

Conclusive Argument From God

Shah Wali Allah's two important treatises on juristic diversity and the nature of binding and independent authority in Islamic law, *Al-In'af fi Bayan Sabab al-khthi'af* and *I'qd al-Jid fi A'kam al-Tjtihad wa-l Taqlid*, are here translated from the original Arabic with critical introductions and annotations to the author's sources and the legal issues used to illustrate his arguments. Addressing relevant and crucial contemporary issues, these new scholarly translations of the important treatises provide access to important debates on authority and reform in Islamic legal reasoning. The question of ijtihad (independent critical reasoning) versus taqlid (adherence to the classical schools and rulings of Islamic law) continues to inform contemporary discussions of how Muslims—as individuals and in their institutions and practice—can maintain fidelity and authenticity while addressing the compelling issues of the present age.

Is there such a thing as natural knowledge of God? C. Stephen Evans presents the case for understanding theistic arguments as expressions of natural signs in order to gain a new perspective both on their strengths and weaknesses. Three classical, much-discussed theistic arguments – cosmological, teleological, and moral – are examined for the natural signs they embody. At the heart of this book lie several relatively simple ideas. One is that if there is a God of the kind accepted by Christians, Jews, and Muslims, then it is likely that a 'natural' knowledge of God is possible. Another is that this knowledge will have two characteristics: it will be both widely available to humans and yet easy to resist. If these principles are right, a new perspective on many of the classical arguments for God's existence becomes possible. We understand why these arguments have for many people a continued appeal but also why they do not constitute conclusive 'proofs' that settle the debate once and for all. Touching on the interplay between these ideas and contemporary scientific theories about the origins of religious belief, particularly the role of natural selection in predisposing humans to form beliefs in God or gods, Evans concludes that these scientific accounts of religious belief are fully consistent, even supportive, of the truth of religious convictions.

This is a new Koran for the 21st century, a Koran with all the hatred of unbelievers removed.

Ten Proofs for the Existence of God is an elegant and thoughtful disposition of the proofs of God's existence found in the Holy Quran. From the principle that the loved ones of God always meet with success to the moral awareness of human beings to the fine-tuning of the universe, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad(ra), the second successor of the Promised Messiah(as), sets forth ten Quranic arguments to show with compelling force that the existence of God can be established with full certainty and in a manner which is beyond refute.

Does science pose a challenge to religion and religious belief? This question has been a matter of long-standing debate – and it continues to concern not only scholars in philosophy, theology, and the sciences, but also those involved in public educational policy. This volume provides background to the current 'science and religion' debate, yet focuses as well on themes where recent discussion of the relation between science and religion has been particularly concentrated. The first theme deals with the history of the interrelation of science and religion. The second and third themes deal with the implications of recent work in cosmology, biology and so-called intelligent design for religion and religious belief. The fourth theme is concerned with 'conceptual issues' underlying, or implied, in the current debates, such as: Are scientific naturalism and religion compatible? Are science and religion bodies of knowledge or practices or both? Do religion and science offer conflicting truth claims? By illuminating contemporary discussion in the science-religion debate and by outlining the options available in describing the relation between the two, this volume will be of interest to scholars and to members of the educated public alike.

"Science can't explain the complexity and order of life; God must have designed it to be this way." "God's existence is proven by scripture." "There's no evidence that God doesn't exist." "God has helped me so much. How could none of it be true?" "Atheism has killed more people than religion, so it must be wrong!" How many times have you heard arguments like these for why God exists? Why There Is No God: Simple Responses to 20 Common Arguments for the Existence of God provides simple, easy-to-understand counterpoints to the most popular arguments made for the existence of God. Each chapter presents a concise explanation of the argument, followed by a response illustrating the problems and fallacies inherent in it. Whether you're an atheist, a believer or undecided, this book offers a solid foundation for building your own inquiry about the concept of God.

