This means that they are relatively believing and relatively unbelieving which is contrary to human reason.

The Tradition Method:

The tradition method is the way in which knowledge is transmitted through tradition. There are people who say that belief is not intellectually or scientifically etc. provable. According to them, belief is reliable knowledge, which one must accept and adopt as it was handed down by their fathers.

This method, which the majority of people apply, is an incorrect method.

Why is it an incorrect method? The answer is as follows:

1. Not all accumulated knowledge is reliable and thus correct.

Only knowledge that is based on evidence, which can convince everyone, is reliable knowledge. And regarding belief, it must be provable, because the worldview is determined by the adopted belief. Just as it is not possible to build a building without a solid foundation, it is also not possible to adopt a worldview without reliable, convincing, concrete and established evidence.

2. To accept something as a source of truth, one must first prove the reliability and credibility of this source.

For example, the Quran or the Bible can only be accepted and practiced if one can establish with certainty that it comes from the Creator.

3. In contrast to other religions, we find in the Quran, texts (verses) that disapprove of blindly following someone or something, and encourage and call humanity to think.

For example:

Allah Said:

إِنَّمَا يَأۡمُرُكُم بِٱلسُّوٓءِ وَٱلۡفَحۡشَآءِ وَأَن تَقُولُواْ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ. وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُواْ مَآ أَنزَلَ ٱللَّهُ قَالُواْ بَلۡ نَتَّبِعُ مَآ أَلۡفَيۡنَا عَلَيۡهِ ءَابَآءَنَآۗ أَوَلَوۡ كَانَ ءَابَآؤُهُمۡ لَا يَعۡقِلُونَ شَيۡـٔٗا وَلَا يَهۡتَدُونَ

He only incites you to commit evil and indecency, and to claim against Allah what you do not know. When it is said to them, "Follow what Allah has revealed," they reply, "No! We ˹only˺ follow what we found our forefathers practicing." ˹Would they still do so,˺

even if their forefathers had ˹absolutely˺ no understanding or guidance?[5]

أَمْ ءَاتَيْنَـٰهُمْ كِتَـٰبًا مِّن قَبْلِهِۦ فَهُم بِهِۦ مُسْتَمْسِكُونَ. بَلْ قَالُوٓا۟ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَـٰرِهِم مُّهْتَدُونَ. وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَـٰرِهِم مُّقْتَدُونَ.

Or have We given them a Book ˹for proof˺, before this ˹Quran˺, to which they are holding firm? In fact, they say, "We found our forefathers following a ˹particular˺ way, and we are following in their footsteps." Similarly, whenever We sent a warner to a society before you ˹O Prophet˺, its ˹spoiled˺ elite would say, "We found our forefathers following a ˹particular˺ way, and we are walking in their footsteps."[6]

The Logical Method:

Over the years, logic has become synonymous with reason and reasoning, therefore one uses the word logic instead of reason and thinking. Scientifically and philosophically speaking, logic is a way of thinking that applies certain rules to guarantee the correct way of thinking and results.

In the philosophy dictionary written by Harry Willemsen it states on page 253 the following about logic:

Derived from the Greek "logos" (=word, reason, concept), logic has traditionally been the art, respectively science of reasoning. There are different forms of logic such as formal logic, empirical

[5] The Holy Quran, Surah Al-Baqarah: 2:169-170
[6] The Holy Quran, Surah Az-Zukhruf: 43:21-23

logic, mathematical logic, etc... we will approach logic from two sides:

1. We will approach and examine the basis on which logic is based. We will leave the different forms of logic aside.
2. Our research into logic relates to belief, in other words "is logic a suitable path that can lead to belief?"

The fact of logic is as follows: reasoning in which the conclusion necessarily follows from the premises.

Major premise + minor premise = conclusion

This is the thought process of logic, or we can define it differently: First introduction + second introduction = conclusion.

An example: All humans are mortal (major premise). Socrates is a human (minor premise). Therefore: Socrates is mortal. Or: All humans are mortal. All Greeks are humans. Therefore: All Greeks are mortal.

