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Islamic Ontology and Its Role in Creating and Strengthening the Sense of Poverty and Need for God

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ARTICLE INFO		ABSTRACT	
Article History: Received: 15 October 2024 Revised: 20 December 2024 Accepted: 10 January 2025		SUBJECT & OBJECTIVES: This article aims to examine the role of Islamic ontology in shaping and reinforcing the human sense of poverty and need for God. The objective is to foster and internalize the feeling of poverty and the need for the Absolute Sufficient God within humans, as the most honorable of creatures.	
Key Words: Islamic Ontology Wājib al-Wujūd (Necessary Being) Mumkin al-Wujūd (Contingent Being) Waḥdat al-Wujūd (Unity of Being) Existential Dependence		METHOD & FINDING: Utilizing verses from the Quran, narrations, and the philosophical and theological works of Muslim scholars, this article aims to describe and analytically gather relevant topics to explore certain ontological principles. The focus is on the divine attributes of perfection and the existential poverty of all beings before God. The findings of the research show that attention to these principles not only creates the feeling of human poverty and need for God but also enhances the ability to analyze and understand the truth, accepting human poverty and God's richness. This is expressed in the context of the relationship between the creator and the created, the emanator and the emanated, the theory of existential poverty, and the broader will and absolute power of God, thereby strengthening and manifesting these concepts.	
DOI: https://doi.org/10.22034/imjpl.2025.20451.1191		CONCLUSION: The results show that a correct and profound understanding of human poverty and absolute dependence on God leads individuals to seek the fulfillment of their needs and the attainment of perfection and pure life solely in the unlimited divine source.	
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Introduction

In addition to studying the structure, boundaries, and essence of existence, Islamic ontology emphasizes the existential dependence of all beings on Allah, the Rich and Self-Sufficient source of existence. By understanding ontology, human beings become aware that their existence depends on God, and by discovering the connections between themselves and God, they deepen their dependence on and closeness to Him. This article aims to make man aware, through understanding Islamic ontology, that his existence is dependent on God, and to deepen his dependence on God by discovering the connections between himself and God in order to achieve a good and successful life. Paying attention to some ontological principles, such as man's need for God and God as a being possessing all the attributes of perfection, creates a feeling of poverty and need for God.

Conceptual Framework

1. Islamic Ontology

It is a branch of Islamic philosophy, studies the nature of existence and being. In this process, it has a close and profound connection with the verses of the Quran and the narrations of the Ahl al-Bayt as the primary and inspirational sources of Islamic ontology (Shajari, 2012, p. 1).

Therefore, Islamic ontology seeks to answer questions about the nature of existence, the relationship between God and His creatures, and the place of

humans in existence. In other words, Islamic ontology is the study and explanation of the existential system based on Islamic teachings that emphasize monotheism, the dependence of creatures on God, and His perfect attributes, and seeks to answer questions about the nature of existence, the relationship between God and creatures, and the place of man in existence (Hāerī Yazdī, 2006, pp.192-211).

2. *Wājib al-Wujūd* (Necessary Being)

Wājib al-Wujūd means an essence that is necessary in every way and has no possible aspect or flaw in it; in other words, a reality that is completely perfect and has no aspect of defect in it. Such a reality and essence are none other than the One God, because the assumption of being two is itself evidence of imperfection, meaning that in the essence that we assumed had no aspect of defect in it, there would be a defect of being two in it, and such a thing is contrary to the assumption of being necessary (Shīrāzī, 1990, Vol. 1, pp. 98-105).

3. *Mumkin al-Wujūd* (Contingent Being)

Mumkin al-Wujūd, as opposed to necessary existence, means an entity that in its essence has neither the necessity of existence nor the necessity of non-existence, but rather, demands the equality of existence and non-existence. If it comes into existence, necessary existence, it must bring about the possible existence; otherwise, it will not come into existence (Shīrāzī, 1990, Vol. 1, pp. 83-93).