[Natural Signs and Knowledge of God](#)

[Ibn al-'Arabi's Fusus Al-Hikam](#)

[Natural Theology](#)

[Introducing the philosophy of religion](#)

[There Is a God](#)

[Dirty Rotten Strategies](#)

[On the Nature and Existence of God](#)

[Shah Wali Allah's Treatises on Islamic Law](#)

[An Introduction to the Philosophy of Religion](#)

[God and Cosmos](#)

[A Conclusive Argument in Favour of Islam](#)

[Self-Disclosure of God, The](#)

Naturalistic ethics is the reigning paradigm among contemporary ethicists: in God and Cosmos, David Baggett and Jerry L. Walls argue that this approach is seriously flawed. This book canvasses a broad array of secular and naturalistic ethical theories in an effort to test their adequacy in accounting for moral duties, intrinsic human value, moral knowledge, prospects for radical moral transformation, and the rationality of morality. In each case, the authors argue, although various secular accounts provide real insights and indeed share common ground with theistic ethics, the resources of classical theism and orthodox Christianity provide the better explanation of the moral realities under consideration. Among such realities is the fundamental insight behind the problem of evil, namely, that the world is not as it should be. Baggett and Walls argue that God and the world, taken together, exhibit superior explanatory scope and power for morality classically construed, without the need to water down the catgory of morality, the import of human value, the prescriptive strength of moral obligations, or the deliverances of the logic, language, and phenomenology of moral experience. This book thus provides a cogent moral argument for God's existence, one that is abductive, teleological, and cumulative.

This important and comprehensive work of 19th-century Islamic religious thought written in Arabic by a pre-eminent South Asian scholar provides an extensive and detailed picture of Muslim theology and interpretive strategies on the eve of the modern period.

In one of the biggest religion news stories of the new millennium, the Associated Press announced that Professor Antony Flew, the world's leading atheist, now believes in God. Flew is a pioneer for modern atheism. His famous paper, *Theology and Falsification*, was first presented at a meeting of the Oxford Socratic Club chaired by C. S. Lewis and went on to become the most widely reprinted philosophical publication of the last five decades. Flew earned his fame by arguing that one should presuppose atheism until evidence of a God surfaces. He now believes that such evidence exists, and There Is a God chronicles his journey from staunch atheist to believer. For the first time, this book will present a detailed and fascinating account of Flew's riveting decision to revoke his previous beliefs and argue for the existence of God. Ever since Flew's announcement, there has been great debate among atheists and believers alike about what exactly this "conversion" means. There is a God will finally put 'his debate' to rest. This is a story of a brilliant mind and reasoned thinker, and where his lifelong intellectual pursuit eventually led him: belief in God as designer.

Over the last two centuries the Muslim world has undergone dramatic transformations, impacting the Islamic tradition and throwing into question our understanding of tradition. The notion of tradition as an unmoving edifice is contradicted by the very process of its transmission, and the complex role human beings play in creating and sustaining traditions is evident in the indigenous mechanisms of change within the Islamic tradition. Politics of the Islamic Tradition locates the work of Egyptian cleric Muhammad al-Ghazali within the context of this dynamic Islamic tradition, with special focus on his political thought. Al-Ghazali inherited a vast and diverse heritage which he managed to reinterpret in a changing world. An innovative exploration of the change and continuity present within Muslim discourses, this book brings together disparate threads of the Islamic tradition, religious exegesis, the contemporary Arab Middle East, the Islamic state and idea of renewal in al-Ghazali's thought. As well as being one of the first complete treatments of al-Ghazali's works, this book provides an original critical approach to tradition and its capability for innovation and change, countering the dichotomy between tradition and modernity that typically informs most scholarly studies on contemporary Islam. Offering highly original insights into Islamic thought and

engaging with critical notions of tradition, this book is essential reading for students and scholars of Islamic Politics and History.

Paul Moser proposes a new approach to inquiry about God, including a new discipline of the ethics for such inquiry.

Discusses how and why organizations and social interest groups of all kinds attempt to solve the wrong problems with intricate solutions.