THE INCORRECTNESS OF LOGIC

First: The conclusions of logic are based on introductions, the belief, and reliability of these premises is not always easy to discover. For example, the previously mentioned statement that "*All humans are mortal*" was the premise on which the research was based. If the premise is doubtful, then the conclusion is also doubtful. The question is who can guarantee the correctness and credibility of the introduction so that a correct conclusion can be

drawn. This question forms a complex in the science of logic that has remained unsolved to this day.

Second: The logic: premise + premise = conclusion, according to logic it is self-evident that the conclusion is completely dependent on the premise.

The fact of the premise is that it is abstract and based on assumptions and imaginations that are absolutely separate from sensory observations, and this automatically means that the conclusion is abstract and separate from sensory observations, and this is incorrect.

Third: Logic is a science that includes laws and thinking rules. The logical process as a science is difficult and complicated for the scholars themselves, let alone those who have not studied it, for this reason logic is an unsuitable method to arrive at belief.

The search for belief is not a specific task for intellectuals and scholars but a matter that every person can investigate themselves. Applying logic as the most suitable method to arrive at a truth makes the search for belief, which must be possible for every person, inaccessible.

Conclusion: Logic can lead to a correct conclusion, this is only possible if the premises and the conclusion fit with the fact. This means that it can lead to both a correct and incorrect conclusion. The conclusion of logic is thus not watertight or excluded from correctness and credibility. Therefore, logic may not be applied to essential matters such as the search for a belief.

The Rational Method:

The rational method is the method of the Holy Quran.

The rational method is the only correct method that leads to belief. And the results of this method are exclusively correct. It is self-evident that every person thinks, although the thinking level differs mutually from superficial to enlightened. And this difference in thinking level has to do with the capacities of the person. But what is established is that every person thinks and is capable of arriving at the truth.

One who casts a glance at the Quran finds that the Quran orients humans toward thinking and reason, for example Allah said:

وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ وَمِنْ ءَايَـٰتِهِۦ خَلْقُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَـٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّلْعَـٰلِمِينَ

And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect. And one of His signs is the creation of the heavens and the earth, and the diversity of your languages and colours. Surely in this are signs for those of 'sound' knowledge.[7]

[7] The Holy Quran, Surah Ar-Rum: 30:21-22

وَمِنْ ءَايَـٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَسْمَعُونَ

And one of His signs is your sleep by night and by day ˹for rest˺ as well as your seeking His bounty ˹in both˺. Surely in this are signs for people who listen.[8]

وَمِنْ ءَايَـٰتِهِۦ يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً فَيُحْىِۦ بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَعْقِلُونَ

And one of His signs is that He shows you lightning, inspiring ˹you with˺ hope and fear. And He sends down rain from the sky, reviving the earth after its death. Surely in this are signs for people who understand.[9]

Allah (SWT) has clearly indicated that not using reason is a reason for disbelief, which results in eternal life in hell, And he said:

قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَـٰلٍ كَبِيرٍ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَـٰبِ ٱلسَّعِيرِ

They will reply, "Yes, a warner did come to us, but we denied and said, 'Allah has revealed nothing. You are extremely astray.'" And they will lament, "If only we had listened and reasoned, we would not be among the residents of the Blaze!"[10]

Allah (SWT) has created humans and has granted them reason. When humans do not want to use their reason, they descend to the level of an animal and even lower.

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[8] The Holy Quran, Surah Ar-Rum: 30:23
[9] The Holy Quran, Surah Ar-Rum: 30:24
[10] The Holy Quran, Surah Al Mulk: 67:9-10

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَآ ۚ أُو۟لَٰٓئِكَ كَٱلْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ

Indeed, We have destined many jinn and humans for Hell. They have hearts they do not understand with, eyes they do not see with, and ears they do not hear with. They are like cattle. In fact, they are even less guided! Such ˹people˺ are ˹entirely˺ heedless.[11]

DEFINITION OF REASON:

To complete the thought process or to be able to reason, there are a number of conditions that must be met, these are:

1. A fact
2. Sound brain
3. Senses
4. Prior knowledge (reference frame)

These four elements are essential to be able to realize things, in other words: The transfer of the fact through senses to the brain alongside the prior knowledge with which the fact is explained, forms the thought process.

