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Arguments for the Existence of God in the Qur'an

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Abstract: This paper examines the concept of argument in both its linguistic and technical meanings, the possibility of knowing and proving the existence of God, and the types of theological arguments presented in the Qur'an. First, the definition of "argument" is explored from both a linguistic and technical perspective, followed by a discussion on the possibility of knowing God through theoretical and practical means. Next, doubts regarding the provability of God's existence and various viewpoints on the matter are analyzed. The paper then delves into the different theological arguments found in the Qur'an, including the argument of possibility, the argument of occurrence, the argument of the truthful, the argument of motion, the argument of the soul, and the argument of nature. In conclusion, it is asserted that the Qur'an, through presenting a variety of arguments and both rational and intuitive reasoning, offers multiple paths for human beings to recognize the Almighty God.

Keywords: Theological arguments, Qur'an, proof of the existence of God, independent and implicit reasoning.

INTRODUCTION

The recognition of the Almighty God has always been one of humanity's main concerns. Throughout history, philosophers, theologians, and mystics have sought to prove the existence of God using rational, textual, and intuitive arguments. The Qur'an, as the holy book of Muslims, addresses this issue not only as a source of divine revelation but also as a text containing logical and argumentative reasoning. This paper aims to explore the concept of argument in both its linguistic and technical meanings, the

possibility of knowing God, and the various theological arguments presented in the Qur'an. To this end, the paper first examines the definition of the term "argument" from both a linguistic and technical perspective, followed by a discussion on the possibility of knowing God through theoretical and practical means. Subsequently, doubts related to the provability of God's existence and the various viewpoints on the matter are analyzed. Furthermore, the different theological arguments for God's existence in the Qur'an, including the argument of

possibility, the argument of occurrence, the argument of the truthful, the argument of motion, the argument of the soul, and the argument of nature, are thoroughly examined.

Definition of Argument in Linguistic and Technical Terms

The term "burhan" (argument) used in Arabic has a root with differing interpretations among linguists. According to some views, it is derived from the trilateral root "بَرَّهَ يُبْرِهُ" meaning "to become white." (Al-Mufradat fi Gharib al-Qur'an, Beirut: Dar al-Shamiya, 1414 AH, p. 121, "Brah") On the other hand, some believe it comes from the quadrilateral root "بَرَّهَنَ يُبْرِهِنُ بَرَاهَنَةً," which is used to mean "proof" or "argument." (Lisan al-Arab, Vol. 1, p. 394, "Burhan")

In logic and philosophy, an argument is defined as a type of logical syllogism consisting of certain premises that lead to a certain conclusion. (Logic, Translated by Majid Hamidzadeh and Insha'Allah Rahmati, Vol. 2, p. 27)

The Possibility of Knowing and Proving God

Various definitions of knowledge have been provided, such as: "Knowledge is reaching a point where I think something is the case and I believe that another possibility may exist." (The Issue of Knowledge, p. 18)

There can be no doubt in the existence of knowledge and science; for doubt and skepticism in this regard are equivalent to sophistry, hindering any kind of argumentation and discussion. Just as the existence of the world and its objects is self-evident, human knowledge is also self-evident. (Epistemology in the Qur'an, p. 149)

There are two types of paths to knowledge:

1. Theoretical or Argumentative Path: This involves knowledge obtained through intellectual inquiry and reasoning. The goal of this path is for the person, by utilizing and benefiting from the premises and information that are self-evident, to discover the unknowns using their power of thought.
2. Practical or Intuitive Path: This path leads to knowledge that does not result from intellectual inquiry and reasoning; instead, it comes directly through purification of the soul and spiritual journey. Through this path, one reaches a state where they witness God's presence with the "eye of the heart" and discover His attributes of majesty and beauty. (Muhammad Saidi Mehr, Teaching Theology, pp. 29-32)

Two types of knowledge are possible concerning Allah, the Most Glorious: One is general knowledge gained through intellectual concepts, which does not directly pertain to the essence of Allah. It may be

that the heart's vision, mentioned in some Qur'anic verses and noble sayings of the Prophet Muhammad (PBUH), is an example of this practical or intuitive knowledge. The other is immediate knowledge, which is gained without the mediation of mental concepts. (Misbah Yazdi, Quranic Teachings, p. 20) If practical or intuitive knowledge is such that it suffices the beholder, it will not be transferable to others unless it takes the form of intellectual or conceptual knowledge. Therefore, individuals who limit such knowledge to personal experience and intuition, without the aid of reasoning or argumentation, can inadvertently undermine the foundation of monotheism and put it at risk of distortion, as there would be no guiding rational framework for others to follow. (Jawadi Amoli, Explanation of Proofs for the Existence of God, p. 113)

The sources of knowledge, according to the Holy Quran, are the heart, revelation, intellect, and senses. The source of intellect and senses is discussed in the Quran in the following way: "And Allah has brought you out of the wombs of your mothers, while you knew nothing. And He gave you hearing, sight, and hearts that you may give thanks." (Surah An-Nahl, 78). This means that Almighty God brought you out of your mothers' wombs while you knew nothing, and He granted you hearing, sight, and hearts so that you may listen, see, and understand, and give thanks for His blessings.

