

Some Answered Questions, Proofs and Arguments for the Existence of God

'Abdu'l-Bahá

Translated. Original Persian



Some Answered Questions, 'Abdu'l-Bahá, Fifth Edition, page 5

Proofs and Arguments for the Existence of God

Among the proofs and arguments for the existence of God is the fact that man has not created himself, but rather that his creator and fashioner is another than he. And it is certain and indisputable that the creator of man is not like man himself, because a powerless being cannot create another being, and an active creator must possess all perfections to produce his handiwork.

Is it possible for the handiwork to be perfect and the craftsman imperfect? Is it possible for a painting to be a masterpiece and the painter to be deficient in his craft, notwithstanding that he is its creator? No: The painting cannot be like the painter, for otherwise it would have painted itself. And no matter how perfect the painting may be, in comparison with the painter it is utterly deficient.

Thus the contingent world is the source of deficiencies and God is the source of perfection. The very deficiencies of the contingent world testify to God's perfections. For example, when you consider man, you observe that he is weak, and this very weakness of the creature betokens the power of One Who is Eternal and Almighty; for were it not for power, weakness could not be imagined. Thus the weakness of the creature is evidence of the power of God: Without power there could be no weakness. This weakness makes it evident that there is a power in the world.

Again, in the contingent world there is poverty; hence there must be wealth for there to be poverty in the world. In the contingent world there is ignorance; hence there must be knowledge for there to be ignorance. If there were no knowledge, neither could there be ignorance; for ignorance is the non-existence of knowledge, and if there were no existence, non-existence could not be.



TRANSLATION

It is certain that the entire contingent world is subject to an order and a law which it can never disobey. Even man is forced to submit to death, sleep, and other conditions—that is, in certain matters he is compelled, and this very compulsion implies the existence of One Who is All-Compelling. So long as the contingent world is characterized by dependency, and so long as this dependency is one of its essential requirements, there must be One Who in His own Essence is independent of all things. In the same way, the very existence of a sick person shows that there must be one who is healthy; for without the latter the existence of the former could not be established.

It is therefore evident that there is an Eternal and Almighty One Who is the sum of all perfections, for otherwise He would be even as the creatures. Likewise, throughout the world of existence the smallest created thing attests to the existence of a creator. For instance, this piece of bread attests that it has a maker.

Gracious God! The change in the outward form of the smallest thing proves the existence of a creator: Then how could this vast, boundless universe have created itself and come to exist solely through the mutual interaction of the elements? How patently false is such a notion!

These are theoretical arguments adduced for weak souls, but if the eye of inner vision be opened, a hundred thousand clear proofs will be seen. Thus, when man feels the indwelling spirit, he is in no need of arguments for its existence; but for those who are deprived of the grace of the spirit, it is necessary to set forth external arguments.