If the rational method is applied in the correct manner, then it leads to a correct result.

[11] The Holy Quran, Surah Al-A'raf: 7:179

The Rational Investigation and its Results

The mind conducts research in three different areas:

1. the existence of something
2. the essence
3. the characteristics

When the mind gives a judgment about the existence or non-existence of something, then the judgment in this case is an established fact, and can contain no error, because this judgment came about through sensory observation of the fact. Judging both the essence and the property of something is not always flawless, because the judgment in this case came about through prior knowledge and analysis of the fact.

An example of this: if one hears a sound from the next room, one gives a certain judgment about the existence of something that caused the sound. But who is the one who caused the sound? And what is their essence and characteristics? The answers to these questions cannot always be flawless.

When it concerns a rational investigation into creed or belief, the investigation only has to do with existence and not with essence or characteristics. And this forms the basis for our next investigation.

The Rational Proof for the Existence of the Creator:

The proof for the existence of Allah (SWT) we can find in everything. Because the existence of all observable things is an established fact and that everything is dependent on something

else, which is an absolute truth for us. It is self-evident that everything was created by a creator, because the fact that everything is dependent on something else means that it was created. The fact that everything is dependent means that nothing is eternal, there must always have been something before it.

One can claim that: certain objects are only dependent on similar objects, because objects complement each other and therefore they are not dependent.

This statement is wrong, because this concerns the proof about specific types of objects, such as a pen, a jug or a paper that were created by a creator. This shows that an object is dependent on another, regardless of who the other is. And this other is not the object itself, this is sensory observable for everyone. This confirms that an object or thing that is dependent on another cannot be eternal and was certainly created by another.

One can also claim that: an object that is of matter, only needs matter, thus only needs itself and therefore cannot be dependent.

This statement is also wrong because, when we assume that an object that is of matter and only needs matter, then the need itself of this matter is a need for something other than the matter itself. So it does not need itself, because matter from itself is not capable of filling the need of other matter.

In this case there must be something other than matter that can fill it, so it is dependent on another and not on itself. For example, before water evaporates, a high temperature is needed.

If we assume that temperature and water are of matter, then temperature in itself is not sufficient to make water evaporate. But a certain percentage of temperature is needed to realize the evaporation of water. This specific percentage of temperature is what the water needs to evaporate. This percentage is not imposed by the water itself or by the temperature but by something other than matter. This makes matter completely dependent on the percentage.

Therefore, matter is dependent on another who establishes this percentage. The dependence of matter on another is in this case an established fact and is therefore needy, thus created by a creator.[12]

On this basis, all sensory observable things that we realize were created by a creator.

The creator must be eternal and have no beginning, because if the creator is not eternal then they are a creature and cannot be a creator, because they are a creator, they must be eternal. The creator is absolutely eternal.

When we look at certain things of which we suspect they could be a creator, we think of three possibilities: matter, nature or Allah. The statement that matter could be the creator is

[12] Explanation: Imagine someone says "*matter only needs matter to exist, so it doesn't need a creator.*" But think about it: water needs a specific temperature (100°C) to boil (at see level), right? Now, who decided it should be 100°C and not 50°C or 200°C? The water didn't choose this. The temperature didn't choose this. This specific number, this exact requirement, was set by something outside of matter itself. So even if matter only interacts with other matter, the rules and requirements that govern how matter behaves come from something beyond matter. Therefore, matter still depends on something else (the Creator who set these precise laws), proving it cannot be eternal or self-sufficient.

incorrect, because it has become clear from the fact that the percentage that matter needs to bring certain matters to change is established by another. And therefore matter is not eternal and what is not eternal cannot be a creator.

Nature also cannot be the creator, because nature is a composition of things in the universe that function according to a certain system.

