

# Chapter 1: Theology

## 1.1. Acquiring of Knowledge

Islam is a religion of education and knowledge; it requires of Muslims that they should seriously endeavor in acquiring knowledge. Islam considers the worth of individuals in accordance with their education and knowledge; it considers acquiring of education as a general obligation upon all Muslims. Allah has said in the Holy Qur'an:

***“Are those who know equal with those who know not?” (The Holy Qur'an, 39:9)***

And say that:

***“Allah will exalt those who believe among you, and those who have knowledge, to high ranks.” (The Holy Qur'an, 58: 11)***

The Holy Prophet (S)<sup>1</sup> has said that: “Acquiring education and knowledge is compulsory upon every Muslim man and woman.”<sup>2</sup> And he also said: “The most intelligent person is the one who could utilize from other's knowledge and information and thus increase his own knowledge. The most worthy people are those whose deeds are more and the most unworthy person is the one who is more illiterate than others.” The Commander of the Faithful Imam Ali (a.s.)<sup>3</sup> said: “No treasure is more superior than knowledge.”<sup>4</sup>

Imam al-Sadiq (a.s.) said: “I do not like seeing your youths except in one of these two conditions: ‘Either they should be scholars or students. If it is not so they are negligent, if they are negligent their life would be wasted, whoever wastes his life is a sinner and would enter hell.’”<sup>5</sup>

Imam al-Baqir (a.s.) said: “Whoever is busy in acquiring knowledge is under the blessing of Allah.”<sup>6</sup> The Holy Prophet (S) said to Abudharr: “Sitting for one hour in a meeting of education and knowledge is superior in nearness to Allah than one thousand nights of prayer that in each night one thousand units of prayer is offered.”<sup>7</sup>

## 1.2. Theology

This world has a God Who has created it and manages it:

None of the phenomenon occurs by itself without a reason. For example if we see a newly built structure we are certain that it has an engineer, mason and laborers and it has been created due to their efforts and endeavors; we never assume that it has been created by itself without any reason.

If we placed a white paper and pen upon our writing table, went outside of the room, and upon returning found that the paper has writing on it, we are certain that during our absence someone came to the table and wrote on it. If a person says that the pen has moved by itself and has written those lines, we would laugh upon his words and consider his statement as illogical.

If we see a painting that contains beautiful illustrations, and attractive scenes that make the viewer fascinated with it, we would say to our own self that: “A skilled artist through his intelligence, art, and powerful hand has turned this worthless page into a precious and valuable work.” We are busy talking with a group of our friends in an automobile which was moving speedily towards its destination, suddenly its engine ceases working causing the vehicle to stop; the driver is certain that the engine has not stopped by itself and the stopping of the automobile is not without a reason.

None of the passengers inside the automobile have a slight contradiction about it. Because of this reason the driver steps down from automobile and looks at the engine to find out the cause of its stoppage and how to fix the problem, and never says: “Very well, let us wait for an hour or so, perhaps the engine would be fixed by itself and would start working.”

If your wristwatch stops working, you do not have any doubt that its being stopped is not without a reason, as the movement of its needles was not without a reason, therefore its not working is also not without a reason. Overall you know that no phenomenon is created without reason and a creator and the curiosity of finding its cause is a natural tendency of all human beings.

Now I ask you a question: do you believe in the possibility that this vast world does not have a God or Creator and could have been born by itself? No, such a thing is never possible. This vast world, this land, large oceans, these stars and great suns, all these wonderful animals, all these beautiful and colorful trees and mountains, and ultimately this large world of existence could not be without a Creator and God.

### 1.2.1. Order and Discipline of World

If we see a building that has been built carefully with extreme accuracy possessing a complete coordination and arrangement between its various components; for its commissioning everything has already been considered, it does not have any fault and defects, it has water and electricity, a dining room, drawing rooms and bedrooms and its bathrooms are equipped with appropriate ventilation

systems and heaters. Piping has been done with extreme accuracy, and water taps and sinks have been provided at appropriate locations.

