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## **Chapter 2: 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.

## A) 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 causes and agents 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.

## **B) 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 aero plane, 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 (S), 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 (S), 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 nor 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)

## C) The proof of the nature of living beings

#### 1. 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. »

### 2. 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'.

#### 3. 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.

#### 4. 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 enquires 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 2nd 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).

## 5. 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:

«Can there be doubt concerning Allah, the Creator of the heavens and the earth? »(14:10)

## 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 become 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 all 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 involuntarily 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, reasoning's 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.

## **The Proof of Divine Grace**

## 1. 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 judgment 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 neighboring 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.

#### 2. 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 root 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?

#### 3. 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, everyone and a half minutes. The newborn, 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.

#### 4. 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 colors 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 time 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:

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

#### 5. Argumentation of order Multi-colored stones

Imagine a child dropping a handful of multi-colored 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 color 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-colored 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 neighborhood 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, aero planes, 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 toycar 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:

«He, Whose is the kingdom of the heaven; and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, 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 nor 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, and 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 favorable 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 nonexistence. 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 often 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 he 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 1048. 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 amino acids. As the English chemist Leeth claimed, the chain of a simple protein can be made in 1048 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 encyclopedia 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 subject d 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 (French astronomer and author)

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 judgment perceives the existence of these rules and orders and yet believes that the world has no origin.

#### C. 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:

- I) «Esbat-e vodjud-e Khoda» (In Proof of the Existence of God), Written by forty learned men, translated by Ahmad Aaram.
- 2) «Farhang Aghaed va Ghavanin Eslami» (Dictionary of Islamic Opinions and Principles), translated by Tayebi Shabestari.

- 3) Encyclopaedia, Fareed 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. "(21:22)

- 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.

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