The order of these things does not arise only through the system itself, because if these things do not exist then there is also no system. The order also does not arise through the things, because through the existence of these things a system does not arise automatically and spontaneously, and also through their existence itself no order comes without an organizer. And it also does not come through the things and the system because order only comes about through a certain status that is placed on the things and the system. Through this special status of the system and the things, order arises. The special status is established on the system and the things and only through this does order arise. This order does not come through the system and the things but through another. Therefore, nature is only capable of coming to movement through a certain status that is imposed on it by another, which means that nature needs another. So this too is not eternal because what is not eternal cannot be a creator. Only the creator remains who has this property and He is eternal and that is Allah (swt).

The existence of Allah (swt) is sensory observable. And through our senses we can realize His existence. Because the sensory

observable things that we realize are needy and this need refers to the eternal, thus to the existence of the creator.

The more humans delve into the creations of Allah (swt) and study the universe, circle time and space, they realize that they are a small being compared to these moving worlds. And they also realize that these worlds rotate according to fixed and specific rules and laws, through which one can absolutely realize the existence of this creator and His oneness and might. Also through the difference that humans see between day and night and the existence of seas and rivers and stars. These are all rational and speaking indications for the existence of Allah (swt).

Allah said:

إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ

Indeed, in the creation of the heavens and the earth; the alternation of the day and the night; the ships that sail the sea for the benefit of humanity; the rain sent down by Allah from the skies, reviving the earth after its death; the scattering of all kinds of creatures throughout; the shifting of the winds; and the clouds drifting between the heavens and the earth—in all of this are surely signs for people of understanding.[13]

The mind is that which can realize the existence of Allah (swt), and it is also the way to belief. Therefore, Islam has made the use of reason obligatory, and to let it serve as arbiter in believing in

[13] The Holy Quran, Surah Al-Baqarah: 2:164

the existence of Allah (swt). Therefore, the proof for the existence of Allah (swt) is a rational proof.

The Attributes of Allah (SWT):

The existence of Allah (SWT) is sensory observable. Everything that is sensory observable can be rationally reasoned and investigated. In contrast, the attributes of Allah (SWT) are **not** sensory observable, thus not rationally investigable, through which we are compelled to consult the transmitted sources (Quran and Sunnah[14]).

The proof about a subject can only be rational or transmitted.

Rational Proof:

The rational proof is the proof that reason itself has been invented and brought about. For example our statement: "*The universe is limited because it is a whole of systems and every whole is limited. So the whole of the limited parts is self-evidently limited.*" When we look at the "*limited*" we see that it is not eternal because if it were eternal it would not be limited. Through this the universe is not eternal so it was created by another.

This is an example of a rational proof about the fact that the universe was created by a creator. Reason itself has invented and formulated this, through which we call this a rational proof.

[14] Sunnah= Hadith of the Prophet Muhammad

It is important that we distinguish between rational understanding and proof.

The rational proof as we said earlier is the invention of a proof by reason itself. But rational understanding is what reason itself has understood and not what reason has proven. Rational understanding means the rational comprehension of the meanings of a sentence, in other words the role of reason here is understanding something that already exists or something that has already been invented.[15]

Transmitted Proof:

The transmitted proof is the proof that was transmitted by Allah (SWT) and Muhammad (PBUH), in other words Quran, Sunnah and that to which these two points (Ijma' al-Sahabah[16] and Qiyas[17]).

For example: the proof for the obligation to rule with the Law of Allah (SWT).

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[15] Explanation: **Rational proof** means your mind figures out and proves something new by itself through logical reasoning, like proving that a Creator must exist by observing that everything around you is dependent and limited. **Rational understanding**, on the other hand, means your mind simply comprehends and grasps the meaning of information that's already been given to you, like reading "Paradise exists" in the Quran and understanding what those words mean. The first is your mind discovering truth independently; the second is your mind understanding truth that's been told to you. Both use reason, but in different ways: one proves, the other comprehends.

