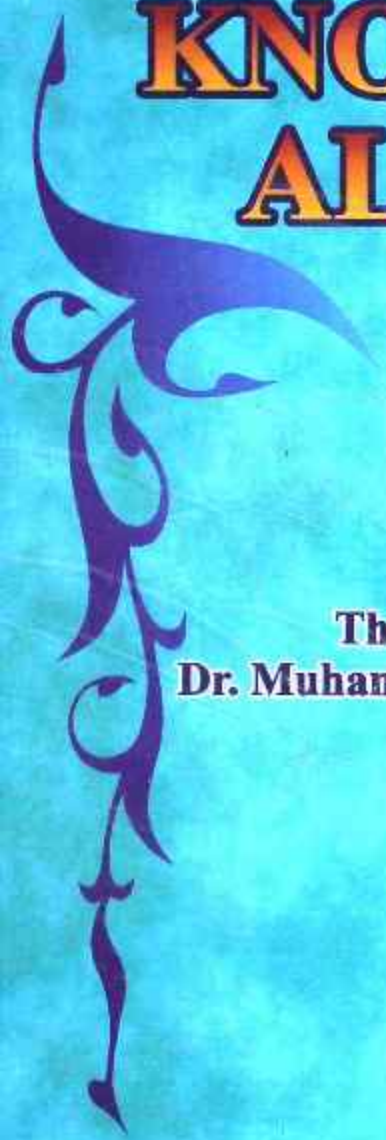


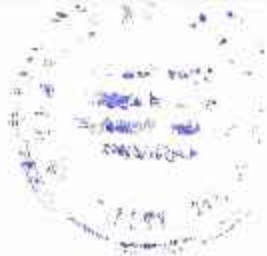
A few words on

KNOWING ALLAH

The Martyred
Dr. Muhammad Javad Bahonar



Shalloo
July 2004





M. Bhalloo
July



BOOK No. 20,002
Section Allah Status V.G.
B.D. Class

NAJAFI BOOK LIBRARY

Handwritten text, possibly a signature or date, located in the top left corner.



A few words on
KNOWING ALLAH



By

**The Martyred Hojjat-ul-Islam
Dr. Muhammad Javad Bahonar**



شناخت خدا

Title of the Book: *A few words on knowing Allah*

Author: *The Martyred Dr. Mohammad Javad Bahonar*

Translator: *M.J. Mohammadi Towfiq*

Publisher: *Department of Translation and publication,
Islamic Culture and Relations Organization*

1st Edition: *1417 A.H. (1997)*

Circulation: *3000*

ISBN *964-472-065-2*

All rights reserved



FOREWORD

This book, written by a learned Islamic scholar and the former Iranian Prime Minister Martyr Hujjatul-Islam Dr Bahonar, was published in 1985 by the Council for Ten-Day Dawn Celebrations on the occasion of the 6th Anniversary of the victory of the Islamic Revolution. It has been welcomed by a large number of readers.

It is observed that a great majority of people do believe in One God but they lack in real acquaintance of God. This belief in "*Tawhid*" (unity of God) helps human beings in developing their conduct in regard to worship of Allah and their behaviour towards human beings. The author has presented Islamic views regarding Allah on the basis of Qur'an and *Ahadith* (traditions). Also, the book presents Islamic introduction regarding Allah, the ways of knowing Allah, the Oneness of Allah in the Holy Qur'an, and the individual and social effects of monotheism.

Considering the importance of this most fundamental subject and that the thorough understanding about the Almighty Allah helps people in developing unity among themselves, the ICRO has decided to publish it again for the benefit of all the concerned.

Department of Translation and Publication
Islamic Culture and Relations Organization

Author's Biography:

Born in the city of Kerman in 1933 A.D., martyred Hujjatal-Islam Dr Javad Bahonar, having completed primary education and having secured a commendable understanding of the Quran in traditional school (Maktab), plunged himself into theological studies, not neglecting the study of classical sciences, which successfully led him to a high school diploma.

In 1953, having gained a strong background in the field of theology, he proceeded to the Holy city of Qum to seek further knowledge. There, for years, he studied under such peerless scholars like Imam Khomeini, Ayatullah Buroojurdi and Allameh Tabataba'i and under the guidance and instructions of these learned men, he soon made his mark, revealing a remarkable grasp of Islamic jurisprudence (Fiqh), Islamic principles (Usool), philosophy and of other Islamic learnings.

In 1957, Martyr Bahonar had his hands full with cultural writings and publications and helped some other committed brothers with which the publication of the "Maktab-e-Tashayou" (The School of Shi'ism) in Persian was realized.

In 1958, he obtained a Bachelor of Arts with honours in Arabic literature from the university of Tehran which was eventually followed by a Master's degree in educational sciences and a Ph D. in theology from the same university.

His fruitful cooperation with martyr Dr. Beheshti and a number of other outstanding writers resulted in the publication of nearly thirty books and booklets covering

many subjects, with special stress on Islamic teachings, which books were used for religious instructions in primary and high-schools and in centres of higher education. But in 1976, the defunct Pahlavi regime, seeing that these books posed a danger to its rule, ordered them to be collected and banned.

In 1978, at the threshold of the victory of the Islamic Revolution, its exalted leader, Imam Khomeini appointed Dr. Bahonar to lead the strikes, and following the Islamic Revolution's victory, he asked him to regulate the affairs of the schools and to see to their re-opening.

In the very early period of the victorious Islamic Revolution, Imam Khomeini appointed him a member of the Revolutionary Council and later requested him to establish a Literacy Movement. With the passage of time, Dr. Bahonar in cooperation with martyr Dr. Beheshti, Hashemi Rafsanjani and Ayatullah Sayyid Abdul-Karim Musavi Ardebili, established the Islamic Republican Party.

He was eventually elected to the Islamic Consultative Assembly as a representative from Kerman. Soon after, he was made education minister and later by a unanimous vote of the Majlis, he became the country's prime minister. After the 7Tir (June 28) tragedy, which saw the martyrdom of Dr. Beheshti, Dr. Bahonar became the Second Secretary of the Islamic Republic Party.

Finally on August 30, 1981, Dr Bahonar, Martyr Rajai-the then President and beloved combatant of Islam together with a number of other brothers attained the exalted position of martyrdom, when a bomb planted in the Prime Minister's office by a hypocrite named Keshmiri, exploded.

Preface

In view of obtaining a better picture of religious education in the schools, a questionnaire was prepared by a group of religious experts from the Department of Studies and Programmes (of the Ministry of Education), and copies of it were distributed to one thousand and one hundred teachers of religious instructions all over the country. The questionnaire comprised fifty two questions, among which some were related to the educational difficulties of the students. Useful information, extracted from 800 answered questionnaires, indicated the prevailing state of religious instructions as well as that of the instructors of this branch in the various schools of the country.

The result of this survey was published in the Publication No 14 of the Department of Studies and Programmes under the heading "A Brief Survey of Religious Instructions in Schools of the Country."

Among the fruitful results of this study was a better understanding of the religious questions and problems, encountered while studying religious issues, difficulties which were raised by the students through a compilation of 350 questions. Another result was that the attitudes and religious judgements of the teachers regarding religious problems were incoherent and in some cases antithetical.

With these matters in mind, and in order to establish a certain degree of coordination and mental correlation among the schools' pupils, the theologians decided to prepare some

useful and comprehensive texts capable of answering these questions and then distribute them among the teachers.

For this purpose, our experts carefully scrutinized the questions raised by the students. Ten questions presumed to be more important were selected. As it was also of great significance to take into consideration the opinions and ideas of the instructors, a fresh questionnaire was prepared requesting divinity instructors to write down their opinion of these 10 questions together with a summary of their research and studies in this field.

Some 150 teachers answered the questionnaire. The number was considered reasonable and the supplied information was sufficient to reflect the level of the teachers' understanding of religion and also the range of their knowledge in the domain of religion. Consequently, the experts started classifying the answers on the basis of appropriate technical criteria in order to prepare a useful list of the identical and common answers, and to consequently place it at the disposal of the teachers.

Among these ten questions, two, namely «Knowing Allah» and «The Ways of Proving the Existence of Allah» were given publication priority. They appeared in the first publication because they enjoyed a great importance, and all other religious problems were based on them. Although this matter is evident, everyone can be concerned with it as well as with all the problems of religious instructions. Until a proper explanations of these particular subjects are not given and until a good understanding of the same is not reached, all other themes of Islamic beliefs and education will not follow a logical and convincing pattern.

In the present work, and the ones to follow, these points have been kept in mind:

1. Though the themes could have been discussed scientifically in a very specialized style, an attempt has been made to express the subject in the simplest style possible, while going into much detail. This will enable the teachers to apply an analogous and coordinated method of teaching.

2. Those opinions of the teachers which have been

interesting and useful, are directly or indirectly used in the course of this book. Impressing extracts of these are also given at the end of this book.

3. Every book comprises a section which gives an account of answers received to the distributed questionnaires. The main subject is, however, examined and discussed in detail.

We hope that the school teachers of religious instructions all over the country will find the book very helpful. We also expect the teachers to collaborate with the Department of Studies and Programmes and inform us of their views and difficulties.

The translator

CHAPTER ONE

ALLAH AS INTRODUCED BY ISLAM

Islamic call is based on tawhid- divine unity and the acknowledgement of Allah, the real God, the Creator of the Universe, the One we must recognize and worship, a God free from all embellishments, superstitions and fancies; devoid of all legends, imaginations and myths; destitute of every contamination and weakness; simple and understandable to everybody. This itself is a great service to man's thought, contemplation and intellect and to the development of the God-seeking nature of man. Moreover, as we shall see later, pure tawhid is the basis of the world view, the social and ethical philosophy of Islam.

ALLAH, THE UNIVERSAL GOD

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (الفاتحة ١)

Allah, as introduced by Islam, and to Whom all the peoples are called, is «Lord of the Worlds» (1:1); namely, the Lord, Creator, and the Master of the whole creation. He is Allah. Thus, all limits attributed to their gods by followers of various schools, sects and religions disappear. The Jews, for example, have a racial and national god. That is to say, the Jews regarded Jehovah as their own god, and expected that his care and grace be bestowed upon them solely, though Judaism was a religion of tawhid and worship of God. Therefore, other races and nations must look for another

god.

Or in ancient Greece, which was the center of civilization, science and philosophy, whose scientists and philosophers were universally renown, there also existed various racial and national gods, though at the head of all these gods, a god of gods has sometimes been conceived. But Allah, the God of Islam, is a universal and eternal God for all nations and inhabitants of the world. He is neither the only heavenly or earthly God, nor is He merely the god of the semitic nation, Aryans or any other races.

ALLAH, THE UNIQUE (2:22,117,165)

Allah is one, i.e., contrary to all those who believe in polytheism and speak of god of species, that is to say, assign a particular god to a certain act and position: Lord of Fertility, Lord of War, Lord of Desert, Lord of Famine, Lord of Power, etc., Islam introduces one God for all objects and affairs. He is called «Allah.»

Or think of Zoroastrianism which although might have basically been a monotheist religion, its followers have gradually spoken of duality: God and Satan- god of good and god of evil.

Or consider Christianity which assigned a son, Jesus, to God. Its main scientific and philosophical debate was to discuss Jesus' nature to determine whether he himself is God, whether he has detached from Him, whether he is His manifestation, or the same as the providence of God, or still, whether he has been co-substantial with God, or has appeared after Him. This altogether constituted the discussion leading to God, the Father, the Son, the Holy Spirit and the Trinity in Christianity. (5:75), (4:170)

Or else, consider the pagan Arabs of the pre-Islamic era, who assumed angels to be God's daughters. (37:159)

— شُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ. (الصافات: ١٥٩)

Islam says that God is one. He has neither a son, a daughter, a mother, a father, nor a partner or colleague.

(112:1-4),(37:159)

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ (البقرة: ٢٥٥)

Even, there is no intercessor who can act as an intermediary without His Will and Permission (2:254)

Allah has no partner, that is to say, no person or object collaborates with Him in His affairs. But Allah Himself may decide to create particular means, agents and causes for certain affairs. He has, for instance, created the sun to give heat and light and for some other uses or food for man to eat and enjoy. But the sun and food are not associates of Allah who help Him in bringing heat and food to man. These are merely certain means created by God to fulfill His commands. So is the case with intercession: as the sun gives heat and light by Divine will, the Holy Prophet leads people to the right path, good deeds and prosperity in pursuit of His Will. Whenever Allah deems it advisable, the Prophet seeks His blessing and forgiveness for certain people. He himself forgives no one and causes no confusion in the Divine system of punishment and reward. Nor does he ask for Divine grace on behalf of anyone unless the latter does merit it. Therefore, people have no absolute master and guardian on the earth except from Allah (6:14)

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ... وَلَا تَتَّخِذُوا بَعْضًا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ... إِلَى آخِرِ الْآيَةِ. (آل عمران: ٦٤)

All people are Allah's creatures. They are weak and in need of His blessing. So, those who obstinately claim lordship or those base and mean people who praise and worship earthly, man-made masters and gods and regard them as beings possessing independent wills, are but idolaters who assume partners for Allah. (3:64)

ALLAH, THE EVER-LIVING

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ (البقرة: ٢٥٥)

Allah is a living being (2:255) not like those creatures who are identified with motion, growth, breathing, procreation, nutrition... Allah is the reality of existence.

Allah's Being is the same as His Omnipotence and Omnisovereignty.

ALLAH, THE ETERNAL AND IMMORTAL

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ... (الحديد: ٣)

Allah, who is the essence of life and origin of existence, is immortal, that is to say, He has always existed and will continue to exist. «He is the First and the Last and the Ascendant (over all) and the Knower of hidden things».(57:3)

We must know that Allah is eternal. It means that there exists neither a past, a present or a future for Him. We usually live for a short time, say a period of sixty, seventy years or a bit longer. We live on the earth, surrounded by atmosphere, which rotates permanently and sees the sunrise and sunset alternatively. We are beings who grow up gradually. Thus, we are in a state of motion and subject to the time element. But Allah is free from time. He is Himself the creator of time, motions and rotations. For Allah, time is meaningless: that is, past, future, eternity or present do not exist for him.

ALLAH, THE SOVEREIGN

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ. (البقرة: ٢٥٥)

Allah has absolute sovereignty and jurisdiction over the whole of creation. (2:255)

He is superior to everything and is not subject or confined to worldly creatures. He is timeless, influenced by nothing and needless of others' favours and grace. He is the Sublime.

ALLAH, THE OMNIPOTENT

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (البقرة: ٢٠)

Allah is Omnipotent, i.e. He possesses absolute power which is beyond all knowledge and imagination. (2:20)

How much can He do? When can He do? Can He do?

Such questions cannot be applied to the providence of Allah. His domain is fathomless, so much so that He is capable of creating whatever He wishes, and of bringing about any sort of change regardless of time and place. Therefore, His sovereignty is limitless, going beyond human understanding. In other words, Allah is thoroughly unrestricted. This is a topic which calls for a great philosophical debate.

We are beings who possess but a tiny portion of the whole existence. But Allah's existence is limitless, not in the sense that His existence can be conceived to extend between two ends. He does not have a physical embodiment. He embraces the whole existence (This is a subject we shall deal with later.)

ALLAH, THE OMNISCIENT

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ... إِلَى آخِرِ الْإِنْعَامِ: ٥٩)

Allah is Omniscient. Past and future, open and hidden are known to Him. He is even aware of the thoughts and intentions of each being. (6:59)

Unlike a human being whose knowledge is restricted and who can only focus its attention on certain things at one time, Allah is All-knowing and is aware of the whole universe at all times. He ignores nothing. He acquires knowledge from no source, and He has complete understanding of everything before its creation. He, who is the Creator, has created the world together with its rules and laws.

ALLAH, THE ALL-HEARING, THE ALL-SEEING

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ. (المجادلة: ١)

Allah is All-hearing, and All-seeing. (58:1)

He hears and sees, not through certain organs- ears, eyes, nerves, etc. as does a human being. He has ultimate knowledge over the nature of any phenomenon, object or thing.

ALLAH, THE SELF-SUBSISTING (2:255)

Allah is self- subsisting, by whom all subsist. He is self-sufficient, whom all need. None gives Him aid and blessing. He is complete and perfect. Waiting, amendment, shortage, evolution, etc are meaningless to Allah. He is perfect, boundless, and absolutely free from want; whose grace and blessing, all, in whatever condition or position, need; and all exist in pursuit of His will.

ALLAH, THE ALMIGHTY AND COMPASSIONATE

Jehovah, the god as introduced in the Old Testament, is a harsh and almighty god; a majestic compeller who treats merely in accordance with his justice and forgives not the least negligence and disobedience within what he has already laid down. He is so important and so serious that man dares not communicate freely with him. Firmness, terror and power remind one of Jehovah.

On the contrary, Jesus, the god of Christianity, is an intimate, friendly and hearty god who descends from the sky, co-habits with man, becomes his father and finally takes the embodiment of a human being.

But Allah, the God of Islam, possesses both characteristics. He is Almighty and Compeller, while at the same time, Compassionate and Merciful. He is the Mighty, Protector and Vengeful. He is Kind and Compassionate. On the one hand, His domain of sovereignty and governance extends between two extremes of the world; on the other hand, He is closer to all creatures than they themselves are to each other. All creatures can communicate and attain proximity to Him, solicit His favour and worship Him without an intermediary. To have a clear conception of the God of Islam, i.e. Allah, one must combine endless affection and kindness with constant power.

ACTS OF ALLAH

Allah created the world along with all that exists in it. He brought them into existence and He maintains them. In fact, everything exists in pursuit of His Will and no phenomenon, change or transformation takes place but through His Will.

بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ (الأنعام: ١٠٢)

Creation consists of two stages. The first one consists in initiating creation, that is bringing into existence. Allah «initiated the whole creation most initially.» (6:102)

The second step in creation is the change and transformation that phenomena of the world undergo, the same as a human embryo which at first is created from the male and female cells and then grows with its nourishment from the human blood. The blood, too, is composed of elements which are actually existent in nature.

According to the Quran, Allah is the Creator of the whole universe, and the sole initiator of change and transformation, from the most trivial to the most important phenomenon in nature. Darkness and light, the pouring rain, the grain which splits beneath the ground, the blowing wind, the ripening fruit, the seeding in gardens and farms, the rotating planets, the shining sun, the glowing moon, the flowing flood, the blowing typhoon, earthquakes and thunders, the germinating plant, the withering leaves in autumn, even the very act of the falling leaf from a tree, the

bees' attempts at gathering nectar, all in all are accomplished through the providence of Allah.

