

Description: No God equals no ultimate hope, value and purpose, and consequently no eternal and meaningful happiness. Part 2: No ultimate value.

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No ultimate value

What is the difference between a human and a chocolate bunny? This is a serious question. According to many atheists who adopt a naturalistic



worldview, everything that exists is essentially a rearrangement of matter, or at least based on blind, non-conscious physical processes and causes.

If this is true, then does it really matter?

If I were to pick up a hammer and smash a chocolate bunny and then I did the same to myself, according to naturalism there would be no real difference. The pieces of chocolate and the pieces of my skull would just be rearrangements of the same stuff: cold, lifeless matter.

The typical response to this argument includes the following statements: "we have feelings", "we are alive", "we feel pain", "we have an identity" and "we're human!" According to naturalism these responses are still just reduced to rearrangements of matter, or to be more precise, neuro-chemical happenings in one's brain. In reality everything we feel, say or do can be reduced to the basic constituents of matter, or at least some type of physical process. Therefore, this sentimentalism is unjustified if one is

an atheist, because everything, including feelings, emotions or even the sense of value, is just based on matter and cold physical processes and causes.

Returning to our original question: *What is the difference between a human being and a chocolate bunny?* The answer, according to the atheist perspective, is that there is no real difference. Any difference is just an illusion"there is no ultimate value. If everything is based on matter and prior physical causes and processes, then nothing has real value. Unless, of course, one argues that what matters is matter itself. Even if that were true, how could we appreciate the difference between one arrangement of matter and another? Could one argue that the more complex something is, the more value it has? But why would that be of any value? Remember, according to atheism nothing has been purposefully designed or created. It is all based on cold, random and non-conscious physical processes and causes.

The good news is that the atheists who adopt this perspective do not follow through with the rational implications of their beliefs. If they did, it would be depressing. The reason that they attribute ultimate value to our existence is because their innate dispositions, which have been created by God, have an affinity to recognise God and the truth of our existence.

From an Islamic point of view God has placed an innate disposition within us to acknowledge our worth, and to [recognise fundamental moral and ethical truths](#). This disposition is called the *fitrah* in Islamic thought. Our claim of ultimate value is justified because God created us with a profound purpose, and preferred us to most of His creation. We have value because the One who created us has given us value.

"Now, indeed, We have conferred dignity on the children of Adam... and favoured them far above most of Our creation." (Quran 17:70)

"Our Lord! You have not created all this without purpose." (Quran 3:191)

Islam values the good and those who accept the truth. It contrasts those who obey God and thereby do good, and those who are defiantly disobedient, and thereby do evil:

"Then is one who was a believer like one who was defiantly disobedient? They are not equal." (Quran 32:18)

Since naturalism rejects the hereafter and any form of Divine justice, it rewards the criminal and the peacemaker with the same end: death. We all meet the same fate. So what ultimate value do the lives of Hitler or Martin Luther King Jr. really have? If their ends are the same, then what real value does atheism give us? Not much at all.

However, in Islam, the ultimate end of those who worship God and are compassionate, honest, just, kind and forgiving is contrasted with the end of those who persist with their evil. The abode of the good is eternal bliss and the abode of the evil is Divine alienation. This alienation is a consequence of consciously denying God's mercy and guidance, which inevitably results in spiritual anguish and torment. Clearly, Islam gives us ultimate value. However, under atheism, value cannot be rationally justified except as an illusion

in our heads.

Despite the force of this argument, some atheists still object. One of their objections involves the following question: *Why does God give us ultimate value?* The answer is simple. God created and transcends the universe, and He has unlimited knowledge and wisdom. His names include The-Knowing and The-Wise. Therefore, what He values is universal and objective. Another way of looking at it is by understanding that God is the maximally perfect Being, which means He is free from any deficiency and flaw. Therefore, it follows that what He values will be objective and ultimate, because this objectivity is a feature of His perfection.

Another objection argues that even if we were to accept that God gives us ultimate value, it would still be subjective, as it would be subject to His perspective. This contention is premised on a misunderstanding of what subjectivity means. It applies to an individual's limited mind and/or feelings. However, God's perspective is based on unlimited knowledge and wisdom. He knows everything; we do not. The classical scholar Ibn Kathir states that God has the totality of wisdom and knowledge; we have its particulars. In other words: God has the picture, we merely have a pixel.

Seyyed Hossein Nasr, Professor of Islamic studies at George Washington University, provides an apt summary of the concept of human rights and dignity"which ultimately refer to value"in the absence of God:

"Before speaking of human responsibilities or rights, one must answer the basic religious and philosophical question, 'What does it mean to be human?' In today's world everyone speaks of human rights and the sacred character of human life, and many secularists even claim that they are true champions of human rights as against those who accept various religious worldviews. But strangely enough, often those same champions of humanity believe that human beings are nothing more than evolved apes, who in turn evolved from lower life forms and ultimately from various compounds of molecules. If the human being is nothing but the result of 'blind forces' acting upon the original cosmic soup of molecules, then is not the very statement of the sacredness of human life intellectually meaningless and nothing but a hollow sentimental expression? Is not human dignity nothing more than a conveniently contrived notion without basis in reality? And if we are nothing but highly organized inanimate particles, what is the basis for claims to 'human rights'? These basic questions know no geographic boundaries and are asked by thinking people everywhere."[\[1\]](#)

We have value, but what value does the world have?

If I were to put you in a room with all your favourite games, gadgets, friends, loved ones, food and drink, but you knew that in five minutes you, the world and everything in it would be destroyed, what value would your possessions have? They wouldn't have any at all. However, what is five minutes or 657,000 hours (equivalent to 75 years)? It is mere time. Just because we may live for 75 years does not make a difference. In the atheist worldview it will all be destroyed and forgotten. This is also true for Islam. Everything will be annihilated. So in reality the world intrinsically has no value; it is ephemeral,

transient and short-lived. Nonetheless, from an Islamic perspective the world has value because it is an abode for getting close to God, good deeds and worship, which lead to eternal paradise. So it is not all doom and gloom. We are not on a sinking ship. If we do the right thing, we can gain God's forgiveness and approval.

**"There is terrible punishment in the next life as well as forgiveness and approval from God; so race for your Lord's forgiveness...."
(Quran 57:2-21)**

Endnotes:

[1] Nasr, S. H. (2004). *The Heart of Islam: Enduring Values for Humanity*. New York: HarperSanFrancisco, p. 275.

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