[Shah Wali Allah of Delhi's Hujjat Allah Al-Baligha](#)

[The Enlightenment Koran](#)

[Or, Evidences of the Existence and Attributes of the Deity, Collected from the Appearances of Nature](#)

[The God Argument](#)

[Sh'ḥ Wai? Alī'ḥ of Delhi's 'ujjat Alī'ḥ Al-b'ḥigha](#)

[Kit'ḥ al-Dalī' al-Kab'ḥr](#)

[The Metropolitan Tabernacle Pulpit](#)

[God?](#)

[The Works of Samuel Hopkins, D.D. ...](#)

[Sermons of Rev. C.H. Spurgeon of London. ...](#)

[The God Relationship](#)

[Ten Proofs for the Existence of God](#)

The endeavour to prove God's existence through rational argumentation was an integral part of classical Islamic theology (kalām) and philosophy (falsafa), thus the frequently articulated assumption in the academic literature. The Islamic discourse in question is then often compared to the discourse on arguments for God's existence in the western tradition, not only in terms of its objectives but also in terms of the arguments used: Islamic thinkers, too, put forward arguments that have been labelled as cosmological, teleological, and ontological. This book, however, argues that arguments for God's existence are absent from the theological and philosophical works of the classical Islamic era. This is not to say that the arguments encountered there are flawed arguments for God's existence. Rather, it means that the arguments under consideration serve a different purpose than to prove that God exists. Through a close reading of the works of

several mutakallimūn and falāsifa from the 3rd–7th/9th–13th century, such as al-Bāqillānī and Fakhr al-Dīn al-Rāzī as well as Ibn Sīnā and Ibn Rushd, this book proffers a re-evaluation of the discourse in question, and it suggests what its participants sought to prove if it is not that God exists.

"This book is a brief introduction to the five fundamental articles of the Islamic faith."--P. [4] of cover.

Our God is an English translation of Humara Khuda written by Hazrat Mirza Bashir Ahmad (ra), M. A. In the prime of his youth. The book was written largely for the youth who were being swept by the onslaught of atheist literature. It is as relevant today as then; rather more so. The book mainly addresses the issue of Existence of God from the point of view of rational arguments. It furnishes cogent reasons as to why we cannot see God. The beauty of God lies in His being Hidden from our physical eyes, and yet being apparent to us through his creation and revelation. The universe, human nature, morality, universal acceptance of God, supremacy of Prophets and testimony of the righteous are the bases on which the author successfully develops the arguments for the existence of God. For a reflective mind everything in the world points to God. Even the smallest constituent of the universe presents an unfathomable puzzle for the human mind.

The Christian church was, and continues to be, mainly responsible for advancing a totally false and absurd view that there is fundamental contradiction between science and religion. The Holy Quran and the Holy Prophet (sa) categorically reject this view. The author deals with the issue comprehensively and shows that there is not, and cannot be, a contradiction between science and religion. Next, the writer deals with advantages of belief in God; it brings about unity, dissuades from evil, encourages to do good, helps to understand the nature of things and brings about true satisfaction and contentment. Seven main Atheistic arguments are successfully refuted by very powerful arguments. Lastly, a comparison is made between drawbacks of Communism—which is considered to be a branch of Atheism—and advantages of economic system of Islam.

The question of whether or not God exists is profoundly fascinating and important. Now two articulate spokesmen—one a Christian, the other an atheist—duel over God's existence in an illuminating battle of ideas. In God? A Debate between a Christian and an Atheist, William Lane Craig and Walter Sinnott-Armstrong bring to the printed page two debates they held before live audiences, preserving all the wit, clarity, and immediacy of their public exchanges. Avoiding overly esoteric arguments, they directly address issues such as religious experience, the Bible, evil, eternity, the origin of the universe, design, and the supposed connection between morality and the existence of God. Employing sharp and humorous arguments, each philosopher strikes quickly to the heart of his opponent's case. For example, Craig claims that we must believe in God in order to explain objective moral values, such as why rape is wrong. Sinnott-Armstrong responds that what makes rape wrong is the harm to victims of rape, so rape is immoral even if there is no God. By assuming a traditional concept of God in their discussion, the authors ensure that they are truly addressing each other's viewpoints and engaging in a disagreement over a unified issue. The book is composed of six chapters that alternate between Craig and Sinnott-Armstrong, so that each separate point can be discussed as it arises. Ideal for courses in the philosophy of religion and introduction to philosophy, this lively and direct dialogue will stimulate students and anyone interested in the existence of God, regardless of whether or not they believe in God.