Allah created the stars, mountains, oceans, lands, animals, plants, flowers, fruits, human beings, birds, pastures, jungles, forests, underground waters, lakes, rivers and on the whole, whatever exists in Nature. (6:95-105), (13:2-4), (13:13-19), (6:13), (6:14), (16:2-17).

Examples of these can be found repeatedly throughout the Quran, enabling us to conclude that:

1. Islam negates all gods and intermediaries whom various nations used to assume for different things and affairs. Almost all ancient religions of Iran, India, Greece, Rome and pre-Islamic Arabs admitted the existence of numerous gods and goddesses whose numbers often exceeded scores or even hundreds. Islam negates all these gods and goddesses and attributes the realization of all things and actions to Allah, the unique God, the Omnipotent, the Omniscient.

2. Contrary to those people who believe that Allah has resigned the governance of the world and assume that He created the universe, put it in motion and then gave it up, as the Jews who according to the Quran have said: «*The hand of Allah is tied up.*» (5:64) Islam preaches that Allah is the absolute sovereign of the world, «All those who are in the heavens and the earth ask of Him; every moment He is in a state (of glory)» (55:29) and nothing is done but through His Will. His grace, blessing and favour are permanent. Should Allah decide not to govern the functions of the world, the whole existence will come to an end.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ. (العنكبوت: ٦٤)

كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ - لَا يَتَغَلَّبُهُ شَأْنٌ عَنْ شَأْنٍ. (الرحمن: ٢٩)

KNOWING ALLAH AND SCIENCE

It is worth noting that the reality of natural phenomena, laws, causes and effects, is not contrary to attributing the execution of all acts to Allah. For the Author, Creator and Preserver of these laws, causes and effects is Allah. In other words, neither the very existence of laws of Nature in coming into existence and transformation of natural phenomena oppose the belief in the existence of Allah, nor belief in His existence should induce us to maintain the idea of disorder and anarchy in the world.

Certain people who claim to be theists but have no scientific knowledge suppose that as it is Allah who, for instance, sends down rain, and that when He does so, a hole must therefore appear in the sky without any reason and calculation, through which rain will pour from a reservoir upheld there. If they are told that oceanic water vaporizes when warmed by sunshine, that the wind displaces the condensed vapour, and wherever the temperature is low, the vapour is transformed into drops of water and rain, and if the temperature is still lower, the drops take the shape of snow and hail, they may ask: So what part does Allah play in this process? They argue that this argumentation is contrary to the Supreme Power and Providence.

They should be answered that according to the Quran, everything is subject to law and order:

سُورَةُ الرَّحْمٰنِ - وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ - الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ.

«The Sun and the Moon are made punctual.» «And the heaven, He raised it high, and He established the balance.» (55:5), (55:7)

Allah could create the human being all at once, but He ordained the creation of the baby through certain processes and particular means. He established rules and orders for every phenomenon, regardless of its size and volume. These rules and orders mean exactly laws and causes of Nature.

By discovering the laws and mysteries of Nature, man will become more knowledgeable about the essence and transformation of natural phenomena, and by applying his gained knowledge, while profiting from natural gifts, he can improve his living conditions.

However, the same as the recognition of laws and mysteries of nature cannot harm the stability of theology, so also, the reality of natural laws and mysteries cannot be the sole means of recognizing Allah. But a universe, well organized and systematic, can help us in knowing Allah, the Sage and the Mighty.

Every phenomenon in the world is the result of certain agents and causes already existent in Nature, but the embodiment of all phenomena is in accordance to Allah's Will. He brings forth birth, He causes to die, He provides us with daily bread and He sends the rain, because it is He who has established the causes and agents of these happenings. The world together with all laws and principles are originated and created by Allah.

WHAT CANNOT BE ATTRIBUTED TO ALLAH (Negative Attributes)

So far we have pointed out the qualities that could be attributed to Allah, such as power, eternity etc which constitute the very essence of Allah. Recognising the positive qualities of Allah, we arrive automatically at those qualities which cannot be attributed to Him. Those qualities should be clearly pointed out through a critical study, because we are material and thus bonded beings, and we generally like to adapt the Creator of the universe to the domain of our own perception. We like, for instance, to imagine Him as an incarnate, material and temporal being, whereas it is evident that assigning such qualities to Allah will imply that He is imperfect and needful, qualities which cannot be attributed to Him. We shall discuss the subject in the following paragraphs.

ALLAH, A NON-MATERIAL BEING

A material being consists of something which somehow accords with feeling and experience. It occupies space such as the sun, the tree, air, light, etc. Allah is not material because matter, regardless of its size, is limited and finite. Even the greatest galaxy is not infinite and one may imagine a galaxy greater than it. But Allah is limitless. He is the absolute Perfection and He is Infinite. Had He not been so, He would have been imperfect and needful.

Matter is also compound; namely, it is composed of certain particles, elements and atoms which can be

decomposed. A compound always depends on the existence of elements which constitute it and such a compound is also the very necessity of its nature, and every element is needless of and independent from the other elements. There is no such dependence, necessity or negligence for Allah because He is the Omnipresent, the Omniscient and the Absolute Sovereign.

Another characteristic of matter is its versatility. All material beings including animals, plants, the sun and mountains are constantly in a state of transformation: Animals and plants undergo some periods of growth, depreciation, withering and eventually die; constant and great combustions and explosions cause the sun to lose its weight; mountains affected by physical and meteorological agents such as sunshine, flood, earthquake, etc. undergo certain changes and transformations.

No change and transformation can be attributed to the essence of Allah, because He has no deficiency which needs growth, nor is He affected by the passage of time and occurrences in Nature to become weak and decrepit. In a word, Allah is by no means under the influence of His creation, otherwise He would be affected and subjected to something other than Himself, and this does not conform to the absolute needlessness of Allah. We therefore come to the conclusion that: since Allah is not a material being, He does not possess a physical being. He will never take the embodiment of a human being or any other creature neither on earth, nor in the hereafter. Thus it is impossible to see Him.

Allah has no place and station on the earth or in heaven. He has chosen no location for Himself. Thus, supposing a particular place for Allah, who is immaterial, would be wrong. Therefore, what we read in the existing versions of the Old Testament about this goes contrary to the truth. The following is extracted from the Bible:

«After ascending to heaven, Christ dwelt on the right side of the Lord.»

«The Lord was in heaven and He was annoyed with the sins of His children on the Earth. So He descended in the

appearance of the Holy Ghost and dwelt in the womb of Mary. Whereupon He was incarnated and born as Jesus Christ to save his people from sins and to appoint Himself as a God for human beings.»

Or further still:

«(Walking in the garden of Eden, Eve took of the fruit from the forbidden tree) thereof, and did eat, and gave also unto her husband (Adam) with her; and he did eat; and the eyes of them both were opened, and they knew that they were naked... And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, 'Where art thou?' and he said, 'I heard thy voice, and I was afraid because I was naked, and I hid myself. And He said, who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?

And the Lord God said:

«Behold, the man has become as one of us to know good and evil: and now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever» Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken.»

«The Lord wrestled with Jacob till dawn.»

«And the Lord appeared unto Abraham in the plains of Mam-re: and He sat in the tent door in the heat of the day... and Abraham fetched Him a little water to wash His feet, and he hastened to have some lamb meat roasted for his Lord.»

Such statements are but aberrations because Allah is not a physical being. He is not visible, He has no abode and finally He is not needful.

Although Allah has no abode, He is Omnipresent. This does not mean that His embodiment is so large as to occupy the whole world from east to west. Allah is immaterial, but His Will, Presence and Knowledge manifest themselves everywhere. Unfortunately, some Islamic sects believe that Allah will appear on the Day of Resurrection. But the Holy Quran declares:

«Vision comprehends Him not, and He comprehends (all) vision.» (6:104)

Also, when the children of Israel asked Moses to see God, he was addressed:

«O Moses thou shalt never see thy Lord.»

Imam Ali (P.B.U.H.) said:

«Our eyes are unable to see Allah, but our thought and heart may attain Him through the light of faith.»

Moreover, from the standpoint of reason and wisdom, Allah is invisible, because we conclude that He is immaterial and He has no embodiment.

Although when praying, we raise our hands towards the sky, it does not imply that Allah resides in the sky, or that He is seated on His throne. In this way, we are to represent the state of a needful being, or it is because we know the upper world as pure and free from earthly corruption and pollution.

We do our prayers in mosques or other holy places not because Allah dwells in such places but for the very reason that mosques and the Kaaba are built in the name of Allah and they are sacred.

ALLAH IS NOT NEEDFUL

Our prayers, bows, ablutions, alms and sacrifices render no service to Allah in the way the pre-Islamic Arabs and the idolaters of ancient Rome and Greece supposed they would help God by offering sacrifices and receive, in return, His blessing. All these are but our duties towards Allah, so that we may pay homage to and worship Him and also render service to other human beings.

ANGER AND KINDNESS

The anger of Allah cannot be taken in the sense that He becomes nervous or agitated by the acts of His creatures; or else, as is the case with human beings, that the blood stirs in His veins or that He is taken by fits. Nor does His kindness resemble that of a mother towards her baby or that of a benevolent man towards a bereaved and miserable one.

Mothers normally feel pity at the cry of their little ones

and they usually have mercy on them. They are also amused by the laughters and childish feats of their children whereupon they feel more affection towards them. But Allah becomes neither impressed nor sorrowful, nor happy or joyful by the external world, i.e. anything outside His Existence. Actually, none of these psychical states that go with sorrow, ecstasy, anger, pity, etc can affect Allah. Had this not been so, He would be impressionable, submissive and emotive, which do not accord with His absolute Perfection and Sovereignty.

Divine mercy consists of those donations which Allah offers His creatures, or favours and blessings which He bestows upon them. Divine anger consists of the calamity and torment to which a creature might be subjected because of his conduct. Negligence, remorse, jealousy, deceits, etc are attributes which do not agree with Allah's nature.

However the Bible does relate such unjust attributes to God as the quotation below clearly reveals:

«And God saw that the wickedness and corruption of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord for having created man on the earth, and it grieved Him at his heart. And the Lord said: «I do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die.» (Old Testament, 6:5)

Or as was previously related in the story concerning the heaven of Adam we read: *«And the Lord God said, behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.»*

But the holy presence of Allah is free from such attribution. Islam teaches us that sorrow, regret, repentance, ignorance and jealousy etc do not accord with the absolute perfection of Allah who is Infinite. If Moses heard the voice of God, that is not to say that God spoke to Him as we normally do by means of the vocal system, i.e. the vocal cords, larynx, tongue and mouth, because Allah is not a material

being. He creates all voices. Moreover, the way in which Moses hears, is of a particular conception, pertaining to the domain of revelation. In the same way, if the Eminent Prophet of Islam ascended to the sky (Me'raj) whereupon he made communication with Allah, we are not to suppose that the Prophet approached the threshold of the residence of Allah and heard His voice as we, human beings, hear people's voices. This too, is a question of special approach and communication.

Fatigue, age and sleep do not overcome Allah. In the Holy Quran, we read: *«Neither slumber nor sleep overtakes Him»* and:

«His Throne includes the heavens and the earth and He is never weary of preserving them.» (2:255)

Such qualifications apply to material beings as well as those creatures who suffer from weakness, failure and insufficiency, but Allah is neither feeble nor incompetent.

Allah is not like a human being for whom we can conceive a son, daughter, consort, mother or father. When we say that Allah is not a living and material being as we are, these sorts of family bonds, too, do not accord with Him. We, therefore, conclude that the Christian belief in attributing a son, Jesus, to God, the Jews who maintain a similar idea about Ezra, the pre-Islamic Arabs who regarded angels as daughters of God, those who supposed that God had taken a Jinn as His wife and any similar belief are entirely false and to be abolished. As we read in the Holy Quran:

«He is Allah, the One. Allah, the Eternally Besought of all. He begets not, nor is begotten. And there is none compared unto Him.» (112:1-4)

THE MONOTHEISTIC WORSHIP

In the previous discussion, we concluded that Allah is one and no other thing such as the sun, the moon, the stars, various types of idols, animals, human beings... could have had a hand in originating and creating the world. Admitting the oneness of Allah, and recognizing no associate for Him, we must follow the Holy Quran which announces:

«So pray not unto anyone along with Allah.» (72:18) and:
«And there are some among men who take for themselves objects
of worship besides Allah», (2:165)
and:

«Or choose they intercessors other than Allah? Say: What
Even though they have power over nothing and have no
intelligence?», (39:43)

and we must not

«choose protecting friends be-side Him (say): We worship
them only that they may bring us near unto Allah.»(39:3)
and

We must adore neither the Satan nor any diabolic and
rebellious (against Him) ruler.

and

«Thee (alone) we worship; thee (alone) we ask for help»

This subject includes the study of the following:

1. Worship
2. Admiration
3. Obedience

Worship and devotion consist of those acts in which we
prostrate ourselves before Allah; we for instance, genuflect
and prostrate wherein we utter words which testify our
complete submission and absolute resignation before His
Divine power and perfection; at the same time, they attract
our attention towards the Originator and induce us to guard
against carnal desires and temptations.

There is a variety of customs and traditions, sometimes
associated with a host of superstitions in all religions in the
course of which people display their submission. In Islam,
the symbol of worship is the performance of daily prayers
(namaz), which manifests complete prostration and absolute
servitude of men before the Sublime (Allah).

Although praise and prostration before anything other
than Allah may sometimes be intended not as worship, such
acts are, in fact, considered as atheistic (shirk). To kneel
down before certain people, to express servitude towards
them, to admit complete submission and resignation and to

dismiss one's will and freedom mean but atheism.

Muslims prostrate themselves only before Allah and they recognize Allah as their own master and sovereign. They regard all others as feeble creatures because they need the grace and blessings of God, and they are subject to the Decrees and Will of the Sovereign. Muslims regard even the greatest universal personality, i.e., the Eminent Prophet of Islam as a creature and servant of Allah. Actually, they repeat this verity several times in their daily prayers (Tashahod), and on many occasions, the Holy Quran too, introduces Muhammad (P.B.U.H) as a «servant» to Allah. When for example Muhammad is appointed by Allah as the guide and leader of mankind, Allah addresses him in this manner:

«Blessed is He who sent down the Furqan upon His servant that he may be a warner to the nations» (25:1)

«Glory be to Him who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the Precincts, so that We may show to him some of Our signs;» (17:1)

These were revealed in order to prevent the people from regarding Muhammad as a god due to his high dignity.

Worship is usually accompanied with adoration, and in our daily prayers, we adore, thank, praise and honour Allah. We know Him to be free from any defect and impurity and we adore Him in many ways through praising, honouring, sanctifying and admitting His transcendence.

سُبْحَانَكَ وَتَعَالَى عَمَّا يُشْرِكُونَ (يونس ١٨)

وَكثيرة تكبيراً (الاسراء ١١١) وَمَسْجُودَهُ يُكْرَمُهُ وَأَصِيلًا (الاحزاب ٤٢).

Absolute adoration, too, is performed only for Allah; (1:1) it means that we should not give unlimited praise or adoration to a person or an object because the perfection and the degree of goodness of anything other than Allah is limited, and it is only the infinite essence of Allah that is inconceivably good and perfect.

Eulogizing a human being will result in flattery and it habituates us to lie and exaggerate in all domains. It also fosters obstinate and haughty people to a state wherein they cannot feel and recognize their imperfections and causes them 'not to cut their coat according to their cloth. Too much praise may give rise to pseudo-powers (against Allah) whose evil is usually calamitous to society. Therefore, in Islam, unlimited praise and adoration are meant only for Allah.

Servitude and the very state of spiritual servitude to Allah will result in obedience; that is when we regard ourselves as servants of Allah and worship Him alone, we will automatically obey His orders. Indisputable and sheer obedience, too, must be exclusively for Allah. In other words, anything other than Allah, be it an object, an animal or a human being may be obeyed but in certain circumstances and under limited conditions. Even the Prophet of Islam did not command independently and:

«His commands originated from Divine Revelation.» (53:4)

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ، (النجم: ٣-٤)

He himself could not change whatever was revealed to him nor could he issue orders without His permission:

«O Muhammad Say «it is not for me to change it of my own accord. I only follow that which is inspired in me. Lo! If I disobey my Lord I fear the retribution of an awful Day.» (10:15)

Thus obedience to anything other than Allah is limited to certain laws and regulations and no one should expect mechanical obedience and blind submission from others.

We, therefore, conclude that parallel to the oneness of Allah, Islam commands us to obey, adore, and worship Allah, and regard all creatures as His servants.

PILGRIMAGE AND THE RESPECT DUE TO SHRINES OF THE IMAMS AND RELIGIOUS LEADERS

Certain Islamic sects as the «Wahabites» suppose that, in accordance to monotheism, one must totally disregard everything but Allah. So, to them, pilgrimage to the shrines

and graves of the Imams, constructing domes and temples on their tombs, imploring for help, making vows and praying in the sanctuary (Haram) of the Imams are shirk.

We, of course, admit that the Shi'ites often exaggerate in performing such acts. Some people, for example, attach more importance to pilgrimage to the shrine of an Imam than to the Hajj ceremony of Mecca. They insist more on weeping and supplicating than performing their obligatory prayers, welcome the ceremonies of religious festivals and mournings more than the community prayers in the mosques, spend more money on decorating the Shrines of the Imams than on the mosques and the propagating of religion. In eulogizing the Imams, they often exaggerate to the point that they attribute characteristics that are exclusive to Allah to them. This subject needs more profound study.

It is evident that respect is different from worship. We must respect our father, mother and teacher. We should also respect our religious leaders for their virtue, righteousness and their service to religion and society.

The Quran repeatedly stipulates the superiority of the mujahids (combatants in the cause of religion), scholars, believers and the greatness of piety. Actually, it is not fair to equate all people and ignore the struggles, sacrifices, donations, and humane merits of certain people. This is why we keep the Haram of our religious leaders clean and magnificent.