4. *Waḥdat al-Wujūd* (Unity of Being)

In Islamic mysticism, there is discussion about the term *Waḥdat al-Wujūd* which is related to the aforementioned words and means that the essence of existence is one, and that is the existence of God, and everything that exists other than God is His manifestations and manifestations, and in fact, they do not have an existence independent of the essence of God. In other words, the unity of existence means the oneness and singularity of existence, that is, the existence of God, a continuous and infinite existence that encompasses the entire universe, and everything other than Him is one of His manifestations and attributes (Sajjadi, 1983, pp. 112-113).

Literature Review

Profound exploration of the epistemological thoughts of the philosophers and thinkers, and the subtle reflections of renowned Muslim mystics on 'ontology' and the issue of 'human existential poverty before God,' are based on the divine revelations, the teachings of the Ahl al-Bayt (as), as well as the scholars' philosophical and theological thoughts. For instance, Avicenna in the book *al-Ishārāt wa al-Tanbīhāt* discussed *Wājib al-Wujūd* (necessary being) and *Mumkin al-Wujūd* (contingent being), emphasizing the dependence of all beings on the Creator. Also, Mullā Ṣadrā in his book *Hikmat Muta'ālīyah* discussed the source of all perfections and existence.

He thoroughly examines the relationship between creatures and the Creator and their sense of need for Him. Since most existing works in this area are grounded in philosophical and rational texts, there is a dire need for new studies with a Quranic approach. By carefully examining the verses in the field of existential and ontological poverty, with a revelational approach and extracting new concepts from the verses, this article responds to contemporary challenges.

Also, compared with philosophical and mystical perspectives, it provides practical solutions for human progress on the path of guidance and salvation. This paper uses a descriptive-analytical method, utilizing means of philosophical analysis according to Muslim thinkers like Mullā Ṣadrā and extracting materials gathered from religious, philosophical, and theological sources. It explores the subject of ontology and its role in creating and strengthening the sense of poverty and the need for God. By examining the ontological foundation, the study aims to achieve a deeper understanding of God and human beings, as the Necessary and the contingent beings, respectively.

Additionally, to provide a more precise analysis, the study considers the relationships governing God and humans, wherein God is the Absolute Self-Sufficient and Independent, and

human beings are portrayed as dependent creations in need of divine guidance and support.

1. Foundations of Ontology and Creating a Sense of Poverty and Need for God

Ontology, within any philosophical framework, examines the general principles and classifications of existence. In this section, we explore certain ontological foundations relevant to the theme of this discussion.

1.1. The Source of Existence: The Possessor of Perfection

The Islamic ontological framework is based on the existence of a Necessary Being, who is the Creator of all things. Shiite thinkers have proven this concept using divine verses and rational arguments.

When a person becomes acquainted with the existential attributes of such a Creator, they strengthen their spiritual connection with Him. This connection evolves through a profound awareness of God as the source of all goodness. As a result, the following three essential dimensions emerge in the human relationship with God:

- Fear of God
- Need for God
- Love for God

In the dimensions of fear and need, the individual seeks personal benefit in their relationship with God. However, in the dimension of love, the focus shifts to seeking God's satisfaction. Love for God arises from

His *Ihsān* (continuous benevolence) and *In'ām* (blessings) (Mazaheri & Pasandideh, 2010, pp. 107-120).

In this respect, the Prophet Muhammad said, "The hearts of people are drawn to those who show them kindness and turn away from those who act with hostility" (Majlisi, 1984, p. 142).

This concept aligns with the 'Attachment Theory' proposed by John Bowlby in contemporary psychology, which suggests that humans are naturally drawn to those who provide care and support. Similarly, recognizing God as the ultimate source of countless blessings and acts of kindness fosters a deep attachment to Him. This attachment reflects humanity's innate dependence on *al-Ġanī al-Muṭlaq* (the Absolute Self-Sufficient), the true source of all existence.