The principles of hygiene have been considered and the sunlight has been used to its maximum advantage; our faculty of reason orders that this well-planned structure has not been created by itself; instead it has a competent and skilled builder who has executed its construction accurately in accordance to the blueprint prepared by the architect and engineer.

After the description of this example, we would like to draw your attention toward a portion of our own daily lives; in order to survive and for the continuation of life a human being requires food and water in order to quench his thirst and satisfy his hunger and to provide necessary requirements for his body cells. So that the mechanism of our body cells remain alive, thus to continue our lives; they must be provided different sorts of food to have plenty of ingredients at their disposal, and their shortage or loss of each one of them would cause problems to our soundness.

A human being is in need of air and through this means he absorbs useful portion of air and exhales poisonous gases from the body. Right now let us pay attention to how all these requirements and necessities of our bodies exist outside. If we want food it exists outside, if we want different sort of foods they exist outside, if for our life we need wheat, rice and vegetables, all of them exist outside.

If we want air and water they are present; we have feet in order to go to arrange food, have eyes in order to find out suitable foods, have hands in order to pick up food. Our hands have been created in a manner that it could easily be used to provide all our requirements; they are completely at our disposal, we could move them in every direction, wherever we want, they open and close at will and can go up and down.

The precise accuracy and delicacy of our fingers and surface of the hands are truly amazing. We pick up food from our hands and place it in our mouths, our mouth has been designed in a manner that it opens and closes in accordance to our intention. Lips have been created in a manner that they could close to prevent a morsel of food from falling back out.

The basic problem is that even though all of the bodily necessities and various kinds of food exist, it is not so that with their apparent shape they could be utilized by the body's cells; instead changes, work, and precise physical reactions should be performed on the food in order to enable it to be used. The digestion system of the body digests food in four stages and here we would summarize them as follows:

**First Stage:** Through the means of teeth we chew morsels of food and make them smaller; the teeth which are given to us possess complete coordination with the type of food; the tongue moves inside the mouth and places morsels under the teeth in order to make them very soft. In addition to that like a proactive worker of Customs, it checks and controls of the food, distinguishes good from bad and fresh from the spoiled; salivation glands excrete special fluids so that morsel could become very soft and could be eaten easily; in addition to that, the saliva of the mouth helps to digest food and provides

significant chemical effects.

**Second Stage:** When a morsel is chewed well it enters from the mouth inside the throat and from an unseen path enters inside the stomach; while the morsel goes down, the nasal path is closed and a special curtain closes the respiratory tract or windpipe so that the morsel does not enter inside the respiratory tract.

**Third Stage:** Food must stay inside the stomach for a time in order to be digested. There exist thousands of minor glands in the stomach wall that excrete special juices and through its means food is digested and turned into something like a flowing fluid.

**Fourth Stage:** Food enters into the small intestine; the gall bladder and a large gland called the pancreas excrete a special juice upon food which is necessary for its digestion. Thousands of glands exist inside the walls of the intestine and their juices are useful for the digestion of food. In the small intestine the food turns into a diluted form.

Then food material is absorbed through wall of the intestine and enters into the blood that carries it to the entire body. The heart through its steady beat pumps blood into the entire body and in this manner each live cell of the body receives suitable food for its proper functioning.

Right now think a little and see; because of the coordination and precise order that exists within bodily parts and other phenomenon of the outside world, is it possible that someone would say that the human being and other phenomenon of the world have been created accidentally?

If we pay serious attention and pay profound analysis toward the structure of our existence, and look at minor details that have been utilized in the creation of our bodily parts, and order and discipline that exist between our bodily parts and other phenomenon of world, this matter would automatically become clear for us that human beings and other entities have not been created automatically by themselves.

