

The Quran and its Message

The articles on this website may be reproduced freely as long as the following source reference is provided:

Joseph A Islam www.quransmessage.com

سَلَامٌ عَلَيْكُمْ

Salamun Alaikum (Peace be upon you)

PROBLEMS WITH LOCATING GOD IN TIME, SPACE AND AS PART OF HIS CREATION

Joseph A Islam

Copyright © 2009 Joseph A Islam: Article last modified 5th August 2012

Many difficulties of understanding how God responds to prayer, His decrees which are pre-ordained, discussions with predestination or human free-will and the like are often borne from a misunderstanding of locating God **as part of His creation**.

God's existence, knowledge and governance cannot be appreciated from a **linear** human perception of time and space. God does **not** exist in time or space, is **neither** part of His creation nor can He be conceptually conceived.

112:004

"And none is like Him"

From a human perception of time, God exists in the past, present and future **simultaneously**, wholly encompassing His creation which is more than implicit in many Quranic verses in which many future events are narrated as if they were in the present or past (54:1).

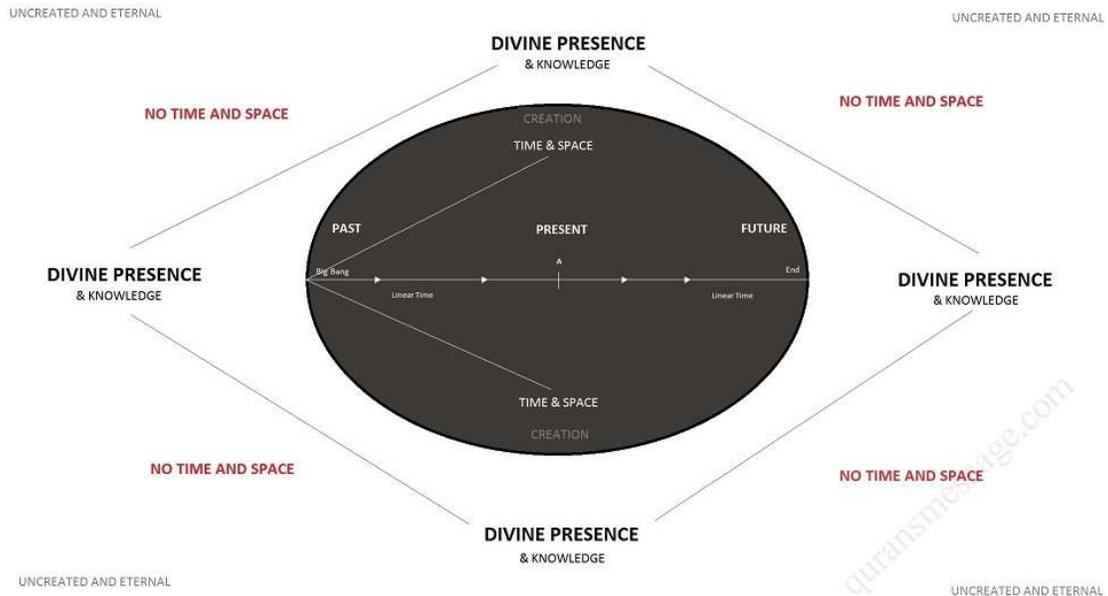
054.001

"The Hour is nigh and the moon is split asunder."

Furthermore, statements such as "**ya'lamu ma bayna aydihim wama khalfahum**" [1] (22:76) (He knows what is before them and what is after them) also provide further support for such a concept.

022:076

"He knows what is before them and what is after them and to God are all affairs turned back"



Therefore, if a prayer is invoked for the dead, God knew the prayer from a human perspective before the deceased individual was born and before the Universe was created. He didn't force the human volition, He just had knowledge of it. He knows of our future and what choices we will make, yet does not enforce them rendering us into automatons. He just accounts for them.

Such a misconception of God is also the bane of the quintessential atheistic argument of infinite regression and to the ultimate question, 'Who then created God?'. This also at its core has the unwarranted assumption that God requires a creator. As an entity that exists **outside** time and space where time does not exist (eternal) and space and matter have no meaning (outside creation), the question of God's 'creation' is as ridiculous as asking "what time is a perfume?" It has no meaning.

With such a concept well appreciated and engrained, the Quranic verses can oft bring forth a better understanding and many misconceptions can therefore be eliminated.

FINAL THOUGHTS

002.255 (part)

"God! There is no god but He, the Ever-Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. To Him belongs whatever is in the heavens and on earth..."

REFERENCE

[1] 'Khalf' (22:76) although commonly translated as 'behind' them, literally means a succession, to succeed to follow or supersede. Even with a preposition 'min', it is often rendered as from 'behind' but can also mean 'after'. The latter 'after' is arguably linguistically a better interpretation of 'khalf' in this context especially when compared with 'before' (bayni) with which it appears in contrast.

[Joseph Islam](#)

© 2010 Quransmessage.com All Rights Reserved