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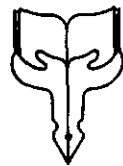
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MONOTHEISM FOR YOUNG ADULTS

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In the Name of Allah, the Compassionate
the Merciful

As we know, the self-evident religion of Islam requires an intention to approach God in every prayer and religious rite. In this sphere, Islam has culminated to a perfection which has left no room for any deficiency. In your daily prayers, which have the broadest horizon among Islamic ritual practices, you read this verse: "It is only thou whom we worship and from whom we seek assistance". This verse means that the Muslims recognize only one God and have no true protector but Him.

Belief in God exists in the nature of every human being, but in every individual and every nation it is manifested in a different fashion. To believe in a single source of creation is a common

principle, but its manifestation varies from people to people and from individual to individual. The person who worships idols has deviated from the right path of his true nature and has developed his thought in a limited mould.

The pre-Islamic Arab who believed in Lat and Ozza pursued the same natural principle. The ancient Greek who believed the Olympus Mount to be the central resident of gods and attributed human characteristics to every object and being, followed the same innate propensity.

All, sober or drunk, yearn for the Beloved,
Everywhere, mosque or kneset, is the
House of Love.

From religious and scientific points of view, monotheistic consciousness and moral consciousness are two educational bases of human blissfulness. The nucleus of the prophets' invitations are based upon these two natural principles and supported by common sense.

Religion has an instinctive root in the depths of human soul. Religion has been offered by prophets to quench a natural human thirst. That

is the very reason why religion has survived in spite of all difficulties and impediments.

Centuries have passed since divine prophtes emerged, but the fire they have kindled in the hearts of people will never be extinguished, because the main force behind this burning flame is the human nature which will survive as long as man will survive.

In this treatise, first of all it should be made clear that monotheistic and moral consciousness which is an entity in human disposition is not something artificial and created out of social trainings, religious instructions and education. It is an innate phenomenon and in-born voice which has come into existence with the creation of man and which will remain for ever with mankind.

In certain conditions, some individuals may fight against one of their natural inclinations and manage to curb or annihilate it, but their actions will never remove their human essence and in-born characteristics.

Those who have ignored their own divine and moral nature and not listened to the latent

voices of their souls, but have spent their life fighting against their innermost desires and taught themselves atheism, cannot, however, deny the essence of faith and morality in human beings.

Their deviation from the right path of their nature, is irrelevant to the reality of natural consciousness and natural, religious and moral structure inherent in humanity.

One of the greatest missions of the divine prophets has been to re-awaken human natural capacities and put human inspirational resources into function.

Imam Ali, peace upon him, said: "God has repeatedly sent his prophets among people to make them perform their in-born vow, remind them of the forgotten boons sent by God and unleash and reactivate forces underlying human mind".

Suppose that twenty years ago you memorized a piece of poetry which you have gradually forgotten in the course of time and now you do not give the least thought to it. One day, somebody happens to recite it in your presence. As

soon as you hear the first verse, you feel a familiarity with it and your memory starts at once to work and recall the remaining forgotten verses. In fact the reciter of the poem calls your attention to the reality of the long-forgotten entity which exists in your latent consciousness.

In Arabic, the person who has recited the poem as a reminder to you is called "Mothakker". (a reminding person) and what he has done is "Tathakkor" (to remind). But the person who composes a new piece of poetry and reads it to you and teaches it to you word by word is called "Mo'alleem" (a teacher) and his action "Ta'lim" (to teach).

The reason why God has sometimes called the prophet "Mothakker" (reminder) and sometimes "Mo'alleem" (teacher) in the Holy Kor'an is because the prophet performs both functions in his religious propaganda activities. Where the prophet reminds people of their latent natural forces, removes from their minds the curtain of negligence and forgetfulness and makes them aware of their latent consciousness, he acts as a

reminder. “Remind because you are certainly a reminder”.

Where, however, he teaches people new facts and truths which have not been inherent to their minds before, he acts as a teacher or instructor. “That he should teach the Book and Wisdom and teach you what you do not know.”

The primary inherent consciousness or resource which is regarded by Islam as an integral part of human nature is the knowledge of God. The Holy Kor’an and the traditions of the Saints, peace upon them, consider it the most obvious knowledge in human nature. The existence of various religions and faiths among all sects and nations in all times indicate that the main theme of religion lies in human nature and that all individuals seek what they miss. “So turn your face towards the religion which is monotheistic and which is the natural religion on whose basis God has created man. For such a natural religion will never change. This is the same permanent religion, but most people are ignorant of this fact.”