Pilgrimage, too, is nothing but a respectful visit, through which we acquaint ourselves with the moral merits and aims of our Imams, follow their deeds and commands, edify ourselves to avoid being immoral. Praying in the Harams of the Imams simply means supplicating Allah because we admit that only Allah is influential in the world. If we sometimes implore to our religious leaders, it does not imply that they are independently capable of curing, feeding, or solving our difficulties. They, regardless of their position, are servants of Allah and possess no will and power save from His Providence.

Thus, we always prostrate ourselves before Allah,

eulogize him infinitely, seek help from Him and plead with Him for security. We also respect our religious leaders and the honest and virtuous servants of Allah.

Chapter Two

THE WAYS OF KNOWING ALLAH

Ever since ancient times, man has, through his wisdom, knowledge and capacity to comprehend and, also, in proportion to his understanding of nature, adopted different ways and means for knowing Allah. It may be said that there possibly exist as many ways of attaining proximity to Allah as there are human beings, for the very reason that their level of intelligence and comprehension is not the same.

It may be also said that there are so many ways to approach Allah as the total number of natural phenomena, including particles, cells and atoms. Actually, through science, we can get to know Allah since science is but an understanding of causes, and effects, of relations and natural forces, and knowing nature is one of the most important means to know Allah. Thus, in order to represent «The ways of proving the existence of Allah,» one may benefit by scientific experimentation in the domain of natural science, physiology of humans, of animals and of vegetables, biology, geology, chemistry, physics, astronomy, cosmology, cosmography, etc. In the following pages we are going to explain a few ways on knowing Allah.

1- Creation of the world

The law of causality teaches us that behind the occurring of every phenomenon, there is a cause, and that there can be no effect without a cause. We must remember that science is but the whole range of attempts made by men to discover causes, effects and objective relations among different

phenomena, so that great amount of scientific effort is based on this philosophical principle.

Besides, seeking the cause is an innate disposition of man. That is, on seeing a painting, a building, someone's footprints, or hearing a voice, man, no matter his level of understanding, seeks the cause and agent which have produced them, as if he were pre-destined to seek the cause for the occurrence of every phenomenon. That is why he wonders about the creation of the universe and about its Creator.

The world of Nature has after all been created and it could not have pre-existed. This subject constitutes an independent scientific discussion from the standpoint of physics and philosophy, in which it is argued that matter, being subject to constant movement and transformation, could not be pre-existent and independent.

Thus, the same as we look for a cause whenever we witness the occurrence of a small phenomenon, we also seek the Creator when we observe creation.

2- Movement

It is evident that no immobile object can spontaneously move all by itself and no mobile object can come to a stop automatically; an aeroplane, an automobile, a wheel, an ant, a mosquito, can be in motion only from the energy they receive. We witness the whole material world in motion, including the tiny atom and the vast galaxies. No doubt, the motion of every phenomenon is due to a cause which exists in Nature, and so the motion of the whole universe together with its evolution, change and transformation is not an exception to this rule.

In answer to the question of the Eminent Prophet of Islam (PBUH), an old woman argued about the existence of Allah in reference to her spinning-wheel; as she was turning the wheel she asked: How could the world rotate without a motive force? The Prophet (SAW), too, confirmed the woman's reasoning. This principle of motion, of course, at a higher level, is one of the most important principles on which philosophers and scholars base their acceptance of Allah's

existence.

We must not forget that if the motion of every mobile thing, be it tiny or huge, is the result of a motive force in this world, it is not inconsistent with this fact that Allah is the driving force behind the whole universe. This is similar to the law of causality where every phenomenon is the effect of certain cause existing in this world whereas the original cause and the Cause of causes of the universe is Allah.

This problem among many others, often misleads some materialists into believing that belief in Allah is the requisite proof for attributing the appearance of everything directly to Him, and consequently, we live in a spontaneous and disorderly world where we negate the existence of a series of natural causes and effects. Such a conclusion is absolutely wrong. Allah has so created the world that there exists a precise and harmonious relation among phenomena and that behind every effect, there exists a cause, and the law of causality in all its forms and consequences, persists in Nature. Thus, recognizing the natural motive force for every mobile, we neither desist from our reasoning and forget the great driving force and the Absolute Instigator of the world, nor do we deny the Original Cause and the Originator of the world when observing the natural causes and effects.

To conclude, we content ourselves to quote one out of some 750 verses which concern the knowing of Allah through natural sciences:

«Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand. Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord Thou hast not created this in vain. Glory be to Thee; save us then from the chastisement of Fire.» (3:189-190)

3- The proof of the nature of living beings

A- What is the nature of living beings

The love of a mother for her child, the instinctive curiosity of man to know the cause of each and every happening, the animal's desire to live and survive, the sexual

instinct or according to certain people, man's wish for social life, etc, are inherent in the nature of man and animals. They are called «innate.»

B- The 'God- Knowing' nature

The curiosity of mankind about the cause of his existence as well as that of other beings, his desire to thank the One who has bestowed upon him grace and blessings, his attention towards the Supreme Perfection and his seeking of His protection in times of despair are some among the innate dispositions, which we call, the 'God- Knowing nature'.

C- Neglect of innate inclinations

It is a matter of great interest to all creatures to preserve their good health and enjoy the gifts and marvels of life. They love their own selves and make all possible efforts to remain alive. Nevertheless, these natural desires cannot be automatically realized unless we observe the hygienic principles and take appropriate measures to cure ourselves should we fall sick. It is also true that man may allow himself to be influenced by the natural and social environment and get addicted to certain things that may prove harmful to his health. This is what we may call the «second nature» of man.

Similarly, the undermining of the God-knowing nature, and a failure to assert it, will very likely result in deviations and the curtains of negligence will curtail the manifestations of this inner nature. But when man despairs of sensible, habitual affairs and the superficial means which entertain him and obstruct him from paying due attention to the important force, his attention towards the Real Beloved will manifest itself.

We therefore, conclude that all humans, willy-nilly, possess the God-knowing nature. This nature is sometimes encountered with certain obstacles. But in particular conditions, the obstacles disappear and this inner want makes itself manifest instead.

D- The cause of deviation from the God- knowing nature

A pathological study on the drug addicts indicates that, in the first stage of addiction, their organism violently resist the poison, but through repeated usage, they finally succumb to habit or the «second nature.»

Habitually, man pursues material and perceptible deeds.

That is why he focuses his attention on superficial and external facts when he inquires into the existence of the Lord Who has offered him blessings. When he tries to learn about his Creator, he stops at elementary and perceptible causes and effects and does not concentrate on the universal cause.

However, human nature has a tendency towards a being who is perfect and in possession of a supreme power. If man sometimes denies this power, it is due to certain reasons, such as:

The domination of carnal desires, the deception of the manner of life and conduct of certain religious people inclined towards vanity and negligence, the errors and wrongs of those who claim to be theists, the numerous social and moral abuses undertaken in the name of Allah and religion, the wrong conclusions which are the result of a misconception of Allah, i.e., some people do not look for the causes and effects of the natural events but they attribute them all to the Divine Will directly. Such people are quite ignorant of the fact that every effect has certain cause and that the Divine Providence has, at the very beginning of creation, assigned suitable means and agents for the occurrence of every material happening. Nevertheless, nothing takes place without His Will and Consent.

Although these factors constitute some sort of pessimism and deviation within the domain of the God-knowing nature of man, those people who verbally negate Allah, in their conscience do acknowledge the existence of a Supreme being, that is Allah. So, in fact, even existentialists do not deny God, but, indeed, they say: «O God (O you real God) save the world from these imaginary gods» (cited by Jean-Paul Sartre's followers- Schools of Philosophy).

E. Human nature, the essential basis for knowing God

The most essential basis to know God and the manifestation of love and affection between man and the Creator is the return of man to his human nature.

The role of all arguments is to make man through his conscience direct his attention to what the real human nature exacts.

According to Pascal, the well-known philosopher and mathematician, man has not yet realized that it is the heart and not the mind that perceives the Creator. So, it seems more reasonable to say, at first, a few words about the essence and nature of man and the inevitable relation that exists between man and the Creator. We will then be in a better position to examine parts of other reasonings which provide suitable ground for our conscience to concentrate on the human nature, and which increase man's love and affection for Allah. Following the «human nature», we shall study the manifestation of «Divine Grace», the demonstration of Divine Order, the calculation of probabilities and a few other subjects.

A way towards awakening the human nature

How can our attention to the correlation of the universe and its general movement towards perfection awaken our God-knowing nature?

By a close study of the universe we shall find out that every creature is willy nilly, bound to a destination along certain route in order to improve its state of being and to finally attain the possible perfection. The grain which has been placed under the soil, the seed which has been sown and the embryo which grows within the womb of a mother, all follow a journey, in accordance to the precise laws, towards perfection. In the course of change and transformation they need other beings in order to help each other and continue their journey together. For example, to bring into existence a fruit and cause it to ripen, water, air, light and many other chemical elements must collaborate with each other. Taking

advantage of the numerous natural agents and conditions, animals, too, can continue to live and they are, in their turn, of much benefit to other creatures.

Indeed, the universe is like a big family in which all members work to benefit every individual and also to maintain the system in order. With due attention to this general course and this necessary correlation, the human nature, if it is free from prejudice, ill-will, personal motives and diversified opinions, will be awakened to notice that: the universe is created by a wise will; there exists a precise relation and cooperation among its elements; and all elements are directed towards a definite goal.

Actually, the God-seeking desire is man's innate nature. No human heart is devoid of this sentiment. With regard to the constant movement of the whole universe, can man not interrogate himself involuntarily about its perfect origin and its essential instigator? Who is he who does not seek perfection and does not have a natural longing for the ideal order? Who is he who observes the mysteries of his existence, the structure of his body, the details of his organs and the relation that exists between these organs whereupon he does not feel spontaneous adoration and gratitude towards the Kind and Powerful Creator?

Indeed, if man, uninfluenced by surrounding agents, habits and particular teachings, thinks seriously about himself, he will undoubtedly understand that his attention is drawn towards a compassionate reliance. He will perceive that everything has been created and is living under the care and grace of the Omnipotent.

Paying attention to needs awakens the human nature

Man is, involuntarily, subject to numerous inevitable causes and laws. As a fish is surrounded by water, man is also encircled by an unlimited power.

Man supposes himself to be a particle of this world. He realizes that he, like all other creatures, has certain needs. He naturally asks himself how these needs are to be met. He

inevitably derives inspiration from his own conscience and becomes aware of a great power far more powerful than the perceptible world, which dominates over everything: a power which does not need him, but which, to meet the needs of creatures, has established certain laws and means. It needs none, but all others need it.

This is the voice of man's conscience, the cry of human nature. If man protects himself against harmful indoctrinations and personal motives, this inner impulse will undoubtedly direct him towards the Potent Creator of this world. Therefore, should someone enter into a discussion with him about the existence of Allah, he will involuntarily say:

«أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ» (ابراهيم: ١٠)

«Can there be doubt concerning Allah, the Creator of the heavens and the earth?»

The alertness of the human nature in the case of danger

Who is it who at the time of catastrophe and grave difficulties, as when being attacked by fierce beasts, fighting against the strong waves of the ocean, struggling in a flood, suffering from a hopeless illness or experiencing a state of anxiety and hopelessness in a crashing plane, does not appeal to a force, Invisible and Imperceptible, but Potent and Compassionate?

Although the human heart perceives spontaneously in all conditions, the existence of Allah at all times, the manifestation of this sentiment becomes stronger when man faces dangers and difficulties.

The vanity of power prevents the manifestation of the human nature

As the maternal love is an innate sentiment, i.e. it is not taught or indoctrinated, love for someone who helps us has also been felt by man at all times. Undoubtedly, this sentiment is as old as the human race and history, and in the course of history all nations have, regardless of time and

place, conceived a power superior to all powers, which is a refuge for mankind.

Nevertheless, those people who attain a high position of power and make sure that they enjoy some sort of authority, fall often victim to vanity and forget their Potent Creator who brings forth life and existence. But as soon as their authority fades away, they remember the Superior Power. Just as a playful child who, amused by some toys, forgets his kind mother for a while and then due to the occurrence of a novel incident turns suddenly to her, these people too, disappointed by the temporal apparatus of power, appeal to a spiritual power unvoluntarily and remember a power far more Compassionate than their own mothers and cry: «Allah.»

As a learned man said: «The most important problem of man in the way of acquiring a belief in Allah is to succeed in removing the curtains and obstacles which have covered his nature. No one really negates the existence of Allah, but there are certain people who are indeed unable to understand their own inner feelings and, consequently, forget Allah. They admit, however, the existence of Allah in their own conscience.

Thus, the whole range of argumentation and discussion made in this domain is to direct attention towards the call of conscience. This is very similar to reasonings about a mathematical problem. To discover the relations and the solution of a problem, reasonings are, on the one hand, based on the human nature for admitting the basic axioms and, on the other hand, they depend on the common and statutory principles; that is to say that no problem can be proved to man unless the principles of «non-contradiction», «principal identity» and «causality» are part of his innate nature.

The best solid support

Belief in an infinite but compassionate power which originates in the pure conscience of man and is based on the most precise scientific principle of «causality», culminates in

generating a special hope in the heart of man. With this hope man will never feel a state of complete helplessness, for it finally induces him to establish a complete optimistic attitude towards other creatures and maintain good relations with them. He will then no longer fear the disappointing and terrible incidents of this world and will even face death courageously. Under the protection of this conviction, man feels bound, through some sort of strong invisible ties, to all other human beings regardless of their race, color, rank and nationality. He observes that he is a tiny particle of the whole creation and thus, he makes sure that he is not alone against the rush of different happenings. The light of hope will illuminate the heart of the one who believes in and worships Allah. Establishing connection with the Origin of creation, man will endure easily the most complicated difficulties of life.

Could the degree of man's fear and terror be measured if this solid support did not exist for him? No doubt, he had to think always of either defending himself against other people or attacking them. He would consequently arrive at a profound pessimism and he would probably commit suicide.

4- The Proof of Divine Grace

a) What does the Divine Grace signify?

When flood, caused by rainstorms, comes down the mountains, it usually carries away whatever stands in its way and destroys many farms and buildings until it reaches ground level and penetrates the earth or joins some river or lake.

What will be our judgement if we observe that a dam is built at the passage of a flood to reduce its destructive power, and use the potential of the accumulated water for producing electricity and for watering the neighbouring farms and gardens? We will certainly find out that there has been an intention and grace in constructing the dam at a suitable place, in establishing a power station and devising a watering scheme. In other words, we realize the existence of certain will for the right exploitation of the natural resources for

attaining a certain aim and purpose.

In observing these schemes and their returns- like the production of electricity and mechanized irrigation, etc. - we conclude that some right will, plan and calculation have intervened. Now, on seeing the universe and the magnificence of creation, should not we conclude that a certain will, grace and purpose have also existed? We usually do not reflect upon the natural phenomena, the order which exists in them and the intention which has been aimed at in their creation. Recurrent observation of the natural phenomena has induced us to such a habit and we do not usually ponder over the aim and order of the phenomena. But if we look attentively and think carefully, we will undoubtedly observe in every object and every creature, the existence of a will, a grace and a movement towards a certain goal.

b) Signs of the Divine Grace in the vegetable world

A study of vegetable cells and the analysis of their composition, the structure of the kernel, the vegetable tissues and their composition, the structure of the roots, their manner of absorbing mineral salts, the circulation of the sap, the chlorophylic function, the particular influence of light, heat and humidity on vegetables, the respiratory and reproduction apparatuses of different plants, the law of inheritance, the mysteries of formation of fruits, marine herbs and savage plants with hundreds of precise laws and conditions for each will assure us of the existence of an infinite power and an influential will.

Have you ever noticed that, in spite of the Law of Gravity, water and mineral salts are absorbed by the plant, and that the sap circulates and is distributed from the roots to the branches and to the leaves? Some types of mushrooms, lacking chlorophyll to absorb carbonic gas independently, tend to associate with green vegetables. Some other kinds receive nutritious materials from the decomposition of organic matters such as cheese, bread and fruit, or from the decomposition of remnants of vegetables and animal corpses. Other parasitic ones live on other living beings. Still there —

exists those mushrooms which join themselves to sea-weeds - which are incomplete plants as well, for they lack sufficient roots to survive in cooperation with each other. How has this attempt at survival and wise cooperation been developed? Is not there a certain will and grace in these?

c) An aspect of the Divine Grace in the animal kingdom

John Henry Faber, a well-known entomologist, states:

«Reflecting upon the organism of a tiny insect such as an ant and its well-organized living organs can lead millions of people towards Allah.»

We know that there is a living germ which is about 200 or 300, and sometimes a few million times smaller than the ant which Faber considered as a small insect (such as the virus.) Nevertheless, these microscopic creatures possess characteristics similar to those of other living beings, e.g., the senses, the movement, the digestive system, the breathing organs, environmental adaptability, growth and the defense apparatus.

Reproduction in the world of bacteria, which is about one thousand times bigger than the virus, takes place every half an hour, and for the virus, every one and a half minutes. The new-born, will in its turn, have a double-reproduction, so that they would have occupied the whole surface of the world, had not their living condition been so restricted. These wonderful facts imply that there must exist an aim and a will in this world.

The mysterious world of spermatozoa and ova, the structure of the chromosomes and genes, the internal wonders of single-celled creatures, sponges, corals, echinoderms, molluscs, worms, arthropoda, fish, amphibians, reptiles, birds, mammals and the existing order in the life of each group, which is the origin of different scientific branches, will certainly lead us to admit the existence of an eternal power which is the origin of life and all creatures.

d) The Divine Grace from one end of the universe to the other.

In libraries, the index-cards are classified and numbered

according to the subjects of the books, to the name of the authors or to the size and volume of the books to enable the user to pick any specific book easily among thousands of books. In printing-houses, the small metal pieces of the alphabets are arranged so as to print large pages of a newspaper, say 300,000 issues per hour, in different colours and without mistakes. Don't we observe a plan, an aim and a will in this library or printing-house?

We observe precise relations in the world: between the needs of our organs and foodstuffs; between the earth, the moon, the sun and water of the seas and oceans, and their effects on adjusting the carbonic gas, the temperature and the composition of the atmosphere; the circulation of nitrogen, of carbon and sulphur in nature, i.e. the whole process in which a simple element is composed with other natural elements, making up a new phenomenon, then decomposed and divided into the original elements as the result of various operations and chemical reactions; the growth of a tiny flower-seed and the environmental agents necessary for its growth and reproduction. We can point out thousands of other examples all over the world, from an infinite minute particle whose volume is a hundred thousand times smaller than a millet-seed to an infinite huge thing which occupies thousands of times as much space as the earth or the solar system occupy. All these examples help man to increase his knowledge about a world full of mysteries and precise laws.