In this noble verse, the Holy Quran explicitly declares that intellect and senses both play a major and fundamental role in understanding the realities of existence. It first explains that when a human is born, they do not know anything and are devoid of any kind of knowledge and understanding, which contradicts Plato's theory that knowledge and science are recollections. According to Plato, the soul understands everything before it attaches to the body, but after it attaches, it forgets everything, and what was forgotten is gradually remembered. However, the Holy Quran does not accept such a theory; instead, it states that a person, at the time of birth, understands absolutely nothing, and Allah, in His wisdom, has placed two valid and credible sources for understanding the truths of existence within them: one is intellect, and the other is the senses. Among the five senses, the Quran mentions two specifically: hearing and sight. Since essential and fundamental knowledge is obtained through these two sources, it places hearing (سمع) above sight (بصر), as the role of hearing in acquiring knowledge is greater than that of sight. Therefore, it is possible for a person to be blind and still become a great scholar, but it is generally impossible for someone born deaf to attain a high level of knowledge, science, and understanding. Undoubtedly, there is another source of knowledge that is more reliable, practical, and

discerning than both intellect and senses, which is the heart. (Muhammad Muhammad Ri Shahr, Introduction to the Knowledge of God, p. 25-26) Islamic law considers the heart, alongside intellect and senses, as another source of knowledge, and attributes to the heart faculties similar to the five senses. (Muhammad Muhammad Ri Shahr, Introduction to the Knowledge of God, p. 25-26) A doubt is raised that the existence and attributes of God cannot be proven, and humans cannot reach the knowledge of God through rational arguments or acquired knowledge. Some believe that the knowledge of God is only possible through religious experience, instinct, or intuitive knowledge, and that the issue of God cannot be resolved by humans. There are two extreme and negligent groups in this regard: one group believes that the way to know God is very difficult or impossible, while the other group weakly and excusefully closes the path to the knowledge of God. (Jawadi Amoli, Divine Philosophy from the Perspective of Imam Reza, p. 37)

While we cannot abandon the quest for the knowledge of God, because the search for God is innate. It is not a matter of knowledge, but rather a matter of inclination. There is an attraction and a heartfelt desire towards the Almighty God, which leads a person to step forward in the search for Him. (Misbah Yazdi, Teachings of the Quran, p. 27)

As for the extreme ones who boldly engage in this domain and seek to reach the Divine Essence, it is beyond human capacity to achieve this, for the Essence of Allah is absolute and infinite, whereas all other beings are finite and limited. On the other hand, knowledge, science, and perception involve a form of intellectual mastery over the object of knowledge. Since a limited being cannot have control over or encompass the unlimited, it is impossible for the creatures of Allah to gain knowledge and awareness of His Essence. Therefore, not only is the truth and reality of the Divine Essence unknown to us, but such knowledge and understanding are also considered impossible. (Saidi Mehr, Teaching Islamic Theology 1, p. 27-28)

Those who do not believe that the existence of Allah and His attributes can be proven by logical arguments can be divided into several different groups, which we will briefly mention here. (Morteza Motahari, Collected Works of Martyr Professor Motahari, Vol. 3, pp. 512-513)

1. Those who completely reject reason and consider knowledge to be solely limited to experience and sensation. They believe that no kind of intellectual knowledge, even self-evident or innate propositions, exists. From their perspective, metaphysical issues like the existence of God are

outside the realm of experience and sensation and cannot be scientifically known. Therefore, they view discussions about God as unprovable by rational arguments.

2. Individuals who believe in the value of philosophical proofs and do not have problems with epistemological foundations but believe that the proofs presented to demonstrate the existence of God are weak and insufficient, and cannot conclusively prove the existence of the Almighty God.

3. Another group believes that it is possible to prove the existence of God, but they view reason and argumentation as uncertain and inadequate methods. They consider the heart and soul as the true vehicle for understanding God and see the only certain and accurate way as an inner, spiritual path (a heart-centered journey), rather than a rational one. (Morteza Motahari, Collected Works of Martyr Professor Motahari, Vol. 6, p. 878.) Mystics are the ones who defend this idea and theory. Although they are closer to the other groups gathered around this doubt, they do not quite belong to this circle, because they inherently believe that theological matters are susceptible to logical proof.

