

Materialism, Naturalism, Atheism are Corruptions of Human Nature and Employ Sophistry in Denying a Creator—the Evidence for Whom is Established by Sensory Perception Alone

Shaykh ‘Alī Nāṣir a-Faqīhī



Introduction

We present below a passage from Shaykh ‘Alī bin Muḥammad Nāṣir al-Faqīhī from his work on the methodology of the Qur’ān in calling to Īmān which comprises many benefits.

Shaykh ‘Alī Nāṣir al-Faqīhī wrote:¹

“Knowledge of [the existence of] Allāh and affirmation of His existence is an **innate, deeply-embedded trait** in the human being, because everyone from the offspring of Ādam affirms the existence of a Creator and acknowledges Him. As for what some of the atheists make apparent of disbelief in Allāh and making mockery of those who call them to worship Him, then this does not mean [that they possess] **absolute disbelief** founded upon **complete certainty**. Rather, [what they are upon] is a **deviation from human nature**,

¹ Manhaj al-Qur’ān Fī al-Da’wah Ilā al-Īmān (1405H), pp. 39-43.

which [comprises the act of] turning that innate, embedded trait [which makes a person naturally] inclined to its Creator, the Truth, [away from its natural state] to the worship of created things [instead]. Hence, we will find the atheist using **deception** and **false explanations of things** as a means of misguiding [people] and camouflaging (the truth) from the naive among his followers.

The Noble Qur'ān has presented to us the story of the greatest deceiving atheist, who deceived [others] through his tongue by that which he [himself] was not convinced of in his heart. That deceiver is Fir'aun who belittled his people [through his deception of them] and who obeyed him... Fir'aun became arrogant and rejected the Lord of the Worlds. Rather, he claimed that he does not know of any other deity for his people besides himself. The Mawlā (Protector) (عَزَّوَجَلَّ) informed [us] about him, that his rejection arose from him **as mere deception with the tongue**, and that (this deception) was not in agreement with **the affair that was settled in his heart**. Allāh the Exalted said, upon the tongue of Moses (عَلَيْهِ السَّلَامُ) who was addressing Fir'aun:

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَأَظُنُّكَ
يَفْرَعُونَ مُثْبُورًا

“[Moses] said: You have already known that none has sent down these [signs] as evidences except the Lord of the heavens and the earth, and indeed I think, O Fir'aun, that you are destroyed.” (17:102).

Thus, deviating and swerving from the straight path is incidental among humanity, and this is when the innate disposition (fiṭrah) becomes corrupt. **This is because the evidence for the existence**

of a creator is a perceived reality and an affair of utmost clarity. Man subsists and lives in this creation. He witnesses in his own self and in the affairs around him, constant change. Some things expire (becoming non-existent) and others come into existence, as is observed in a detailed organised way in everything that can be seen. So from sensory perception it is known that these affairs have an originator which brought them into existence and arranged them to give them their behaviour and movements, which He desired for them. This (conclusion) is very natural and not far removed from the understanding of any person, whatever his level of comprehension might be.²

When a person observes an arranged and orderly house, or hears a sound, or feels the strike of a whip, but does not see [in each case], the striker, or the housebuilder, or the speaker, he has certainty that this house has a builder, that the sound came from something,

² Note that the argument presented here by the Shaykh is the simple argument of the Qur'ān which appeals to a person's fitrah and sensory perception and reaches his or her reason in the easiest and most direct of ways. And this is argument by way of **ḥudūth al-ʿayān** (the origination and appearance of entities), whose origination is known simply through sensory perception alone—devoid of long-winded philosophical arguments—and which establishes a **wujūd ʿaynī** (direct, actual, specific existence). As for the way of the people of the condemned kalām, then they argued by way of **ḥudūth al-a'rāḍ fil-ajsām** (which means the incidental attributes of entities), a long-winded, incomplete and false way which requires negation of Allāh's attributes for it to be valid and which only establishes a **wujūd muṭlaq** (abstract, general, non-specific) for the entity they are trying to prove in the first place. This led the people of this innovated kalām to clash with the texts of the attributes when they were forced to remain consistent with the necessities of their proof. After them came the pseudophilosophers such as Ibn Sīnā, and they also injected their own proofs, which further polluted the domain and created more controversy and schism.

whether a man, animal or machine, and that the strike came from a striker. Thus, the existence of the thing from which the construction of the house arose, or the emanation of the sound, or the occurrence of the strike, is a definitive conclusion for the one who observes the house, hears the sound or feels the strike. When the evidence of sensory perception (ḥiss) for its existence has been established, then belief in the cause which brought these affairs into existence is a matter uncontested among intelligent people.

