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Role of Divine Cosmology in Human Life

The material conception looks at the world and man from material, natural and perceptive angles only.

It does not acknowledge the existence of any creator, organizer and manager besides cosmos.

It also confines the needs of society and the dimensions of human existence to the limits of their natural requirements.

As it considers the life of man to be limited within the framework of this worldly life, it does not recognize that the affairs of this world are controlled by any conscious command, nor does it admit that there is any need or attraction transcending material life or there is a world Hereafter.

Therefore, according to this conception, should there be an aim or program of human life, that should be within the framework of this worldly life only.

In contrast, –the divine cosmology acknowledges the existence of a Wise, Omnipotent and Omniscient Being controlling all natural factors and relationships, and believes that the entire world comes under His conscious and watchful command. At the same time it also acknowledges the validity of all natural laws governing the world.

Anyhow, it believes that the will of Allah is above all other factors and laws, and holds that old scientific laws and formulas are the creation and a part of the creative design of Allah, who is the source of favor, mercy, wisdom, compassion and justice.

Thus a man believing in Allah finds himself in a conscious and well–guided world based on justice, not in a dark and dingy world having no purpose.

As a result of his belief, he feels that Allah is always with him. What a natural support! What a source of power and push! What an inspiring and helpful proposition!

The divine cosmology, side by side with recognizing the natural needs and admitting the necessity of meeting them, takes into consideration the spiritual dimension of man also.

It attends to the sublimation of soul, purity of heart, love for truth and devotion to purity, refinement, love, impartiality, forbearance and humanism. These are the qualities the lack of which is being acutely felt today. The industrial societies realize that they need them and are fully conscious of their absence. Occasionally they try to satisfy their thirst for them in a superficial way by adopting some western form of new_gnosticism.

It should not be forgotten that the divine cosmology does not mean merely spirituality, gnosticism and attending to ethical requirements. It actually signifies paying all round attention to man both from material and spiritual angles, in short, pushing him towards his all round perfection.

Two stage extensive life

From the religious point of view man's life is extensive and everlasting. It is not limited to the few years of this worldly existence. Man has been told positively that he is an everlasting being and that he is not annihilated with death. On the other hand, he will resume life anew in another world, where everything will present itself in a more intensive, more earnest and more extensive form. As the imperishable pleasures and successes will be at their height in that world, so will be the intensity of the sufferings and afflictions also.

Man has further been told that if he is keen to look after his own interests, wants to avoid sufferings and wishes to be happy and successful, then he should keep it in mind that success and happiness as well as suffering and affliction in a purer and more extensive form will follow in the wake of this worldly life.

All his future depends on his deeds of today and will only be the reaction of the efforts made in this world.

A judicious man who thinks of the outcome of his deeds and makes calculated efforts to gain his object, must be fully aware of the results of what he does. He must revise his conduct if he realizes that a certain action of his is harmful to him or is not to his advantage.

Conclusion

The outlook of a religious man is not confined to himself. He has a wider horizon and his aim is to please

Allah and to serve His creatures. He does not think only of his material needs, but takes into consideration his spiritual needs also. He seeks the happiness of both this world and the Hereafter alike and shuns the ill fortune in both the worlds. He does not concentrate his attention only on those efforts whose positive or negative effect is confined to the present life only.

Spiritual and practical effects of religious belief

A man having the support of a firm religious belief, finds in himself a special strength. To whatever he puts his hand, he performs it with greater earnestness and purity. To gain his object he does not resort to beggarliness or flattery nor does he lower his position. Even if he undergoes some trouble or loss while striving for his object, he does not lose his heart.

He loves others as he loves himself, and wishes the good of all. He feels a reciprocal affection for those who think like himself. He finds pleasure in working for the betterment of society and in rendering service to others.

He is deeply involved in furthering his divine aims and cannot bear the company of the selfish and the deceiving, nor can he divert his efforts to serve their interests. As a result he adds to his frankness, firmness and endurance.

A true religious man is indeed greatly concerned with the happiness and success of others, and for that purpose he does not hesitate to make a sacrifice, for he believes that he will find in another world a big and happy reaction of even his slightest good action. He acknowledges that all his efforts in this world are governed by a system of action and reaction.

Even if he loses his life for the sake of achieving his object, he does not consider himself to be a loser, for through his supreme sacrifice he achieves everything and becomes immortal. If he spends his money for the sake of improving

the lot of society, he loses nothing and gains much, for though he takes this step for the sake of his faith and for his own satisfaction, he shall get a return for that. In addition, he shall be benefited by the prosperity of society as a whole obtained as the result of the services rendered by him.

Any positive and regular effort made for the cause of Allah and for the good of His creatures, whether it is intellectual, organizational, literary, physical or pecuniary, is constructive and rewarding in both the worlds.

If we compare such a man with a selfish person whose approach is only material and who is concerned

merely with his personal gains, we can easily imagine what the result of such a comparison will be, for we know what kind of persons human society requires for its all round development and evolution. It requires those who seek the pleasure of Allah, not the self-seekers.

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