



Faith in God Being Areligious

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Abstract

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The cause behind spiritual problems that men faced today is the intense religious competitiveness. Every one conceives their own religion to be ultimate; and considers it their obligation to convert all human races to their own religion for salvation. The realization that the true God behind all the reflections (provided by religions) is incomprehensible entails that human beings can pursue the truth but they cannot possess it. However, existence of God cannot be denied. While philosophers fail in their logical argumentation of God's non-Existence; likewise, theists failed to logically explain the Existence of God. By millennium, people believed that religion no longer serves the purpose it claims to achieve falling in the pit of extremism and religious wars. They refused to conform to any religion while still keeping intact their faith in a Supreme deity. Therefore, irreligiosity primarily refers to the act of being indifferent towards any particular religion yet not denying the existence of a Supreme Power. The current study aims to prove that the experience of faith in God is subjective; and it does not require any religion to keep it intact. Moreover, the underlying fear of heaven and hell has rendered man's love for God to nothingness. Since love is the essential characteristic of Faith that connects human beings to God; this paper shall endeavor to experience love of God rather than His fear.

Keywords: Extremism, Freedom, Tolerance, Harmony, Faith, Love, Self-realization, Communion

A Prelude to Faith in God Being Areligious

An independent demographic religious study maintains that the around 84% of the world's population is associated with some form of religion.¹ Like 84% people, I have faith in God (*Allah*, *Bhagwan*, *Ishwara*, Supreme or Ultimate power) call it what you may. Nonetheless, religions seem to confuse us at least once in our lives no matter what. We are all aware of the controversies and discussions among the extreme approaches of theists (religious people who believe in a deity) and atheists (non-believer of a deity).

¹According to this survey, Christians constitutes 32%, Muslims 23%, Hindu 15%, Buddhists 7%, Jews 0.2%, other minor religions 6% of the world's population. Meanwhile 16% are not affiliated to any religion placing them to be third highest of the world's population in demographic study of World's religion. See [Pew Research Center, "The Global Religious Landscape," *Pew Research Center's Religion & Public Life Project*. *Pew Research Center*, December 18, 2012. <https://www.pewresearch.org/religion/2012/12/18/global-religious-landscape-exec/>].



It seems self-evident that what we need to develop is the modernized spiritual road-map rather than focusing to assert a valid logical concept of God. Since many scholars tread this area carefully, so our research is termed as exploratory research. Are there multiple versions of God? Does God discriminate among Muslims, Christians, Buddhists, Jews and Hindus? Does God need followers by inflicting His fear in human's mind rather than love? Is God so full of wrath and fury that if we do not follow a right path by a right religion, He would damn us for eternity? Which religion should be adopted when all religions claim to be right? Which God ought to be obeyed? All such questions coerce us to find a God that is Independent of religions.² Our research will examine the adverse effects of religious practices on humanity and their causes. It also aims to find a faith in God which requires no limitations of religions. As 16% of the world's population (nearly 1.1 billion people) have rejected the Bible, the Quran, Bhagwad Gita and the New Testament as the explanation of Spiritual Being (God) but nonetheless believe in higher reality of God.³ Demographic studies shows of 2020 shows that at least 1 in every 6 individuals are unaffiliated with any religion but nor are they inclined towards atheism.⁴ Why is that so? Our research is an endeavor to resolve this vital quest.

2. Religious Affiliation

2.1. God, Religion and Faith

- God is conceived as a supernatural and incorporeal creator of the universe. He is the ideal being with the highest good. These attributes were all supported to varying degrees by the early Jewish, Christians and Muslim theologian philosophers, including Augustine of Hippo (354-430AD), Maimonides (1138-1204), and Al-Ghazali (d.1111).⁵
- Throughout the universe, God is known by many names (both in monotheistic and polytheistic religions) including: First Creative Source, Divine Center, the Father of Universe, Infinite Upholder, Divine Controller, the Gift of Life, and the All-powerful One, but God has never revealed himself by name, only by nature, i.e., the *Rehman* and *Rahīm* in Islam; the *Brahma* in Hinduism; the Trinity in Christianity and so forth.⁶
- For the theists, it is important to answer that what is the nature of God or how can we prove his existence? The question plagued human mind for centuries. There are several immature answers to it whether they are scientific or philosophical. But according to my understanding no evidence is sufficient enough for the existence of God, for reality is too complex and obscure for us to understand. However, where science and intellect fails to provide answers, faith and