Instead they have a Creator Whose precise knowledge and accurate actions has created human beings and has predicted all of his requirements in advance. What power other than the infinite power of a wise and intelligent Creator could create such an amazing order and discipline between phenomena of the world? Has senseless nature created human hands with such proportion and delicacy? Has nature created salivary glands that always keep the mouth moist? Have the guarding curtains over the windpipe, with that serious assignment which they are assigned, been created by themselves? Do not all glands of excretion in the wall of stomach have an intelligent and wise Creator?

What power orders the gallbladder and pancreas to discharge the required fluid upon food? Do these two crucial members know about the worthiness of their own existence? What powerful force orders the heart without any pause, day and night to keep it busy in performance of its duty and that it should continue to provide lively material to the vast country of the human body?! Yes, without a wise and Almighty Creator, no one else could maintain such a precise discipline in the phenomena of the world

and to manage the magnificent institution of creation.

### **1.2.2. The Period of Childhood**

Right now let us look at another period of our life. When we came to the world we were of weak existence, we could not move in order to prepare food for ourselves, our hands were not powerful enough to prepare food for us, we did not have teeth to chew food, and our stomach did not have power to digest the food. In the period of childhood there was no food suitable for us except milk. When we came to the world the refreshing milk was made available in the breasts of our mothers.

Love, liking and affection were placed in the hearts of our mothers in order to love us and guard us day and night and for our nursing, they tolerated all sorts of sorrows and discomforts. After we were grown a little and our hands, feet, eyes, ears, stomachs and intestines acquired relatively more capacity and required to eat heavier foods, little by little teeth started growing in our mouths in order to enable the eating of other foods.

### **1.2.3. Let Us Make a Judgment**

Who has made so much love for us and at the time of our childhood and weakness has predicted all of our requirements? Who has created this vast world of existence, all these large stars, and radiant sun? Who has organized the movement of the moon and earth with such an accurate and precise order? Whose powerful intention has created this orderly rotation of day and night, spring and summer, and fall and winter? Who has created our eyes, ears, tongues, stomachs, hearts, kidneys, livers, intestines, lungs, hands, feet, brains, nerves and other bodily parts with such delicacy and precision?!

Is nature, without senses and intention, the cause of the creation of such amazing bodies and bodily parts of human beings and animals, while in the creation of every part like the eye, so much precision and minute complexities have been utilized that specialists, in spite of their extreme and plentiful research are still helpless to dominate all the boundaries and miniature details of that particular part? No, such an act is never possible; rather this is the Most Compassionate God who has created everything and manages this great world of existence.

He is the One Who had always been and exists and bestows existence upon others. God loves his servants and has created all bounties for them. We love the Most Compassionate God and are submissive with respect to Him and obey His commandments, and except Him we do not consider anyone else worthy of obedience and worship, and do not lower our heads in front of those other than Him.

### **1.2.4. Every Possible Existence Requires a Cause**

If we investigate and analyze every existence of the world of creation, think about how its existence has been created; this would be realized by our conscience that it has not been created by itself and its

existence is not exactly like its essence. In its state of essence it was without existence and didn't exist. Such an existence is called possible, e.g. if we consider water we would realize this matter conscientiously that water is a reality other than its existence and non-existence. Neither its existence is related with its expediency to exist or not to exist; instead with respect to each of them is un-expedient, i.e. either it may accept its existence or it may accept its non-existence.

All incidents of phenomena of the world like water in the state of essence are empty of existence and non-existence. Here your faculty of reason would say: The existences and phenomena of the world in the state of their essence do not exist, if they want to exist, another external element or factor should remove this defect of their personal essence and bestow upon them existence. The existence at the state of their essence is needy and destitute until and unless someone else should not remove their poverty through the bestowment of the dress of existence upon them, they would not be present.