The intelligent and the wise mind, reflecting upon the existing relations between numerous phenomena of nature and the creation of man, easily perceives the signs of the Divine Grace and the invisible plan and purpose. If we could increase the sphere of our knowledge and become familiar with the nature of all creatures we would evidently perceive better the signs of this Grace and this Will. In other words, the more man knows about the world, the better he knows the Creator of the world. We read in the Quran:

«كَذَلِكَ، إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ» (35: 28)

«The erudite among His bondmen fear Allah alone.» (35:28)

5- Argumentation of order

Multi-coloured stones

Imagine a child dropping a handful of multi-coloured small stones on the ground. The stones will evidently be scattered here and there, forming a haphazard design which gives the onlooker no indication of will, purpose and planning for its arrangement.

Now, suppose that the same stones fall from an artist's hands who wishes to create a beautiful 'tableau'. He first decides on the project and sketches it mentally. Choosing a suitable position for each colour and size, he arranges the stones into an artistic composition. This beautiful and wonderful composition therefore emerges because he has established a certain order, harmony, and conformity among the stones.

Now, do the living beings which you observe on the scene of Nature resemble the small stones which have been scattered by an ignorant child, or those artistically arranged by the artist?

Living beings have an aim

Generally, all beings in Nature follow a certain aim in the itinerary they pursue and they direct all efforts to realize this aim: the seed evolves to become a plant, an embryo grows to become a living being and so on. Indeed, movement is, according to objective and scientific experimental observations, an innate characteristic of living beings and even solid objects are characterized by it. It is also evident that movement is always carried out along an axis and any axis is composed of some parts so that at any moment the being in motion will be somewhere away from the starting point as well as the final point.

Science has, up to now, discovered some primary aims and purposes and a part of the itinerary of living beings. Therefore, we can certainly assert that every being is moving towards a certain aim and destination.

Relations among beings

The position of beings in the scene of Nature bears no

relation to that of the multi-coloured stones scattered by the ignorant child. They rather resemble those artistically arranged by the sensible artist to form a particular pattern.

A close study of the growth of a grain shows that numerous beings have aided it until it becomes a plant and principally, the activities of one being, complete the efforts made by the other, and that there exists a logical and coherent relation among the beings. The needs of a grain for its growth is provided in advance carefully inside the grain itself in the earth, air and many other creatures, as though the creation of one being was carried out with regard to the creation of other beings. That is to say, the elements existing on the earth, the existing gases in the air, the sun, its heat and light, etc. are created with regard to the creation of other beings and their needs. In a word, the formation of any being is in relation to the formation of all other creatures so as to satisfy their needs.

Science has so far proved that no creature has ever been created accidentally and placed in the neighbourhood of other creatures without aim and purpose. What we call «Nature» or «the world of creation» is not a composition, a pattern, in which the component parts are independent of and stranger to each other. It is rather a pattern in which all constituent parts depend on each other and because of such dependence and relation, they affect one another.

Ideal influence and effect

The composition of beings and their relations to each other are such that one aids the other in its itinerary towards the goal. In other words, the quality of composition and relation as well as the quality of influence and effect of each creature on another are such that each particular being can follow its course toward the goal through the relation that exists between itself and other beings, and through the influence and effect that develop inside the framework of that particular composition.

The law of order

What we mentioned above can be summed up as follows: The study of the evolution of a plant from a seed and the study of the beings whose mystery has been discovered by man's knowledge proves that the world is based on the 'law of order.'

What is the order?

Order is the intelligible coherence and relation existing among a series of things so that this coherence and this relation indicate a plan, a purpose and a powerful will. Therefore, when a number of various things are gathered systematically so that we obtain a perfect result from the influence of one thing upon the other, we say that these things are ordained.

The analyses of the nature of order

When we talk about the order we must keep the following points in mind:

- 1) Order must always be examined for a number of things, not for a single object.
- 2) These things should form a composition, a single pattern. They should not be separate and independent.
- 3) One or all of them should follow a certain course for the purpose of attaining a single aim.
- 4) The quality of composition of these things should conform to the final aim and facilitate its attainment.

Whenever these four principles are realized for a number of things, we say that there exists an order for the composition of these things. The study of every being reveals the manifestation of these principles in the scene of Nature which is nothing but an infinite number of beings, composed and placed, one next to the other, according to their aims and itineraries so that the activities of one being complements those of another for attaining a certain aim and

purpose.

No phenomenon can be found which does not play a certain role in the world of creation. You can see this order in the existence of man, of plants, of the heavens, of countless stars, of oceans, of stones, of atoms and of everything.

Principally, science is nothing but a search to understand the order existing in Nature. It tries to discover the intelligible relation and the quality of influence and effect that exist between the creatures. Science would be insignificant and on the whole meaningless if the world were deprived of order. In other words, science is the discovery of orderly natural laws; laws on which the composition and compilation of creatures are based. We can conclude that science reflects the world's order and the organization of creation.

Order in the industrial sectors

The harmony we distinguished in Nature was called order. Now we observe that this order, too, exists in the structure of automobiles, ships, aeroplanes, printing machines, huge factories, electronic facilities and all industrial sectors. The observation confirms that all these mechanical and industrial orders are results of the wisdom and intelligence of the persons who have brought them into being. We can now draw a general and philosophical conclusion: behind every precise order and reasonable composition and compilation, based on precise calculations, there definitely is the wisdom, intelligence and will of a certain composer. This is an indisputable general principle which no one can deny. We, again, return to our previous discussion-Nature.

Order in Nature

The order we observe in an industrial sector is also used in the composition and compilation of natural beings but it is far more precise and wonderful than the former. Indeed,

such a comparison between the human industrial sector and the order in nature is unfair, it's the same as comparing a child's plastic toy-car with a highly modern and luxurious one. Therefore, order in nature is so precise and sublime that it eclipses all other types of orders resulting from the human intellect and wisdom. However, we undoubtedly say that our industrial order is born out of the intellect, will and wisdom.

Final conclusion

The essential question is that we have proved beyond doubt this general and philosophical principle. Now, how can we fail to perceive an infinite intelligence, wisdom and an omnipotent will behind the order of Nature? One characteristic of the rational principles is their generality. The intellect, while observing the great human industry, admits the general principle that «order cannot exist without an organizer.» This general principle evidently includes all component parts of Nature as well as the whole of creation. Indeed, our intellect has, through the precise order of Nature, discovered the Organizer, Allah, Who possesses an infinite prudence, will and power, before Whose Holy Divinity we prostrate ourselves and repeat the following verse from the Glorious Quran:

«الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا» (قُرْآن: ٢)

«He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created every thing, then ordained for it a measure.» (25:2)

6- Necessity and possibility

Whatever we see in the world is dependent, i.e. a series of causes, effects and conditions are necessary for the creation of a certain being. If these factors do not persist, the survival of that being will not be possible.

The survival of every human being depends on a mother.

a father, on nutrition, on growth and hundreds of other agents and conditions which affect its life. Indeed, no phenomenon in Nature is self-sufficient and self-reliant. Such beings which cannot appear or live independently are termed by philosophers, 'the possible.'

'Possible' in philosophical terms is something which, on the one hand, is not necessary to exist by its essence and on the other hand, its existence is not altogether impossible. In other words, 'possible' will appear if certain conditions are persistent and it will not appear if the necessary conditions are absent. Therefore, possible by its essence is, disregarding other beings, neither necessary and certain, nor is it impossible and unrealizable. Whatever we see in Nature, from the tiny atom to the great galaxy, possesses the same quality, i.e. their existence depends on other things and for their appearance, numerous agents have intervened (even in Nature itself.)

If only we, human beings, and the material world existed, we would undoubtedly find everything «possible», i.e. every being would, by its essence, depend on the existence of some other beings and there would exist nothing independently. It is true that every phenomenon will certainly appear and persist in favourable circumstances but we must not forget that its existence depends on the existence of some other phenomena and that it cannot persist by itself.

In fact, the cause always precedes the effect and generally every being is preceded by another being which had played an effective role in its creation. This correlation exists all over the world and renders it fully coherent. This coherence as far as we can observe conforms to these things which themselves are possible and depends on other things; if a plant has grown from a seed, the seed had in its turn been created by another plant and so on. Because every creature in Nature is in need of another creature, we must, consequently, seek an anchorage in which all needs and anchors originate; a being who is free from need and possibility and no supreme cause can be found for his creation. Therefore, all possible things in our material world must inevitably originate from a

«necessary» being.

Necessary is something that is self-sufficient and its essence is the same as absolute existence. The probability of non-existence does not accord to its nature, it persists by itself and no other cause and condition can influence its appearance or existence. «Necessary» is the absolute, stable, indispensable existence, free from all fault, defect and non-existence. Following these characteristics - necessity, richness and independence- it becomes the cause, diffusing agent and origin of the appearance of other beings.

Again, remember that although Allah Himself is the Cause and Author of the Creation and all phenomena, we must not negate the existence of natural agents and the application of scientific principles. All these agents and principles are parts of the scheme of creation and Allah is the Eternal Creator.

7- The calculation of probabilities

1) Choose ten small marbles numbered one to ten and drop them successively into a petty open-end cylinder in a haphazard way. In the absence of prior intention or calculation, to what extent the chance that the marbles will come out successively in the numbered order is realizable to a rational man?

We know well that there is one probability out of ten that the marble numbered one comes out first. There is one probability out of hundred that the marble numbered two comes out immediately after the first and so on... There would consequently be one probability out of a billion that the marbles come out successively in the numbered order.

Printing a book

2) If we mix up the letters which have been used in printing a big book, and then try to reprint the same book, how much chance would there be for a man, picking up the letters and placing them accidentally in succession, to have the same book printed?

The typewriter

3) Imagine a small boy who plays with a typewriter: would he, touching the buttons at random, be able to produce long texts or complete poems.

Pages of a book

4) According to Pascal, if we detach the pages of a hundred- page book and mingle them together and then ask a small boy or an illiterate person to arrange the book in order, there will be one probability out of a hundred that he picks the first page at the first time. Therefore, to arrange the pages in order, he will have one chance out of a multi-billion - the number 10 with 99 zeros on its right side. Then, the occurrence of such a probability is almost null (zero) and no logical person can expect such an occurrence.

An aspect of the calculation of probabilities in a molecule

Protein, the most essential component part of all living cells, is composed of five elements: carbon, hydrogen, oxygen, azote and sulphur. According to scientists, a heavy molecule is composed of 40,000 atoms of these kinds. Conceding that all elements (more than one hundred different elements have so far been discovered) have been dispersed and accidentally scattered here and there, the probability of joining five different elements- to form the protein and consequently a living being- is absurd, almost far beyond what a rational man, let alone a scientist, can accept.

A Swiss scientist, Charles Eugene Gauy, calculated and then declared the probability of such a happening to be 10^{48} .

In other words, in order for such a happening - the coming of five different elements together- to occur in Nature, one must wait billions of years until the necessary conditions are met. We must not, however, forget that if the same five elements had been combined in a different manner, a mortal poison would have been produced instead.

Proteins consist of ammino acids. As the English chemist Leeth claimed, the chain of a simple protein can be made in 10^{48} different forms. How, then, would it be possible

for the available protein to be the product of an accident? Yet matter is lifeless by itself and the protein has become a living being only due to the appearance of such an order and condition.

Does not a scientist know better that all kinds of living beings in Nature, among which you and we are just examples, have been created by a wise and a supreme will in accordance with a precise order and calculation? The answer is of course positive. As Darwin said, «Every normal mind knows undoubtedly that this vast world together with the creatures could not have been created accidentally. Chance is incapable of producing such a precise order and establishing such a wise organization.»

Has the structure of our imperfect radars, manufactured by man by assembling together a few automatic apparatuses, been planned by some engineers or have they been produced accidentally? If such equipment result from the mind, can one suppose that the bat's perfect radar, the direction-finding aid which enables the bird to fly in darkness without crashing against an obstacle, is a product of chance? Remember that the bat's radar never needs repair and that it is capable of producing analogous radars as well.

It's time to quote from Edwin Krankline, professor of biology at Harinston University that «the probability that the world together with all its different and wonderful creatures have appeared accidentally is as weak as that of a big and precise encyclopaedia with an interesting table of content being produced by chance in a printing house.»

Yes. We admit that the greater the knowledge of the scientists, the more they confirm the Divine Greatness. They, through the study of natural phenomena and their relevant important problems, realize that beyond the world of Nature there exists a Supreme Wisdom who is the Creator of the whole creation.

Words of the Learned

In this section, we shall quote, without any comment, a host of opinions expressed by a number of scientists, learned

men and experts in different branches of science concerning the knowing of Allah. It is evident that the study and analysis of these opinions will be of great help in serving our purpose. As we shall see, the more knowledge man gains about the mysteries of the world of creation, the more he surrenders to the Creator, and he confirms His Omnipotent and Omniscient existence as well. Some of these opinions are listed below:

1) Matter as a collection of atoms and molecules, and atoms and molecules themselves together with their constituent particles, i.e. protons, neutrons and electrons, as well as electricity and energy are all subjected to certain rules. Their existence are not accidental. The world is, undoubtedly, a well-organized world which follows the rules and it is not subject to accidental happenings, because matter cannot produce itself and the rules which dominate it. Creation must, consequently, have been the work of an immaterial agent.

Thus the logical and inevitable conclusion that we can draw is that not only creation has been realized in the Universe, but it has also been realized under the will and design of a very Powerful and Wise Being.

*John C. Kothern (mathematician
and chemist)*

2) It is impossible to attribute the order we observe in the solar system to accident. Thus, it only remains for us to confirm the existence of the original cause for the prevailing order.

Laplace (astronomer)

3) Should we negate the existence of God while maintaining that there are some sort of order and provision in Nature, we are, in fact, admitting the contradiction which is against logic and a normal mind.

W.O. Landburger (biochemist and physiologist)

4) ... Man, through his intelligence and innate instinct, has discovered that there is a logical order in the material world, which he can hardly conceive to be accidental. He has also found that matter is deprived of intelligence and will. It is

through the very proof of His Existence that man feels, beyond his own understanding and intelligence, a need for the existence of the Creator...It is clear that a special order, without the intervention of man's work and intelligence, governs the universe. The miracle of life has a supernatural origin. God is, therefore, the origin of the creation of man and all other beings, and He maintains the prevailing order of the world.

Paul C. Abbersold (biophysicist)

5) ... When we see that the world has been established by the forces of Nature and that it is governed in a precise order, we become aware that it should have an organizer and a director. These rules and orders in nature are so precise, vast and important that they enable us to foresee precisely the movement of the planets as well as the satellites. Similarly, the existing order in the electrical charges and chemical reactions is so precise that it enables us to express many natural phenomena by algebraic equations.

These rules and orders which we observe in human experiences, are the results of rules and orders which exist in the world of truth and abstraction. The prevailing order or, in other words, the absence of chaos in the world is the evident proof that all happenings are governed by a wise power.

Marlaine B. Cryder (physiologist)

6) The study of the structure of the ear shows that its maker has profoundly known the sonic rules and principles. Through the study of the firmament's order, too, we realize the existence of a supreme reality who governs them by contriving certain order.

Isaac Newton (founder of the gravity principle)

7) The universe is put in order and is governed by a Supreme and Eternal wisdom Who manifests the signs and effects of this order in the invariable principles of Nature.

C. Flamarion

8) The existing order in Nature, which is confirmed by almost all learned men, necessitates the existence of God, the Supreme Wisdom, not only from the standpoint of creation but also in order to preserve the continuity of this order.

D. Robert Car (geochemist)

9) Instead of looking for the nature of God and negating His Existence, we must see Him in the existing order in the universe and we must worship Him. Man is capable of discovering and understanding the mysteries of the world but he is unable to create and establish the prevailing rules and principles. God alone is capable of establishing natural laws.

John A. Bohler (chemist)

10) There is a Supreme Wisdom behind the order that exists in the world. This Being created matter and energy at a specific time in the past and He placed and put in motion the celestial bodies in the right position and then He bestowed upon the world the possibility of development.

Everlyne C. Caliths (engineer in chemistry)

11) Biologists believe that ultimate skill has been imparted in the structure of animal bodies. The shape and size of the red globules correspond perfectly with their functions. The same thing applies to other organs which are perfect in shape. If these do not prove the existence of a Wise Creator and an Omnipotent Maker who has control over the creation, then science must be absurd and useless.

I. Chester Rex (physicist and mathematician)

12) To study the composition of available chemical elements or new elements, chemists seek help from the Periodic Table of the Elements (Mendeleev's Table). Their success in the experimental research is the very proof of a wonderful order which exists in the world of matter.

In my opinion, everything in Nature is accomplished in accordance with an order and a will. This will necessitates the existence of a Wise Prudence whom I call God.

... Many scientists have studied the wonderful properties of water and tried to understand its cause. But we must admit that even though we discover the quality of the appearance of all phenomena, yet there remains the main problem «why,» i.e. causality. There are many other things, besides water, whose properties are unknown to man. I have found a convincing answer which solves the problem: Order in Nature is established on account of a Supreme Prudence. This

is the grace the blessed Creator has bestowed upon His creatures.

Thomas D. Parx (chemist)

13) Now we return to the first discussion, i.e. the unbelievable numbers of celestial bodies, the wonderful greatness of the world of stars, the variety of solid and living beings and the countless well-organized principles of Nature. Doesn't such a well-organized and synchronized system necessitate a Creator? Won't the existence of such orders suffice to conclude that there is a Supreme Being?

Oscar L. Breuer (physicist and chemist)

14) I observed His signs in all beings and creatures. What a power can be distinguished in them, even those invisible to the human eyes. What a wisdom and what a remarkable perfection can be seen in all.

Liste (biologist)

15) It is impossible that the sound judgement perceives the existence of these rules and orders and yet believes that the world has no origin.

Darwin (founder of the theory of evolution)

16) The appearances and the forms of animals are not accidental. Both the resemblance and difference in their species are in accordance with certain principles and orders. If a sole matter, i.e. the protoplasm generates different kinds of animals whose resemblances and differences are due to the existence of certain prudent will and order, the Will of a Potent Creator must have established and controlled all these varieties, rules and orders in the world of matter.