Explicates the cosmology of Ibn al-Arabi, the greatest mystical thinker of Islamic civilization. The Self-Disclosure of God offers the most detailed presentation to date in any Western language of the basic teachings of Islam's greatest mystical philosopher and theologian. It represents a major step forward in making available to the Western reading public the enormous riches of Islamic teachings in the fields of cosmology, mystical philosophy, theology, and spirituality. This book will serve as the basis for future study on Ibn al-Arabi The translation is so faithful to the original Arabic that it almost corresponds with the original word for word.[] [] Wiener Zeitschrift Fur die Kunde des Morgenlandes []Chittick has refined his way of translating Ibn al-Arabi's terminology to a high degree of perfection.[] [] Gerhard Böwering, Yale University The Self-Disclosure of God continues the author's investigations of the world view of Ibn al-Arabi, the greatest theoretician of Sufism and the [seal of the Muhammadan saints.[] The book is divided into three parts, dealing with the relation between God and the cosmos, the structure of the cosmos, and the nature of the human soul. A long introduction orients the reader and discusses a few of the difficulties faced by Ibn al-Arabi's interpreters. Like Chittick's earlier work, The Sufi Path of Knowledge, this book is based primarily on Ibn al-Arabi's monumental work, al-Futuh al-makkiyya []The Meccan Openings.[] More than one hundred complete chapters and subsections are translated, not to mention shorter passages that help put the longer discussions in context. There are detailed indices of sources, Koranic verses and hadiths. The book's index of technical terminology will be an indispensable reference for all those wishing to delve more deeply into the use of language in Islamic thought in general and Sufism in particular. []This is the type of work that many will refer to as a tour de force. Among its other accomplishments, it represents a painstaking reading, translation, and analysis of a major Muslim Arab thinker of notoriously intimidating erudition and subtlety. Best of all, it is clear and comprehensible, without sacrificing sophistication and precision.[] [] R.

Kevin Lacey, State University of New York, Binghamton

Mere claims do not prove that a certain religion is true. The distinct hallmark of a true and living religion is that it establishes the existence of God in every age and with undeniable evidence. In this work, Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, explains that Islam is a living religion that is not based on tales of the past, but possesses the power to endow its followers the ability to manifest miracles and signs even today. A tree is recognised by its fruit he states, and the fruits of Islam can be tasted by all even today. The author takes up the challenge of Dr Henry Martyn Clark to engage in a debate that he said would once and for all settle the differences between Christianity and Islam, and determine the superiority of one over the other - a debate dubbed 'The Holy War' by Dr Clark. The author presents copies of correspondence between Dr Clark and himself, as well as letters to and from the Muslims of Jandiala, who were to be represented in this debate. It also contains the conditions settled for the aforementioned debate and proclaims a prophecy regarding Muhammad Husain of Batala.

A new Koran of peace and reconciliation.

