

Evidence for Tawhid

The evidences for faith in Unity of Allah are various and they fall into certain categories. There are natural evidences and then there are evidences based on divine revelation and in the case of Islam divine evidences come from the Qur'an.

Conjoined with natural evidences is the subject of moral evidences, which become apparent from nature itself. Take for instance the nurturing of birds, which by divine will, build nests and respond to the cry of their young with food. Such scenarios in the world can be looked upon as evidences for the existence of God. Many examples of moral arguments for God's existence are engraved in human nature. Human beings are aware of actions as being right and wrong, obligatory and forbidden. Such awareness carries with it the thought that they are "bound" to do some things and bound to avoid doing others. Moral qualities, such as speaking the truth, following a religion and so on are norms that humans adhere to.

On the other hand every culture and society has norms that differ from another; these norms could relate to a number of things from etiquettes of meeting people, to celebrating, to dealing with grief. Certain cultural norms may, in an Islamic society hold great value and at the same time in an un-Islamic society they may be considered insignificant.

Morality cannot be denied, regardless of whether one adheres to a religion or not. There is a universal acceptance of some norms that can lead a man to the awareness of God. For example there are many verses in the Holy Qur'an which relate details of human behaviour. When a man is in need of God, when he is in a state of turbulence and great difficulty he will seek help. This is the nature of man and even when there is no one around to help him, he will silently seek help. However once the time of his difficulty elapses and he is no longer in difficulty he will forget. The interesting point here is that when in difficulty the individual truly believes that there is someone to help him. At this point the Qur'an states that regardless of what name you attribute to that invisible helper, it

is God, and that there is no other helper expect Him.

Allah says in Sura al-Araf, verse 189: "And He (Allah) is the One Who has created you from a single soul."

And further in verse 190: "Then when He gives them a healthy child, both of them associate partners with Him in respect of that (child)."

Firstly the process of human creation is explained from conception until birth, and this process is universal in that the entire creation came into being as a result of Gods command, there is no duplicity and there is no multiplicity. If one billion babies are being born, it is through the same process of creation! Everything is happening in this fashion and at the end of it all what does man do? He attributes partners to God. A partner that is itself a creation and one has been given birth to, how can that be god? A creation cannot be god; the one absolute reality is that the one that has created everything is God.

Here basic morality is being addressed. Then again God address idol worshipers in Surah al-An'am, verse number 17. Allah says: "If Allah afflicts you with some suffering there is none who can remove it but He, and if He bestows some good upon you, then He wields full power over everything."

Allah questions the idol worshipers about whether any one of the idols can come to man's aid when he is in need of help. This questioning is expounded further in Surah al-Anbiya', verse 66: "(Ibrahim [Abraham]) said: 'Then do you worship apart from Allah these (idols) which can neither bring you any benefit nor do you any harm?'"

In this argument there are no scientific details, but a simple address to basic morality and there are numerous other examples in the Qur'an pertaining to the way in which the world at large is balanced and is fine tuned by Almighty Allah so that everything acts according to divine will. Such evidences prompt man to observe the creation and find within it evidence for the existence of Allah.

Allah says in Surah al-Nahl, verse 66: "And indeed in the cattle (too) there is a point for you to ponder. We provide you with pure milk to drink brought forth from that substance of their bellies (which is produced by) compounding (certain) intestinal contents and blood and which freshens up those who drink it."

A created god does not have the power to design something to such

perfection. This process by which waste is separated from blood within an animal and milk is produced is a sophisticated system, which only Allah the most High can bring into existence. Multiple Gods would only bring about discord and tyranny on earth, resulting in multiplicity in much of the creation. For instance, none of the Gods would be subordinates so if there are many gods who in actual fact is in control since the gods would be independent of each other and cause chaos with their individual wills and execution of power. The smooth running of the universe, the beautiful composition of the human body would not be possible.

Aside from natural and moral evidences the third type of evidence is historical evidences. Historical evidences are required on faith of divine unity and on existence of God. The unseen stories of various villages, nations and Prophets are mentioned in the Qur'an as historical evidences. For instance, the story of the flood of Sayyiduna Nuh (peace be upon him) is mentioned in the Holy Qur'an in Surah al-A'raf, verse 64 and 72, Surah al-Shu'ara, verse 72 and 118 and Surah Hud, verse 38 and 39. From the Qur'anic references it is evident how the story of Sayyaduna Nuh (peace be upon him) has been mentioned on numerous occasions in the Holy Qur'an. Therefore this story of Sayyiduna Nuh (peace be upon him), is historical evidence. In addition to the story of Sayyidunna Nuh (peace be upon him), the stories of other Prophets and nations are also mentioned in the Holy Qur'an. These include the story of the lake of Lut (peace be upon him), the story of the nation of 'Ad, the story of the nation of Thamud, the story of Sulayman (peace be upon him) and the Queen of Saba and the story of the Companions of the Cave, all of which were told by Holy Prophet Muhammad (blessings and peace be upon him).

It is a well-known fact that when the Holy Prophet Muhammad (blessings and peace be upon him) narrated these stories to the Companions he had no other means of obtaining these historical evidences except through divine revelation. He (blessings and peace be upon him) had no formal education, had never been to any school and neither had he (blessings and peace be upon him) travelled from city to city in search of gaining knowledge from any individual or through an institution. In support of this, all the non believers were aware that Holy Prophet Muhammad (blessings and peace be upon him) never read books,

hence there was no written material available to him (blessings and peace be upon him). All of this information discussed about Holy Prophet Muhammad's academic life clarifies the truth about Allah's existence, because he (blessings and peace be upon him) had no other source of knowledge except divine revelation. The events and stories from the Holy Qur'an became historical evidences of Allah's existence and marked the truthfulness of divine revelation which was revealed upon Prophet Muhammad (blessings and peace be upon him).

Various scientists and archaeologists have researched into the Nuh's flood and published written material on this event. Some of the writers who have mentioned the Nuh's flood in their written material include: Max Melovan, Warner Keller, Thomas H. Moore, Kamal Salibi and Prof Hitti. Max Melovan has mentioned the flood on page 70 of his book Noahs Floods Reconciled. Thomas H. Moore mentions Nuh's flood in his article, Cuba's Fabled Lost City in the Los Angeles Times in 1992. Another famous book, History of the Arabs by Prof Hitti mentions the Nuh's flood on page 37. Moreover, some encyclopaedias discuss archaeological evidences of these events. In 1922 to 1934 excavations were held under the supervision of Leonard Woolley of the British museum and people from Pennsylvania University were also present. The excavations were held in those cities mentioned in the Holy Qur'an. The archaeological evidence gained from the excavations confirms that whatever is stated in the Holy Qur'an and mentioned by Holy Prophet Muhammad (blessings and peace be upon him) in hadith is the truth. The Holy Qur'an mentioned these historical evidences centuries before they were discovered by scientists/archaeologists. (To be continued...)