All world phenomena which lacks essence and possess the potential of their existence, do not possess any independence and existence from themselves, terminates into a perfect, needless, and an independent existence, whose existence should exactly be like His essence and non-existence and annihilation should not exist for Him. Such perfect existence is known as a being or thing, Whose existence is necessary (W'ajibul Wujud) or God of the Worlds.

God's essence is exactly His existence; non-existence and annihilation could not be imagined for Him. He is permanent with His essence and other creations are needy of and dependent upon Him and acquire existence through His existence.

## **1.3. God's Characteristics**

Overall God's characteristics could be classified into two parts:

### **1.3.1. Provable Characteristics**

Every characteristic which exists from real-perfection, increases worth of its object, making its essence more perfect without the condition of not requiring a body and being susceptible to change for the object which is being characterized is called a provable and elegant characteristic like: Knowledge, power, life, speaking, and intention. If we compare two existences with each other that one of them is a scholar and the other one is illiterate, we could realize it with our conscience that the existence of the scholar is more perfect, effective, and worthy than the illiterate.

Therefore on this basis it could be said that knowledge is one of the characteristics of a real existence. Other characteristics of perfection can be identified on the basis of the same comparison. The God of the Worlds possesses all characteristics of perfection and elegance and all of them are permanent for His essence. In order to prove this matter two reasons could be sufficient:

## First Reason

Every perfection, goodness and prosperity that exists in the world all has been created by God and He has bestowed worthiness upon existences. Because the created beings for their real existence are needy of God, in the perfection of their existence as well in their beauty they are needy of Him. Since the real existence has been bestowed upon them by God and they do not possess any independence by themselves, perfection of existence too is received by them through God. Thus, the Creator of existences and their characteristics of perfection is God.

Now if you take a brief pause, your faculty of reason would say: God who has bestowed all these perfections to His creations could not have His own essence without these perfections. If He does not have them, it was not possible to bestow those things upon others. Because, the fountainhead and origin of perfection cannot be assumed of not having them in it; a lamp until it is not illuminated cannot provide illumination to others. Oil if it does not contain fat cannot make others things fatty. If water itself is not wet, it cannot make other things wet.

Persian Poetry

*“Zat na’ya’fteh az hasti bakhsh,*

*Kay tawa’nad ke shaved hasti baksh.”*

Translation

*“Essence not obtained by the One Who bestows existence,*

*How could it ever provide existence to others?”*

## Second Reason

The Essence of God is absolute existence that does not possess any sort of limit and defect, since it is not limited and imperfect it is not needy of others and has not obtained His existence from others; i.e. He is (a being or things) Whose existence is necessary (Wajib al-Wajood). Therefore, on this basis each characteristic that exists from perfection is permanent for God and His essence with respect to it, does not have any boundary and limit and would not be empty of it.

If the essence of God does not have perfection it would be limited and needy and would not be a being or thing Whose existence is absolutely essential and inevitably would not be self-sustaining. Therefore, from this reason and the previous one it could be said that the Essence of the God of Worlds from every dimension is perfect and is infinite and possesses all perfections of existence and provable characteristics.

### 1.3.2. Some Provable Characteristics

1. **Power:** God is Almighty and Powerful; i.e. every possible task that He wishes, He could materialize; is not helpless from any task, with respect to each task is not compelled and helpless, For His All-mightiness, there is no limit and boundary and His power is infinite.

2. **Knowledge:** God is wise and intelligent, i.e. He knows everything and encompasses over all creations and world phenomena and there is nothing hidden from Him.

3. **Life:** God has life and is alive; i.e. He is a being that does his work in accordance with Knowledge, power, and intentions. God is not like others live beings who are identified through the means of their movement, respiratory system, and eating food, but since He performs acts with knowledge, power, and intention, life is proved for Him.

4. **Intention:** God does His works through intentions and determinations and is not like fire that does not have any intention in burning; God's existence is a perfect existence that does work with intention and unlike subjects without intention, He is not defective.

5. **Seeing:** God is a Seer and has sight i.e. sees all visible incidents and phenomena of the world and none of them are absent from his sight.