Turn to the true religion, to the natural reli-

gion, to the pure natural entity with which God created the whole mankind. This is the unchangeable law of creation. This is the stable and permanent divine religion.

Somebody asked Imam Bagher, peace upon him, about the Hanif religion mentioned by God in Kor'an.

Imam Bagher said that it was human disposition which God created as a gift of His knowledge.

Every human creature is born gifted with religious disposition and divine knowledge and therefore his parents educate him with a certain religion such as Judaism or Christianity. The tradition says that the acceptability of religion exists in the nature of all human children. Parents, benefit from this natural resource and guide their children to a religion of their own choice and to a path which they consider to be the right one.

If human nature had lacked the essence of religious demand and had not yearned for it, parents' offering of various religions would have been a fruitless attempt and no human individual

would have ever embraced a certain religion voluntarily and adhered to it.

There are six things in man which he has himself had no power to make. They are: knowledge, ignorance, happiness, anger, sleep and waking life. To clarify the meaning of this tradition the following brief explanation is necessary: The moment a baby is born his mind is void of any imprint of Knowledge. “ And God brought you out of your mothers’ wombs and you knew nothing”(Sura“the Bee”,Verse78). God, however, has endowed the new-born with such instincts as lust, anger, sleep and waking state to make it possible for him to continue his life and make his living.

In this tradition, Imam Sadegh, peace upon him, knowing that the new-born is empty of knowledge and unaware of anything, has proclaimed the gift of knowledge God-inspired and one of the real divine virtues inherent in child. He says: “Just as a baby’s ignorance is not of his own making as the other instincts of a child are not, so the possession of natural knowledge is

out of human will. It is Almighty God who has created Knowledge just like other instincts in human nature.” Judging from the above mentioned traditions and other news about this issue, it is well realized that Islam explicitly points out that divine knowledge is natural to man and inherent in him, and considers it, like other instincts, among the natural human resources. Divine prophets do not play the role of a teacher in relation to divine knowledge in man, but act as a reminder; It is their mission to remind people and protect their latent consciousness and nature against ignorance. Natural knowledge may be explained in two ways:

First, each human individual from every class and race and in every time and age perceives by his natural consciousness and without any teacher an absolute power ruling indisputably over the whole universe, a subtle and inexplicable power which is permanent, unchangeable and above all other powers and to which every human being in the moment of despair turns his attention from vulgar and ordinary problems.

When all the doors of hope are closed to man, he resorts to that absolute power for help. He realizes through his natural consciousness that as soon as that force, that unknown truth, that infinite power makes its decision, the trouble disappears and the closed doors open. This latent perception is not an outcome of reasoning but is a natural and inborn understanding which has been created inside every human mind and is the original basis and essence of religion. Divine Prophets have proclaimed this unknown truth as “God”.

A ship is wrecked in the sea. A passenger is engulfed among the roaring waves. Near at hand, there is neither any other ship nor any skilful swimmer to save him. All his hopes disappear. He loses any hope in anybody or anything. In those critical moments he is floating in the waves. In that time of danger and disappointment, he feels only one glimmer of inherent hope and a natural support. A light of hope glitters from the depths of his heart and from the recesses of his consciousness. His heart turns to an infinite and

forceful power from which he asks for help. It is only that power which can save him from this horrible abyss. That truth, that power, that support of hope, that thing at which heart looks beseechingly is "God".

In a nut-shell, the above passage is the meaning of Imam Sadegh's statement in answer to a man who had put this question to him.

What has been learnt by experience is that the guidance of young people should begin in their childhood so that it may bring about the desired result, for it is easier to educate a child who is innocent in soul and whose heart and mind are illuminated with the light of faith and in whom there is a tendency to righteousness and honesty than to train a young person surrounded internally by youthful passions and externally by harmful family relations.

It frequently happens that parents suffer from their children's immoralities and regard their existence as an incurable disease. The greatest disaster, however, is that, God forbid,

parents may have failed in their educational duties towards their children.

Parents who have been accustomed to immoralities and have been sunk in corruption and evil, will never be able to bring up honest and virtuous children. The people who have been brought up in such evil and corrupted families will undoubtedly be dirty elements and bring about their own misfortune and wretchedness in society. A regular and well-organized kindergarten run by honourable and duty-bound staff will function much better than such families, for, if it cannot revive a child's high standards of morality and spiritual resources, it will at least not train him as an impolite, lying, scoundrel and criminal person. If it is impossible for a kindergarten to teach a child the lessons of courage and self-sacrifice, it will not spread a table of gambling and drinking before his curious eyes and will not from the outset familiarize him with immoral actions and great sins.