[16] Ijma' al-Sahabah means the unanimous agreement of the Prophet Muhammad's companions (Sahabah) on a religious matter. Since these companions learned directly from the Prophet and understood Islam most accurately, when they all agreed on something, it's considered a reliable source of Islamic law.

[17] Qiyas means analogical reasoning, applying an existing Islamic ruling to a new situation based on a shared underlying reason. For example: alcohol is forbidden because it intoxicates. By qiyas, any substance that intoxicates (like drugs) is also forbidden, even if not specifically mentioned in the Quran, because they share the same harmful characteristic (intoxication) that was the reason for the original prohibition.

قَلِيلًا ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ

…And those who do not judge by what Allah has revealed are ˹truly˺ the disbelievers.[18]

عَلَيْهِ ۖ فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ ۚ

…So judge between them by what Allah has revealed, and do not follow their desires over the truth that has come to you. To each of you We have ordained a code of law and a way of life…[19]

Conclusion:

The subject concerning rational or transmitted proof determines the fact of the research field. What is sensory observable such as the existence of Allah (SWT) is rationally provable. In contrast, the attributes of Allah (SWT) are not rationally provable because reason cannot perceive nor realize the essence of Allah. For that reason, the attributes of Allah (SWT) can only be proven by an established (indubitable, unmistakable) transmitted proof.

[18] The Holy Quran, Surah Al-Maidah: 5:44
[19] The Holy Quran, Surah Al-Maidah: 5:48

Is the Islamic Creed (Aqeedah) Purely Rational?

The Islamic Aqeedah can be divided into two categories.

1. The only reason has proven such as the existence of Allah (SWT), that the Quran is Allah's word and the prophethood of Muhammad (PBUH).
2. What is transmitted such as the existence of Angels and Paradise, Hell, etc...

Although the Islamic Aqeedah contains transmitted parts, it is still rational because the source (the Quran) that implies the transmitted proofs is based on reason. Reason has first proven the credibility of the Quran. After reason has established the credibility of the Quran, it has become possible to take this as a reference point.

The Need for Messengers

In the preceding section we have shown that humans realize their renaissance when they establish a relationship between human life and universe, and what was before all this, and what comes after. The answer to this forms the basic idea of humans. This basic idea is the foundation on which they base all other sub-ideas.

The basic idea for the Muslim is لا إله إلا الله "La ilaha illallah" (There is no god but Allah). This is because through rational reasoning we have proven the existence of the One Creator, because everything we can observe is limited, needy, dependent and is not eternal, in other words everything is created and thus needs

a Creator. After the existence of the Creator has been proven with rational reasoning, a number of other questions arise for humans, these questions relate to the purpose of Creation and the attitude of humans toward their Creator, themselves, and their fellow humans.

It is proven that humans are a creation of the One Creator, Allah, and that religiosity is in human nature, because it forms part of their instincts. Humans by nature sanctify their creator, this sanctification translates into worship. This forms the relationship of humans to their Creator. When this relationship is disordered it leads to confusion and to worship of something besides Allah (SWT). Through this it is necessary to order this relationship according to a correct system, which cannot flow from humans themselves, because they cannot realize the reality of the Creator.

Regarding the proof that the Quran is Allah's word: Through this they are not capable of establishing a system that orders the relationship between them and their creator. Hence this system must come from the Creator, and because the Creator must convey this system to humans, the need for Messengers becomes necessary, who convey the religion of Allah (SWT) to humans.

Another proof for the need of people for prophets is the necessity of humans to satisfy their instincts and organic needs. When the satisfaction of these instincts and needs occurs in a wrong or incorrect manner, it leads humans to an unhappy life. Through this a need arises for a system that orders these instincts and organic needs. This system may not come from humans, because their understanding concerning the ordering of

these instincts and needs is subject to changes, disagreements, contradictions, and to the influences of their living environment. If the ordering were left to humans, this would lead to changes, disagreements and contradictions, which would lead humans to a miserable life. Therefore, the system must come from Allah (SWT).

It is known that the Quran is an Arabic book, that was revealed to Muhammad (pbuh), the Messenger of Allah. So, the Quran is either from the Arabs, or Muhammad, or from Allah (SWT). It is excluded that it could come from outside these three, because the language and style of the Quran is in Arabic.