Likewise, when a person observes changes that take place in things which are present, then they expire into non-existence, and other things emerge. Also, the amazing order which exists in the world, the extreme meticulousness in the behaviour of certain creatures and how their movements have been arranged, the precision in their timings. A person comprehends that all of this unique creation and order and this [constant flux of] change cannot have arisen from those entities themselves, because they are incapable of bringing it about, just as they are incapable of resisting it. So all of that [evidence] invites to belief in the existence of a Creator for all of these entities, one who arranges and regulates them.

From here, we can see that the existence of this Creator—whose existence is indicated by these affairs—**is from the definitive affairs**, [from] that which is indicated by the evidence of sensory perception. This is attested to by the statement of that bedouin who said: “Camel droppings point to a camel, tracks (in the sand) point to a traveller, and a dark night, a still day and heaven possessed of stars, do they not point to a Fully-Aware Creator?” This bedouin comprehended—through his intact innate disposition which Allāh

created him upon—that these mighty creations which proceed upon order and precision, a night followed by day, a day followed by night, that this cannot come about except through an originator, and that they do not proceed with such orderly precision except through one who determined (this precision) with choice. And thus, the clear evidences of the Noble Qur’ān have come, directing attention to what the senses of the human can observe, to point to the existence of the Creator, and to [the truth] of worshipping Him alone thereafter...³

And thus, we see that the issue of creation and origination, **even if it is a dry issue⁴ in the field of philosophy**, it is self-evident in the field of sensory perception, requiring no evidence because it is from the necessities of the innate disposition (fiṭrah). As such, the Noble Qur’ān presents the issue to those being addressed as a matter that is uncontested, requiring no inference and not subject to argument or disputation.” End of Shaykh ‘Alī Nāṣir’s words.

Notes

1. The existence of a Creator is the default position because it is embedded in the innate disposition (fiṭrah) and the sum whole of all inward human perception through the senses (ḥiss, mushāhadah) points to it before we even arrive at reason (‘aql). And the way of revelation (naql) is simply to direct the senses to what is obvious. This is the simplest, most direct and most powerful way. It is the way of the Prophets and Messengers and is the way of reason and

³ Such as the verses pertaining to the creation of man from an ejected fluid, or the verses in Sūrah al-Ṭūr (52:35-36) regarding the options of creation by nothing, self-creation or creation by a creator.

⁴ Meaning, monotonous, long-winded, difficult and so on.

wisdom. As for innovated ways of the Philosophers and people of theological speculation and rhetoric (Ahl al-Kalām), then they are weak, long-winded, and lead to the erosion and undermining of the foundations of Tawḥīd itself. From the false arguments employed by them are those of a'rāḍ (incidental attributes in entities), tarkīb (composition) and ikhtiṣāṣ (specification) and all of these arguments, taken to their full logical conclusions, necessitate the rejection of Allāh's attributes at minimum as well as rejection of His very existence itself.

2. The way of the naturalists, materialists and atheists is to make use of deception and false explanations in order to justify their deviation from innate disposition and default human nature. When they employ these deceptions and false explanations, then they know, in the deepest recesses of their souls, that what they are saying is far-fetched and far-removed from actual realities. Hence, they say with their tongues, what their hearts are not fully convinced of, deceiving themselves thereby, as well as others. It is pride and arrogance that drives them in their deception. The greatest of atheists such as Fir'aun were inwardly convinced, but were driven by arrogance and the desire to maintain power and status and by the pursuit of the world.

3. We shall illustrate the above for the reader, inshā'Allāh, from the numerous statements one of these contemporary atheists, in which the deception is very clear to identify.