4. Another group has expressed the following stance: "We do not know anything about Allah the Almighty and His attributes, and we cannot even know anything in this regard. In this matter, we must all be followers and submit to revelation. There is no need for questioning or reasoning, and we should not involve logic and reasoning in this matter." The proponents of this theory include the Hanbalis and Ash'aris among the people of Hadith. (Ibid., pp. 909, 1024, and 1029.)

In response to this doubt and the opposing groups, Islamic theologians and philosophers not only consider the existence of God and His attributes to be logically provable, but they have also made extensive efforts to prove this by presenting philosophical arguments. They have provided these arguments as a general, conceptual, and intellectual understanding, albeit limited by human constraints, for those seeking knowledge and truth.

The Scope of Proof

In the logic of the Holy Quran, proof is not limited to clear and conclusive statements; rather, anything that clearly and definitively establishes the truth of a subject and removes doubt is considered a proof. This may include logical reasoning or even objective and external truths. For example, in the story of Prophet Moses (PBUH), the transformation of his staff into a serpent and the shining of his hand are mentioned as two proofs for his prophethood to Pharaoh and his followers: "These are two proofs from your Lord to Pharaoh and his people; indeed,

they were a people of transgression." (Surah Al-Qasas, 28:32). This means, "Place your hand into your garment, and it will come out shining without any blemish, like white light. Draw your hand to yourself to calm your fear," for these two (i.e., the staff turning into a serpent and the shining hand) are clear proofs from your Lord for Pharaoh and his people.

In verse 174 of Surah An-Nisa, according to some interpretations, proof refers to an objective and external reality: "O mankind, there has come to you a clear proof from your Lord, and We have sent down to you a clear light." (Surah An-Nisa, 4:174). Some commentators are certain, while others suggest as a possibility, that the "proof" in this verse refers to the person of the Prophet Muhammad (PBUH), whose existence is a firm and singular proof of the truth of the Lord of the worlds. (Muhammad Baqir Muhaqqiq, *Dairatul Fara'id in the Culture of the Quran*, Vol. 3, p. 165). It is also possible that the "proof" in this verse refers to the Holy Quran itself, which is the greatest miracle of the Prophet (PBUH) and the fundamental evidence of his truth. (Ibid.)

In verse 24 of Surah Yusuf, based on some interpretations, the word "proof" refers to something other than logical argument: "And she certainly desired him, and he desired her, had he not seen the proof of his Lord. Thus it was, that We might avert from him evil and immorality. Indeed, he was of Our chosen servants." (Surah Yusuf, 12:24). This means that the woman (seeing this) became enraged and attempted to harm Yusuf, and Yusuf (PBUH) also intended to resist her, but he saw the proof of his Lord (and chose to flee rather than fight). We did this to protect him from misfortune and sin, for he was one of Our pure and chosen servants.

Various interpretations have been proposed for the meaning of "proof" in this verse, the most important of which are:

- Awareness of the prohibition of adultery and its dire consequences.
- Recognition of the ugliness of adultery and the bad end of those who commit it.
- Rational and textual evidence pointing to the obligation to avoid sin.
- Possession of the virtue of chastity.
- The truths and verses that were revealed to Prophet Yusuf (PBUH) which prevented him from sin. (Tafsir al-Mizan, Vol. 11, pp. 130-132)
- Signs and manifestations of the greatness of Allah. (Ibid., p. 129)
- The peace that Allah sends upon the prophets and believers, assisting them in the face of enemies, both in the spiritual and material realms. (Ganabadi, *Bayan al-Saada Fi Maqamat al-Ibada*, Vol. 2, p. 357)
- The divine infallibility and the rays of

Yusuf's (PBUH) prophecy. (Kashfi, *Mawāhib 'Aliyyah*, Vol. 2, p. 237; Kashani, *Manhaj al-Sadiqin Fi Ilzam al-Mukhalifin*, Vol. 5, p. 31)

Attributes of Proof in the Quran

Proof in the Holy Quran has several attributes, which are as follows:

1. It clarifies everything, as in verse 89 of Surah An-Nahl.
2. It is a light and clear book, as in verse 15 of Surah Al-Ma'idah.
3. It serves as the criterion for guidance, as in verse 2 of Surah Al-Baqarah.
4. It is pure and free from any doubt, as in verse 2 of Surah Al-Baqarah.
5. It serves as a reminder and a cause for reflection, as in verse 27 of Surah Az-Zumar.
6. It is a source of knowledge, as in verse 3 of Surah Fussilat.