R.L. Mikze (zoologist)

17) While studying the growth of a peach tree and flowers, my attention was drawn to bees and those insects which intervene in the pollination of flowers. I thought that all these compatibility and harmony between vegetables and insects were enough evidence to indicate that there has to exist a will, a providence for establishing and governing Nature.

W.E. Lameres (genetician)

18) ...It is interesting that we can find an example and a

theory for each particular problem in physics. This proves the co-existence of order and reality in Nature. This supposition that the prevailing order is accidental or it is the result of chaos is an insult to the spirit of human intelligence. An intelligent man will, therefore, accept involuntarily a Creator for the order of this world.

G.H. Blunt (physicist)

19) How is it possible that these unity, generality, integrity, aim, correlation, equilibrium and continuance of life have come into existence without an intervening agent? How is it possible that without the intervention of an Intelligent Being, who shows His creation and through the creation, His signs, for these wonderful realities, and general facts or general realities, which have reasonable influence in Nature, to have come into existence?

M.S. Congdon (philosopher and biologist)

These quotations were extracted from:

1) «Esbat-e vodjud-e Khoda» (In Proof of the Existence of God), Written by fourty learned men, translated by Ahmad Aaram.

2) «Farhang Aghaed va Ghavanin Eslami» (Dictionary of Islamic Opinions and Principles), translated by Tayebi Shabestari.

3) Encyclopaedia, Fared Vadjdi.

4) «Afaridegar-e Djahan» (The Creator of the World), Nasser Makarem Shirazi.

5) «Khoda dar Tabi'at » (God in Nature), C.Flamarion.

Proofs of Divine unity

So far, we have learned that Allah is the Supreme Perfection and the Absolute Existence. He is free from restriction, measure, deficiency and defect. He is in need of nothing and His Existence is infinite and independent.

Such an existence and such a perfection cannot accord with pluralism. In other words, He is One by essence. If there existed more than one god, each one would very likely have particular characteristics which would imply the deficiency and defect of each god. It has been proved by philosophy that

the Absolute Existence is the same as unity. As we discussed earlier, this style of reasoning has its roots in philosophy, but we can argue about the Oneness of Allah at other levels as well:

1) If there existed a number of gods in the world, each possessing a particular jurisdiction and authority, in that case the power of each god would be limited and none of them would be omnipotent and perfect. This is contrary to the attributes we attributed to Allah: Omnipresent, Omnipotent and Self-existing.

2) If there existed two gods, with the same perfect power which governs the world independently, the consequence of two decrees and two wills would certainly be anarchy and disorder. In this connection the Holy Quran says:

«If there existed besides Allah, the One, other gods on the earth and the heavens, the world would be destroyed.»

3) If these imaginary gods came to an agreement, consulted and cooperated with each other in governing the world, they would either be in constant need of such cooperation and consultation without which they would be helpless and impotent, and thus they would be weak and impotent beings and in need of help and partners (whereas God must possess an infinite power), or every individual god would be capable of creating and governing the world. In the latter case, their help and cooperation would be absurd and useless.

4) Moreover, we can realize the Oneness of Allah through His creatures because we observe a wonderful order and harmony all over the world. All creatures, from tiny atoms to great galaxies, are connected with each other like a chain and they associate and cooperate with each other. Billions of stars, though moving fast in different orbits, constitute a single unity as if they were bound to a common destination and depended on a single principle.

This unique world has been created by a single God who is Allah. It originated from a single source of power and no command is executed in the world of creation except the

command of Allah, the One and the Unique.

CHAPTER THREE

THE ONENESS OF ALLAH IN THE HOLY QURAN

Monotheism is the most fundamental principle of the teachings of the Holy Quran. Indeed, there are few verses in which the name of Allah is not mentioned either directly or indirectly.

This Glorious, Unique Book contains a body of rules and information which are necessary for the administration and prosperity of every society. It introduces the Divine School in which all aspects of social and individual life including worship, law, ethics, business punishment, administration of state affairs, peace, war, science, etc. are discussed in detail, thereupon providing us with necessary and useful instructions and decrees. But the spirit of all regulations and orders are based on monotheism, purity of intent and belief in Allah. The Holy Quran aims at drawing the attention of all people and their activities, be they social, individual, political, financial, moral, experimental and the like to the Creator at all times. It is therefore, natural for the Quran to lay great emphasis on Allah and monotheism.*

Those verses of the Quran whose domain of discussion is Allah are classified as follows:

I- Those verses which confirm the existence of Allah in

*The aim of this chapter is not to acknowledge the existence of Allah through the verses of the Quran, but simply to learn the method of the Quran for Knowing Allah. Because when one attains to the belief in Allah and the mission of the Prophet of Islam the validity of the Quran will be acknowledged although the Book is the documentary evidence of the Prophet as well as of itself.

one way or another: They are mainly concerned with reasoning and they draw in different ways the attention of man to the existence of the Creator.

Some of these ways are:

a/ The human nature.

b/ Indicating the signs of the Divine Power.

c/ The principle of causality and the appearance of the universe.

d/ Creation of man

e/ The evident orders which exist in Nature

f/ The phenomenon of life

II- Those verses which acknowledge the Oneness of Allah:

a/ Those verses which negate all kinds of association that some people used to attribute to Allah.

b/ Those verses which prove positively the existence of Allah.

c/ Those verses which, by reference to the great signs of the creation and the prevailing harmony and order in Nature, negate the intervention of all creatures in creating and maintaining this immense scheme and this imperceptible structure.

d/ Those verses which explain the disadvantages of polytheism.

Through a deep study, we will find out that theology as discussed in the Quran constitutes a vast subject which can be studied independently in a separate treatise. However, we will content ourselves with quoting a few sample verses for each mentioned case.

a/ Those verses which confirm the existence of Allah by drawing attention to man and his nature:

«وَلَيْسَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَشَجَرَ الشَّمْسِ وَالْقَمَرَ لَيَقُولُنَّ
اللَّهُ» (المنكيات: ٦١)

«And if thou were to ask them: Who created the heavens and the earth, and constrained the sun and the moon (to their appointed work)? They would say: Allah» (29:61)

«وَلَيَسُنَّ سَأَلَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا لِيَقُولُوا
اللَّهُ» (العنكبوت: ٦٣)

«And if you ask them Who is it that sends down water from the clouds, then gives life to the earth with it after its death, they will certainly say, Allah.» (29:63)

«قُلْ مَنْ بَرَزْنَاكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَقْنُ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأُمُورَ فَسَيَقُولُونَ
الله» (يونس: ٣١)

«Say: Who gives you sustenance from the heaven and the earth? Or Who controls the hearing and the sight? And Who brings forth the living from the dead, and brings forth the dead from the living? and Who regulates the affairs? Then they will say: Allah. Say then: Will you not then guard against evil?»(10:31)

It is interesting to note that in all these verses, the questions are asked from those people who are atheists (mushrek) or at least who do not have a firm conviction of the existence of Allah. However, the Quran continues:

«If you ask them verily; if you draw their attention to the cry of their nature and conscience, and free them from the influence of the prevailing customs and traditions, and then ask them who has created this wonderful world? They will reply: Allah.»

It is, therefore, the pure nature of man which leads him to the way of knowing Allah.

b/ Indicating the signs of the Divine Power and the world's wonders:

The way of knowing Allah, as pointed out by the Holy Quran, is a simple straight-forward, natural and instinctive way. If man, through his soul and conscience, is not able to comprehend Allah, the difficult reasonings and complicated arguments will not be of any help to him. It is possible, under the pressure of reasoning and argumentation, to reduce him to silence but this does not bring solace and relief to his heart as a result of belief in Allah. The Quran teaches man the way of knowing Allah by showing him the most simple and

straightforward method, namely to plead with his innate judgements. It does not base the argumentation upon the vicious circle, but rather, it invites man to reflect upon and study the great signs and manifestations of the power which he sees in Nature. Following this study, man will, most heartily, and in accordance with the judgement of his nature, admit:

«Work is always the product of ability and energy.» He will then conceive Allah and he will prostrate himself before His Greatness and His Power, whose wonderful manifestation he has already seen in Nature.

Indeed, who is it who has raised this vast sky with all its stars, sun, moon, fixed stars and planets? What power is it which has subdued the sun and the moon, and put them both in motion in the appointed orbits? You have probably seen the sea which, on one end, has sweet water, while on the other, salty water. Despite this, they never get mixed according to the existence of certain natural laws. What power has set this barrier between these two waters and established the natural laws?

A bird moves through the air and flies high into the sky. Using the air, the bird produces waves and movement which frustrates the gravity force of the earth, and thus, prevents the bird from falling. A supersonic plane, which travels long distances and joins the continents in a few hours, displays how great science can be, science which offered man such wonderful modern facilities for travelling. Really, how is it possible for a man, possessing a pure and innocent nature, after observing these beautiful, wonderful and powerful birds, not to recognize the powerful hand of Allah behind them, failing to perceive Him within his soul and conscience? The truth is that even if someone negates this reality verbally, he certainly admits it heartily in his conscience. This is one way the Holy Quran uses to draw man's attention to Allah. Here it suffices to quote a few verses as examples:

«اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأُمُورَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ

بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ» (الرعد: ٢)

«Allah is He Who raised the heaven without any pillars that you see, and He is firm in power and He made the sun and the moon subservient (to you); each one pursues its course to an appointed time; He regulates the affair, making clear the signs that you may be certain of meeting your Lord.» (13:2)

«أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ» (لقمان: ٢٩)

«Do you not see that Allah makes the night to enter into the day, and He makes the day to enter in to the night, and He has made the sun and the moon subservient (to you); each pursues its course till an appointed time; and that Allah is Aware of what you do?» (31:29)

«أَوَلَمْ يَرَوْا إِلَىٰ الْطَّيْرِ فَوْقَهُمْ صَاقَاتٍ وَتَقِيضَ مَا يُفْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بِصِيرٌ» (ملك: ١٩)

«Have they not seen the birds above them expanding (their wings) and contracting (them)? What is it that withholds them save the Beneficent God? Surely He sees everything.» (67:19)

«And one of His signs is that the heaven and the earth subsist by His command, then when He calls you with a (single) Call from out of the earth, Lo you come forth.» (30:25)

«وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ» (الروم: ٢٥)

«وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ، هَذَا عَذَابٌ فَرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَجِجْرًا مَحْجُورًا» (مروان: ٥٣)

«And He it is Who has made two seas to flow freely, the one sweet that subdues thirst by its sweetness, and the other salty that burns by its saltness; and between the two He has made a barrier and inviolable obstruction.» (25:53)

«وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الْجِبَالِ جَبَلًا وَبَيْنَ ذَلِكَ لِبَابٍ لِقَوْمٍ يَعْتَكِرُونَ» (الرعد: ٣)

«And He it is Who spread the earth and made in it firm mountains and rivers, and of all fruits He has made in it two kinds; He makes the night cover the day; most surely there are signs in this for a people who reflect.» (13:3)

«وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزُرُوعٌ وَنَخِيلٌ صِنَوَانٌ وَعَبْثٌ صِنَوَانٌ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْمَلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ» (رعد: ٤)

«And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and (others) having distinct roots-they are watered with one water, and We make some of them excel others in fruit; most surely there are signs in this for a people who understand.» (13:4)

«وَالَّذِي أَخْرَجَ الْمَرْعَىٰ. فَجَعَلَهُ غُثَاءً أَحْوَىٰ» (اعلى: ٤-٥)

«And Who brings forth herbage, then makes it dried up, dust-coloured.»(87:4-5)

c/ Examples of those verses which prove the existence of Allah by reference to the law of causality and the creation of the world:

«اللَّهُ خَالِقُ كُلِّ شَيْءٍ» (رعد: ١٦)

«Allah is the Creator of all things.» (13:16)

«وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ» (روم: ٢٢)

«And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours;» (30:22)

«هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا» (نقرة: ٢٩)

«He it is Who created for you all that is in the earth.» (2:29)

«وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ بِالْحَقِّ» (انعام: ٧٣)

«He it is Who created the heavens and the earth with truth.» (6:73)

«الَّذِي خَلَقَ فَسَوَّىٰ. وَالَّذِي قَدَّرَ فَهَدَىٰ» (اعلى: ٣ و٢)

«Glorify the name of your Lord, the Most High, Who creates, then makes complete, and Who makes (things) according to a measure, then guides (them to their goal).» (87:1-3)

«لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ» (الانعام: ١٠٣)

«That is Allah, your Lord, there is no god but He; the Creator of all things, therefore serve Him and He has charge of all things.» (6:103)

«وَخَلَقَ كُلَّ شَيْءٍ قَدْرًا تَقْدِيرًا» (فرقان: ٢)

«... and Who created every thing, then ordained for it a measure.» (25:2)

«هُوَ اللَّهُ الْخَالِقُ الْبَارِيءُ الْمُصَوِّرُ» (حشر: ٢٤)

«He is Allah, the Creator, the Maker, the Fashioner.» (59:24)

d/ The verses which draw the attention of man to Allah by referring to the creation of man are divided into two groups. The theme of the first group is the creation of man, while that of the second group concerns the quality of the creation of man. Verses of the second group are bound to draw man's attention to his Creator by referring to the appearance of this wonderful phenomenon and this astonishing creation which is rightly called the master of the whole creation, so as to revive the belief in Allah in man's heart and conscience.

The first group of verses attribute the creation of man directly to Allah. It is evident that the creation of man, who is a particle of this world, should inevitably follow the rules of the creation of the entire universe. As the universe is created by Allah, men should also be created by Him. We shall, hereunder, quote a few examples:

«اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُعِيْبِكُمْ» (روم: ٤٠)

«Allah is He Who created you, then gave you sustenance, then He causes you to die, then brings you to life.» (30:40)

«بِأَيِّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ

«O men! serve your Lord Who created you and those before you so that you may guard (against evil.)»(2:21)

«وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ» (مؤمنون: ۷۸)

«And He it is Who multiplied you in the earth, and to Him you shall be gathered.»(23:79)

«اللَّهُ بَدَأَ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ» (روم: ۱۱)

«Allah originates the creation, then reproduces it, then to Him you shall be brought back.» (30:11)

«الَّذِي خَلَقَكَ فَسَوَّبَكِ فَعَدَّ لَكَ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ» (الانفطار:

۸-۷)

«Who created you, then made you complete, then made you symmetrical?» (82:7)

«أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ» (طور: ۳۵)

«Or were they created without there being any thing, or are they the creators?» (52:35)

The second group includes those verses which examine the state of the creation of man in order to acquaint him with the reality of his creation drawing his attention to the Mighty Creator. According to these verses the creation of man is a gradual process in which he was originally formed «from a produce of wet earth.» They then explain the evolution of the embryo until it becomes fully mature and takes birth as a little baby. They finally conclude that this wonderful creation is one of the signs of His Will and Power. It is He, Allah, who has created this wonderful, beautiful and harmonious composition. We shall write down a few verses out of this category:

«وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ، ثُمَّ جَعَلْنَاهُ نُظْفَةً فِي قَرَارٍ مَكِينٍ، ثُمَّ خَلَقْنَا النُّظْفَةَ عَلَقَةً، فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً، فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا، ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ، فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ»

«And certainly We created man of an extract of clay, then We made him a small life-germ in a firm resting-place, then We made the life-germ a clot, then We made the clot a lump of flesh, then We made (in)the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the Creators.» (23:12-14)

«فإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ، ثُمَّ مِنْ نُطْفَةٍ، ثُمَّ مِنْ عَلَقَةٍ، ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِيُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا» (الحج: ٥)

«O People! if you are in doubt about the raising, then surely We created you from dust, then from a small life-germ, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity.» (22:5)

«أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ» (يس: ٧٧)

«Does not man see that We have created him from the small life-germ?» (36:77)

«وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْشُرُونَ» (الروم: ٢٠)

«And one of His signs is that He created you from dust, then Lo you are mortals (who) scatter.» (30: 20)

e/ Through the prevailing order which exists in Nature:

Another way, suggested by the Quran, to confirm the existence of Allah is the prevailing order and harmony in Nature. As already mentioned in the discussion concerning «the order,» order must be examined in different things. Therefore, this category of verses does not concern the principle of the creation of beings, it rather aims at pointing to the order or harmony which we observe in them. This group of verses refers to the fact that the creation of one being

has essentially been done with regard to the creation and necessities of another being. For example, take men as one of the creatures of Nature. According to the Holy Quran, all his needs can be met by other creatures, and there is a wonderful harmony between the creation of men and all other creatures such as the sun, the moon, sky, rain, etc. In accordance with this harmony and order man is able to benefit from other creatures and meet his wants; the ground admits the water to flow deep in its heart; the earth is a place for growing the seed and the grain; the womb is a suitable place for growing the embryo; the earth is suitable for man to live in and finally the sun, the moon and the wind, the clouds, the rain are effective in the growth of the plants. The following are a few examples chosen from this category of verses:

«مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَأَرْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُتُورٍ»
(الملك : ٣)

«You see no incongruity in the creation of the Beneficent God; Then look again, can you see any disorder?» (67:3)

«هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ
الْشُّورُ» (الملك : ١٥)

«He it is Who made the earth smooth for you, therefore go about in the spacious sides thereof, and eat of His sustenance, and to Him is the return after death.» (67:15)

(Note the words «for you» which indicate that the creation of the Earth has been undertaken with regard to the creation of man and his survival on it. That is the meaning of order and harmony).

«الَمْ نَرَاكَ اللَّهُ يُرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَلَدَ
يَخْرُجُ مِنْ خِلَالِهِ وَيُنزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ
يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَاذِبُونَ سِنًا يَرْفَعُهُ يَذْهَبُ بِالْأَبْصَارِ» (النور: ٤٣)

«Do you not see that Allah drives along the clouds, then gathers them together, then piles them up, so that you see the rain coming forth from their midst? And He sends down of the

clouds that are (like) mountains wherein is hail, afflicting therewith whom He pleases and turning it away from whom He displeases; the flash of His lightning almost takes away the sight.» (24:43)

(The verse explains the formation of the clouds, rain, hail and lightning.)

«أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ» (السجدة: ٢٧)

«Do they not see that We drive the water to a land having no herbage, then We bring forth thereby seed-produce of which their cattle and they themselves eat; will they not then see?» (32:27)

(This verse signifies the order, harmony and reasonable relation which exist among water, land, crops, animals and human beings.)

«أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِيفًا أَلْوَانُهُ ثُمَّ يَهَيِّجُ فَتْرَهُ مَضْفَرًا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ يُؤْتِي الْأَلْبَابِ» (الزمر: ٢١)

«Do you not see that Allah sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various colours, then it withers so that you see it becoming yellow, then He makes it a thing crushed and broken into pieces? Most surely there is a reminder in this for the men of understanding.» (39:21)

(This verse explains the proper relation which exists between water and cultivation and also the natural course and evident order which exists in the life of the plant.)

f/ Through the phenomenon of life:

In order to draw the attention of man to Allah, the Quran emphatically points to the phenomenon of life.

Life is a mysterious phenomenon. According to the scholars, millions of agents and conditions must come together to make the creation of life possible. It is, of course, evident that the appearance of every individual phenomenon requires the presence of certain agents and conditions, but in

the case of life, the number of these factors is so great that the possibility of their casual gathering is definitely inadmissible. With regard to this fact, the Quran emphasizes on the phenomenon of life whenever it refers to the existence of Allah. While introducing Allah, Ibrahim says:

«رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ» (البقرة: 258)

«My Lord is He who gives life and causes to die». (2:258)

Two groups of verses support the existence of Allah with reference to the phenomenon of life; there are those verses which consider merely the life of human beings and base all reasonings on it, and there are those verses which consider life in general. The following quotations include both of such verses:

«إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ» (البقرة: 258)

«... When Ibrahim said: My Lord is He who gives life and causes to die.» (2:258)

«كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ» (البقرة: 28)

«How do you deny Allah and you were dead and He gave life? Again He will cause you to die and again bring you to life; then you shall be brought back to Him.» (2:28)

«لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ» (دخان: 8)

«There is no god but He; He gives life and causes death, your Lord and the Lord of your fathers of yore.» (44:8)

«وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ» (الحج: 66)

«And He it is Who has brought you to life, then He will cause you to die, then bring you to life (again).» (22:66)

«وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا» (الروم: 19)

«He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth.» (30:19)

«وَبُرْزُلُ مِنَ السَّمَاءِ مَاءٍ فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ» (الروم: ٢٤)

«And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the clouds, then gives life therewith to the earth after its death; most surely there are signs in this for a people who understand.» (30:24)

g/ Appearance of the world

There is one reality before man and that is the existence of the world. The world must either have pre-existed or have been created. In the latter case, it has either come into existence accidentally or been created by a creator. Again, in the second case, its creator is either itself or a power, or something other than itself.

The question of the pre-existence of the world is already nullified by science. Franc Alan, a professor of biophysics says: *«The principle of thermodynamics has proved that the world is in a state of constant change in which everything will eventually reach the same low temperature where no energy is left for consumption. Life will then be impossible in such conditions. If the world had not had a beginning and it had pre-existed, such a dull and lifeless condition should have appeared long before. But the burning sun, the brilliant stars and the life-giving earth are veracious witnesses to this fact that the appearance of the world has taken place once in the past and at a specific time. It, therefore, must have been created.»*

The nullification of the second supposition, i.e. the spontaneous appearance of the world is also evident. Because nothingness and non-existence can produce only nothing. Moreover, this supposition does not conform to the general principle of causality. By admitting this decisive principle we have already condemned all hypotheses based on spontaneity.

The third supposition — that the creator of the world is the world itself — is also impossible. Because, before its appearance, the world was non-existent, and something non-existent can have no influence and can never cause the

creation of something else. In philosophy too, it has been proved that cause always precedes effect. In other words, cause has priority over effect. If we consider that the cause of the creation of the world is the world itself, we must consequently admit this absurd argumentation that because the world is the cause of its own creation it must therefore have priority over itself, and because it itself is the effect, i.e. it has been produced by a cause, it must also be posterior to itself. This is altogether an absurd supposition.

Now we are left with one and only one supposition: That the world has been created by something other than itself. This is the question which The Holy Quran explains with simple and comprehensible words. To nullify a great deal of supposition the Quran partly refers to the obvious absurdity of them and partly seeks help from the wisdom and pure human nature of man. For example, on the subject of the creation of man it declares:

«أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ آخِلِقُونَ» (النور: ٤٢)

«Or were they created without there being any thing, or are they the creators?» (52:35)

These are two out of those four suppositions we mentioned on the subject of the whole creation. It is evident that neither man can spontaneously come into existence from non-existence, nor can he be a creator of himself. The Quran lets such supposition speak for their own nullification and at the same time calls on people to use their intelligence and common sense to find out the truth.

The following are examples concerning monotheism:

a/ Those verses which negate the existence of association with Allah:

«وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ» (آل عمران: ٦١)

«Most surely this is the true explanation, and there is no god but Allah; and most surely Allah - He is the Mighty, the Wise.»(3:61)

«وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا» (نساء: ٤٨)

«and whoever associates any thing with Allah, he devises

indeed a great sin»(4:48)

«وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا» (النساء: ١١٦)

«... and whoever associates anything with Allah, he indeed strays off into a remote error.» (4:116)

«وَجَعَلُوا لِلَّهِ شُرَكَاءَ آجِينَ وَخَلَقَهُمْ وَخَرَقُوا لَهُ تَنِينَ وَنَبَاتٍ يَبْعُرْ عَنَمِ، سُجَّاتِهِ وَنَعَالِي عَمَّا يَصِفُونَ» (الانعام: ١٠١)

«And they make the jinn associates with Allah, while He created them, and they falsely attribute to Him sons, daughters without knowledge; glory be to Him, and highly exalted is He above what they ascribe (to Him.)» (6:101)

«لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ» (الاسراء: ٢٢)

«Do not associate with Allah any other god, lest you sit down despised, neglected.» (17:22)

b/ Those verses which express the Oneness of Allah:

«شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالسَّلَامُ عَلَيْهِ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ. لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ» (آل عمران: ١٧)

«Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise.» (3:17)

«وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ» (البقرة: ١٦٣)

«And your God is one God; there is no god but He; He is the Beneficent, the Merciful.» (2:163)

«أَللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ» (البقرة: ٢٥٥)

«Allah is He besides Whom there is no god, the Ever-living, the Self-subsisting by Whom all subsist.» (2:255)

«فَاللَّهُمَّ إِلَهٌ وَاحِدٌ قُلْنَا أَسْلِمْنَا» (الحج: ٣٤)

«And your God is One God, therefore surrender unto Him.» (22:34)

«قُلْ هُوَ اللَّهُ أَحَدٌ» (التوحيد: ١)

«Say: He is Allah, the One.»(112:1)

«ذَلِكُمْ اللَّهُ رَبُّكُمْ، لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ» (الانعام: ١٠٣)

«That is Allah, your Lord, there is no god but He; the Creator of all things, therefore serve Him, and He has charge of all things.» (6:103)

«وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ» (التقصص: ٧٠)

«And He is Allah, there is no god but He! All praise is due to Him in this (life) and the hereafter, and His is the judgment and to Him you shall be brought back», (28:70)

c/ Those verses which negate the intervention of anything in the creation of the world:

Some other verses indicate that the justification of natural happenings does not necessarily require the supposition of polytheism. It is evident that man, thinking about Nature and its well-ordered and wonderful phenomena, has inevitably admitted the existence of Allah. He has eventually learned that in order to justify the existence of Nature and its happenings, he is helpless in having belief in the Mighty God. Now we should challenge the unbelievers (Mushrikin) to explain that the justification of which natural happenings or problems induced them to believe in polytheism and associate Allah, the Unique, with a partner. Is a belief in Allah, the Unique, insufficient to justify natural phenomena and their associations that they have invented the supposition of «polytheism?» Undoubtedly, they have not felt such necessity and their supposition is based on imitation and customs. The Holy Qurans says:

«أَمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ نَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا إِنْ لَمْ يَعْزِمِ اللَّهُ» (النمل: ٦٠)

«Nay, He Who created the heavens and the earth, and sent down for you water from the cloud; then We cause to grow thereby beautiful gardens; it is not possible for you that you

should make the trees thereof to grow. Is there a god with Allah? Nay they are a people who deviate.» (27:60)

(To justify these phenomena is there any need to suppose another god?)

«أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا زَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ءِإِلَٰهَ مَعَ اللَّهِ» (النمل: ٦١)

«Or, Who made the earth a resting-place, and made in it rivers, and raised on it mountains, and placed between the two seas a barrier. Is there a god with Allah? Nay Most of them do not know.»(27:61)

«أَمْ مَنْ يَهْدِيكُمْ فِي ظُلُمَاتٍ لَّيْلٍ وَأَلْبَعْرٍ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا تَبَيَّنَ يَدَايَ رَحْمَتِهِ ءِإِلَٰهَ مَعَ اللَّهِ» (النمل: ٦٣)

«Or Who guides you in utter darkness of the land and the sea, and Who sends the winds as good news before His mercy. Is there a god with Allah? Exalted be Allah above what they associate (with Him.)» (27:63)

d/ Those verses which confirm the Oneness of Allah through the prevailing order and the absence of disorder and chaos in Nature:

The fourth category of verses confirms monotheism through the existing order in the world. With regard to the obvious order existing in Nature, man must inevitably admit the existence of Allah, the Unique, because order, as we have already explained, is the harmony which exists among the creatures. This harmony can be realised when the creation of one creature is carried out with regard to the creation and natural needs of other creatures. This is impossible unless the creator of all beings is a unique god. If the world had been created by two or more creators, and that each group of beings had been created by one of these creators, every group of creatures produced by one god would have been independent from and unrelated to other groups of creatures produced by other gods. Thus, one group of beings would not have been created with regard to other groups and, consequently, no harmony and order would have existed in

nature and the world would have been bound to destruction. Moreover, if we admit polytheism, we will inevitably face another problem: opposition of powers and ambition, whereas Allah is free from such attribution. The following two quotations are of this category of verses:

«لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا» (الانباء: ٢٢)

«If there had been in them any gods except Allah, they would both have certainly been in a state of disorder; therefore glory be to Allah, the Lord of the dominion, above what they attribute to Him.» (21:22)

«مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذْ أَذَىٰ لَّهُ كُلُّ شَيْءٍ بِمَا خَلَقَ
وَلَعَلَّا تَغْضِبُهُمْ عَلَىٰ بَعْضٍ. سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ» (الزمر: ٦١)

«Never did Allah take to Himself a son, and never was there with Him any (other) god – in that case would each god have certainly taken away what he created and some of them would certainly have overpowered others: glory be to Allah above what they describe.» (23:91)

Monotheism in Islamic Traditions (Ahadith)

As all Quranic verses are based on the principle of knowing Allah, and monotheism and all individual, social, economic, political, civil and penal decrees and teachings of Islam rely upon this fact that all beings are created by Allah, the Unique God, Islamic traditions handed over to us also include sayings, advice and instructions on the same subject. They have been expressed by the Eminent Prophet of Islam and great Imams of the Shi'ites with regard to the exigencies of time and place and in relation to the degree of understanding of the audience. At the end of the chapter we are going to relate a very small portion of these traditions and we shall discuss them in detail on a suitable occasion.

* The Great Prophet (P.B.U.H) said: *Reflect upon the qualities of Allah, but never think on His nature because you are unable to conceive Him.*

* In the presence of Imam Sadiq (PBUH) a man said:

Allah is great.

— *Whom is He greater than?, asked the Imam.*

— *Than everything, answered the man.*

— *You attributed dimensions to Allah (because you compared Him with other things.)*

— *What shall I say then?*

— *Say: Allah is far greater than what one can describe.*

* The better one knows himself, the better he knows his Creator

* The Great Prophet (PBUH) said: *«The creation of man accompanies the knowing of Allah.»* In other words, the nature of man has been created in such a way that he pays attention to his Creator. This is the significance of what Allah said in the Holy Quran: *«If they are questioned: Who created the heavens and the earth? They reply: Allah.»*

The nature of all men is the God-seeking nature. No reasoning is, therefore, required to prove the existence of Allah. He confirms Allah as soon as he utters what he feels through his nature.

* Imam Ali (PBUH) said: *«We can know Allah through His creatures, we can conceive Him through our wisdom and intelligence and we can realize His legitimacy through reflection.»*

* Imam Sadiq was asked: *«What is the reason for the existence of Allah?»* He replied: *The reason for His existence is the existence of myself, because if my existence originates from myself, there will be two possibilities: Either I created myself after I had existed which is an effort to acquire what is already acquired (i.e. how can one create a being when it has already been created?), or I had created myself before I came into existence which is impossible as well. How could non-existence give birth to existence? Therefore, I was created by someone else, someone who has ever existed and is eternal. He is Allah.*

*Someone asked Imam Sadiq: *«Please make Allah known to me.*

— *Have you ever been on board of a boat sailing in a fierce*

stormy sea, your rudder gone, your sails torn away, trying desperately to keep your boat afloat, while it went down leaving you exhausted and helpless at the mercy of raging waves? asked Imam Sadiq.

— Yes, once I experienced it, replied the man.

— Was not there, in all that despair, a glimmer of hope in your heart that some unnamed and unknown power could still save you? asked the Imam.

— Yes there was, agreed the man.

— That power is Allah, said the Imam.»

* In the course of one of his prayers, Imam Hosein (P.B.U.H.) asked: *«How can we associate a partner to You whereas the same partner was in need of You for coming into existence? Does anybody have more manifestation than You Yourself to be able to manifest You? When have You been hidden that we need a guide to find You? When have You been away that we look for You through the signs and traces? Blind is the eye which cannot see You as its own protector, and loser is the one who has not imparted Your friendship.»*

* In another prayer, Imam Hosein (P.B.U.H) said: You have made known Yourself to everybody. Therefore, there is nobody who does not know You. You have made known Yourself to me through everything, and I see You in everything. Thus, You are evident and present in everything.

* *Ibn-Abi Al Oja, a materialist, called on Imam Sadiq. He asked the man:*

— Haven't you been created by a Potent and Wise Prudent?

— No, I have not been created.

— If you had a creator, how would he have created you?
Oja could not answer and then left the Imam.

The following are parts of a speech given by Imam Sadiq concerning the existence of Allah and His Oneness:

* *« Allah, the Omniscient, has set the moon and the stars to give light, provide His creatures with convenience, show the way to the travellers and save the sea-passengers from being lost in the middle of oceans by their regular movements.»*

There are two kinds of stars: Fixed stars and the planets.

The former includes those stars whose positions are always fixed (i.e. the position of each star is unchanged in relation to the position of other stars.) The latter includes those stars which travel from one Zodiac to another and never divert from their course. The planets have two distinct movements: One is a common daily movement from east to west, the other is a specific movement for each individual planet with its direction from west to east; like an ant moving from the right to the left on a millstone moving from the left to the right. Thus, the ant has two movements simultaneously: One is the movement it makes onwards intentionally, the other is the involuntary backward movement which is done by the stone. Now, how can we justify the fact that certain stars are fixed (in relation to our position) and some others are in motion, and that they move according to certain rules and orders? If we ignore the contrivance of Allah, the Omniscient, how could such a precise order be established?

The stars move so fast in their orbits that it seems unreasonable to human wisdom, and their brightness is so intensive that no eye is able to look at them. Allah has placed them at such a distance away from us that we can observe their movement without any harm being done to our eyes by its light. If the stars were close to us, their movement at such a speed and their brightness would hurt our eyes. The same as when as a result of frequent thunders in the sky, there is the possibility that harm be caused to our eyes, or when numerous lights rotate around a few people sitting in a room, they will likely feel dazed.

If we pull up water from a well by means of a windlass, the structure of the well as well as the necessary tools should be made in such a way that enough water reach the trees regularly so that we can water the garden. On seeing the windlass, is it possible for someone to believe that nobody has constructed or arranged it? It is evident that a wise man will, at the first look, realize that the windlass has been made by an intelligent and skillful man. When a man observing a windlass, which is used for pulling up water—such a trivial thing—thinks promptly about its constructor, how can he

fail to conceive a Wise Creator for the countless tiny and huge creatures when he sees the innumerable stars and planets, the regular rising of the day and falling of the night and the four seasons of the years which go on and on without the least damage, disorder or pause?»

* Part of Imam Sadiq's debate with a materialist physician:

عن الامام الصادق (ع):

(الْعَجَبُ مِنْ مَخْلُوقٍ بَرَزَ عُمْ أَنْ أَللهُ يُخْفِي عَلَى عِبَادِهِ وَهُوَ بَرَى أَنْتَ الصَّنِيعُ فِي نَفْسِهِ بِتَرْكِيْبِ بُنْهَرِ عَقْلِهِ وَتَأْلِيفِ بُنْطَلِ حُجَّتِهِ. وَلَعَشْرِي لَو تَفَكَّرُوا فِي هَذِهِ الْأُمُورِ الْعِظَامِ لَعَابَلُوا مِنْ أَمْرِ أَنْتَ كَيْبِ آتِيْنِ وَلَطِيفِ أَنْتَ بِنِيرِ الظَّاهِرِ وَوُجُودِ الْأَشْيَاءِ بَعْدَ أَنْ لَمْ تَكُنْ ثُمَّ تَحْوُلِهَا مِنْ طَبِيعَةٍ إِلَى طَبِيعَةٍ وَصَنِيعَةٍ بَعْدَ صَنِيعَةٍ مَا بَدَأَ لَهُمْ ذَلِكَ عَلَى الصَّائِعِ. فَإِنَّهُ لَا يَخْلُوسِيءٌ مِنْهَا مِنْ أَنْ يَكُونَ فِيهِ أَنْتَ تَدْبِرُ وَتَرْكِيْبِ بَدَأَ عَلَى أَنْ لَمْ خَالِفاً مُدْتَرَاً وَتَأْلِيفِ بَدَأَ بِنِيرِ تَهْدِي إِلَى وَاحِدِ حَكِيمِ).
(كَيْفَ تَعْجَبُ مِنْ قَوْلِي أَنْ شَيْئاً يَصْنَعُ الْأَشْيَاءَ وَلَا تَعْجَبُ مِنْ قَوْلِكَ أَنْ لَا شَيْءَ يَصْنَعُ الْأَشْيَاءَ فَانظُرْ أَيَّ الْقَوْلَيْنِ أَوْلَى بِالْحَقِّ).