²Bethany Gull, and Ryan T. Cragun, "Review of From Religious to Nonreligious/Areligious," In The Routledge International Handbook of Changes in Human Perceptions and Behaviors, edited by Kanako Taku and Todd K. Shackelford (New York: Routledge, 2024).

³Pew Research Center, "The Global Religious Landscape," December 18, 2012. <https://www.pewresearch.org/religion/2012/12/18/global-religious-landscape-exec/>.

⁴Pew Research Center, "The Global Religious Landscape," December 18, 2012.

⁵Amira Eran, "Al Ghazali and Maimonides on the World to Come and Spiritual Pleasures," *Jewish Studies Quarterly* 8 (2), (2001): 137–66. <https://doi.org/10.2307/40727706>; Mohd. Rosmizi, and Abd Rahman, "Good Deeds in Christianity and Islam: Comparing the Perspectives of Augustine and Al-Ghazali," (2014), <https://maypoleofwisdom.com/wp-content/uploads/2020/07/good-deeds-in-christianity-and-islam.pdf>.

⁶John Renard, *Islam and Christianity* (University of California Press 2011).



commitment can.⁷ Reasons have its own limitations: for e.g. consider the Problem of Evil and difficulty of proving the existence of God within rational capacities etc.⁸ Once we understand these limitations, the next step would be faith. Second conflict is that of meaning; scientists cannot explain death, universe, beauty or justice yet we cannot deny their existence. The problem of defining doesn't leads to inexistence. Hence, I have faith in God's existence through learning and growing; not via testimonial, religious scripture or evidential knowledge.⁹

- Religion is a systematic version of fundamental believes and rules that ought to be abided once an individual entered into it. The chief goal of any religion is to provide guidance, meaning and purpose to live a harmonized moral life. Each religion possesses its own sacred histories and traditions.¹⁰ Speculation about the cosmos and knowing oneself via faculty of reason are other concerns that are discussed in the holy books.
- Faith is a firm belief that does not require any logical proof or material evidence. Faith in God is the theological virtue defined as secure belief in God and a trusting acceptance of God's existence.

2.2. Distinction between Faith and Religion

Faith and religion are often intermixed, but they are indeed different from one another. Various people are areligious but nor they are atheists.¹¹ Religions are either manmade or revealed whereas faith is an inclusive and subjective enterprise that can be experienced on a personal level; it can be shared but it isn't a sort of knowledge that can be transferred and effect the other person in the same manner.¹² Religion has an institutionalized background and at its core some foundational rules, beliefs and practices. Conventionally we utilize faith to describe our association with a particular religion; however, the real essence of faith is in utter submission before God in context of trust, love and loyalty.¹³ There could be various directions of a religion, but faith is a unique entity which makes us realize that God is watching over us and with us in every passing moment.

It follows that religion is thought to be the organization to practice of one's faith.¹⁴ Though the two (faith and religion) could run parallel if one truly understands the essence of religion.

2.3. History of Religions

Since mankind has been evolved, the quest of ultimate reality remained prominent in his life. Human beings comprehend God as much as their intellect carried them. "A person who goes in

⁷Alvin Plantinga, *Where the Conflict Really Lies* (Oxford University Press 2011); Robert C. Solomon, Quincy Lee, and Kathleen Marie Higgins, *The Big Questions* (Wadsworth Publishing Company, 2009), 66-104.

⁸Robert C. Solomon, et.al, *The Big Questions*, 81-84.

⁹Paul K. Moser, "Reason and Faith in God," *Roczniki Filozoficzne* 64 (4), (2016): 5–20. <https://doi.org/10.18290/rf.2016.64.4-1>.