Effects of Following Proof

Following proof has various effects, which are outlined below:

1. Security: As mentioned in the verse: "And how should I fear what you associate while you do not fear that you have associated with Allah that for which He has not sent down to you any authority? So which of the two parties has more right to security if you should know?" (Surah An-Naml, 27:81)
2. Attainment of Truth: As stated in the verse: "And thus We showed Ibrahim the dominion of the heavens and the earth, that he might be among the certain." (Surah Al-An'am, 6:75)
3. Freedom from Doubt: As mentioned: "Then is one who was upon clear proof from his Lord like the one for whom the evil of his work has been made attractive and they follow their own desires? Those are the ones whom Allah has guided, and those are the ones who are the successful." (Surah Hud, 11:17)
4. Victory Over Opponents: As stated in: "Rather, We dash the truth against falsehood, and it destroys it, and behold, falsehood vanishes." (Surah Al-Anbiya, 21:18)
5. Freedom from Blind Following: As mentioned: "He said, 'O my people, have you considered if I am upon clear proof from my Lord and He has given me good provision from Himself...?' (Surah Hud, 11:88)
6. Avoidance of Superstitions and False Beliefs: As stated: "Or have they taken gods besides Him? Say, 'Produce your proof. This is the message for those with me and the message for those before me; but most of them do not know the truth, so they turn away.'" (Surah Al-Anbiya, 21:24)

Consequences of Not Following Proof

Not following proof has several consequences, which are explained below:

1. Following Desires: As mentioned: "Is the one who was upon clear proof from his Lord like the

one for whom the evil of his work has been made attractive and they follow their desires?" (Surah Muhammad, 47:14)

2. Following Assumptions and Speculation: As stated: "It is not but names you have named yourselves, you and your forefathers. Allah has not sent down any authority for them. They follow not but assumption and what their souls desire, and there has already come to them from their Lord guidance." (Surah An-Najm, 53:23)

3. Defeat and Misfortune: The Noble Qur'an is full of stories and reminders of past nations that opposed clear proofs and divine arguments, which led to their downfall and destruction. The refusal of the people of Madyan to accept the clear signs and arguments of Prophet Shu'aib (peace be upon him) and their eventual disastrous end, as mentioned in verses (91-94) of Surah Hud, is a clear example of this.

4. Feeling of Insecurity: As mentioned: "They said, 'O Saleh, you were among us a source of hope before this. Do you forbid us to worship what our forefathers worshiped, and indeed we are in doubt about that to which you invite us, wary.' He said, 'O my people, have you considered if I am upon clear proof from my Lord and He has given me good provision from Himself...?' (Surah Hud, 11:62-63)

A Review of Views on the Proof of God's Existence in the Qur'an

There are different views on the proof of God's existence in the Qur'an, which are outlined below:

The Theory of Non-Existence of Proof for God's Existence

Some argue that the Qur'an's audience, including the disbelievers and polytheists of Arabia, already believed in God as the Creator of the world, and there was no need to prove His existence. However, they believed in other gods that shared in the governance of the world alongside God. The verse: "And if you were to ask them, 'Who created the heavens and the earth and subjected the sun and the moon?' They would surely say, 'Allah.' How then are they deluded?" (Surah Al-Ankabut, 29:61) shows that they acknowledged Allah as the Creator of the heavens and the earth but rejected His sovereignty over governance.

Another verse states: "And if you were to ask them, 'Who sent down rain from the sky and gave life to the earth after its death?' They would surely say, 'Allah.' Say, 'Praise is for Allah.' But most of them do not understand." (Surah Al-Ankabut, 29:63)

This verse demonstrates that the polytheists acknowledged God as the Creator and Sustainer but continued to worship false gods in the belief that they acted as intermediaries between them and Allah.

Views on This Issue

All discussions in the Qur'an regarding Allah are related to His beautiful names and exalted attributes. (Abdullah Jawadi Amuli, Tabeen Baraanin Isbat Khuda, p. 136)

Some, while doubting the possibility of proving the existence of Allah, describe the conduct of the Prophets as not offering any proof of God's existence. (Mustafa Malekian, Barahinin Isbat Khuda, p. 11)

Allama Tabatabai (may Allah bless him) shares this view: The Qur'an does not seek to prove the existence of Allah because its audience at the time already believed in His existence. The Qur'an does not deal with proving God's existence. (Tabatabai, Al-Mizan fi Tafseer al-Quran, Vol. 18, p. 265)

The Independent and Explicit Argument Theory

Some believe that the Quran, in certain verses, although few in number, directly and with simple, understandable arguments, proves the existence of God. These arguments, while simple, are convincing and solid. Jawadi Amoli also emphasizes this point:

"In many verses of the Holy Quran, the principle of the origin (God) is considered a self-evident and accepted matter; however, this does not mean that the Quran has never addressed it. In fact, in some verses, the Quran has paid special attention to and emphasized this principle. Therefore, the direct proof of the existence of Allah, the Glorified, is rarely discussed." (Jawadi Amoli, Explanation of Arguments for the Proof of God, p. 126)