«I am astonished that you, who have been created, think that Allah is hidden from His servants. You clearly observe the signs of the creative power of Allah in yourself, in the way He has gathered and composed you from different elements and particles. Surely, your intellect tells you the truth and you cannot deny it. I swear by my life that if people thought about their own creation, they would clearly see the evident compositions and precise devices which have been used in it; they would perceive that He has created the creatures from non-existence; He causes changes and transformations in their body and nature; and He will bestow upon them a new life following their former life. From what I said, people will conclude that there exists a Wise Creator. They will observe the signs of His

devices and compositions in all creatures which are themselves proofs of the existence of a Wise, Prudent and Unique Creator... How can you wonder at my statement that a Being has created the creatures, but are not astonished at yours that they have come into existence from non-existence? Judge which statement is admissible.»

Eight questions concerning Knowing Allah

The following questions together with their corresponding answers were prepared and sent by one of the scholars from the Theological Center of Qum. We publish them here as they have to do with the theme of this book and thus, can be of much help and use to the readers.

Question 1. What are the attributes of Allah?

Answer: We habitually compare everything with the scale of our existence, therefore we try often to measure the attributes of Allah, who is an Infinite and Perfect Being, with our own finite existence. In so doing, we certainly come to face certain difficulties. We would encounter difficulties even if we attempt to imagine the conditions of living beings, if there are any, in, say, planet Mars, which will likely be the first planet among other planets of the solar system on which man will step in his future space travels, it would likely be impossible to foresee their characteristics, because living conditions might be totally different from those of ours.

Now, suppose that there existed living beings in other galaxies which are many millions light years away from ours. Can we then imagine their living conditions? The answer is undoubtedly no, because our knowledge is confined to the state of our earthly globe. Even in sleep, we are incapable of seeing things other than those which exist in our own planet, since what we see in sleep is the reflection of those things which we have already seen. Moreover, all these concern only the beings having qualities in common with us.

But our knowledge about the qualities of an Infinite Existence, Who is superior to all creatures of the material

world is certainly limited. We only know that He exists; His Existence is infinite. His Knowledge, Power and other qualities are as infinite as His Nature. We should not expect to know more about Allah. Is it right to consider Him, like ourselves, a material being and confine Him to dimensions of time and place?

We conclude that our knowledge about the qualities of Allah corresponds with a series of general information. We know that He is aware of everything, but how does He collect this information? Does He perceive, as we normally do, by means of the brain, nervous system and spirit? He, surely does not. Because His qualities do not resemble those of ours. His existence is superior to the whole creation. As Allah is the origin of existence, He is also the origin of all perfections, i.e. «life,» «knowledge» and «power.» But we must know that life, knowledge and power of Allah are not something apart from His Existence so that we can envisage Him without such attributes. That is why we say the qualities of Allah are the same as His Own Nature: He possesses all perfect qualities; He is free from all defects and deficiencies which are the necessity of being a creature and the signs of need and weakness.

Question 2: Why is Allah invisible?

Answer: Before answering this question, we would like to raise another question: Is everything in the world, visible and that if we do not see something, should we conclude that particular thing does not exist at all? Science gives us that proper answer: The number of those which are visible are minimal to the number of invisible things. Visible colour, audible sonic vibrations and things which are perceivable by our senses are very limited and insignificant as compared to what we are incapable of perceiving. If, therefore, a thing is invisible in nature this will not prevent the admission of its existence. When we accept the incapability of our senses to perceive material creatures, how can we then insist on seeing Allah?

Let's see which things are visible. Objects, of course. But not all objects. We are only capable of seeing those coloured

objects which impress our retina. Thus, anything other than objects and matter can never be visible. We, for example, should not expect to see scientific principles such as the principle of gravity force which may be imprinted in our mind. We enjoy certain happenings and feel upset with others. Now, is such happiness or sadness visible? Of course, they are not.

Now, let's ask another question: Could Allah have a physical being? The answer is again no, because every physical being is confined to time, place, quality, quantity and many other conditions. But Allah is an Infinite Existence. He is free from time and place and He is, therefore, invisible. Moreover, if Allah were matter and possessed a physical being, He would be subject to the principles of the world of matter. Whereas He dominates all these principles. Therefore, Allah cannot possess a physical being and consequently cannot be visible.

Question 3: Shall we see Allah on the Day of Resurrection?

Answer: According to what we mentioned above, the answer is clear because Allah has no physical being, neither in this world nor in the hereafter. What is immaterial is invisible in any case, time and place either in this world, or in the other one.

Question 4: Why Allah does not have a residence?

Answer: This has already been answered in the second and third answers because space is the necessity of matter. Any material being occupies space and is also subject to time. In other words, space becomes meaningful if we regard the proportion of object and time as the result of the amount of motion. Both time and space are, however, the necessity of matter.

After we have proved that Allah is immaterial, it will become evident that He does not have a residence, because had He had one, He would inevitably, be matter and thus, confined to the principles of the material world.

Question 5: How did Allah speak to Moses and some other prophets, whereas He is immaterial?

Answer: When we say that Allah spoke, it does not imply that He spoke by means of the mouth, tongue, larynx and vocal cords, because He has neither a body, a mouth, a tongue nor vocal cords. But it may imply that Moses perceived the revelation within his heart, or perhaps Allah produced the vocal sounds in the air to be received by Moses. Allah is Omnipotent and capable of producing such simple waves. Even man, using scientific tools and equipment, is capable of producing such sounds.

Question 6: How is it that Allah is not a compound?

Answer: In answering the preceding questions, we concluded that Allah is immaterial which is an evident proof that He is not a compound. Every compound is composed of a number of elements. For example, our body is composed of more than twenty organic elements which have come together to form veins, muscles and bones. These external elements have certainly come together from different places and formed our body. If we pay attention we will see that these elements are scattered all over the body in different compositions.

Therefore, every combination must be material and matter must, inevitably, have time and space. But we already said that Allah is neither matter nor is He bound to time and space. Thus, He is not a combination of elements. Moreover, every combination is in need of the constituent elements, i.e. every combination is the effect of its own component parts. Whereas Allah is the Source, Cause and Creator of everything and He is in need of nothing. How could He, then, be a combination of elements and be the effect and in need of the constituent parts?

Question 7: How could Allah be Omnipresent?

Answer: Many people ask themselves where Allah is. Is He on the earth, in the heavens, in galaxies? Where? In a sense they are right because they usually deal with material beings. Every material being inevitably occupies a certain space. It should either be here, or there. Therefore, people habitually attribute a certain place to a particular thing and when they come across the name of Allah, they consider Him to have a

material and limited existence and ask themselves where Allah is. But they do not understand that Allah is an immaterial existence Who needs no space; that He is not finite to be in need of a peculiar place. Allah is infinite thoroughly and an infinite and limitless existence cannot occupy a specific place and be absent in other places.

But when we say that Allah does not occupy a specific place, we do not mean His Existence is the same as ether, a substance once believed to fill all space (between particles of air and other substances, even inside the creatures). But He is superior to this world and all places enjoy the same status before Him.

Admittedly, the understanding of this reality is likely to prove difficult to many people because we, human beings, are the children of the material world and our perception, too, is affected by it. We may therefore, err or face with difficulties in perceiving a supernatural reality. But we can help people perceive this reality by means of a few examples: We know that a whole is greater than any of its parts; that the total angles of a triangle is 180 degrees; that 2 by 2 is 4. But if we are asked where the multiplication of two by two is four, we promptly reply: on the earth, in the heavens, everywhere. This fact is principally subject to nowhere. Therefore, when we say that Allah is Omnipresent, it means that He is superior to all places. All places enjoy the same status before Him and no place is closer to Him than another place.

Question 8: Is Allah All Knowing?

Answer: To answer this interesting question, we must remember as already mentioned, that there is a distinct difference between us, the creatures, and the Creator of the world: We are limited from all aspects, He is unlimited from all aspects. Such a difference which can be expressed in a short phrase constitutes such a wide gap between His Existence and ours that all resemblances fade away. As already pointed out, the existence of such a difference makes the theme of «the attributes of Allah» so much complicated and at the same time so interesting and wonderful.

In any case, when we talk about Allah, we usually deal with conceptions such as unlimited, infinite, interminable and so on. Thus, when we say that He is Omniscient, we mean that He is well aware of what happens in the heavens and galaxies, of planets which are coming into existence and of planets which are already dead. He is also aware of what had happened billions of years ago, in this vast world, happenings which have fallen into the abyss of oblivion. His knowledge, too, covers those happenings which are to take place in this vast world in the billions of years to come.

We must know that far and near, past and future, make no sense to Allah. He encompasses the whole creation. He is aware of everything. This great universe is present before His Greatness and He is timeless. Is He not an Eternal Existence Who has ever existed and will continue to exist for ever? Is He not an Ever-lasting Existence, present at any place and at any time?

The Being Who is always present everywhere knows naturally everything, and nothing is hidden from Him. If we were present at all times, at all places, we would know everything. But this is impossible because our existence is limited and because we occupy a specific space on the tape of time and the space in which we live is limited as well. It is this limitation of time and space that makes the terms «past» and «future» sensible.

Far means a place which is situated in some distance from us, a place wherein we are absent. Near means a place which is situated at a very short distance from us. If we were present everywhere, everything would be at our vicinity and far and near would be meaningless. «Past» means the whole period before our birth and «future» means the period that will come after our limited lifetime. If we, and all happenings of the world, lasted for ever, would not past and future be meaningless?

The conclusion we can draw is that because Allah has ever existed and will continue to exist and because He is Omnipresent, He is aware of everything and nothing is hidden from Him. Moreover, because we are temporal

beings we cannot detach ourselves from time, and we have consequently invented terms such as «eternal» or the «Eternal God,» or else Allah is above all times. He is the Creator of time, He encompasses the whole creation, without being affected by time. Besides, He is the Creator of all objects and Producer of all events. Can the maker of an apparatus be ignorant of it?

«أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ» (الملك: ١٤)

«Does he not know Who created? And He is the Knower of subtleties, the Aware.» (67:14)

CHAPTER FOUR

THE INDIVIDUAL AND SOCIAL EFFECTS OF MONOTHEISM

Knowing Allah is not only the basis of Islam, but of all divine religions. We must find out why this subject has been given so much importance that it was the theme of the first invitation by all prophets and all religious laws and commands have always been associated with and based on this theme so that no one can be considered a Muslim or religious, should he not believe in Allah.

Where does the importance of this conviction originate from, that so much emphasis has been laid on it? Is it simply a verbal statement or is it a belief in the heart as well? And if it is a belief, what relation does exist between this belief and the deed and morality of man? If the belief is the source of inspiration of man in life, we must, therefore, find out what this inspiration is. If knowing Allah created an overall change and improvement in man we must know this change and improvement. Otherwise, where does the importance and status of monotheism originate from? Hereunder we shall in brief, examine these questions:

Monotheism, when scrutinized from the Islamic standpoint, is a vast and profound subject which not only forms the epigraph of all convictions but it has also its roots in all social, moral and familial aspects of life and it provides a special sense and color for each of these religious deeds, habits and beliefs.

The Islamic monotheism enjoys such great importance that the Great Leader of Islam based the overall salvation upon it. He also began the universal invitation with a call to

monotheism and repeatedly said:

«قُولُوا لَا إِلَهَ إِلَّا اللَّهُ نَفْلِحُوا»

«Say there is no God but Allah to be saved.»

The Holy Quran, when announcing the common aim of the Divine prophets and calling the followers of the Scriptures to the unity of word, recognizes monotheism as the basis of unity for all followers of the Divine religions.

«قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ» (آل عمران: ٦٤)

«Say: O followers of the Book, Come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims.» (3:63)

«وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا آَلْقَاعُوتَ»
(التحل: ٣٦)

«And certainly We raised in every nation an apostle proclaiming: Serve Allah and shun the Shaitan.» (16:36)

In the following brief study, we shall examine the individual and social effects of monotheism with reference to the judgement of the Quran.

SOCIAL EFFECTS

Solidarity and unity of all nations

The Islamic monotheism teaches us that the creator of all people and of the whole of all creatures, is Allah, the One. He has created all creatures, He breeds all, He wishes happiness and benefaction for them and His Grace and Blessing encompasses all. Thus, the origin of creation and grace is a single point at which all efforts of people must be directed:

«إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ» (البقرة: ١٥٦)

«... Surely we are Allah's and to Him we shall surely return.» (2:156)

When the source of hope, movement and aim is a single point, all people must know themselves to be creatures of a single God. They must step only towards Him and there must be no dissension and separation among them.

«وَاللَّهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ» (البقرة: ١٦٣)

«And your God is one God! there is no god but He; He is the Beneficent, the Merciful.» (2:163)

«... That there is no god but Me, therefore serve Me.»

(21:25)

Equality and Justice

In accordance with the Islamic monotheism, Allah possesses absolute power. The domain of His knowledge

encompasses everything and only He is entitled to govern the whole world. Everything subsists by Him and His command emanates from one end of the world to the other:

«هُوَ الْحَيُّ الْقَيُّومُ - بِيَدِهِ الْمُلْكُ - وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - لِيَلَهُ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ - لَهُ الْحُكْمُ»

«Blessed is He in Whose hand is the kingdom, and He has power over all things.» (67:1)

«Allah! There is no God save Him, the Everliving, the Self-subsisting by Whom all subsist;» (2:255)

«... Allah's is the command before and after.» (30:4)

«... now surely His is the judgment» (6:62)

He is the Supreme Owner of everything. He has supreme authority and He maintains all natural values, properties and richness. All gifts have been created for people and for the benefit of one and all.

Water, air, forest, mines, food, clothes, dwellings, jobs, right of marriage and having children etc. are for the benefit of all people and no one other than Allah is the absolute possessor of such things... People are His creatures who must benefit from the Divine bounties... certain rules for private ownership have been prescribed with regard to the rights of other people and the principle of equality and justice. All others are His servants who must benefit from the Divine donations... and with regard to the rights of other people and the principle of equality and justice especial limitations and regulations are prescribed for private ownership and property. The supreme authority of Allah, consequently, surpasses the will and authority of all people and under no circumstances, the power of people must take the form of despotism. All authorities and powers must actually facilitate the fulfilment of the Divine Law and be in support of public interests and in giving help to people. Therefore, class distinction which is the consequence of centralization of power by certain people or classes is condemned. All the disputes and controversies which may arise due to the centralization of capital, usurpation of public properties, will

also be eradicated and the principle of economic and social justice will finally be established.

Intellectual and social freedom

According to Islamic monotheism, Allah is the source of inspiration. It invites people to think about the Divine signs and to pay careful attention to the signs of creation. Thus, people are offered complete freedom to know the realities of the world which are indeed the phenomena and laws of creation. They are never authorized to follow the desires of certain people, to give up knowing Allah and to give way to intellectual exploitation. It also condemns blind imitation of ancestors and religious authorities, and considers it as polytheism — Shirk:

«إِتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا» (التوبة: ٣١)

«They have taken their doctors of law and their monks for Lords besides Allah and (also) the Messiah son of Marium and they were enjoined that they should serve one God only.» (9:31)

If certain people, instead of accepting the realities of the world, the right and the truth, consent blindly to imitate and follow corrupt opinions and schools of thought, they will deviate from the right way of monotheism and submission to Allah and they will certainly go astray:

«قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَصْلُوا كَثِيرًا مِنْ سَوَاءِ السَّبِيلِ» (المائدة: ٧٧)

«Say: O followers of the Book! be not unduly immoderate in your religion, and do not follow the low desires of people who went astray before and led many astray and went astray from the right path.» (5:77)

Therefore, those people who believe in Allah do not give way to any kind of intellectual strangulation and never submit to intellectual stagnation and petrification. They always try, without being influenced by superstitions or deceived by pseudo religion-makers or getting involved with

those people who impose their unjust views on others by force and violence, those who want to take advantage of public opinions for personal interests and in support of their own aim, to look at the vast horizon of creation, attempting to understand its mysteries and principles and arrive at a cosmology and worldview based on realism.

Negative effects of atheism (shirk)

Shirk in any form is the origin of a great deal of social perturbation to the extent that the Holy Quran introduces it as a great oppression:

«إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ» (لقمان: ١٣)

«Lo! to ascribe partners (unto Him) is a tremendous wrong.» (31:13)

It introduces mushriks (atheists) as oppressors:

«إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ» (المائدة: ٧٢)

«Lo! whosoever ascribes partners with Allah, for him Allah has forbidden Paradise, His abode is the Fire. For evil-doers there will be no helpers.» (5:72)

«وَمَنْ يَفْعَلْ مِنْهُمْ إِنِّي إِلَهُ مِنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ» (الانباء: ٢٩)

«And whoever of them should say: Surely I am a god besides Him, such a one do We recompense with hell; thus do We recompense the unjust.» (21:29)

Oppression is, indeed, deviation from reality and takes place when an unjust situation is imposed upon someone or something. Ascribing a partner to Allah is, therefore, the greatest possible injustice and deviation which may appear in the spirit and thought of man. It causes disorder and

perturbation of principles of values and realities in the spirit of mushriks. This is some sort of unjust judgement and thinking which can only be interpreted as oppression.

If the principle of absolute power and guardianship of Allah is impaired in a society and its people accept a certain individual or class of people as their own sovereign authority and despot and the latter rules despotically over its subjects, that society can indeed be considered atheistic, because people have appointed an individual or group of people as their Lord and their supreme guardian. This is in contrast with the principles of Islamic monotheism and the centralization of power in Allah, the Omnipotent. The consequence of such a deviation is that the power-seekers of the world will begin exercising their power, suppressing public opinions and violating the properties and rights of other people. This «power-seeking» and «power-exercising» mania is the source of a great deal of atrocious acts, bloodshed, plundering and immense oppression in a society in which the people themselves created man-made gods for themselves.

If a group of people monopolize all natural resources like lands etc without the least regard to the rights of others and the Divine Laws, they will surely oppose the principle of absolute ownership of Allah and of the participation of all people in natural donations. In this case, contrasts and collision of interests among people and among societies arise, the rights of all people and nations will be violated by the influential and powerful group, the foundation of destructive exploitation, aggression and war will be established and severe oppression in favour of economic inequality will appear.