How We Trick Ourselves and Others Into Solving the Wrong Problems Precisely

The Thought of Muhammad Al-Ghazali

Arguments for God's Existence in Classical Islamic Thought

With a Memoir of His Life and Character

A Debate between a Christian and an Atheist

Hidden Divinity and Religious Belief

Questions about God

Our God

Religion and the Challenges of Science

The Nature of God

The Works of Samuel Hopkins

The Conclusive Argument of God is the master work of Shah Wallah of Delhi (1762), considered to be the most important Muslim thinker of pre-modern South Asia. This work, originally written in Arabic, represents a synthesis of the Islamic intellectual disciplines authoritative in the 18th century. In order to argue for the rational, ethical, and spiritual basis for the implementation of the hadith injunctions of the Prophet Muhammad, Shah Wallah develops a cohesive schema of the metaphysical, psychological, and social knowledge of his time. This work provides an extensive and detailed picture of Muslim theology and interpretive strategies on the eve of the modern period and is still evoked by numerous contemporary Islamic movements.

God welcomes questions. The Bible is full of inquisitive characters with good questions. From Abraham's inquiry—"Will not the Judge of all the earth do right?" to Mary's wide-eyed, "How will this be?" God patiently answers the questions of sincere, searching hearts. Questions are part of the learning process, and a repeated Old Testament command is to seek the Lord. Those who inquire of Him are invariably rewarded with His wisdom. Jesus' gracious promise says, "Ask and it will be given to you" (Matthew 7:7). As we open the Bible, we begin a quest to know the God who has revealed Himself in its pages. What is God like? Does God love me? Why does He allow bad things to happen? The answers to these and many other questions are there in the Bible, waiting for us to find them. God Questions Ministries has fielded many questions about God

The first book to deal with all the arguments against religion and, equally important, to put forward an alternative - humanism

This influential book evaluates the arguments for the existence and nature of God that emerged in the late twentieth century.

Through interviews with twelve distinguished philosophers—including atheists, agnostics, and believers—Talking God works toward a philosophical understanding and evaluation of religion. Along the way, Gary Gutting and his interviewees challenge many common assumptions about religious beliefs. As tensions simmer, and often explode, between the secular and the religious forces in modern life, the big questions about human belief press ever more urgently. Where does belief, or its lack, originate? How can we understand and appreciate religious traditions different from our own? Featuring conversations with twelve skeptics, atheists, agnostics, and believers—including Alvin Plantinga, Philip Kitcher, Michael Ruse, and John Caputo—Talking God offers new perspectives on religion, including the challenge to believers from evolution, cutting-edge physics and cosmology; arguments both for and against atheism; and meditations on the value of secular humanism and faith in the modern world. Experts offer insights on Islam, Buddhism, and Hinduism, as well as Judaism and Christianity. Topical and illuminating, Talking God gives readers a deeper understanding of faith today and how philosophers understand it. From Talking God: "[Some say] Buddhism is not a religion because Buddhists don't believe in a supreme being. This simply ignores the fact that many religions are not theistic in this sense. Chess is a game, despite the fact that it is not played with a ball, after all."—Jay Garfield, from chapter 10. "Buddhism: Religion Without Divinity" "Why think that the creator was all-knowing and omnipotent?— Maybe the creator was a student god, and only got a B minus on this project?"—Louise Antony, from chapter 2. "A Case for Atheism" "There are a large number—maybe a couple of dozen—of pretty good theistic arguments. None is conclusive, but each, or at any rate the whole bunch taken together, is about as strong as philosophical arguments ordinarily get."—Alvin Plantinga, from chapter 1. "A Case for Theism" "If you cease to 'believe' in a particular religious creed, like Calvinism or Catholicism, you have changed your mind and adopted a new position—But if you lose 'faith,'—everything is lost. You have lost your faith in life, lost hope in the future, lost love, and you cannot go on."—John Caputo, from chapter 3. "Religion and Deconstruction"

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[Sh'ḥ Wai? Alī'ḥ of Delhi's 'ujjat Alī'ḥ al-B'ḥigha](#)

[The Case Against Religion and for Humanism](#)

[Examining Schellenberg's Hiddenness Argument](#)

[Politics of the Islamic Tradition](#)

[Talking God: Philosophers on Belief](#)

[The Philosophy of Divine Revelation](#)

[Works](#)

[Ḥaqīqatī-Wahī](#)

[Reason, Revelation, and Devotion](#)

[Why There Is No God](#)