Imam Khomeini (ra) on the comprehensiveness of the Holy Quran states:

"The other contents of this celestial book include methods of reasoning and arguments that the sacred essence of God has provided to prove divine knowledge and supreme truths, such as arguments for the existence of God, monotheism, sanctification (declaring God free from all defects), knowledge, power, and other divine attributes of perfection." (Khomeini, Adab al-Salah, p. 191)

A significant number of philosophers and thinkers, such as Fakhr al-Din al-Razi (Al-Tafsir al-Kabir, vol. 32, p. 139), Ibn Rushd (Al-Kashf 'an Manahij al-Adilla fi 'Aqa'id al-Millah, p. 9-65), and others, have supported and advocated for this theory.

The verses cited by proponents of this theory include the following:

Those who believe in this view assert that earlier divine prophets did not doubt or disbelieve in the origin and God. The prophets reminded them that Allah, the Glorified, is the Creator of the heavens and the earth, proving the existence of God without referencing the argument of creation.

"Do they think that they were created without a creator, or are they the creators of themselves? Or did they create the heavens and the earth? Rather, they are uncertain." (Surah At-Tur, verses 35 and 36)

"Or do they have a god other than Allah? Glorified is Allah from what they associate with Him." (Surah At-Tur, verse 43)

These blessed verses indicate the direct reasoning in the Quran. These verses, through various questions regarding creation, suggest that the creation of the world and humanity cannot happen without a cause. Moreover, no material cause or human power can create humanity or the universe. Therefore, there must be an origin and Creator, and these verses reason the existence of God. (Qadrddan Qaramilki, Proving God in the Quran, Institute for Islamic Culture and Thought, Fall 1385, p. 5)

Regarding the interpretation of the arguments presented in the previous verses, Jawadi Amoli states:

"The aforementioned verses first raise a doubt that humans and the world were created without the involvement of an origin. Then, through alerting questions, they provoke the innate logic of humans to ponder and find the answer based on revelation. For example, it asks: 'Is it possible that humans were created without a creator? Or could they be their own creators?'

... Therefore, in the above verses, first, doubt about the existence of the origin of the world is raised. Then, possible doubts and hypotheses are addressed. Finally, the verse calls upon the thoughtful human to acknowledge the existence of the origin of the universe." (Jawadi Amoli, Explanation of Arguments for the Proof of God, p. 27 and 28)

"Then when the night covered him, he said: 'I do not like those that set.'" (Surah Al-An'am, verse 76) Prophet Ibrahim (Abraham) (pbuh), when witnessing the worship of the moon, sun, and stars, initially appeared to worship them. However, when they set, he began reasoning. He said: "My Lord cannot set, for setting indicates the need for another cause." This argument resembles the philosophers' argument of change and movement, which states that every motion requires a mover, ultimately leading to the existence of a prime mover (Creator).

Mulla Sadra, in continuation of the philosophers' argument on motion, explains based on the aforementioned verse that the reasoning of Prophet Ibrahim (pbuh) is completed with the theory of substantial motion. Prophet Ibrahim, by observing movement and change in the substance and appearance of matter, found his way to the divine realm and divine providence. (Sadr al-Din Shirazi (Mulla Sadra), Asrar al-Ayat wa Anwar al-Bayanat,

vol. 6, p. 44)

Implicit and Implied Argument Theory

Proponents of this theory argue that, from the perspective of the Quran, the existence of God is not explicitly and directly argued for in terms of a clear proof; however, the necessity of God's existence can be understood from the implications of certain verses. To support this view, proponents refer to numerous verses.

Ayatollah Subhani, one of the contemporary scholars, criticizes the first theory and emphasizes that although the proof of God's existence in the Quran is assumed to be self-evident, this does not preclude the Quran from implicitly and indirectly providing evidence for it. He states:

"Because of these two points (the idolatrous nature of the Quran's audience and the assumption that the existence of God is self-evident), attention to proving the existence of the Creator has been much less than attention to proving His attributes. However, this does not mean that no argument has been presented for it in the verses. The arguments mentioned in the Quran, although not expressed in the form of logical premises and conclusions, include reasoning within their profound expressions. When reflecting on the verses, this becomes clear." (Javadi Amoli, Explanation of Arguments for God's Existence, p. 20)

Similarly, Ayatollah Misbah Yazdi states:

"It is possible that the Quran is not directly concerned with proving the existence of God, either because the existence of God is considered self-evident and does not require proof, or because it was not confronted with significant deniers and addressing this issue, which might cause doubts, is seen as inappropriate. However, from the statements of the Quran, one can extract an argument for proving this topic, and it is even possible that the Quran itself indirectly refers to this argument." (Misbah Yazdi, The Teachings of the Quran, pp. 24-27)

