

The Atheistic World View is Driven by Emotional and Psychological Preference, Not the Scientific Method. Part 2/2



Atheism is an Emotionally and Psychologically Preferred World View

In Part 1 we looked at the three levels of the atheist pyramid and established that the intelligent, honest atheists at the top of the pyramid admit that science does not compel a materialist explanation of life and that atheism is simply a psychologically preferred world view. *An atheist does not want God to exist and feels more comfortable emotionally without belief in God.* This is the actual starting point. The claim that science has proved materialism and eliminated the need for a creator is sophistry in reason made by dishonest atheists from the second level of the pyramid. They are blindly followed by those in the third level, the common atheists, who think they are supported by reason and science when the reality is otherwise.

Methods of Proving God's Existence

The evidence for a creator possessing knowledge, power and wisdom amongst many other attributes of perfection is varied and abundant and does not lie in any one particular thing or method. The method of the Qur'ān is the use of self-evident truths (*bayyināt*) and signs (*āyāt*) and evidences (*barāhīn*). Those who focus on philosophical proofs alone are in error as they are the weakest types of proofs. When some of these proofs are presented with false assumptions and are followed fully to their logical and rational conclusions, they establish the opposite of what they are supposed

to prove:¹ This type of innovated and fallacious philosophical rhetoric was not known to the Prophets and Messengers and nor to the Companions or early Muslims.

What Are Evidences for God's Existence

Allāh the Exalted, said, “**Does man not remember that We created him before, while he was nothing?**” (Qur'ān, 19:67). The knowledge of each individual person that he was non-existent and did not create himself or create the means (reproduction) through which he comes to be is a self-evident truth. Every person knows he never brought his own self into being from non-being. This extends to all living beings in the universe, they did not originate themselves. Allāh the Exalted also says, “**Were they created by nothing? Or are they the creators? Or did they create the heavens and the Earth? Rather, they are not certain.**” (Qur'ān, 52:35-36). This verse demonstrates through a series of rhetorical questions that the knowledge that man did not create the universe in which he resides is another self-evident truth. Likewise, the knowledge that the universe did not create itself is a self-evident truth. Likewise, the knowledge that multiple universes do not come into existence except with a force external to the sum of them is a self-evident truth. All of this knowledge is innate, intuitive, necessary, self-evident and not does require any empirical evidence for it to be considered true. Therefore, there are only three possibilities. Either “*nothing created something else*” or “*something created itself*” or “*something created something else*”. When each of these three possibilities are presented, all people of sound mind (even honest atheists) will say the latter, that “**something created something else**” appeals most to common sense and reason. This is intuitive, rational and in accordance with the sum of human observation and experience. This “something” that did the creating is Allāh, the Lord of the worlds, the all-knowing, all-powerful, all-wise, masterful creator. In support of this are numerous other lines of evidence.

¹ Such as the kalām cosmological argument.

First, all humans are programmed with this belief.² “**The innate disposition upon which Allāh created mankind, let there be no change in Allāh's creation**” (Qur'ān 30:30). This innate disposition is known in Arabic as the *fiṭrah* and every child is born upon it. The Prophet Muḥammad (peace be upon him) said, “*Every child is born upon the fiṭrah.*”³ Allāh created mankind with an inclination to believe in Him and the desire to show gratitude and devotion to Him alone for the innumerable benefits they enjoy. When this natural inclination is corrupted, false deities are erected and worshipped.

Second, observation compels this belief. “**Say, ‘Observe what is in the heavens and earth’.**” (Qur'ān, 10:101). “**And within your own selves [are signs], will you then not see?**” (Qur'ān, 51:21). Atheists do not deny this. Richard Dawkins admits, “*I think that when you consider the beauty of the world and you wonder how it came to be what it is, you are naturally overwhelmed with a feeling of awe, a feeling of admiration and you almost feel a desire to worship something. I feel this, I recognise that other scientists such as Carl Sagan feel this, Einstein felt it. We, all of us, share a kind of religious reverence for the beauties of the universe, for the complexity of life. For the sheer magnitude of the cosmos, the sheer magnitude of geological time. And it's tempting to translate that feeling of awe and worship into a desire to worship some particular thing, a person, an agent. You want to attribute it to a maker, to a creator.*”⁴ To escape from what belief in a creator necessitates (to show gratitude and devotion to this creator for the innumerable benefits one enjoys) a make-believe story is told: Matter self-creates and self-organizes to produce trees, birds, humans, airplanes and the Internet by random undirected processes which give the illusion of design! This explanation only arises after materialism is assumed to be true. To Dawkins, it is a *blind watchmaker* who, without intent and purpose and in complete oblivion to what he is

² Based on research at Oxford University by Justin Barrett and Olivera Petrovich and refer also to *Humans may be primed to believe in creation*, New Scientist 29th February 2009.

³ Reported by Muslim.