❖ Divine Knowledge

To further clarify the sense of need for God, the following discussion turns to the knowledge of the necessary being as one of His key attributes. This section refers to knowledge, which explains human poverty and need, as well as God's absolute richness and independence.

➤ The Knowledge of the Necessary Being about Other Beings and Its Impact on Existential Poverty

According to Mullā Ṣadrā, understanding how the essence of the Necessary Being (God) knows other beings, in a way that avoids issues such

as the union of the recipient and the agent and does not lead to multiplicity in the divine essence, is a challenging matter (Shīrāzī, 1975, p. 146).

The Necessary Being's knowledge of entities other than Himself occurs in three stages, i.e., before, during, and after creation. Both Suhrawardī and Mullā Ṣadrā assert that Divine Knowledge of other beings is direct and intuitive. Suhrawardī explains that God's knowledge comes from the presence of the very essence of all things before Him (Suhrawardī, 1996, Vol. 2, p. 152).

This knowledge is intrinsic to His essence and, in the realm of action, intrinsic to His acts. According to this view, God's knowledge of things before their creation is *al-ʿIlm Ijmālī* (general and implicit). Since God knows Himself completely—and He is the cause of all existence—His self-knowledge inherently includes implicit knowledge of all He creates.

However, as long as things have not yet been created, *al-ʿIlm al-Taḥṣīlī* (detailed knowledge) has no place. Mullā Ṣadrā criticized this position, finding it insufficient to explain detailed knowledge before creation. Drawing on the principle of *Basīṭ al-Ḥaqīqa Kullu al-ʿAshyāʾ wa Laysa bi-Shayʾ Minha* (the Absolute Simple Reality is all things but not any of them), he argued that God's detailed knowledge of creation exists even

before their actual existence. Mullā Ṣadrā takes the view that God's knowledge is not abstract or mental but is of *al-ʿIlm min Jins al-Wūjūd* (the same nature as existence itself). He asserts that everything other than God exists as a necessary consequence of God's essence. Since God's essence has no conceptual or mental existence, all external realities are inherently linked to His essence (Shīrāzī, 2003, p. 53).

Therefore, God's knowledge of these things is not through mental representations or concepts, but rather, these things are directly present before Him. This is because the presence of one immaterial thing to another necessitates their union. There are several forms of this existential knowledge, which come as follows:

- The knowledge an immaterial being has of its essence.
- The knowledge a cause has of its effect.
- The knowledge an effect has of its cause.

Existential knowledge, in its essence, is universally accepted by those who consider knowledge to be a relational concept. The innovation of Mullā Ṣadrā lies in demonstrating a profound connection between them through his concepts of 'existential poverty,' 'relational existence,' and 'independent existence.' This connection is one of sheer dependence on the object to which it relates. How

can an effect, which is nothing but dependence and relation to its cause, and is realized within its subject or matter, be absent from its cause?

The presence of an effect before its efficient cause is stronger than its realization before its receptive cause (Javādī Āmulī, 2003, p. 458).

➤ **God's Knowledge of Material Things and Changing Particulars**

Shaykh al-Ra'is Ibn Sina does not consider it permissible that God's knowledge of material things and changing particulars necessitates any decline or alteration in the essence of the Necessary Being. However, in light of the verse *"not [even] an atom's weight escapes Him in the heavens or the earth"* (The Quran, 34: 3), he acknowledges that particulars are encompassed within the knowledge of the Necessary Existence.

This knowledge, in his view, is conceived through the subtlety of His nature, i.e., the Necessary Being Himself, and His being the origin of all existents, is comprehended by Him. Moreover, all existents are connected to Him, either directly or indirectly. Therefore, the essence of the Truth knows the causes and effects of particulars, of the time intervals between them, and of their other attributes. For it is impossible to know causes while remaining ignorant of their effects.