6. **Hearing:** God is a Hearer and hears, i.e. He hears all hearable things and is not negligent with respect to any sound.

7-8. **Ancient and Eternal:** God is ancient, i.e. He always had been, and He was never without existence i.e. non-existence is not possible for Him. He is eternal and would always be, and annihilation and destruction for Him is not possible. God is absolute existence and His existence is exactly like His essence. Due to this reason, He does not need others for His existence; He always had been and would remain forever. No one has bestowed upon Him existence that could be taken away. God is superior to time and timely creations, and does not have a past and future.

9. **Speech:** God is a Speaker, i.e. He could explain realities for others and could make them to understand His determinations.

These sorts of characteristics are called provable characteristics which are valid for God's essence.

### 1.3.3. A Necessary Reminder

Since we are imperfect in our essence and characteristics, i.e. are unable to do works without mental intention and bodily parts. We have power but without the interference of our bodily parts are unable to perform any task. We have power of hearing but cannot hear without ears and hearing nerves. We have power of seeing but cannot see without eyes and nerves related to sight. Since God's essence is at an infinite degree of perfection and the same is true to His characteristics, He sees without eyes, hears

without ears, works without bodily parts, and understands without brain and nerves.

The path of seeing and hearing is not that it should only be materialized through the means of eyes and ears; in a manner that if seeing and hearing is done without paying attention to it, we say: it is not hearing and seeing. But the reality of seeing and hearing is not except that it should not remain hidden and covered from the seeing and hearing person even if they are materialized without means of his attention.

Our essence and academic credentials too, if were not limited and imperfect, we could have seen things without eyes, and without ears could have heard, certainly seeing and hearing would have been valid upon them. Like in the state of our sleeping we could see and hear without natural ears and eyes. Since the God of Worlds from the point of view of essence and characteristics exists at the infinite state of perfection, His deeds and acts too are different from the acts of human beings, and any sorts of need and defect do not have any entry into His works.

## **1.4. Characteristics of Essence and Deed**

God's provable characteristics overall could be classified into the following two categories:

### **1.4.1. Characteristics of Essence**

The characteristics which are always permanent for God's essence and their proofs do not require a pause upon anything else are called characteristics of His essence; like knowledge, power and life; these characteristics always have been permanent and their proof does not depend upon anything else, and instead are exactly like His essence.

God was knowledgeable and still is, even before he had created any creatures. He was powerful before His creating anything that was possible for him to create. God always had life. His position of essence is not without knowledge and power otherwise it would be limited, defected, and needy and would not be a being or thing Whose existence is necessary (W'ajib al-Wajood).

### **1.4.2. Characteristics of Deed**

The characteristics that are taken from some of God's acts are called characteristics of acts, like that of the Creator, Provider, Benevolent, and Forgiving. Since He creates the creatures, He is called the Creator, He provides them their sustenance and is called Provider, since He bestows upon His creatures, He is called Benevolent, and since he covers our sins and faults He is called Forgiver of sins. These types of characteristics in reality prove a sort of special communication which exists between God and His creatures.

### **1.4.3. A Narration**

Husain ibn Khalid said: "I heard from Imam Al-Ridha' (a.s.) who said: 'God had always been knowledgeable, powerful, alive, ancient, a seer, and listener.' I said: 'O son of the Holy Prophet (S) a group says: 'God had been knowledgeable but had more knowledge than His essence, had been Almighty but had more might than His essence, had been alive but with more life than His essence, had always been ancient but older than His essence, had been a listener but more hearing than His essence, had been a seer but could see more than His essence.'

Imam Al-Ridha' (a.s.) replied: 'Whoever considers God's characteristics additional to His essence is a polytheist and would not be considered as my follower. God had always been knowledgeable, Almighty, alive, ancient, a listener, and a seer but these characteristics are exactly like his essence.'"<sup>8</sup>

## **1.5. Attributes that cannot apply to God**

Characteristics that cannot apply to God are called the attributes that cannot apply to God. God's essence is perfect and does not have any defect and fault; any attribute that could be considered a defect for God is not applicable to Him.