¹⁰Paul K. Moser, "Reason and Faith in God," 5-20.

¹¹Hence, they have faith in God without religion. This means faith and religion are not same as we may believe earlier.

¹²Cyrille Michon, "Believing God: An Account of Faith as Personal Trust," *Religious Studies* 53 (3), (2017): 387–401. <https://doi.org/10.1017/s0034412517000270>.

¹³While religion with its written doctrine will inform you what you are to believe; faith is an actual deep knowing that you trust in your own belief in God.

¹⁴Michon, "Believing God: An Account of Faith as Personal Trust," 387-401.



the search of God is wasting his time. He can walk a thousand roads and join many religions and sects- but he'll never find God that way. God is here right now at our side.”¹⁵

As human began to live together in tribes, societies etc. they became more in need of an organized and well-formulated belief system for all. The origin of religions can dig to be as old as 300,000 years from Middle and Lower Paleolithic periods.¹⁶

All theories regarding the origin of religion have been severely criticized. Moreover, there has been no consensus among religions as each varies in their forms and cultures. Some religions regard belief as its vital part, whereas other highlights practice. Some religions emphasized on inner experience of an individual, while others stress on role of community as important.

Some religions contend to be universal and beneficial for all humanity (such as Islam), whereas some religions claim to be centered on a particular group (like Jews). In order to attain salvation, religions practices include meditation (in Mysticism/ Buddhism), music and art (in Hinduism). Gradually, religion overtook all aspects of modern life, both public and private, including educational institutions, paternal matters, communal relations, governmental affairs and political power.¹⁷ The history of religions would be a brief reflection to show how religious institutions strived for the lust of power that ended in massive bloodshed or continued as extremism and fundamentalism in current period.¹⁸

Table 1. History of Religions

Age	Brief Description	Name of Religions in Respective Era
Pre-Historic Religions	Some of the early organized religions. (Paleolithic, Mesolithic, Neolithic and Bronze Age religions)	The female deity (Astarte) ¹⁹ ; and other Egyptian Gods were worshipped during 2400-2300 BCE.
Axial Age	Independent spiritual foundations were laid in this era that exists to this day as well.	Many of humanity's most influential philosophical traditions, including monotheism in Persia and Canaan, Platonism in Greece, Judaism (1500-1350) BCE, Buddhism and Hinduism in India(2000

¹⁵M. Penn, E. K. Zalesne, “Religious Independents: God without the Religion,” *The Wall Street Journal*, December 2009.

¹⁶Hervey C. Peoples, Pavel Duda, and Frank W. Marlowe, “Hunter-Gatherers and the Origins of Religion.” *Human Nature* 27 (3), (2016): 261–82. <https://doi.org/10.1007/s12110-016-9260-0>. In 19th century, numerous theories were proposed regarding the origin of religion. Theorists like Edward Burnett Tyler and Herbert Spencer proposed the concept of animism, while archaeologist John Lubbock used the term "fetishism". Meanwhile, religious scholar Muller theorized that religion began in hedonism and folklorist Wilhelm Mannhardt suggested that religion began in “naturalism,” by which he meant mythological explanation of natural events.

¹⁷Nowadays, it seems that spirituality is nowhere to be seen in religious institutions which was their major task rather their focus is to gain more power_ to rule, to control and to bend everyone’s will to submission.

¹⁸To the readers, I would like to add that I agree there were numerous other causes behind the horror story of massacres, but I am focusing on one of the major causes that is ‘the role of religion’. Because it changed modern thinking to an extent that it drove away people from God, religion and Spiritual quest. Human beings lost their sense of peace.

¹⁹Astarte’ is the Greek name for the Mesopotamian (i.e. Assyrian, Acadian, and Babylonian) Semitic goddess Ishtar known throughout the Near East and Eastern Mediterranean from the early Bronze Age to Classical times.