Analyzing the possibility of imperfection, material things and changing particulars are also seen to be inherently connected to their cause and, consequently, are directly present to their true cause. Although Mullā Ṣadrā believes that the presence of these material things to their principles is realized through the illuminating lights that are connected to them (Shīrāzī, 1990, Vol. 6, p. 164).

Thus, all possible existents or beings are known to the Necessary Being through an intuitive and illuminating knowledge, for they are essentially created and inherently connected to the Necessary Being. Additionally, the inherent connection of one thing to another is, in essence, the direct presence of that thing to the other, and this presence encompasses all existents (Zunūzī, 1998, p. 423).

If it is said that the presence of something before another thing depends on the first thing being present to itself, and thus the presence of material things before the Necessary Being is denied, it is answered that this statement is only valid if these material things have an independent essence. However, these relational existences lack an independent essence (Javādī Āmulī, 1998, p. 458).

The relationship between the Divine and creation is also a significant topic in philosophical theology that requires contemplation. Considering the theory

of existential poverty, all beings other than God, which are all the Divine grace and pure relations and manifestations of the Divine Essence, have direct knowledge of their true cause to the extent of their existential capacity (Ḥasan'zādah Āmulī, 1997, p. 109). Furthermore, knowledge of the effect is obtained only through knowledge of the cause, because knowledge of anything is the same as its existential mode and being, which is intrinsically connected to the Divine Essence. Thus, its perception can only be understood by considering its dependence on the Divine Essence (Shīrāzī, 1983, p. 46).

Therefore, the existence of possible beings is attributed in a true and refined manner to the Necessary Being's essence. As a result, the simple Essence of the Necessary Being, in its simplicity and comprehensiveness, has detailed knowledge of all its creations (Shīrāzī, 1990, Vol. 6, pp. 268–271).

As God exists beyond the constraints of time and space, time, characterized by its constant change, and space, with its ability to be divided, can be seen as mere "that" and "point" to the Divine Essence. Recognizing this means that all beings that are temporal and spatial exist as complete reality and presence to Him (Shīrāzī, 1975, p. 203).

It is also worth mentioning that the knowledge of the Necessary Being about things is in the form of

illuminative addition, and similarly, the connection of beings to the Divine Being will be illuminative (Suhrawardī, 1996, Vol. 1, p. 484).

1.2. The Need of Beings for God

In this perspective, *Mā Siwā Allah* (everything other than God) is an effect and creation of the Almighty, requiring Him for their existence at every moment. In this respect, Allah said, "*O mankind! You are the ones who require Allah, and Allah—He is the All-sufficient, the All-laudable*" (The Quran, 35: 15).

As stated earlier, the relationship of beings to God is of *Idāfah Ishrāqīyyah* (illuminative relation), meaning this relation, which is the very act of creating the effect, is identical to the referent, i.e., existence itself. The essence of contingent beings requires a cause for their survival and continuity, as the reason for their dependency is their contingency, which accompanies their essence even in their persistence (Islaminasab & Moridian, 2023, p. 69).

If a person realizes that the relationship of the creations of existence with God is not merely a mental-to-mental relation or conceptualization, they will understand that they are utterly dependent on and in absolute need of the Creator.

After examining the ontological principles, we proceed to explore the relationship between humans and God,

aiming to strengthen the human sense of poverty and need for God.

2. Explaining the Relationship Between God and the Universe and Strengthening the Sense of Poverty and Need for God in Humans

After presenting these two important premises, we will strengthen the feeling of poverty and need in humans by examining the specific relationships between God and human beings.