More important and difficult than training and education is the way to educate. How often

dedicated and responsible instructors and parents have realized through years of experience that their manners of education in the past have been wrong and as a result their training activities have not been beneficial and have even occasionally been harmful.

The educational method practised by the people of the past, because of its violence and imposition of restrictions, had its own deficiencies and failures. Unfortunately, the modern method, which leaves children with absolute freedom in the house and school, is, however, misinterpreted by many families. As a result, the freedom of the children is perfectly observed, but the issue of education itself is totally forgotten.

How is it possible to leave children perfectly free? Is it correct to leave alone beside a fire a baby who is not yet aware of the burning quality of fire? What should be noted in the method of education is to bear in mind the limit of understanding and talent of children. For this reason we should explain ideas to children in a way to be understood by them.

When you are talking to a child

You should use a childish language

Just as a baby's food is not enough to feed a healthy, grown up youth, so vulgar and superficial speech does not satisfy talented knowledgeable people. The greatest instructor of mankind, Mohammad, peace upon him and his descendants, said: "We dynasty of prophets have been entrusted with the mission to talk to people in a manner not beyond their power of understanding."

Some say that according to great religious scholars everything has been created by God. They say: "If such is the fact, then who has created God himself?" Those who raise such a question believe that it is unanswerable. They also think that this question is a valid refutation directed against believers in God and only against them. Before giving an answer to this assertion, take note of the following questions:

There are questions which put the mind on the alert to understand the main answer better. Moisture of every object comes from water (or-

generally from liquids). Where does the water moisture come from?

The oiliness of all foods comes from oil. Where oiliness of oil come from?

The saltiness of everything comes from salt. Where does the saltiness of salt come from? All warmth comes from fire. Where does warmth of fire come from?

It is obvious that the moisture of water, the oiliness of oil, the saltiness of salt and the warmth of fire do not come from somewhere else. They are their own natural qualities. Water is by nature moist, oil by nature oily, salt by nature salty and fire by nature warm.

Note-It should be born in mind that the essentiality of the water moisture or saltiness of water never means that the moisture of water has no creator because it is a property of water, but it means that creator has created water moist, just as we cannot have water by removing its moisture away from it.

So we can see that every phenomenon and property springs from its origin, from where we

should not trace it to anywhere else. That is true of the existence, too. In creation, the creatures have no existence of their own and existence is not their property. So things and creatures are bound to have an origin. The theists call the origin of existence “God”, whose existence is essential and originates from Himself.

The above-said issues are outlined in the following brief story:

Mohammad and Mehdi are two sincere friends studying in the fifth form of school.

Both of them, instead of amusing themselves in light games and playfulness, engage in discussing various issues which happen to face them.

One day Mehdi says to Mohammad: “Dear friend, I’d like to talk with you about a problem. I have talked about it with my parents, but I have not yet been convinced about it and my doubts have not been removed. Now I want to talk to you about it.

Mehdi: Who is the Creator of heaven and earth?

Mohammad: God.

Mehdi: Who has created us?

Mohammad: God.

Mehdi: When I raised these questions to my parents they gave me the same answers, but I am still in doubt about this problem.

Mohammad: Dear friend, about what part of this problem are you in doubt? Perhaps I can help you remove your confusion about this matter.

Mehdi: I agree that the creator of the heavens, the earth the moon, the stars, the sun and other things is God. But who has created God Himself?

Mohammad: What I have gathered about theism, I will tell you about, and I hope you will agree about it. The creature needs a creator, but a creator doesn't need a creator. For example, the number 1 has not been made from another number. Take figures from 1 to 9. If it is asked: "What does the number 9 depend on?" We say: "On number 1. Because we have repeated 1 nine times. We have also repeated 1 eight

times to make number 8 etc. But what does the zero depend on? The fact is that the number 0 is not a number. Number is something to be increased and reduced. One thousand 0s is one 0 and no more. Ten thousand 0s is no different in quantity from one 0. Nothing can be added to or subtracted from it. What is 0.5? It is one half of 1 which has been divided into two. So a half, too, depends on 1. The number 1 as a basis depends on nothing else. All numbers depend on 1, but 1 depends on no numbers.

Another example. A moribund patient is rushed by plane to the best hospital in the world. Having travelled for a few hours he arrives and is hospitalized there. He undergoes a surgical operation and is saved from death and pain. He knows well that if there had been no airplanes, no

medicines, no anaesthetics, no disinfectants and, in short, if there had not been tens of scientific inventions and discoveries, he would have died. The patient understands that each of these products has a producer and each creature needs a creator. So God is the creator and has not been created.