Age	Brief Description	Name of Religions in Respective Era
Middle Age	Religions in this era subsist to this day.	BCE);and Confucianism and Taoism in China (800-500 BCE). Although Christianity was dominant in middle age around Europe (1-33CE) ²⁰ ; yet other religious events occurred such as Buddhism declined in India ²¹ ; and the spread of Islam (570-632 CE) throughout the Middle East, Central Asia, North Africa and parts of Europe and India. Mystic movements like Sufism, Bhakti movement, Christology started in this period.
Modern Period	European colonization resulted in the spread of Christianity to Sub-Saharan Africa, the Americas, Australia and the Philippines. ²²	During 15 th to 19 th century, 30 years of religious war (1618-1648) followed ravaging central Europe. ²³
New Religion Movement		After French revolution, in 20 th century communism ²⁴ spread across Eastern Europe and China. (there members became anti-religious and wreaked havoc upon religious people) ²⁵

²⁰G. W. Clarke, A. K. Bowman, E. Champlin, and A. Lintott, (eds.), *The Origins and Spread of Christianity* (Cambridge University Press, 1996), 848–872

²¹Buddhism started with the Mauryan Empire under Ashoka which later spread beyond China. Its decline started after White Hun invasion, fall of Pala dynasty and Muslim conquest in Indian subcontinent. [David Wellington Chappell, “Early Forebodings of the Death of Buddhism,” *Numen* 27 (1), (1980): 122. <https://doi.org/10.2307/3269985>]

²²G. W. Clarke, A. K. Bowman, E. Champlin, and A. Lintott, (eds.), *The Origins and Spread of Christianity*.

²³Both Protestant and Catholic churches competed in a global endeavor to Christianize the world (Bell, 2013).

²⁴Communism (socialism) is opposed to Christianity and any religion that believes in God. Karl Marx was the founder of this. He considered socialism as the process toward the goal of communism. He stated that religion is the enemy of mankind because there is no such thing as God and religious leaders take money from people out of pure greed not piety. He stated that because God does not exist society will be miserable until a government takes control of the society and performs all the tasks that God would do if he existed. This of course creates friction because communist governments are in essence claiming to be God. People who truly believe in God don't like this blasphemy at all (for this reason I termed communism as a form of religion and new version to extremism of which I am against). Karl Marx recommended that all church leaders who refused to disavow their faith and accept socialism should be put to death. He added that they really deserved to be put to death regardless because they lied to people and cheated them of their church donations. Church leaders were mass murdered in all the major socialist countries like Russia, Germany, China, Vietnam, Korea, Cambodia, Laos, Cuba, Nicaragua, Guatemala, and France.

²⁵Also see timelines of religions from J. B. Hare, *Origin of Major Religions* (1997), <http://www.sacred-texts.com/time/origtime.htm> (accessed April 19, 2014); and 5000 years of (History of Religions n.d.). These include



3. Faith without being Affiliated to any Religion

A recent survey on American Religious Identification accounts that 76% of Americans identify themselves as Christians.²⁶ The rate decreases from 86%; and astonishing fact is that these non-Christians neither accept any other religion nor they claim to be an atheists. Almost 15% of Americans have faith in a Spiritual Authority, but they rejected that any Holy Scripture is explanation for it.²⁷

We may think that the faith in God without religion originated in the modern era; however history is filled with those men who seek God without having faith in any religion. It was reflected in Plato's world of Ideas which later became Platonism;²⁸ in Buddha's spiritual path which later became Buddhism; and in various mystic trends. Although no international data is recorded in other countries, but rejection of religion is getting more pronounced there as well.²⁹ The chief cause is that the "human capacity have its own limitations. We cannot understand things unless we used terms to specify it. For this reason most of the spiritual writings and holy books has been misinterpreted."³⁰

Due to this reason, wars among religions became common; religions became controversial; and human freedom is imprisoned in the name of God. Many lost faith in God due to these religions and became atheist;³¹ while some became extreme in their approaches and the rest were simply confused. The fear induced in them that if they do not follow a right path by a right religion they would be damn for eternity. They enslaved religion blindly and remained unknown to the Real God and his nature.