⁴ In his Fixed-Point debate at the University of Alabama (2007).

doing, manages to create a magnificent watch - without even having that goal in mind. This is the sum of the knowledge of atheists and is all that they have to offer in response to the compelling rational argument through the evident design in creation and life.

Third, at the point of certain or impending death - when all the ways and means and material causes and effects are cut off - an atheist is consumed by the hope that rescue is still possible and a motion of appeal arises in his heart towards an object or being from which relief is anticipated. This activity in the heart may or may not be vocalized, but it is a type of inward invocation. If and when he is delivered he forgets what passed through his heart. **“Is He [not best] who responds to the desperate one when he calls upon Him and removes the calamity and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember.”** (Qur’ān, 27:62) This is further proof of an intrinsic, subconscious belief in a power above and beyond the material causes and effects.

Fourth, the immediate and natural anticipation of justice by an infant (or child or adult) when oppressed or harmed is proof of hard-wiring with an objective standard of justice that emanates from another being [Allāh]⁵ and which extends from the balance, justice and order of the universe. **“And the heaven He raised and imposed the balance [of justice], that you not transgress within the balance.”** (Qur’ān, 55:7-8).⁶

Fifth, the collection of all independent or intertwined systems of material causes (asbāb) and their effects (musabbabāt) are evidence of their originator and determiner who must be external to the sum of them. **“While Allah created you and that which you make.”** (Qur’ān, 37:96) Meaning you invent and create things through your own hands, being supported in that through material causes and effects which have been placed for your use and Allāh is your creator and of

⁵ Ibn Taymiyyah alludes to this proof in his writings.

⁶ Refer to the commentaries of al-Sa’dī and al-Baghawī which indicate that oppression is a deviation from the balance.

what you do and the causes and effects you rely upon to create what you do, so is He not worthy of gratitude and devotion in exclusion to the deities you fabricate with your own hands? And if you marvel at what you create with your own hands with knowledge and skill, then you ought to marvel at the handiwork of the creator, **“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.”** (Qur’ān, 3:190).

Sixth, the merging of technology with biological systems and the study of biological organisms to develop better design protocols and to make technological innovation are clear and undeniable evidences of purposeful design in biological life. You cannot study DNA for example without being astounded by the amazing level of design. Where there is design, a designer follows, by necessity in human reasoning. This reasoning is not falsifiable. Atheists know this argument is logically compelling and cannot be easily undermined.⁷ Unable to refute it on purely rational grounds, their position is to offer an alternative, competing way of looking at the universe: It created itself and self-organized in a random, undirected way to produce galaxies, stars and planets and all diversity in life, but without intending to do so.

The Call of the Messengers of God

These are only some of the many varied types of evidences for a creator. Belief in a creator has never been denied by the vast majority of mankind and the Prophets and Messengers **were not** sent to establish this belief. Rather, the Messengers were sent with the rational necessity (*ḍurūrah*) demanded by innate disposition and justified through sound reason which is: To show devotion and gratitude to this creator *alone* for the innumerable bounties and favours that one enjoys. This is monotheism (*tawḥīd*) and is the justice and balance upon which the universe is established. This was the core message of Noah, Abraham, Moses, Jesus and Muḥammad (peace be upon them all) and is the foundation of Islām.

⁷ Richard Dawkins admits this in his book *The God Delusion*.

False Religion

Throughout history, people deviated from innate disposition (*fiṭrah*) sound reason (*‘aql*) and the message of the Prophets (*risālah*) and began to give others a share in the devotion that is due rightfully only to the creator. The worship of others - be they humans, the planetary bodies including the Earth, sun and moon, the forces or the elements, trees, stones, even the Prophets themselves or the righteous living or dead - is the greatest injustice (*dhulm*). In Islāmī terminology it is referred to as associationism. It is a violation of the truth upon which the universe stands and persists.⁸ When a religion is founded upon worship of other than Allāh or is named exclusively after an individual - a prophet or otherwise - or after a race, or after an element amongst the elements or a force amongst the forces, or a cause amongst the causes or an effect amongst the effects, or any part of what is referred to as *nature*, it is known not to have come from Allāh. It is a contrivance, an invention of the human mind. Besides the name of *Islām*, the names of all religions are contrived and invented and do not reflect the true, original message of pure monotheism (*tawḥīd*) and submission (*islām*) which every Prophet came with. **“O mankind, worship your Lord, who created you and those before you, that you may become righteous - [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].”** (Qur’ān, 2:21-22). The greatest injustice is ascribe partners to God in worship whilst acknowledging that He is your creator, provider and benefactor.

By Abu ‘Iyaad | aboutatheism.net
Version 1.1. [25/02/1436H] - [17/12/2014CE]

⁸ It is futile to worship parts of the creation (such as planetary bodies, humans and the elements) or any of the innumerable material causes and their effects and even more futile to ascribe independent creative power to them. This is revilement of reason and deviation from innate disposition.