### **1.5.1. Some Attributes that cannot apply to God**

#### **A. God is not compounded**

Everything which is created by two or more components is described as being compounded but God is not compounded and does not have any other part, because every compound requires another thing; without that thing it is impossible to be created. If God too is compounded, inevitably He would require another thing, and an essence that is needy and defected could not be (a being or thing) Whose existence is necessary (W'ajib al-Wajood).

In addition to that every compound requires a cause that could organize the components and with their mixing it could be materialized. If God too is compounded, He too inevitably is needy of a cause and an essence that is defective and needy could not be a being or thing whose existence is necessary.

#### **B. God is not a Body**

God is not a body because a body is a compound and earlier it has been proven that God is not compounded, therefore He would not have a body. In addition everybody needs a place and space in order to be created in it and would not have its existence without a place. While God is the creator of places and is not needy of them. An existence which has a body and requires a place could not be a being or thing whose existence is necessary.

### **C. God is Unseen**

That is He cannot be seen through the means of eyes, because only bodies and properties possess the ability to be seen by eyes, while it has been earlier proved that God is not a body. Therefore He could not be seen.

### **D. God is not an Illiterate and Ignorant**

Because in the discussion of negative attributes it was proved that God is knowledgeable about everything and there exists no limit or boundary for His knowledge. Therefore ignorance and illiteracy are faults and defects that do not have an entry into God's perfect existence.

### **E. God is not Helpless and Powerless**

Because earlier in the discussion of power it was proved that God is Almighty and Powerful to perform any task and is not helpless from the performance of any task; for His infinite power no limit or boundary could be imagined. Being helpless and powerless is a great defect that does not have any entry in God's perfect existence.

### **F. God's Essence is not a Place of Incidents to Occur**

Change and transformation do not have entrance into His existence; He does not get old, and sick; does not forget and make mistakes, does not have to sleep and experience fatigue; He does not feel ashamed in performance of an act because these sorts of attributes are the effects of the material and body and since earlier it was proven that God is not a body or matter, therefore it is not a place for occurrence of such incidents.

### **G. God does not have a Partner**

The reason of this matter would be given in the discussion of Monotheism.

### **H. God does not have a Place**

God does not have a place and is not located in space, neither in heaven nor in earth, because He is not a body to be confined in a place.

God is the creator of places; therefore He is higher and superior than places and does not have any need for them. Since He encompasses all of the existences, none of them are able to part take in His existence; He is everywhere and encompasses all existences; but not in the sense of a great body that has occupied all material worlds from one end to another; instead He is an absolute existence and is not limited into any limit or boundary; He is not committed to any place and space; He has complete domination over all existences and is not separated from them; here and there is not applicable to Him.

The fact that at the time of prayer, we raise our hands towards heaven is not that we consider God in the

heavens rather we want to express with these means our degradation and helplessness and desires to manifest the state of sorrow of a destitute. If we name the mosque and the Holy Ka'ba as the House of God, it is due to the reason that God is worshipped there and He himself has bestowed nobility to these places.

### **I. God is not needy**

He does not need anything or anyone; because God's essence is complete from all dimensions; He does not have any defects so that he would need help from others. If he needs a thing He would be limited and defective and would not be something whose existence is necessary.

And if He has assigned obligations and duties it is not in the sense that He is in need of our prayers, fasting and other worships, instead through the means of worship and performance of good deeds, our self and soul become perfect and illuminated, in order to acquire worthiness to utilize eternal bounties of paradise for our life in the hereafter.