Organized religions have done much harm by professing the superiority of their followers and creating such divisive categories as true believers and godless heathens, God's righteous chosen ones and pagans, the heaven bound and the Hell bound, and enlightened and unspiritual. Overtly, 'Us against them' distinctions attract congregants by psychologically empowering them. Covertly, they forge Polarized perception and a distorted view of human Abuses, catalyzing endless violence.³²

The discussion and re-discussion; the conception and re-conception of religions among theists, atheists, naturalists and various such groups reduced religion to a mere weapon in the hands of scholars, mullahs and authoritarians who not only divided humanity in various religions, but also divided *fiqhs*/sects within religions itself. They forgot their own religious teachings which preach only love, compassion, and respect for all living creatures. They forgot that their faith in religion also includes the freedom and respect to other religious as well as non-religious views.

religious and inter-religious wars. In addition see [Albert I. Baumgarten, ed. *Apocalyptic Time* (Boston: Brill, 2000)] and John Docker, *The Origins of Violence* (London: Pluto Press, 2008).

²⁶G. A. Zurlo, and T. M. Johnson, *Unaffiliated, Yet Religious: A Methodological and Demographic Analysis*. BRILL eBooks, (2016): 50–74. https://doi.org/10.1163/9789004319301_005.

²⁷P. Zuckerman, *Faith No More: Why People Reject Religion* (Oxford University Press, 2015).

²⁸Arthur Versluis, *Platonic Mysticism: Contemplative Science, Philosophy, Literature, and Art* (State University of New York Press, 2017); David William Ross, *Plato's Theory of Ideas* (Greenwood, 1976).

²⁹Zuckerman, *Faith No More: Why People Reject Religion*.

³⁰B. C. Hayes, "Religious Independents: A Socio-Demographic Profile," *British Journal of Sociology of Religion* 47 (2000): 643-656.

³¹Robin Le Poidevin, *Arguing for Atheism* (Routledge, 2003).

³²Sankara Saranam, *God Without Religion* (USA: Paranyama Institute, 2005).



The consequence is extremism, intolerance and bloodshed of humanity. If one understands that every religion is one among many, extremism would not prevail in the world.

The sense of eternal damnation and reward generated fear among the followers. This reduced individual's spirituality to nothingness which violated mankind into greedy animals; and drove them to shed blood of each other. Since the dignity and value of human transcends all values; an individual cannot reduce to the level of simple tool in the hands of religions in the name of God.

We need a spiritual path which tends to understand God and our own uniqueness in a better way. Because dignity and liberty are natural rights of human beings; and God does not created humans as dependent on any worldly authority. Freedom is the right granted by God to humankind. But inability to interpret religions drove humans away from their major quest to know the ultimate reality. They can say they love God due to their fear, but they do not realize that there can be no love in the presence of fear. For love is fearless. As Iqbal proclaimed:

Momin (faithful) and Love are mutually interdependent. What is impossible to us is possible for love! The capital of intellect is apprehension and doubt, Of Love, faith and resolution!

Intellect builds that it may destroy; Love destroys that it may rehabilitate!

Intellect says 'Live happy and content,' Love says 'learn submission and achieve freedom.'³³

Theists sometimes contend that a world without religion necessarily has at least two undesirable characteristics: life would become meaningless; and there would be no absolute standards of morality.³⁴ However, Kai Nielson challenges both claims. Even if there exists no ultimate purpose in a Godless world, he argues, we can still experience a great deal of personal meaning and happiness.³⁵ And if moral values are purely human inventions, there still exists a sound basis for objective moral standards. "Recognizing that our moral awareness is essentially independent of religion may have the additional advantage of enabling us to do a bit of moral spring-cleaning – of liberating us from some oppressive and irrational moral illusions."³⁶