—Richard Dawkins wrote: “Biology is the study of complex things that appear to have been designed for a purpose. Physics books may be complicated, but ...The objects and phenomena that a physics book describes are simpler than a single cell in the body of

its author. And the author consists of trillions of those cells, many of them different from each other, organized with intricate architecture and precision-engineering into a working machine capable of writing a book.”⁵ **Analysis:** Where there is actual design—as would be judged through what amounts to design and purpose in human endeavours in industry and technology—is dismissed as only an “appearance of design”, and this is deception and an explanation which is false and which has no basis, not in sensory perception, not in the methods of science, but only in a prior belief in materialism.

—He said on the back cover of the same book: “Natural selection is the blind watchmaker, blind because it does not see ahead, does not plan consequences, has no purpose in view. Yet the living results of natural selection overwhelmingly impress us with the appearance of design as if by a master watchmaker, impress us with the illusion of design and planning. The purpose of this book is to resolve the paradox to the satisfaction of the reader, and the purpose of this chapter is further to impress the reader with the power of the illusion of design.” **Analysis:** Here we see the use of deception wherein contradictions and opposites are packaged together within the use of terms aimed at fooling people and making mockery of their intellects, as was done by Fir’aun and Nimrūd and their likes. There is no such thing as a “blind watchmaker”. No blind watchmaker ever made a watch. A watchmaker has sight, knowledge, intent, ability, purpose, wisdom, pursuit of goals, can see ahead and so on. And hence, a product with a purpose is produced. In the absence of all of these qualities, beginning with sight, the same product can never be

⁵ The Blind Watchmaker: Why the Evidence Reveals a Universe Without Design
New York, Norton, 1987, pp. 3.

produced, is not feasible nor practicable for such a product to be produced. And it is here that blind-faith in the power of a “blind watchmaker” comes into play. After this, it is nothing but **clever storytelling**, through the use of cryptical, technical language, as a means of deceiving people to make it appear that this belief has been arrived by the scientific method. In reality, it has been assumed from the beginning, and then explanations are devised to make non-scientific extrapolations and interpolations on the basis of what is observed of Allāh’s tremendous creative power.

The Creator gave each creature its form and behaviour through a pre-designed architectural framework within which dynamic, creative processes following *a language of creation* and *grammatical rules* lead to biological novelty and diversity within defined limits. These nature-worshippers ascribe this creative power to nature. This is no different to ascribing the creative power of a craftsman to the craft he has produced. This is sophistry and deception. And all of Dawkins’ writings in this subject area are of this nature, they are sophisticated attempts at deceiving the reader. In fact, he pretty much spells it out himself, when he says, “**The purpose of this book is to resolve the paradox to the satisfaction of the reader, and the purpose of this chapter is further to impress the reader with the power of the illusion of design.**” In other words, in this book I am going to fool you into believing that “design” can be stripped from the designer and attributed to the object of design, so as to negate the occurrence of the acts of design and the designer himself, who performed these acts.

—He also said in the same book, repeating the fairy-tale he told earlier, on the back cover: “All appearances to the contrary, the only watchmaker in nature is the blind forces of physics, albeit deployed in a very special way. A true watchmaker has foresight: he designs his cogs and springs and plans their interconnections, with a future purpose in his mind's eye. Natural selection, the blind, unconscious, automatic process which Darwin discovered, and which we now know is the explanation for the existence and apparently purposeful form of all life, has no purpose in mind. It has no vision, no foresight, no sight at all. If it can be said to play the role of watchmaker in nature, it is the blind watchmaker.”

—He also said in the same book: “Organized complexity is the thing that we are having difficulty in explaining. Once we are allowed simply to postulate organized complexity, if only the organized complexity of the DNA/protein replicating machine, it is relatively easy to invoke it as a generator of yet more organized complexity .. But of course any God capable of intelligently designing something as complex as the DNA/protein machine must have been at least as complex and organized as that machine itself... To explain the origin of the DNA/protein machine by invoking a supernatural Designer is to explain precisely nothing, for it leaves unexplained the origin of the Designer.” **Analysis:** The very obvious, masterful creation that we observe with our senses establishes the existence of the being that brought it about, without any doubt, and this reasoning cannot be faulted, as it is an elementary truth, that what is originated needs and originator and what is created needs a creator and so on. The sophistry used to undermine this is along the following lines: “To reason that a mud-hut, cart or watch, is proof in and of itself of the