Types of Theological Arguments for the Existence of God in the Qur'an

The Qur'an provides various arguments to prove the existence of Almighty God, some of which are mentioned below:

1. The Argument of Possibility (Imkan) The argument of possibility and necessity is one of the oldest and most important reasons for proving the existence of the Almighty God. This argument seeks to establish the existence of a necessary and independent being through the deficiencies of external beings and objects. (Faryab, Arguments for the Existence of God, p. 117) The argument divides existence into two categories: necessary (God) and possible. Every being that is necessary in existence is

God; however, if it is possible in existence, it requires a cause beyond itself, which ultimately leads to the necessary being (God), otherwise, an infinite regress would occur. The Qur'anic verses implicitly refer to this argument. "For you have no other god but Him. Everything will perish except His face. His is the command, and to Him you will return." (Qur'an, Surah Al-Qasas, 28:88) This verse affirms the impermanence of all things except for God, indicating the inherent need and possibility of all things. "Everything on it (the earth) will perish, but the face of your Lord, full of majesty and honor, will remain." (Qur'an, Surah Al-Rahman, 55:26-27) "Whatever you have will be spent, and what is with Allah is eternal. And We will certainly reward those who were patient with the best of what they used to do." (Qur'an, Surah An-Nahl, 16:96) In these three verses, the concept of the possibility and perishing of things leads to the existence of the Almighty God.

2. The Argument of Origination (Huduth) Theologians assert that the universe is composed of everything that is created, and thus the universe itself requires a cause for its existence, as reason dictates that a creator and cause for the existence of every created entity is necessary. (Mo'in al-Dini, An Examination of Arguments for the Existence of God in the Qur'an, p. 103) In the Sharh Aqai'd Nasafiyyah, the argument of origination is explained as follows: "He said: The world, with all its components, is created. For the substances are either compound, such as bodies, or indivisible, such as the atom, and the qualities (accidents) are not inherent in substances but are created in bodies and substances, like colors, shapes, tastes, and smells. The creator of the world is Allah the Almighty..." (Sharh Aqai'd Nasafiyyah, p. 65) One of the logical reasons for the existence of the Almighty God is the argument of origination. The world, meaning everything apart from God, is created. This is the minor premise, and every created thing needs a creator. This is the major premise, so the world requires a creator, which is the conclusion. (Ibid., p. 67) This type of argument is addressed in the following verses: "And among His signs is the creation of the heavens and the earth." (Qur'an, Surah Ar-Rum, 30:22, and Surah Ash-Shura, 42:29)

3. The Argument of the Truthful (Siddeeqeen) One of the arguments presented to prove the existence of Almighty God is called the "Argument of the Truthful" (Siddeeqeen). This argument was first introduced by Avicenna (Ibn Sina) in his philosophical works, using the verses of the Qur'an. He claims that the argument of the Truthful proves the existence of God through contemplation of existence itself. Later, Mulla Sadra, in his philosophical system, questioned the appropriateness of Avicenna's argument for the name "Siddeeqeen" and presented a new argument for the existence of

God, which he deemed worthy of the name "Siddeeqeen." He also believed that his argument, like Avicenna's, proves God's existence through reflection on the essence of being. (Faryab, Arguments for the Existence of God, p. 147) Although many interpretations of the Argument of the Truthful exist, the most notable is the one introduced by Ibn Sina, who maintained that the existence of God could only be proven by reflecting on existence itself. (Ibn Sina, Al-Isharat wa al-Tanbihat, p. 102) The key point derived from Ibn Sina's explanation is that in the argument of the Truthful, non-God beings are not considered, and the existence of God is inferred from the existence of being itself. Therefore, the "Argument of the Truthful" here refers to an argument that only seeks to prove the existence of God by reflecting on the existence of being. (Ibn Sina, Al-Isharat wa al-Tanbihat, p. 102) In this argument, the existence of God is considered a necessary condition for existence and being. Whether or not anything else exists, God is necessary for all existence, in contrast to the argument of possibility and necessity, which involves the assumption of the possible leading to God. The argument of the Truthful does not concern the existence of possible beings but leads directly to the necessary being through the principle of existence itself. Those who have used the Argument of the Truthful to know God often refer to several Qur'anic verses that they believe point to this argument, some of which are mentioned below: "Is it not enough for them that your Lord is, over all things, a Witness?" (Qur'an, Surah Fussilat, 41:53) This verse implies that the existence of God is attested in all things, and His power and wisdom are manifest in all the particles of creation. "Beware! Indeed, they are in doubt about the meeting with their Lord. Beware! He is, of all things, encompassing." (Qur'an, Surah Fussilat, 41:54) In this verse, Allah is described as encompassing everything, and it is clear that without encompassing knowledge of the thing, knowing the thing itself is impossible.

