

Ways of Knowing God

- **The ways of knowing the existence of God:**
 1. **By the senses** → the scientific approach in which you study the **world** within and outside yourself to seek evidence of God's evidence.
 - the most common method.
 2. **By the reason** → the philosophical evidence in which you use the **purely intellectual** process to seek evidence of God's evidence.
 - with a limited scope.
 3. **By the heart** → the **spiritual** enlightenment.
 - upgrading one's belief.

The Philosophical Method (Cosmological or Causal Argument)

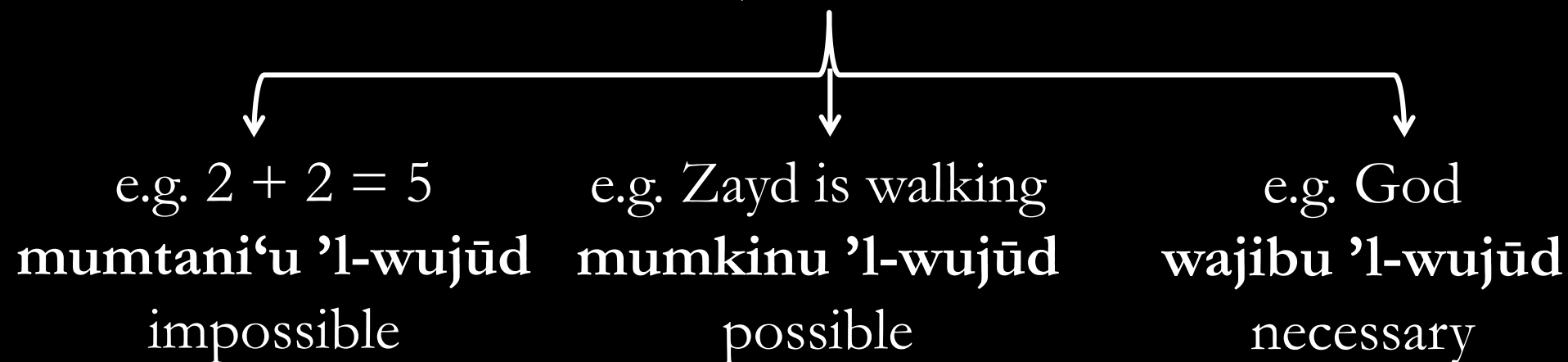
- The **Christian version** (St. Thomas Aquinas):
 - From what we observe, we see things move, change, and so on.
 - There must be a **cause** either in the sense of a prior event, or a reason for the its occurrence.
 - As we **trace back** from effects to their causes, we can either
 1. continue **indefinitely**,
= then there would be no beginning to the series.
 2. or there is some **ultimate** cause that requires no further causal explanation.
= This ultimate cause is what is meant by God.

Wujūd / Existence & Its Types

- The relationship between *ma'qul* (i.e., the image in the mind) and what is outside the mind can be of 3 types:

The mental image

(wujūd dhanni)



The Philosophical Method (Cosmological or Causal Argument)

- The **Muslim version** (by Ibn Sina):
 - Every thing that exists in this universe comes under ***mumkin-ul-wujud*** (possible existence). + And everything that is ***mumkin-ul-wujud*** **needs a cause**.
 - If that cause is ***mumkin-ul-wujud***, then it is itself in need of a cause.
The chain of ***mumkin*** cause and effect cannot be indefinite. It must stop with a ***Wajib-ul-Wujud*** (Necessary Existence) Cause → and that is God.

Difference Between the Christian & the Muslim Versions

The Christian Version

1. **Every** thing must have a cause.
2. When you trace back the chain of cause and effect, you will come to the First Cause, God.

The Muslim Version

1. Every **mumkin** thing must have a cause.
2. When you trace back the mumkin chain of cause and effect, you must stop at a **Wajib** Cause, God.

Why can't the chain continue indefinitely?

- Ibn Sina: the chain consists of 3 parts:
 - A** is cause of **B** is cause of **C**
- **“A”** is the first, complete and self-sufficient cause that does not need a cause for itself. + We can say that a self-sufficient cause always is at the beginning of this chain.
- **“B”** is an effect of the first as well as the cause of the third. What is an effect as well as a cause is always in the middle of this chain.
- **“C”** is just an effect. Whatever is just an effect is always at the end of the chain.
- Whenever one or more parts of the chain is “effect + cause”, that part is always in the middle.
- The middle to exist without the first part is impossible.
- An indefinite chain of cause and effect is rationally impossible.