2.1. The Relationship between The Creator and the Created

The Quran presents arguments for the existence of the Creator based on the level of understanding and needs of its audience. 'Allāma Ḥillī, concerning the verse, *“Is it not sufficient that your Lord is witness to all things?”* (The Quran, 41: 53), asserts that God uses *Burhān Limmī* (causal proof) to establish Himself as the Necessary Being, while affirming the existence of contingent beings (Ḥillī, 1998, p. 392). Thus, the proofs for the existence of the Creator are explicitly reflected in the Quran. Similarly, Martyr Beheshti, commenting on the part of the verse *“.... Is there any doubt about Allah?”* (The Quran, 14: 10), said, “This expression inherently addresses doubt about the very existence of God, especially when coupled with the description 'Originator of the heavens and the earth.' The term *Fāṭir*

(originator) is used here, which signifies bringing something into existence from non-existence. This aligns more closely with the argument for the existence of a Creator rather than merely emphasizing His oneness” (Beheshti, 1995, pp. 41-46).

To gain a clearer understanding of poverty and dependence, we first examine the existential perfections of humans. Whatever we consider to be perfection for ourselves is the clearest indicator of our need. From a broader perspective, both our attributes of deficiency and perfection point to our imperfection and dependence. However, our attributes of perfection reveal our essential poverty and need more clearly than our deficiencies do.

Notably, none of our virtues are identical to our essence; acquiring virtue does not change the essence of the self (I). This reality, which inherently possesses no perfections, is referred to as *Māhīyyah* (essence). Due to the absence of any inherent perfection, it is described as *Ẓulumānīyyāt al-Ḍhāt* (essentially dark) (Bani Hashemi, 2009, pp. 25-29)

Furthermore, beyond all perfections of the self, the most fundamental is the existence of the self, which is the root of all other perfections. If existence were removed from the self, one would never be able to perceive their being. It is only when I exist that I can speak of myself.

With this understanding, none of our perfections—even existence—are inherent to us. Thus, despite possessing perfections, we remain completely dependent and unable to stand on our own. The essence of the self is *Faqr al-Mahd* (absolute poverty), as it possesses no perfection from itself. Instead, our perfections are the clearest signs of our dependence (Bani Hashemi, 2009, p. 32).

A person's awareness of their own created nature leads them to recognize the created nature of other beings in the universe. Thus, all beings are contingent and cannot exist independently or without reliance on something else (Bani Hashemi, 2009, p. 34)

• The Link Between Being Created and the Existence of a Free-Willed Creator

Dependent beings cannot exist by themselves. They require something else to bring them into existence—something that is not dependent like they are. This being, which is free from the needs of both *Ẓulumānīyyāt al-Ḍhāt* (essentially dark) entities and *Nūrīyyāt al-Ḍhāt* (essentially luminous) entities like knowledge and existence, is referred to as *Ṣāni'* (the Creator) (Bani Hashemi, 2009, pp. 41-44).

Entities whose essence is identical to perfection cannot be considered the Creator for the following three reasons:

1. These luminous entities are tied to an essence that owns them, and they

are subject to the limitations of that essence.

2. These perfections inherently possess properties that contradict free will, which indicates their deficiency and dependence.
3. By nature, the light of knowledge illuminates and dispels ignorance. If no external factor were involved, ignorance would not exist for any essence. However, in this world, we observe ignorance alongside knowledge.

The only factor that limits the perfection of an essence and determines its share of *al-Anwār al-Wujūdī* (luminous existence) is the being who is the free-willed *Rabb* (Sustainer) of the universe (Bani Hashemi, 2009, pp. 45-49)

2.2. The Relationship Between Emanation and Source

Plotinus presents the theory of emanation to explain the relationship with the world. He describes how existence flows from the Absolute Perfection as “Cold around ice, the diffusion of fragrance from perfume, and a halo of light around the sun” (Jaspers, 1984, p. 16).

Plotinus identifies three general realms, namely existence itself, its beyond, and its below. Existence emanates from the higher realm called the One or the Unity. The first emanation from the One is called the Intellect, which is complete existence. Then the Soul appears, followed by the realm of Nature. The Soul acts as an

intermediary between the Intellect and Nature. The Intellect is complete existence, while Nature is the lowest level of existence.