The claim that the Quran comes from the Arabs is incorrect, because the Quran challenged the Arabs to produce something similar.

The Quran is the word of Allah (SWT) and His Divine rules, and because no one brings Allah's Divine rules except prophets and messengers, then Muhammad (pbuh) must according to rational proof certainly be a Prophet and a Messenger. Allah said:

أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ

Or do they say, "He has fabricated this 'Quran'!"? Say, 'O Prophet,' "Produce ten fabricated sûrahs like it and seek help from whoever you can, other than Allah, if what you say is true!"[20]

[20] The Holy Quran, Surah Hud: 11:13

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ

Or do they claim, "He made it up!"? Tell them ˹O Prophet˺, "Produce one sûrah like it then, and seek help from whoever you can—other than Allah—if what you say is true!"[21]

They accepted the challenge to produce something similar, but they did not succeed. So, this book is not their words, because they were not even capable of producing something similar. Although the Quran challenged them to produce something similar, they did not succeed in doing so.

The claim that the Quran comes from Muhammad (pbuh) is also incorrect, because He (pbuh) was also one of the Arabs. However genius he was, he was a human and a part of his society and nation.

Since the Arabs were not capable of producing something similar, this also applies to Muhammad (pbuh), because he was also an Arab. So, it does not come from Him (pbuh).

On top of this, Muhammad (pbuh) left behind "hadith sahih" and "hadith Mutawatir", whose authenticity is irrefutable, and gives clarification about this matter. If one of these ahadith were compared with a verse from the Quran, it would be clearly visible that there is no similarity with regard to style, even though the words of both the revealed verses and the hadith were spoken at the same time. When someone attempts to make their words unrecognizable, their style will still show similarity, because these words are a part of them. Since there is no similarity

[21] The Holy Quran, Surah Yunus: 10:38

between the style of the hadith and the style of the Quranic verses, it is impossible that the Quran is Muhammad's (pbuh) Word. Besides this, none of the Arabs, who were most familiar with the Arabic language and its style, claimed that the Quran was not Muhammad's (pbuh) Word. The only thing they claimed was that Muhammad (pbuh) brought it from a Christian named Jabr. Allah (SWT) refuted what they said, and gave an answer.

Allah said:

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۗ لِّسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ

And We surely know that they say, “No one is teaching him except a human.” But the man they refer to speaks a foreign tongue, whereas this ˹Quran˺ is ˹in˺ eloquent Arabic.[22]

Since it is proven that the Quran is neither the Word of the Arabs, nor the Word of Muhammad (pbuh), it is certainly the Word of Allah (SWT). So, a miracle for the one who brought it. Muhammad (pbuh) brought the Quran, and the Quran is the Word of Allah (SWT) and His Divine rules, and because no one brings Allah's Divine rules except prophets and messengers, Muhammad (pbuh) must according to rational proof certainly be a Prophet and a Messenger. This is a rational proof for belief in Allah (SWT) and in the message of Muhammad (pbuh), and that the Quran is the Word of Allah (SWT).

So belief in Allah (SWT) comes about through a rational manner and this Iman (belief) must occur according to the rational way, and because it is so, this becomes the basis for belief in all

[22] The Holy Quran, Surah An-Nahl: 16:103

matters that fall outside our senses, and for everything about which Allah (SWT) has informed us. Because we believe in the Most High, who contains the Divine attributes, we must certainly believe in everything about which He (SWT) has informed us, whether rationally comprehensible, or outside the capacity of understanding. So we must believe in the Day of Judgment, in Paradise and Hell, in reward and punishment, in Angels, in Jinn, in Satan, and in everything else that is mentioned in the Quran and Hadith Mutawatir. Although this belief is auditory and brought through traditions, its origin is rational, because the original is established through rational reasoning. Through this, the creed of a Muslim must rest on what is rationally proven, or on that of which the original is rationally proven. It is thus obligatory for a Muslim to believe in what is rationally provable, or in the truthful traditions, which are confirmed by the Holy Quran and the Hadith Mutawatir. Belief in all its facets that is not derived from these two ways (reason, the Quranic texts and the certain hadith), is forbidden, because the Creed must rest on certainty and truth.