And if He requires that we should pay charity (zakat) one-fifth yearly savings (khums), alms (sadaqah), do favors toward our fellow human beings, and should act as a vanguard in charitable affairs, it is not in the sense that He is in need of our material help. But since paying charity and one-fifth yearly saving, recommended alms, and attention toward charitable affairs are required for managing the social affairs of society and are in the interest of the general community, He has made their payment mandatory. Regarding alms and the foundation of charitable trusts for benefits of the general public He has made plenty of recommendations. In addition, munificence of wealth in the path of God, and taking care and helping the distressed, foundation of charitable trusts, in themselves are

great acts of worship that become a cause of one's self perfection and achieving the rewards hereafter.

### **J. God is not a Tyrant and Oppressor**

This argument would be dealt with in the discussion in the chapter of justice.

## **1.6. Monotheism**

God is one and does not have any partner in creation. God is Almighty of the world of existence and without Him there is no creator who could bestow existence. God has created all existences small and large and in their creation does not require help of anyone because of a several reasons:

### **First Reason**

Had there been two gods, it would not have been outside of the domain of the following factors:

### First Probability

That each one of those two gods, as an independent would have created all existences; i.e. each existence would acquire its existence twice and each god would create it directly. With a little pause, the falsehood of this assumption would be proven; because each existence does not have more than one existence and from this consideration cannot have more than one creator. After God had bestowed upon him an existence, it is not possible that another cause too bestows upon him another existence.

### Second Probability

Two gods with cooperation and help of each other created creatures in a manner that every creature is created by two gods, and each one of the gods is a part of the cause and half of the doer. This probability too is baseless and void, because if cooperation of these two gods is due to their defect and need, each one of them alone, without help from the other would be helpless and incompetent to create anything, then such defect and incompetency are not compatible with their being god.

And if it is said: each of them alone could create the world but at the same time they cooperate with each other and with the cooperation of each other create existences like some people in lifting a piece of heavy stone cooperate while each one them alone too could lift that heavy stone. This probability too is not correct; because two causes and subjects that could undertake the task alone, if they disregard their independence and seek help from the power of each other and with cooperation and help perform that task, it is not without reason.

Either they want to utilize less energy or want to remain immune from opposition and hindrance of the other. Either they are scared, panic with each other or in summary require help and cooperation of each other. While the need and destitution of any sort does not have an entry about God.

In addition to that since each one these two supposed gods possess knowledge and have power about creation of the world, and his knowledge and power is exactly like his essence, miserliness does not have any entry into His existence, He must be a single and independent cause in creation of the world and in accordance with his knowledge and power should manage it.

That would mean that both of these supposed gods alone and with independence could create the world while it has been proved earlier that the effect of two independent causes in a single consequence is impossible.

### Third Probability

The two supposed gods divide world existences between them and each one of them with independence creates a group of existences and interferes in existences created by the other god. Such a probability is also false, because each one of these two supposed gods with respect to existences which happen to be the share of the other god, possess power and knowledge of reformation.

Therefore he should also be the creator and god of them, which requires that two causes must affect a single consequence whose falseness has already been proved. If he does not or is incompetent in creation or is a miser, again he is defective and does not possess the worthiness of being a God.

## **Second Reason**

If one these two supposed gods creates an existence and another one decides to destroy it, if the first god is able to defend his creatures and could prevent the work of another god, the second one is helpless and would not be a god. And if he could not defend his creatures, he is helpless and therefore would not be a god.

## **Result of Monotheism**

Since we believe in the unity of God, and consider Him as Lord of the worlds, other than Him, whoever and whatever it may be, we consider as weak and incompetent. Except God–Almighty we do not consider anyone else owner and worthy of worship and obedience; we do not fall upon the dirt in front of anyone else.

For other than God we do not express servant–hood; we do not give away our freedom and intention under the control of anyone. In front of another human being, we do not perform infinite respect and praise; we consider his appeasement and flattering as a defect.