• **Plotinus' Ideas Among Muslim Mystics and Philosophers**

Fārābī accepts the theory of emanation, believing that everything other than God is a divine effusion, and that the divine essence is the absolute emanator or source, whose emanation is never interrupted (Fārābī, 1985, p. 52).

Justifying the emanation of multiplicity from unity, Avicenna introduces the 'principle of the One' and successive emanations in the hierarchy of angels. He attributes the act of creation to angels and seeks to explain how they come into existence. According to him, only one entity emanates from the First Essence, which is called the First Intellect. Creation continues through intellectual contemplation of higher levels, leading to lower levels. Thus, the ten intellects and the nine celestial spheres emerge, followed by other levels of creation down to primal matter (Ibn Sina, 1992, pp. 216-240). Hence, Ibn Sina's ontology has a basis in emanation.

In Illuminationist philosophy, this hierarchy begins with Light from the Light of Lights, which is the Divine Essence, and ends with the dark shadows. Using the principle of 'the most noble possibility,' Suhrawardī demonstrates that Dominant Lights

manifest divine light, establishing a vertical hierarchy within the system of creation (Suhrawardī, 1996, Vol. 2, pp. 12-140).

In the works of Muslim mystics, the theories of emanation and effusion, or manifestation, are frequently encountered. For those who believe in the unity of being, the main issue is explaining multiplicity. In Ibn 'Arabī's view, creation is the constant divine manifestation, sometimes described with the Quranic term *Khalq al-Jadīd* (new creation) (The Quran, 50: 15).

Ibn 'Arabī identifies two types of divine manifestation. One is the appearance of the Truth in the immutable entities within the realm of knowledge, and the other is the perceptible manifestation or the sacred effusion, where the Truth appears in external entities and realities (Ibn 'Arabī, 1991, p. 124).

Mystics, like Plotinus, use various analogies to illustrate these manifestations. For instance, Ibn 'Arabī compares the relationship of the created to the Creator to the shadow and the object casting it. Sadr al-Muta'allihin uses the metaphor of a mirror, asserting that every mirror reflects the face appearing in it. Referring to *Theologia Aristotelis*, he described the manifestation and appearance of the singular Truth upon entities as a secondary appearance of the Truth upon itself in the realm of

acts, arising from the perfection of the divine essence. He concludes that everything other than God consists of divine manifestations and attributes that emanate from His essence (Shīrāzī, 1990, Vol. 2, p. 300)

All these theories revolve around the concept of the unity of being. Some suggest that Plotinus' efforts represent a middle path between monotheistic creationism and the unity of being theory, which they consider an impossible synthesis (Copleston, 1983, p. 538)

2.3. The Theory of Contingent Existence and Its Relation to the Divine in Explaining the Connection Between Creatures and God

The world is nothing but a connection and relationship to the Independent, Singular Essence. Its detachment from this relation would result in its annihilation, just as the 'aura of the sun' has no identity other than its connection to the sun. This is the meaning of 'Manifestation' and 'Theophany' (Shīrāzī, 1990, Vol. 2, pp. 300-329).

Thus, the relationship between the contingent realities and their connection to *Fayḍān* (the Independent and Emanating essence) is similar to the relationship between *Faqr* (poverty) and *Ġinā'* (richness).

Accepting *Waḥdat al-Wujūd* (Unity of Being) and *Rabṭ* (the absolute dependence) of creatures leaves no

room for questioning the relationship between the Divine and creation. This is because there no longer exist two separate entities under the terms 'God' and 'the world' to discuss their relationship. Only the existence of the Divine is the true existence, and what is called existence is nothing other than poverty, dependence, and connection to Him. Therefore, there is always a relationship between these two distinct entities, but when one is nothing but dependence, the one possessing true existence is attributed with unity, and its function is emanation (Zunūzī, 1992, p. 324)

