

Chapter 5: The Teachers' Opinions

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

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

Total number of teachers who answered: 149

Total number of teachers who did not answer: 6

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

1. Argumentation of order (total number 76)
 - a. The order which is used in the creation of man and the structure of his body– the order of the respiratory organs, digestive system, blood circulation, reproduction, etc.–signifies and acknowledges the existence of an Omniscient Organizer. (Total number 33)
 - b. The regular movement of the solar system and celestial bodies. (22)
 - c. The general order of the Universe and its prevailing harmony. (21)
2. The principle of causality. (49)
 - a. Every phenomenon must have a cause and nothing in the world is an exception to this rule. We usually trace the cause through the effect: we observe the phenomena of the world and our attention is consequently drawn to Allah, the Creator. (total number 40)
 - b. The chain of causes must, inevitably, find its roots in the cause of causes and the vicious circle and regress (series) are condemned. (9).
3. The proof of human nature: paying attention to the Creator, the source of grace and kindness, is an innate want of man. (32)
4. Demonstration of necessity and possibility: Whatever we see in the world is possible, i.e. nothing comes into existence by itself. There must be a certain cause in the world of existence which itself is

self-subsistent and upon which all other existence persists, and everything appears in pursuit of its will and grace. (20).

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

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

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

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

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

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

11. The world is created: once this world was non-existent, after which it came into existence. It therefore, needs a cause and a creator. (4)

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

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

Methods of teaching theism as introduced by teachers of religious instructions

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

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

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

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

5) Using interesting and didactic poetry about theism.

6) Through raising certain questions about inventions such as cars, aero planes, radios, etc. asking whether these have been manufactured without the intervention of thought, plan and calculation. We then discuss other examples, chosen from the domain of living beings and vegetables, and conclude that these beings and plants have been made in accordance with the Will of Allah.

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

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

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

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

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

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

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

Teachers on Theism

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

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

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

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

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

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

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

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

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

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

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

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

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

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

have come into existence without a Wise and Mighty schemer?

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

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

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

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

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

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

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

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

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

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

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

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

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

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

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

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