[The Conclusive Argument from God](#)

[Sermons](#)

This book examines the so-called hiddenness argument of the Canadian philosopher John L. Schellenberg. The hiddenness of God is a topic evincing a rich tradition in the monotheistic religions of Judaism, Christianity, and Islam. Rather recently, an argument emerged claiming that the hiddenness of God reveals on closer inspection the non-existence of God. Some say that Schellenberg's hiddenness argument is likely as forceful as the argument from evil rendering theism rather implausible or even false. In this book, an account of the traditional theistic notion of divine hiddenness is presented, which contrasts sharply from Schellenberg's use of the term. Moreover, a well-needed detailed exposition of the premises of the hiddenness argument is offered, thereby preparing the ground for an even more in-depth future hiddenness debate. Furthermore, a reply to the argument is given which challenges the truth of one specific subpremise, according to which belief that God exists is necessary in order to personally relate to God. Even though a plausible case is made that the hiddenness argument is unsound, it is beyond dispute that the argument deserves more serious reflection by theists and atheists alike.

Ibn al-Arabi's Fusus al-Hikam is a translation of one of the most important works written on Islamic Mysticism. Muhyi al-Din Ibn al-Arabi (1165-1240) is deemed the greatest mystic of Islam and his mystical philosophy has attracted the attention of both Muslims and non-Muslims from his time to the present day. Believing that the world is the self- manifestation of God, he claimed that all religions are equal and that the perfect human being is he who knows all the religious phenomena in the world. Fusus al-hikam examines the singular characteristics of twenty seven prophets of Islam and constitutes the best summary of Ibn al-Arabi's thought. The translation of these twenty seven chapters is preceded by an introduction that explains the main ideas of Ibn al-Arabi and is accompanied by explanatory notes to the text. Providing an easily accessible translation of one of the greatest mystics of Islam, Ibn al Arabi' Fusus al-Hikam is essential reading for students, scholars and researchers of Islamic Philosophy, Mysticism and Islamic Mysticism in particular.

In this book the Promised Messiah, on whom be peace, discusses the philosophy of divine revelation, the three categories of people who claim to receive revelation, and the distinction of the truthful from the false. He then establishes his truthfulness by documenting over 200 Signs, including the fulfillment of prophecies made by the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, other men of God, earlier scriptures, and his own revelations spanning over twenty-five years. The author cites numerous examples of his enemies who publicly predicted his downfall and demise, only to become the very victims of their own prophecies. God, however, protected him against every assault, while continuously reassuring him of His promise to bless his Community—a promise which continues to bear the seal and testimony of history. The author also appeals to the followers of different faiths to read this book cover to cover to appreciate and accept this evidence as proof that God is One and the Holy Prophet Muhammad is the Messenger of God, and that he is the Promised Messiah raised to unite humanity under the banner of Islam.

This 12-hour free course explored the meaning of the words 'God' and 'religion' and what it means to ask philosophical questions about them.

Whether or not Jesus rose bodily from the dead is perhaps the most critical and contentious issue in the study of Christianity. Until now, scholars have concentrated on explicit statements in the New Testament to support their views, but Richard Swinburne argues for a wider approach, asking instead whether the character of God and the life of Jesus support the probability of the Resurrection. His book will be of great interest not only to academics but to anyone with an interest in religious philosophy and doctrine.

[Moral Truth and Human Meaning](#)

[A Conclusive Argument for the Truth of the Gospel used in a discourse \[on 1 Cor. xv. 19\], etc.](#)

[A New Look at Theistic Arguments](#)

[Simple Responses to 20 Common Arguments for the Existence of God](#)

[Principles of Ibn al-'Arabi's Cosmology](#)

[A Reappraisal of the Discourse](#)

[An Annotated Translation of "The Bezeb of Wisdom"](#)

[How the World's Most Notorious Atheist Changed His Mind](#)

[The Reconstruction of God Incarnate](#)

[An Elementary Study of Islam](#)