4. Argument from Motion

One of the natural arguments presented in philosophy is the argument from motion, and its ancient and serious proponent is Aristotle. Material and natural motions, or in other words, the existence and effusion of motion, require a mover. This agent and mover cannot be nature itself, because it is not devoid of motion. Therefore, the existence of an immaterial "transcendent mover" is necessary.

The argument from motion is one of the oldest arguments put forward by philosophers to prove the existence of the Almighty God. Before we present this argument, it is necessary to briefly explain the meaning of motion. (Faryab, Hosseini, p. 211) In language, motion is the opposite of stillness (Fayoumi, Al-Misbah Al-Muneer, Vol. 2, p. 131).

(Ibn Manzur, Lisan Al-Arab, Vol. 10, p. 410) This word is most often used to refer to the "movement of the bodies in space," and thus, at times, it refers to the displacement from one place to another. (Raghib Isfahani, Al-Mufradat Fi Gharib Al-Quran, Vol. 1, p. 229; Al-Tahanawi, Kashaf Istilahat Al-Funoon wa Al-'Uloom, Vol. 1, p. 652; Al-Turayhi, Majma' Al-Bahrain, Vol. 5, p. 261)

In philosophy, motion is not limited to spatial movement. In its most famous definitions, it is understood as the "gradual transition from potentiality to actuality." (Sayed Ali bin Muhammad Al-Jurjani, Kitab Al-Tarif, Vol. 1, p. 37) That is, when something moves from being potential and in a state of possibility to actualization and realization at a certain moment in time, motion has occurred. This definition is more general than just spatial movement.

The verses that refer to this argument are as follows: "When the night covered him, he saw a star and said: 'This is my Lord!' But when it set, he said: 'I do not love those that set.'" (Surah Al-An'am, verse 76). This refers to when Prophet Ibrahim (peace be upon him) saw a bright star (like Jupiter or Venus) and, hypothetically, said, "This is my Lord!" But when the star set, he refuted the beliefs of the star-worshippers of that time by saying, "I do not love those that set," indicating that something subject to change and perishability is not worthy of worship.

In this verse, Prophet Ibrahim (peace be upon him) uses the setting of the star, which is inherently associated with motion, as evidence that idols are not worthy of being gods.

"Ibrahim said: 'Indeed, Allah brings the sun from the east, so bring it from the west.' So the one who disbelieved was overwhelmed, and Allah does not guide the wrongdoing people." (Surah Al-Baqarah, verse 258). Prophet Ibrahim (peace be upon him) said: "God brings the sun from the east, so you bring it from the west." At that moment, the disbeliever was dumbfounded, and Allah does not guide those who persist in wrongdoing.

5. Argument from the Soul

The soul, as an immaterial existence, is the repository of various attributes of a human being. When one reflects on the various aspects of the human soul, they are led to recognize the existence of the Almighty God. The different dimensions of the human soul are given significant attention in the Qur'an, which highlights them.

1. Knowledge of God through the World of Souls: The Qur'an does not confine the knowledge of God to this world but asserts that the Almighty prepared the foundation of the knowledge of God for

humans in the pre-material world, known as the World of Souls (Alam Dharr). As emphasized in the following verse, when God revealed Himself to the souls of the children of Adam (peace be upon him) in the pre-material world and asked them if He was not their Lord, they all responded affirmatively.

"When your Lord took from the children of Adam, from their loins, their descendants and made them testify against themselves, saying: 'Am I not your Lord?' They said: 'Yes, we testify.'" (Surah Al-A'raf, verse 172). This verse refers to the moment when God brought the descendants of Adam (peace be upon him) from their loins and made them aware of His existence in the pre-material realm, affirming their acknowledgment of Him as the Creator and Lord.

This verse emphasizes that the human nature of recognizing God is inherent in the soul, imprinted in the intellect before the worldly existence, though it may become obscured or tarnished in the material world.

2. Manifestation of Signs of God in the Soul: The Qur'an does not merely mention knowledge of God in the pre-material world but also indicates that in this world, God will show His signs to humanity within their souls and minds, so that His divine reality may become clear to them.

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth." (Surah Fussilat, verse 53). This verse indicates that God will reveal His signs to those who deny the Qur'an and Islam, in both the larger world (the cosmos) and within their own souls (the microcosm), until it becomes evident to them that the Qur'an and Islam are the truth.

3. Reprimanding for Not Reflecting in the Soul: It is well established that the foundation of belief in God is present within the human soul. When a person reflects upon it, they become aware of God and affirm His oneness. However, when they do not ponder this, they forget God and His truth. Therefore, the Qur'an frequently admonishes people, asking them why they do not reflect upon themselves and their souls.