Man required religion to understand and know God and to live a harmonious life, but if religions can't help him to do so then what's the purpose of religions in our lives? Considering all natural facts, our research paper holds that instead of bloodshed and intolerance there ought to be faith in God. Instead of first interpreting religious text and norms, then debating which of them are controversial, contradictory or incorrect; we ought to have an immediate relation with God_ a relation of love, friendship and communion with God which depicts both the purity of soul and rationality. We should seek Him within ourselves spiritually rather than following religion. There is truth in such an objection and a kind of 'empiricism about man' that philosophers are prone to neglect. Although, Neilsen admits that a devoted religious person would suffer from spiritual crisis, but if he is strong enough to live through it and hear the voice of his heart he can still make his life meaningful and can provide it with an objective rationale.³⁷

³³K.G.Saiyidain, *Iqbal's Educational Philosophy* (Lahore: Sh. Muhammad Ashraf Kashmiri Bazaar, 1977).

³⁴Robert C. Solomon, Quincy Lee, and Kathleen Marie Higgins, *The Big Questions*. 44-61, Everything would become relative; and all ill-consequences of relativism would be associated to irreligious people.

³⁵Robert C. Solomon, Quincy Lee, and Kathleen Marie Higgins, *The Big Questions*.

³⁶Richard Norman, "Good without God," *Think* 7, no. 20 (2008): 35-46.

³⁷Kai Neilsen, "The Meaning of Life," *Cross Currents* XIV, no. 3 (1964): 313-334.



Hence, Faith in God without following any religion cannot be over-ruled and dismissed because even if not possible, it is still highly probable.

3.1. The Possibility of Believing in Supreme Power without Religious Affiliation

The question that arises in every human mind is that how such faith is possible, i.e. how one can worship God without religion? Almost every one of us knows the procedure to worship God through religions; this is because we have psychologically connected our image of God with religion.³⁸ However, without a religion to guide us how we can worship or communicate with God seems an uneasy quest. In order to accomplish a direct relation with God, the most important thing is to know our spiritual self. Because if we do not know our being in its true nature how can we comprehend the Supreme Being, let alone forming a kinship with God.

To be brief, spirituality is a perfect harmony between body and soul.³⁹ This state of peaceful existence has both intrinsic and instrumental values. The spiritual response, thus, helps meet our affective needs for both celebration and reconciliation. As Richard Dawkins suggested in his book, *Unweaving the Rainbows*, “We have an ‘appetite for wonder,’ an appetite for evoking the positive emotional states that are linked to our deepest existential questions.”⁴⁰

Spirituality invokes consciousness in a being to seek within himself until he finds inner peace. This self-realization is an ongoing process that will continue as long as it reflects, at last, the ultimate truth of his existence. It is this cognitive context that would direct him that the reward of spirituality lays within his own heart. Therefore, we must live and direct our energy for our self-realization. When we came to know our true nature we would also realize the nature of the natural world external to us. For every individual is unique. His or her inner and outer life is entirely unique. Human individual lives, acts, think and feel as unique being. Human action in outside world is external manifestation of individual uniqueness. In order to shape our uniqueness human being ought to be free. Here freedom does not mean that we could do whatever we want, but it means the right to discover what we ought to do what we are able to do. Liberty requires the higher order of conduct in its practice. Following our Spiritual self and creating energy for our freedom will enable mankind to live in peace, harmony and love. It is now that we can transform this inner peace into a friendship with God.⁴¹

³⁸Marcus J. Borg is of the view that our view of God affects how we see the religious life. “Is the religious life focused on this life or the next (and if both, then in what proportion)? Is it about meeting God’s requirements, whether they are many or few? Or about living by grace in a place beyond the dynamic of requirements? Does it lead to a preoccupation with our own salvation and goodness (or lack thereof)? Or to liberation from self-preoccupation? Does it result in an emphasis on righteousness and boundary drawing? Or is the emphasis on compassion and an inclusive social (and even ecological) vision? Is it about believing in a supernatural being “out there” or about being in relationship with a sacred reality “right here”?” See [Marcus J. Borg, *The God We Never Knew* (Harper Collins, 2009), 5]

³⁹This harmony involves feelings of significance, unity, awe, joy, acceptance, and consolation.

