

Fast 12: The existence of God — evidence of human nature

- The second kind of argument for the existence of God relates to the human soul.
- In the first place, the human soul has in it *consciousness of the existence of God*. There is an inner light within each one telling him that there is a Higher Being, a God, a Creator. This inner evidence is often brought out in the Quran in the form of a question. It is like an appeal to man's inner self. The question is sometimes left unanswered, as if he were called upon to give it a deeper thought:

“Or were they created without a (creative) agency? Or are they the creators (of their own souls)? Or did they create the heavens and the earth?” — 52:35–36

“We have created you, why do you not then accept?” — 56:57

- Sometimes the answer is given:

“And if you ask them, Who created the heavens and the earth, they would say: The Mighty, the Knowing One, has created them.” — 43:9

- On one occasion, the question is put direct to the human soul by God Himself:

“And when your Lord brought forth from the children of Adam, from their loins, their descendants and made them bear witness about themselves: Am I not your Lord (*Rabb*)? They said: Yes, we bear witness.” — 7:172

All human beings are created so that their nature bears witness that God is their Lord. In another place in the Quran this is called “the nature made by Allah in which He has created mankind” (30:30).

- Sometimes this consciousness on the part of the human soul is mentioned in terms of its unimaginable nearness to the Divine Spirit:

“And certainly We created man, and We know what his mind suggests to him — We are nearer to him than his life-vein.” — 50:16

“We are nearer to it (the soul) than you, but you do not see.” — 56:85

“And know that Allah comes in between a man and his heart...” — 8:24

The meaning of Allah coming “in between a man and his heart” is that Allah is what is closest to a human being. There is no distance between a man and his heart, and yet Allah comes in between the two of them. In connection with fasting, it is stated:

“And when My servants ask you concerning Me, surely I am near.” — 2:186

Fasting brings man to the realisation that God is near.

- This inner light which is within each person often becomes dimmed because *the material possessions of life, ease and comforts*, cover and conceal that light. The Quran says that *distress and suffering* make any person, Muslim or non-Muslim, turn to God instinctively:

“And whatever good you have, it is from Allah; then when evil afflicts you, to Him do you cry for aid.” — 16:53

“And when harm afflicts people, they call upon their Lord turning to Him...” — 30:33.

“And when We show favour to man, he turns away and withdraws himself; but when evil touches him, he is full of lengthy supplications.” — 41:51

“(He it is) Who answers the distressed one when he calls upon Him...” — 27:62

- This is why fasting is an effective aid to turning our minds to Allah. It is an instinct of human beings, whoever and wherever they may be, that distress makes them turn to God (unless they suppress this instinct).
- The human soul cannot find complete contentment without turning to God. The Quran says:

“...those who believe and whose hearts find rest in the remembrance of Allah. Now surely in Allah’s remembrance do hearts find rest.” — 13:28

As it is only in Allah’s remembrance that the soul finds full and ultimate contentment, this is another evidence of human nature showing the truth of the existence of God.