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Beliefs

Discussion Concerning Origin of Creation is Natural

With his Allah-given instinct, man searches for the reasons and causes leading to the appearance of any phenomenon or occurrence that he sees. He never thinks it probable that they have come into existence automatically and without any cause, i.e., accidentally.

A driver whose car stops functioning gets off to check where he suspects it is impaired in order to find the cause for the halt. He never believes that the car, with its complete readiness to move, would stop without any reason. When he wants to get the car going, he uses the facilities that are installed in the car and never relies on chances.

If man becomes hungry, he thinks of bread. When thirsty, he searches for water. If he feels cold, he feels the necessity of clothes or, for instance, fire and is never satisfied by relying on chances. One who wants to construct a building naturally engages in finding building materials, masons, and laborers. He does not have the slightest hope that his project would be implemented automatically.

Mountains, forests, and vast seas have existed on earth alongside human beings as long as they have been on earth. They have always seen the sun, the moon, and the bright stars with their orderly and permanent movements in the sky.

In spite of all this, the scientists of the world have constantly discussed the reasons and causes for the existence of these wonderful creatures and phenomena with tireless exploration. They never say that they have seen these in the same condition from the beginning of their lives and so they have developed automatically.

This inquisitive instinct and discussion on causes and means compels man to pry into the appearance of the world of creation and its astonishing system. Man wonders whether this vast world which is, in fact, a great phenomenon and which has related and harmonious components, has evolved automatically or it has originated due to other causes.

Does an infinite might and knowledge govern this astonishing system which operates according to established and unexceptional rules all over the world and which leads everything to its particular goal and destination, or it has come into existence by an accident and a chance?

Affirmation of the Creator

When man uses his realistic instincts, he finds many evidences for the existence of the Maker and Creator of the world in every nook and corner of the world of creation. With his realistic instinct, man realizes that creatures, that are blessed with existence, that willingly or unwillingly tread a specific path, and that after a while give their places to others, have not themselves given the blessing of life.

The orderly way that the creatures traverse has not been created by themselves. They do not have the least contribution in creation and organization of the path of their own existence. This is because man has not adopted and chosen humanity and human characteristics; rather he has been created and has been endowed with human traits.

In like manner, the realistic nature of man never accepts that all objects have evolved automatically by an accident and the system in their existence is perfunctory and without purpose, although man's conscience would not accept such an occurrence even in a few bricks neatly piled up.

Therefore, man's realistic instinct declares that the world of existence undoubtedly has a basis which is the origin of existence and the creator and preserver of the world. This infinite existence and origin of knowledge and might is Allah from whom the system of existence emanates. The Almighty Allah states:

"...He Who gave to everything its creation, then guided it (***to its goal***) (***20:50***)***."***

Theism and People

In the present era, the majority of people on earth are religious and believe in Allah Who has created the world and worship Him.

Ancient man also had the conditions of modern man. So long as history shows, the majority of men were pious and believed in the existence of one Creator. Although differences of opinion existed among theistic and pious societies and each tribe described the origin of creation with particular epithets, they unanimously agreed on the essence of the subject.

Not only Islam, but also other religions such as Christianity, Judaism, Maganism, and Buddhism are of the same opinion and belief about this matter. Those who deny the existence of the Creator do not have convincing proof and would never have one for their denial. In fact, they say they have no reason for Allah's existence, rather than saying they have proof for His non-existence.

A materialistic man says: "I do not know." and does not say "He does not exist." In other words, a

materialistic person is doubtful and does not deny.

The Almighty Allah states:

"And they say: There is nothing but our life in this world; we live and die and nothing destroys us but time, and they have no knowledge of that. they only conjecture (***45:24***)***."***

Even in the most ancient works discovered from primitive men, signs of religion and theism can be found. There are evidences that primitive men believed in metaphysics.

Even in the relatively new continents such as America and Australia and the far off islands of the old continent discovered in recent centuries, the natives were theist. They proved an origin for the world of creation by juxtaposing their views, although the history has never found their relation with the ancient world.

Reflection in this subject that belief in Allah has always existed in man elucidates that theism is innate in man. With his Allah–given nature, man proves the existence of Allah for the creation of the world. The Holy Qur'an points out to this congenital characteristic of man:

"And if you should ask them who created them, they would certainly say: Allah … (***43:87***)***."***

Qur'an also states:

"And if you ask them who created the heavens and the earth, they will certainly say: Allah … (***31:25***)***."***

The Effect of this Inquisitiveness in Man's Life

If man positively answers questions about the Creator of the world and the Founder of its system which become manifest for him on the basis of his truth–seeking nature, he will prove an eternal origin for the creation of the world and the continuity of its wonderful system. He will also connect everything to His invincible determination which depends on Allah's infinite power and knowledge.