"Do they not reflect upon themselves?" (Surah Ar-Rum, verse 8).

"They returned to themselves and said: 'Indeed, you are the wrongdoers.'" (Surah Anbiya, verse 64). This verse refers to the story of Prophet Ibrahim (peace be upon him) when he destroyed all the idols except the largest one. When the idolaters questioned Ibrahim (peace be upon him), he replied that the largest idol must have done it, so they should ask it. In that moment, the idolaters reflected upon themselves, and the spark of true knowledge of God was ignited

within them, leading them to recognize that they were wrong for worshipping powerless idols. However, they once again forgot their pure and true inner awareness.

6- The Argument from Human Nature (Fitrah)

One of the arguments used to prove the existence of the Almighty God is the Argument from Fitrah. As an introduction, it should be noted that, as is widely known, there are many different paths to knowledge of the Almighty, and these have been mentioned in the sayings of religious leaders, in various theological and philosophical books, and in the texts of the heavenly scriptures. According to some thinkers and scholars, from one perspective, the arguments for God's existence can be likened to the ways one crosses a river. Some of these paths are like a wooden bridge built over the river, where the traveler can easily cross it and reach their destination in a short time. Others are like long, sturdy stone bridges, which are more secure but make the journey longer. Finally, some paths are like railroads, with ups and downs, winding curves, and large tunnels, built for the passage of heavy trains. (Misbah Yazdi, Teaching Beliefs, Vol. 1, p. 43)

A person with a light heart can easily recognize their Creator through simple and easy paths, and devote themselves to His worship. However, a person who carries a heavy burden of doubts must cross a strong stone bridge. Ultimately, someone who carries countless temptations and doubts on their shoulders must choose a path with solid and firm foundations, even if it is full of ups and downs and many twists and turns. (Faryab, Arguments for the Existence of God, p. 55)

Human beings, by their very nature, have an innate knowledge of the existence of the Almighty God, and philosophers and theologians have explained and elaborated on this natural disposition. The argument from fitrah has been addressed in four different ways in the Quran:

1. Creation Based on the Fitrah of Monotheism: The following verse describes the foundation of human creation as being based on the natural disposition of recognizing God, which is an intrinsic characteristic:

"So set your face toward the religion, inclining to truth, the fitrah of Allah upon which He has created people. There is no changing the creation of Allah. That is the correct religion, but most people do not know." (Surah Ar-Rum, 30:30)

This verse indicates that people are created in accordance with the natural disposition (fitrah) of worshipping the One true God. The verse emphasizes that this natural disposition should not be altered, for it is the true and righteous path, although most people are unaware of it.

2. Divine Coloring: The following verse refers to the human nature of recognizing God as being akin to a divine coloring, as if God has imprinted the essence of monotheism onto humanity's creation:

"The dye of Allah; and who is better than Allah at dyeing? And we are His worshipers." (Surah Al-Baqarah, 2:138)

This verse suggests that God has adorned humanity with the true faith of monotheism, and that there is no one better than God at creating and adorning this faith. We, therefore, worship Him alone.

3. Hanifiyah: The next verse describes the human fitrah as being aligned with hanifiyah, which refers to an inclination towards truth and righteousness. Hanif, in Arabic, refers to someone who is naturally inclined toward the truth, in contrast to "janf," which denotes a tendency toward misguidance. In Islamic tradition, hanifiyah is also synonymous with fitrah. (*Majlisi, Bihar al-Anwar, Vol. 3, p. 276)

4. Turning to the Self: Several verses in the Quran suggest that if a person disconnects from worldly attachments and turns inward to their own self, they will find within themselves an inherent belief in the existence and oneness of God. (Surah Az-Zukhruf, 43:48)

Conclusion

The Holy Quran, as a book of guidance, not only presents religious teachings but also provides various paths for recognizing the Almighty God through logical arguments and diverse reasoning. This article first explored the concept of the argument from both a linguistic and technical perspective, and then discussed the possibility of knowing God through theoretical and practical means. Next, the doubts regarding the demonstrability of God's existence and the different viewpoints on this matter were analyzed. The various theological arguments in the Quran, including the argument of possibility, the argument of causality, the argument of the truthful, the argument of motion, the argument of the soul, and the argument of nature, were examined in detail. Based on these investigations, it can be concluded that the Quran, through diverse arguments and both logical and intuitive reasoning, not only proves the existence of God but also invites humans to reflect and contemplate on creation and themselves. These arguments offer clear and understandable ways for knowing the Almighty God, not only for theologians and philosophers but for anyone seeking the truth. In conclusion, it can be said that the Quran, by combining rational and intuitive arguments, provides comprehensive pathways for knowing the Almighty God.

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