⁴⁰Richard Dawkins, *Unweaving the Rainbows* (Boston: Houghton Mifflin Company, 1998).

⁴¹For our relation with God is no different from our relationship with each other. Each of us experiences our conversations with God in our own way- and in different ways at different times. It will always be a two-way conversation. It could be a conversation in our head, in our hearts, on paper or in a song, and a tale. Once you become clear that we are always in conversations, and then we can move into friendship.



Walsch beautifully illustrates that one can establish friendship with God by following seven-step procedure, i.e. “ 1) Know God; 2) Trust God; 3) Love God; 4) Embrace God; 5) Use God; 6) Help God; 7) thank God.”⁴²

4. Experiencing God without Religion: Conclusive Remarks

Here critics could object that we are creating our own concept of God (personal God). Our paper holds that God is All-in-All. And our thoughts do not create God. It simply creates the experience of God. “The non-monarchical images of God suggest that God has always been in relationship to us, journeying with us, and yearning to be known by us. Yet we commonly do not know this or experience this.”⁴³

All our life we did not know God because we did not follow our own selves. And it is not our mistake that we cannot know God because there are numerous versions of God, each claim to be authentic; without knowing Him we cannot trust Him. Likewise, love without trust cannot exist; and one can only embrace Almighty if he loves Him. Unless we embrace Almighty completely we cannot seek His help (use Him); and embrace his creation and adore them with equivalence (help Him). It entails that friendship and love is a two-way relationship.⁴⁴ The choice is ours to make whether we want to fear Almighty or we want experience a personal relationship with God and love Him.

Faith in God demands the love for God, since the nature of God is to love.⁴⁵ We often hear ‘God is the Creator’, but we never thought the real creative force is Love and creation itself is an act of love. Looking from metaphysical perspective love is an attraction; and force of attraction is the fundamental principle that explains every phenomenon from galaxies to minute atomic particles. Theists are well-aware of God’s eternity yet they are unaware that love itself is eternal_ it is not confined to one world or a single person. It is through love by which we transcend from ourselves and our selfish desires. We are aware that ‘God is Omnipotent’ because love conquers all. Only love possesses the highest power that greed, fear or an armed empire cannot possess. People say God is the source of guidance and morality, and they are correct in their assumptions. As God is love and love is the highest and truest morality. Hence, the essence of human nature is love; the more we are filled with love the closer we came to God. When we love, we are expressing the divine, God-like part of our nature. So the God is within us and not sitting on his king-size throne somewhere above this world. He is residing in our hearts and everywhere we can seek love in its purest form. We only need to know how to look up. However, it is acceptable that understanding the concepts of God and Love are not simple or easy. Yet, here is one thing upon which we all agree to some extent without doubt and that is the existence of love.

In closing, I would like to add that Individual is the only authority, who could decide what to believe or not to believe. Everyone could make choices in the field of religion, they have right to express their religious as well as non-religious views, they have also the right to criticize or challenge the role of religious institutions and dominant religious ideas, because human individual has the sufficient rational capacity and ability. Freedom to practice one’s own religion or freedom

⁴²Neale Donald Walsch, *Conversation with God* (Book 3) (Hampton Roads Publishing, 1998).

⁴³Marcus J. Borg, *The God We Never Knew*, 117-138.

⁴⁴Neale Donald Walsch, *Friendship with God* (London: Hodder Line, 1999).

⁴⁵Religious Scriptures holds the similar view, although the interpreters and scholars never emphasized on this nature of God. It seems they were too busy manipulating people over sects.



from religion must be the products of individual choice.⁴⁶ Hence, Faith in God without being associated to any religion is not merely probable but possible as well since it is being adopted by many people. Furthermore, love is the essential characteristic of Faith; it enables humanity to coexist in peace and harmony because freedom promotes tolerance. It further promotes the importance of realization of self; through which we not only understand God but can also form a friendship with God. And if that goes well, we can experience sense of oneness or communion with God.

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