Creatures require the Necessary Being for both their creation and continued existence, as a contingent existence will never persist without its true cause. Those who believe in the non-need of contingent beings after their creation are mistaken, due to their disregard for the necessary connection between the effect and its cause and the necessary relationship of dependence between the dependent and the independent. When the reason for dependence is the intrinsic deficiency and internal poverty of the effect, along with its connection to its cause, this essential dependence will accompany it in both its creation and survival, as it has no identity other than this dependence and poverty. Mullā Ṣadrā believes that the need for a contingent existence is continuous and perpetual,

both in its creation and survival, meaning its need during survival is identical to its need at the moment of creation (Shīrāzī, 1990, Vol. 2, p. 329)

2.4. The All-Encompassing Will and Absolute Power of God to the Contingent Dependence of the Creatures

The discussions about *Jabr* (determinism), *Ikhtiyār* (free will), and *Tafwīd* (delegation) have long been a broad and significant issue in theological and philosophical discourse. These discussions had either negated the role of humans in performing actions or undermined the Divine will. Those who believed that the Divine encompasses all aspects of human existence, including human will, could not reconcile their view with the principle of *Fā'il Qarīb* (proximate causation), as they did not consider God to be the immediate cause of human actions. Additionally, this view contradicts philosophical principles, particularly for those who do reject *'Aṣālat al-Wujūd* (the primacy of existence) (Ibn Sina, 1991, p. 179).

Using the concepts of *Wujūd Faqrī* (contingent poverty or dependence) and *Wujūd Rābiṭ* (relational existence), this issue can be resolved. There is only one true *al-Ḍhāt al-Mustaqillah* (independent essence), who is *Ḡanī* (self-sufficient and free of need). All other beings are entirely dependent, existing in a state of poverty and relationality to that independent

existence. In this context, the Divine essence is the proximate cause of every action, and there is no other effective agent in existence besides Him.

From this perspective, there is no contradiction in attributing actions to both God and human beings because their causality operates sequentially. The existence of an effect is entirely dependent on and relational to its cause. Hence, in all of existence, there is only one independent being, and all relational existences depend on it. Therefore, the essences, attributes, and actions of contingent beings are, in reality, the actions of God. Consequently, God is the proximate cause for every action and agent, and there is no conflict between attributing an action to the Necessary Being and to the being that is its subject, since their causality is sequential (Ṭabāṭabā'ī, 2003, p. 365)

Al-Qudrat al-Muṭlaqah (the absolute power) of God also acts as the source of every action performed with knowledge and will (Shīrāzī, 1990, Vol. 6, p. 372). Given that the Divine essence is the active source or the origin and cause of all beings, possesses knowledge of *Niẓām 'Aḥsan* (the most perfect system), and inherently possesses free will, it follows that all contingent beings ultimately return to Him.

By using the concept of existential contingency, Divine power can be explained as follows: On one hand, all

actions, like other contingent beings, are effects. Every effect is entirely dependent on its cause and has no independent existence apart from it. Effects can only come into existence through an independent existence. On the other hand, the only intrinsically independent existence is the Necessary Being. As a result, the Necessary Being is the source of all contingent and dependent beings and their actions, which are inherently connected to Him. This signifies the all-encompassing nature of Divine power over all existence, as expressed in the Quran, 2:20, "*Indeed, God has power over all things*" (Ṭabāṭabā'ī, 2003, p. 167).

Conclusion

This study aims to make man aware, through understanding Islamic ontology, that his existence depends on God, and to deepen his dependence on God by discovering the connections between himself and God to achieve a good life. Paying attention to some ontological principles, such as man's need for God and God possessing all the attributes of perfection, creates a feeling of poverty and need for God. With this realization, a person's attention increases towards his relationship with God in the form of Creator and created, Source and emanation, the possibility of contingent existence, and the absolute Divine will and power. With this heightened awareness, it strengthens a

person's sense of need and dependence on God. Therefore, one must take fundamental steps to strengthen their connection with God to meet their needs and achieve perfection and a pure life.

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Conflict of Interest

The authors declare no conflict of interest regarding the publication of this manuscript.

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