Ambition and the Struggle for Power

«مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَ
لَعَلَّا يَغْضَبُهُمْ عَلَى بَعْضِ سُحْحَانَ اللَّهِ عَمَّا يَصِفُونَ» (المؤمنون: ٩١)

«Allah has not chosen any son, nor is there any god

along with Him; or else would each god have must surely championed that which he created, and some of them would surely have overcome others. Glorified be Allah above all that they allege.» (23:91)

The effect of shirk is dissension and separation. There is a perpetual conflict between the followers of imaginary idols who are naturally divided into different groups. To defend their false gods each group will fight against other groups and will, in order to defeat the other, resort to all kinds of crimes and aggressions.

Principally, submission to the whims and fancies of leaders having conflicting opinions and intentions will result in conflict and a struggle for power. Under monotheism and a single worldview based on realism, these differences will gradually disappear. Should any difference of opinions continue to persist, no group does condemn and fight each other... Conversely, they attempt peacefully and in collaboration with each other to discover and understand the realities of the universe.

Rebellion and Insurrection

«وَلَقَدْ تَعَنَّا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ أَعْبُدُوا اللَّهَ وَآخِشُوا آلِقَاغُوتَ» (النحل:

(٣٦)

«And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods.» (16:36)

«إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنِفٌ. أَنْ رَأَاهُ آسْتَفْسَى» (علق: ٦-٧)

«Nay, but verily man is rebellious; That he thinks himself independent.» (96:6-7)

Worship of Allah signifies a feeling of constant need towards Him, to solicit His Grace, Favour and Providence, to attempt to obey and follow His Laws and to try to obtain the satisfaction of the Creator through offering aid and service to people and leading a pious life.

Lack of worship and the feeling of need towards Allah would make man rebel and he would, if given the chance

tyrannize the people. His vanity and egoism and his greed for even more interests and his obsession to impose his designs upon the people, leads him to violate the rights and interests of the public.

Sensuality and Perversion

«أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوِيَهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَغَلَّبَ عَلَيْهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَدْرُونَ»
(الحاثية: ٢٣)

«Have you seen him who makes his desires his god, and Allah sends him astray purposely, and seals his hearing and his heart, covers his sight? Then, who will lead him after Allah (has condemned him)? Will you not then heed?» (45:23)

When egoism replaces worship of Allah, cupidity, personal interests and sensual desires become the idol of man.

He then attempts to attain them even at the expense of trampling over the rights of others. Man's longing for riches causes him to neglect everything to the extent that he thinks only of his personal interests and thereby deviates from reality and justice; his ears fail to hear the cries of the oppressed and refuse to heed the advice of benevolent people; and his eyes are unable to see but his own interests and he loses all insight and understanding and his sense of reality. Such a man will, surely, go astray and divert from the right path.

Proximity to Allah, the root of development

Islam introduces to its followers a God who is the source of power and perfection; all signs and powers in the world persist by Him. His Knowledge, Will and Power surpass everything; no partner helps Him in governing the world; age, weakness, need, defect, destruction and death do not overtake Him; and He is the Supreme Power, the Supreme Knowledge, the Supreme Richness and the Supreme Perfection. Such is the God whom Muslims must believe in and all Muslims must aim at approaching. This is the most

important mystery of development and of pure civilisation of man, because:

Principally, conceiving an infinite Power, a limitless Knowledge, a supreme Will and a perfect richness widens human mental horizons and insight and enables him to attain the highest magnanimous spirit of humanity... this great spirit, when accompanied by effort and activity, will open the doors of prosperity and perfection to man. The first responsibility of any Muslim is, therefore, to know this domain of infinite Power, Knowledge and Grace.

Man's second responsibility is to move towards this source of perfection and approach Him as much as possible. The degree of decency of any Muslim can be evaluated with regard to his proximity to Allah. We may approach Allah through approaching science, power, justice, mercy,... the more we discover the mysteries of Nature and know the reality of the world, the more we approach the absolute knowledge and the source of knowledge, i.e. Allah. The more we can dominate the prevailing forces in Nature in order to increase the power and honour of the monotheistic community, the closer we get to the Divine Power. The harder we try to develop justice and to revive the social rights of the public, the nearer we are to the absolute justice of the Creator and finally, the more favour and service we offer to the people, the nearer we come to Allah, the Merciful.

Therefore, the results of the Divine orders regarding movement towards Allah appear in a great constant effort to perform good deeds and to attain perfection. Conversely, an ignorant, weak, needful, corrupt, narrow-minded and capricious society is far away from Allah. People of such a community can never consider themselves as favourite servants of Allah because Allah is free from ignorance, weakness, need and inability.

Moral and practical effects of belief in Allah

Fulfilment of duties

God as introduced by Islam is Omniscient, Omnipotent and Clear-sighted. He has prescribed certain duties for His creatures who have to fulfil them. He keeps close watch on the deeds of people, evaluates them, recompensates people according to their behaviour and never breaks His promise. Thus, people who believe in Allah have contact with a source of great capability and perspicacity and they have a sense of responsibility before Him. They, therefore, try to fulfil their responsibilities. So, belief in Allah creates a guarantee within the spirit of the pious man and encourages him to follow good deeds and avoid evil.

Magnanimous Spirit

Those who believe in Allah deal with a God who is the source of Grace and Perfection. They therefore have contact with a great and perfect Origin, and they try to approach this Source of Grace, to fulfil their responsibilities towards Him and to obtain His Satisfaction. Thus, their aim advances from the stage of narrow and confined horizons towards the limit of vast and open horizons.

Philanthropy

«قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ

أَفْتَرَفْتُمُوهَا وَبِجَارَةٍ تَخْشَوْنَ كِمَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ» (التوبة: ٢٤)

«Say: If your fathers and your sons, and your brethren and your wives, and your tribe, and the wealth you have acquired, and merchandise for which you fear that there will be no sale, and dwellings you desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah brings His command to pass. Allah guides not the wrong-doers.»

(9:24)

Such an excellent education condemns all agents of self-conceit and self—interest. Egoism, racial and tribal fanaticism, property, riches, wife and child cannot be considered as the only motivation for efforts and activities, and consequently, self- glorification, self- interest, vanity and voluptuousness will disappear.

The believer does not aim at satisfying only his own wants, but strives for the convenience of others and renders services to the society as well. He, sometimes prefers the interests of others to his own because He knows that Allah is watching over the deeds of people and recompensates them accordingly.

Forgiveness and self-sacrifice

The believer admits that he belongs to Allah and he believes in an eternal future and not only in this temporal life. He works for his eternal happiness. With his magnanimous spirit, he sacrifices his own convenience, property, even his life in the way of Allah, to render service to the public and he knows that if he loses these limited and temporal capitals, he will acquire the satisfaction of Allah instead and obtain perpetual blessing.

Chapter Five

THE TEACHERS' OPINIONS

An account of the answers pertaining to monotheism, given by the teachers of religious instructions together with their proposals concerning methods of teaching theism, will cover pages of this chapter.

Question: What are the ways you have chosen to prove the existence of Allah to the students? ,

Total number of teachers who answered: 149

Total number of teachers who did not answer: 6

The ways they have mentioned for proving the existence of God:

1- Argumentation of order (total number 76)

a- The order which is used in the creation of man and the structure of his body- the order of the respiratory organs, digestive system, blood circulation, reproduction, etc. — signifies and acknowledges the existence of an Omniscient Organizer. (total number 33)

b- The regular movement of the solar system and celestial bodies. (22)

c- The general order of the Universe and its prevailing harmony. (21)

2- The principle of causality. (49)

a- Every phenomenon must have a cause and nothing in the world is an exception to this rule. We usually trace the cause through the effect: we observe the phenomena of the world and our attention is consequently drawn to Allah, the Creator. (total number 40)

b- The chain of causes must, inevitably, find its roots in the cause of causes and the vicious circle and regress (series) are condemned. (9).

3- The proof of human nature: paying attention to the Creator, the source of grace and kindness, is an innate want of man. (32)

4- Demonstration of necessity and possibility: Whatever we see in the world is possible, i.e. nothing comes into existence by itself. There must be a certain cause in the world of existence which itself is self subsistent and upon which all other existence persists, and everything appears in pursuit of its will and grace. (20).

5- Demonstration of movement: The whole Universe is in motion, which needs an instigator namely Allah. (14)

6- Calculation of probabilities: conditions for the appearance of any phenomenon cannot appear accidentally, because according to the principle of probability, the accidental presence of certain conditions is almost improbable, a probability very close to zero. (10)

7- The proof of the Divine Grace: When we see an intelligent purpose and plan in organizing the happenings and phenomena of the world we realize that there has been certain grace and intention in their apparition and that the world is not without a scheme and calculation. There must, therefore, be a schemer who has, with precise calculation, created the world. (10)

8- Imperfect existence is the very proof of an absolute perfect existence. Man, realizing himself to be imperfect and needful, would like to have an independent will and attain perfection. Therefore, his attention is consequently drawn to the Absolute Existence and the Absolute Perfection, Allah. (6)

9- The best social order: Comes into being as a result of belief in Allah.(6)

10- The acceptance of inner morals: is based on the belief in Allah. (4)

11- The world is created: once this world was non-existent, after which it came into existence. It therefore,

needs a cause and a creator. (4)

12- Annulment of intentions: sometimes man is well prepared to do something but despite his will and intention that particular thing does not realize. This proves the existence of another will superior to all others. (3).

13- We sometimes observe abnormal cases: for example an incurable patient is cured miraculously. This proves the existence of a God who is Superior to all causes and normal conditions. (1)

Methods of teaching theism as introduced by teachers of religious instructions

1- Through giving perceptible examples and pointing to those objects present in the classroom. We may, for instance, ask the students: Is it possible for the blackboard or the line which is drawn on it to come into existence independently? We can, in the same manner, interrogate the students about other objects such as tables, chairs, rooms and the building. We, then ask: If these things have been made by a constructor, how could the world be created independently?

2- By reminding the students of the gifts of nature like water, air, etc (taking into account their level of understanding and intelligence) upon which their life and comfort depends. In this way, we can draw the attention and affection of the students towards Allah, the Possessor of all gifts, and encourage them to love the Creator.

3- Through drawing the attention of the students to the mechanism and organization of creation, (in proportion to the level of understanding and intelligence) of the students, particularly the creation of man and his organs, of day, of darkness and of other things within this sublime organization which are in close contact with the daily life of the students.

4- Through relating opinions and sayings of great scientists and inventors over the subject of «Knowing Allah.»

5- Using interesting and didactic poetry about theism.

6- Through raising certain questions about inventions such as cars, aeroplanes, radios, etc asking whether these have been manufactured without the intervention of thought,

plan and calculation. We then discuss other examples, chosen from the domain of living beings and vegetables, and conclude that these beings and plants have been made in accordance with the Will of Allah.

7- Through posing questions which help the audience understand and confirm corresponding answers. We for instance, may ask whether man, animals and vegetables have been created independently, or whether Allah the Creator, has created them.

8- Through narrating simple stories: An old woman was spinning. When she was asked how she knew Allah, she stopped working and the spinning-wheel stopped as well. She then said: If she did not turn the wheel it would stop turning, how could, then the universe turn without an instigator?

Or the story of the king and his minister who wanted to draw the attention of the king to Allah. He issued orders to build a pavilion on the hunting-ground where the king usually went hunting. When the King saw the building, he inquired about its constructor. The minister pretended to know nothing and suggested that the pavilion might have appeared accidentally. The king was surprised and said that it was impossible. The minister then replied if a small building could not appear accidentally, how could the immense universe have appeared by accident.

9- Through narrating the life, morality, self-sacrifice and kindness of the prophets, great religious personalities and leaders of mankind, emphasizing that such kindness is owing to the belief in Allah.

10- Explaining the enigma surrounding the life of certain insects such as the ant, the bee, the termite etc.

11- Explaining the order of stars, galaxies, and celestial bodies (in proportion to the degree of knowledge and understanding of the students).

12- It is very natural, common and also suitable to the understanding of all classes of people to use the methods of the Holy Quran. We may choose, translate and explain a group of short verses which concern the order of the Universe and the creation of man.

Teachers on Theism

Allah signifies a Being Whom no other being has given birth to, but He himself is the origin of existence. Thus, questions like where did He originate from? and who did beget Him? are absurd and silly.

* * *

Rule, calculation and purpose manifest themselves in all beings, be it a great galaxy or an infinitely tiny particle which is visible only through electronic microscopes. This wonderful order is the very proof of the existence of a willful regulator, Allah.

* * *

If the intelligent man looks at the terrestrial and celestial beings and sees such a great number of planets and celestial bodies in their wonderful arrangement, such a variety of beings in different appearances and conditions, such a great number of animals and vegetables and many other mysteries of the world of creation, he will be fully convinced that the universe has been created and is governed by a Creator. He is God of all creatures and He deserves worship, love and servitude.

* * *

Belief in Allah as the Creator of the world and Protector of all creatures is part of the innate nature of man. He will know Him through his conscience without being taught by other people. A created being must naturally have had an inventor or creator who has preferred his existence to non-existence.

Could an automobile, a textile or a plane factory have been made without a plan and constructor? Could any work be done in the factory unless the will of certain engineers and experts intervene? If such probabilities are impossible and we cannot admit the possibility of their happenings, why shouldn't we maintain the same conviction about the whole universe and conclude that: Such a vast and wonderful organization has also a wise and mighty constructor and director behind it.

* * *

If the existence of the world was the same as its non-existence, i.e. both cases- coming into existence and not coming into existence — enjoyed an equal status, we would face this obvious question: Why the first case, i.e. existence was given preference and the world in which we live came consequently into existence? Isn't it reasonable to know that all creatures have an origin which preferred their existence to non-existence and that this origin is Allah?

All the things which did not exist before and which have come into existence, have not come into existence due to their own ability or demand for coming into existence. Nothing ever comes into being without cause. All causes, undoubtedly originate from the Cause of all causes- Allah, Who creates and controls all causes, effects, actions and reactions.

* * *

The principal and original cause which is the origin of existence did not come into existence from other things so that we can consider a cause for its origination. Allah is the origin of existence and He bestowed it.

* * *

A wise man is bound to raise these three questions whenever he observes an object:

- 1- What is it? and what is it made from?
- 2- What is it made for? and what is the use of it?
- 3- Who is its maker?

Even 4 or 5 year old children sometimes interrogate their parents and ask: What is this? What is the use of that? Who has made it? and so on. Seeing these plentiful signs of existence, we will easily recognize Allah, the Real Creator of the world.

* * *

The earth which seems apparently immobile, is actually moving (it has indeed, different movements). A thick atmosphere of different gases surrounds the earth which protects like an armour, the inhabitants of the earth from the danger of radiations. Shall we not question ourselves as to who has established such an order?

* * *

The largest part of the earth is covered with water. Vast parts of land, which are in need of water and steam, are also scattered all over the earth. Which providence causes the necessary amount of water and steam to be transferred from oceans to lands in order to make the continuance of life possible?

* * *

The inventor of computer admits that the structure of the human brain is many hundred times more complicated than his invention. When this machine, which is capable of only limited calculations, could not be manufactured (with regard to the fact that the necessary materials for its manufacture have always existed in Nature) without the intervention of the will of a schemer, how can we argue that the human body possessing so many physical and chemical characteristics, as well as the world of creation have come into existence without a Wise and Mighty schemer?

* * *

Had there not been a just judge (whom we call Allah) to evaluate the deeds of the people, morality, reward and retribution would become meaningless. So, social interactions will be unreliable and will not proceed in a just manner.

* * *

Either there is the possibility for an object to come into existence or not. If there is, then, having come into existence in a certain form, it must certainly have been the work of the Creator. Such is, therefore, the world of creation along with its whole magnitude. The world cannot be created and put in motion independently. It must have a creator.

* * *

Allah signifies the very essence of existence. Can we admit that Allah, a Being whose existence is caused by Himself, has not been and is still not influential in the apparition of so many creatures who have been created in different forms, having different characteristics, creatures, whose existence has not been caused independently?

* * *

The one who believes truly in Allah proceeds but towards virtue and kindness in the world created by Him. Such a conviction is not only an important driving force behind his self-improvement, but it is the sole means of attaining individual and social peace and prosperity.

* * *

If in Nature or in a museum we see a piece of stone, well-shaped into a vessel, arm or any other object which can be useful to man, the idea will abruptly cross our mind that it has been made by someone and for a particular use and purpose. Now, if we contemplate upon the different organs of our own body and those of other creatures of the world, we soon see how each of these organs has been intended for a special purpose and how their characteristics comply precisely with their intended use and purpose. We therefore conclude, that the universe is created by a Wise Creator, i.e. Allah.

* * *

Man conceives Allah, thinks of Him, believes in Him and relies upon Him, but he may neglect his Creator when he is involved in the affairs of this material world. However, when facing an earthquake, a conflagration, incurable diseases, etc, he appeals to an invisible force which is aware of his state and is kind to him and which he trusts in. That is Allah.

* * *

Observing the setting and outward manifestation of the sun, the moon and the brilliant stars, Abraham argued that the celestial bodies were created. He reminded the people that the celestial bodies could not be the creator of the world of existence but they themselves were influenced by a Mighty Being. There must, therefore, exist a creator who is the origin of the whole creation and the cause of all motions.

* * *

According to the principle of determinism, which is a principle of mechanics as well, any static object remains motionless until it is exposed to an external force. So, we must find out who is the original instigator behind the forces which initiate motion.

Man, contemplating on his creation as well as the

creation of all other creatures in nature, understands that this vast and mysterious organization cannot be the work of a limited power. The only solution for explaining the creation and direction of the world is belief in the existence of a Mighty God.

* * *

Anything which does not exist naturally will come into existence, as soon as all necessary conditions and causes for its apparition come together. As Descartes said: I exist and I did not create myself. All other people are the same as me. Thus, the Will of a Mighty Being, i.e. Allah has created us.

* * *

The Holy Quran, by reminding us of our surroundings, especially the creation, and the structure of the mechanism of the human body and its order guides us towards knowing Allah.

In fact, having drawn our attention to bodies, movements of the sun and moon, the growth of man and the description of the earth on which we live it mentions:

«Lo! herein verily are portents for people who take thought.» (13:3)

* * *

Seeing a house and its small garden we automatically think of the one who has made and arranged them. Seeing the world of creation, shall we not think of a Mighty Will Who has created it together with its established orders?

* * * * *





Call No.
Author
D.D. Order
NAJAFI BOOK LIBRARY





Islamic Republic of Iran.

P.O. BOX: 14155 - 6187 Tehran

ISBN 964-472-065-2