With regards to Messengers, Imams, and religious leaders we respect them and obey their instructions due to the reason that God has made their obedience as mandatory. Their decrees and instructions always have been under the radius of divine commandments and never transgress from these limits.

We go for the pilgrimages of Messengers and Imams and pay respect toward their tombs, but not with the intention of worshipping a deity, rather with the intention of respect and honor for their spiritual status, infallibility and holiness.

We construct their holy tombs, inhabit them, go for their pilgrimages; in order to pay our tributes for their exalted distinguished position and their religious sacrifices, and in order to make others comprehend that whoever suffered in the path of God and endeavored for the admonishment and guidance of the people would not be forgotten even in this world. In the holy tomb of those pious and selected individuals of God which are a sacred place, offer silent prayers, ask our needs and forgiveness from God, Almighty through the means of placing the sacred souls of those pious individuals as our intercessors.

## **1.7. Justice**

God is just, does not oppresses anyone; a disgusting and shameful act is not done by Him; all of His acts are in accordance with wisdom and expediency; He does not keep the deeds of pious ones without rewards, He never breaks His promise, never tells a lie, and does not take innocents to hell for two

reasons:

## **First Reason**

Whoever oppresses, or performs a shameful deed is not out of three possibilities: either he does not understand the evil of that shameful act and because of this reason commits that oppression. Or he is aware about the ugliness of his oppression, but sees things in the hand of others that he himself does not have and is in need of that, oppresses them so that he himself could utilize the belongings of others that were obtained by them through performance of hard work.

The owner who oppresses his workers and wastes their wages, or tyrants who transgress upon the rights of feeble and destitute; indulges in that oppression that he considers himself from the point of view of wealth and power as deficient, and therefore through means of usurpation of other's belongings and wealth, which were obtained by them through hard work, fulfills his own needs. Or he is aware about the evil of his oppression, does not need but for the sake of taking revenge or seeking pleasure engages in oppression.

Every oppressor inevitably possesses one of these motivations but the God of the Worlds does not oppress; because ignorance and unawareness cannot be imagined for Him since He is knowledgeable about all interests, dimensions, good and evil of the act. He is absolutely needless and does not need anything and any act. Nonsense and vain acts are not done by Him; therefore injustice about Him cannot be imagined.

## **Second Reason**

The faculty of our reason understands that oppression and tyranny is an undesirable and evil act; all faculties of reasons are unanimous about this matter. God too through the means of appointed messengers has commanded people not to perform tyranny and oppression. Therefore, on this basis how it's possible that God would perform an act that is considered as an evil by all intellectuals and God himself has prohibited it?

Of course all human beings are not similar and are not located at the same level; instead from the point of view of poverty and affluence, beauty and ugliness, intelligence and ignorance, soundness and defects differences are observed between them. Some of the individuals are encountered with severe hardships.

Unpleasant tragedies and hard diseases are encountered by some individuals, but all of them are consequence of a series of natural causes which are inseparable requirements of the material world and material things and in the creation of the material world there is no escape from them. Natural causes and occasionally sometimes human beings themselves have interference in their existence.

However from God there are no prohibitions from acquiring blessings and every existence in accordance

with his personal talents and in harmony with natural causes and circumstances is enabled to acquire blessings from God. He never forces anyone to perform an act beyond his capacity and power. Endeavors and hardships of individuals would never be wasted, and for every individual to the extent conditions and circumstances assist, the path of advancement and progress remains open.

[1.](#) Abbreviation of Arabic, see glossary

[2.](#) Bihar al-Anwar, v. 1, p-177

[3.](#) Abbreviation of Arabic, see glossary.

[4.](#) Bihar al-Anwar, v. 1, p-164.

[5.](#) Bihar al-Anwar, v. 1, p-170.

[6.](#) Bihar al-Anwar, v. 1, p-174.

[7.](#) Bihar al-Anwar, v. 1, p-203.

[8.](#) Bihar al-Anwar, v. 4, p-62.

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