Consequently, man will find a kind of warmth and hopefulness in him. In the course of the difficulties and obstacles of his life and problems that preclude his seeking a remedy, he would never feel completely disappointed.

This is because he knows that any means and causes, no matter how powerful, are controlled by the Almighty Allah and everything is under Allah's command. Such a person never submits to means and causes. Even when he sees everything to his advantage, he does not become proud and selfish, so as to forget his position and that of the world.

This is due to the fact that he is cognizant that superficial means and causes do not operate on their own

and proceed according to the order of the Almighty Allah. Finally, such a person conceives that in the world of existence, he must not pay homage to none but Allah; he must not fully acquiesce to any orders except Allah's commands.

He who replies negatively to the aforementioned questions, however, is devoid of this hopefulness, realism, magnanimity, and congenital intrepidity.

Thus we see that the role of suicide increases daily among nations dominated by materialism. Those whose sole attachment is to tangible means and causes become disappointed by the slightest inconvenience and commit suicide. On the other hand, people endowed with the blessing of theism never lose their faith even on the verge of death. They are confident and hopeful of Allah's might and blessings.

In the last hours of his life, when the swords of enemy aimed at him from every direction, Imam Husayn (as) stated: "The only factor which alleviates this affliction is Allah's incessant observation of my endeavors." In several verses, the Holy Qur'an stipulates this truth:

"Surely those who say: 'Our Lord is Allah, then they continue on the right way, they shall have no fear nor shall they grieve' (***46:13***)***."***

"Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest (***13:28***)***."***

Theism From the Viewpoint of the Holy Qur'an

A suckling who touches his mother's breasts by his hands, sucks the breasts to get milk. In fact, he wants milk, and if he takes something by his hands, in order to eat it, he will direct it to his mouth. His main objective is eating and if he finds that he has made a mistake, because what he has taken is not edible, he discards it.

In like manner, man seeks truth in whatever course of action he takes. Whenever he finds that he has erred and has done wrong, he suffers and regrets the futile hardship he endured for an erroneous action. Finally, man always abstains from mistake and error and tries to get to the reality as much as he can.

This sheds light on the fact that man is by nature and instinct a realist, i.e., willingly or unwillingly, he always seeks the reality and follows truth. Man has not learned this instinctive disposition from anyone and anywhere. If at times, man shows obstinacy and refuses to accept the truth, it is because he has been entangled with mistake and error without finding truth and piety. If he had found them, he would not have followed the path of error.

Sometimes, too, man suffers from a psychological ailment due to carnal desires. This converts the sweet

taste of truth into bitterness. Then although he is acquainted with the truth he does not follow it. Even though he admits the rightfulness of truth and confesses the necessity of abiding by it, he refrains from submission.

This is similar to recurrent events in which due to addiction to harmful things, man suppresses his human instinct (which is removal of danger and an escape from loss) and embarks on an action that is detrimental (like those addicted to tobacco, alcohol, narcotics).

The Holy Qur'an invites man towards realism and adherence of truth. Qur'an insists on this matter and, in various ways, asks different people to keep their realistic instinct and adherence with truth alive.

Allah the Almighty states:

"...And what is thereafter the truth but error... (***10:32***)***."***

"Most surely man is in loss, except those who believe and do good and enjoin on each other truth and enjoin on each other patience (***103:2-3***)***."***

Clearly, all these enjoinments by Allah show that if man does not keep his realistic instinct alive and if he does not strive to follow truth and reality, he would not be satisfied with his prosperity and happiness and would follow any lustful and pleasant expressions and endeavors. Consequently, he would be tied down by absurd thoughts and superstitions.

Then, like a quadruped animal that has lost its way (which is man's asset), he will be the victim of his carnal desires and unrestrainedness due to his ignorance.

The Almighty Allah states:

"Have you seen him who takes his low desires for his god? Will you then be a protector over him? Or do you think that most of them do hear or understand? They are nothing but as cattle. nay, they are straying farther off from the path (***25:43-44***)***."***

In brief the Almighty Allah says: How do you feel about people who worship their carnal desires? Do you think you can improve and educate these people? Do you think they listen and understand?

They are more deviated than cattle. However, once their real human instinct revives and the spirit of following the truth starts functioning, the facts would be illuminating for them one after the other and whatever truth and fact become clear for them, they would accept readily. Every day, they would take a fresh step in the path of bliss and prosperity.

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