Therefore, there must be iman (belief) in what was before life, Allah (SWT), and what comes after life, The Day of Judgment. Because the commands of Allah (SWT) form the relationship with current life and what was before it, alongside the relationship with creation, and the recompense of one's deeds in worldly life. The relationship of the hereafter with worldly life is complementary to the relationship with the Day of Judgment. So there must be a relationship between worldly life with what was before it, and what will come after it.

The situation of humans in this life must be determined by the previously mentioned relationships, in other words humans must continue their life in accordance with the system of Allah (SWT), and they must believe that they must be held accountable for all their deeds on the Day of Judgment.

Through this discussion, enlightened thinking is realized regarding what is outside the universe, humans, life, and about what was before this life and what comes after, and that there is a relationship with what is before and what comes after. From this follows that the greatest problem in its totality has been solved by the Islamic creed.

When humans have realized this solution, they can proceed to think about life on earth, and realize solid and productive concepts about it. This solution in itself becomes the basis on which the ideology is built, which serves as the way for renaissance, as the basis on which the civilization of this ideology rests, the basis from which its systems flow, and the basis on which the state is realized. So the basis on which Islam is established, both in thinking and method, is the Islamic creed.

Allah (SWT) said:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَـٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَـٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَـٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ ٱلْـَٔاخِرِ فَقَدْ ضَلَّ ضَلَـٰلًۢا بَعِيدًا

O believers! Have faith in Allah, His Messenger, the Book He has revealed to His Messenger, and the Scriptures He revealed before.

Indeed, whoever denies Allah, His angels, His Books, His messengers, and the Last Day has clearly gone far astray.[23]

After this is confirmed, and iman is an inevitable part of it, every Muslim is obligated to believe in Islamic Legislation as a whole, because it is a part of the Quran, and because the Messenger (pbuh) has communicated this. Otherwise they would become a disbeliever. Therefore, it is Kufr (disbelief) to deny a Shari'a (Divine) law. Even if these rulings are connected to worship, transactions, punishments, food,... such as rejecting the verse:

وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱرْكَعُوا۟ مَعَ ٱلرَّٰكِعِينَ ٤٣

Establish prayer, pay alms-tax,1 and bow down with those who bow down.[24]

This is the same as rejecting the verse:

ٱلرِّبَوٰا۟ ۗ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا۟ ۚ

...But Allah has permitted trading and forbidden interest...[25]

And this is the same as rejecting the following verses:

وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَٰلًا مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ

As for male and female thieves, cut off their hands for what they have done, a deterrent from Allah. And Allah is Almighty, All-Wise.[26]

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[23] The Holy Quran, Surah An-Nisa: 4:136
[24] The Holy Quran, Surah Al-Baqarah: 2:43
[25] The Holy Quran, Surah Al-Baqarah: 275
[26] The Holy Quran, Surah Al-Maidah: 5:38

And:

حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ

Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah…[27]

The adherence to the shari'a is not only based on reason, but one must completely submit to everything that has been revealed by Allah (SWT), the Superior, the Highest. Even if it seems reasonable to us or not.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا

But no! By your Lord, they will never be ˹true˺ believers until they accept you ˹O Prophet˺ as the judge in their disputes, and find no resistance within themselves against your decision and submit wholeheartedly.[28]

From this perspective, the concept of "freedom" was born.

All praise is due to Allah, the Lord of all worlds, who guided us to this truth. We would not have been guided had Allah not guided us.

We ask Allah (SWT) to grant us firmness upon the truth, to make us among those who use their reason to recognize Him, and to make this knowledge a means of guidance for those who seek the truth with sincere hearts.

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[27] The Holy Quran, Surah Al-Maidah: 5:3
[28] The Holy Quran, Surah An-Nisa: 4:65