existence of the person who made it is not an explanation at all, because the origin of that person has not been explained.” This is sophistry, because the knowledge that a mud-hut, cart or watch needs a maker and originator does not depend on the knowledge of the origin of that maker and originator. However, to even raise that question in the first place is illegitimate and invalid in the first place, because by definition, the creator is eternal, without beginning and without end, unlike the creatures. It is to deliberately confuse between two different categories of existence and to make a false analogy for the creator with the created. For example, to ask how many ounces is the temperature of the sun is illegitimate because a unit of weight does not apply to heat. Or to ask what Ahmed gave birth to in the hospital, a male or a female, is illegitimate because biological males do not give birth. By definition, the Creator is uncreated and He is the first before whom there was none and the last after whom there is none. Hence, the question is illegitimate and is only an attempt to run from what is obvious and definitive.

—In his book, “Climbing Mount Improbable”, Dawkins writes: “Designed objects look designed, so much so that some people—probably, alas, most people, think that they are designed. These people are wrong... the true explanation—Darwinian natural selection—is very different.” And also: “Mount Improbable... inch by million-year inch.” And also: “Nobody knows how it happened but, somehow, without violating the laws of physics and chemistry, a molecule arose that just happened to have the property of self-copying—a replicator.”⁶ **Analysis:** These are all empty claims, devoid of evidence and have not been arrived at through the

⁶ Refer to pp. 4-5, 77, 282-283.

scientific method of empiricism, testability and repeatability and the use of sound, unbiased reason and logic in interpretation of data. Rather, they are the cravings of a storyteller. “A molecule arose that just happened to have the property of self-copying”. This is an unfounded belief, it is not a scientifically validated statement, and nor has this been tested and repeated.

—The deception played by atheists like Dawkins is illustrated perfectly in his following statement: “The more statistically improbable a thing is, the less can we believe that it just happened by blind chance... Darwin showed how it is possible for blind physical forces to mimic the effects of conscious design, and, by operating as a cumulative filter of chance variations, to lead eventually to organized and adaptive complexity, to mosquitoes and mammoths, to humans and therefore, indirectly, to books and computers.”⁷ This is a clear example of stripping the attributes of knowledge, wisdom, intent, choice and power that belong to an entity other than this creation, and throwing them upon nature itself, using very clever, technical language. “Blind physical forces” can “mimic the effects of conscious design”, and they “operate” as a “cumulative filter” of “chance variations” to lead not just to organised but also “adaptive complexity”.

—He also said: “The feature of living matter that most demands explanation is that it is almost unimaginably complicated in directions that convey a powerful illusion of deliberate design.”⁸ **Analysis:** In the deepest recesses of his soul, Dawkins knows that in order to come up with this explanation, he has to abandon common sense,

⁷ “The Necessity of Darwinism” in New Scientist 94, 4/18/1982, p130.

⁸ In “A Devil’s Chaplain” London, Weidenfeld and Nicholson, 2003, p. 79.

basic reason, innate disposition, and what is known through the sum whole of human experience. Inwardly, he is convinced that there is deliberate design, but with his tongue, he tries to dismiss it all as an illusion, and that is the purpose of his books. He is a clever, deceptive storyteller, nothing more.

There are dozens of more examples that could be brought, the key thing is to decipher the deceptive, cryptic language that is being employed to oppose innate disposition (fiṭrah), sensory perception (ḥiss) and simple observation (mushāhadah)—before we even come to reason (‘aql).

As for the field of biology and life, then all of that is an information science and it is a masterfully designed, architectural framework with its own “hardware”, “software” and programming language which has its own “grammatical rules”. These rules allow for novelty and adaptation within pre-defined limits within biological organisms. Atheists, materialists and naturalists, when they study this creation, its language and its architecture (the DNA-gene-cell system), they make a false extrapolation that does not have any scientific basis in order to create a fictional story about how life began and evolved. For an in depth treatment of this subject refer to our articles on evolution.⁹

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<http://aboutatheism.net>

23 Ramaḍān 1440 / 28 May 2019 - v.1.01

⁹ Refer to: <http://aboutatheism.net/?jqpdadp>