Dear Mehdi, did you understand this little example?

Mehdi: Yes, I did

Mohammad: When you see all these entities and regularities around you such as stars and the moon which serve in the night as lights for the earth and the sun which gives out energy and heat during the day and the earth on which crops and vegetations grow and the mountains which serve as nails holding round the earth to reduce its movements and heat and the animals of which we make various uses, do you not realize that there is a supe-

rior Being whom we call “God”? As a result, how can we say that a Being which is the creator of all other beings should have itself been created?

Mehdi: Now, I am convinced. But, dear Mohammad, may I ask you why you insist that there is a God who has created the whole universe and is ruling it in an orderly way, as I understand? Is it possible to say that this universe and this order has come into existence by itself?

Mohammad: Didn’t you say that you had realized to some extent the order of the universe with the help of your wisdom? If so, with all this wisdom you have, will you accept an example?

Mehdi: I’ll accept it if it is reasonable.

Mohammad: You leave home in the morning and come back at noon. You see that your book-shelf is untidy and in a mess. The first thing you will say is: “Who has left my books in such a mess?” If somebody says to you:

“Mehdi, they have become so by themselves”, do you accept what he says? You might even shout: “Are you stupid? My books wouldn’t have changed into such a state by themselves”.

Another example: A beautiful painting is put before you and you look at it in wonder. Then you are told that this picture has been painted by itself. Do you accept this with your limited wisdom?

Mehdi: No, I don’t. Dear friend, now it has been perfectly clear to me that nothing is made and created by itself. It needs a maker or a director and the maker and ruler of this world is called “God”. Now, tell me since when has God existed?

Mohammad: Once a Jewish man asked Amirol-momenin, peace upon him, since when God had existed. Imam replied: “Tell me when he has not existed so that it could be asked since when he has

begun to exist. Such a question becomes irrelevant in some cases, but it makes sense when we talk of something which has not existed and then it has come into existence. The existence of God has no beginning and no end. God has existed before everything and will continue to exist after everything.”

Mehdi: What does it mean to say that he is beyond the time?

Mohammad: As a principle, time does not affect God. Past, present and future do not exist for him.

Example: We live as long as about sixty years, seventy years or more. We also live on an earth which revolves and rotates and we experience rising and setting of the sun. In the beginning we are small and we gradually grow up. We go ahead in the current of time. God, however, is beyond the time and is himself the crea-

tor of times, ages and movements. To Him one million years before or one million years later does not make any sense.

Mehdi: Why is God invisible?

Mohammad: Let's ask ourselves another question before answering yours. Is everything in the world visible so that we may say that those things which are invisible do not exist at all? Can you see your own wisdom in your body, Mehdi, and do you know where it is located?

Mehdi: No, I don't.

Mohammad: When your head aches, can you "see" your headache?

Mehdi: No, I can't.

Mohammad: We become happy or sad about some events. Can we see our happiness or sadness?

Mehdi: No, we can't.

Mohammad: Then is it possible to say that you are mad or lying if you say your



head aches and so on, because you don't see your wisdom, your headache, your pleasure or sadness and you can't locate them in your body?

Mehdi: No, it isn't.

Mohammad: In the world where we live, we don't see a lot of things but we know that they exist. God, too, is over and above this world and beings and we can't compare Him with worldly beings. So God exists but He can't be seen. These examples were given for the purpose of removing obscurities out of your mind.

Mehdi: Shall we see God in the doomsday?

Mohammad: The answer is quite clear. If God has no body and is invisible in this world, He will certainly not be visible in the next world, too.

Mehdi: During your speech you said that God has not a body. Explain it more to me.

Mohammad: We have bodies and need foods and places. God has no body, so that He

doesn't need a place. If God had a body, He would be dependant. But He has no body and so He is not dependant.

Mehdi: You said God has no body. But why, when I was talking with my father, did he say that God has spoken to some of the prophets. God has no body. When He has no material body, He should have no tongue to speak with. What do you say about this?

Mohammad: By saying that God has spoken we do not mean that He speaks with the help of his tongue, mouth and larynx. This makes no sense about Him, because he has neither a body, nor a tongue, nor a larynx, nor vocal cords. Perhaps the fact is that the prophet realized and received the truth by his mind's ear or maybe God made sound waves in the air where the prophet was present and those sound waves reached the prophets ears. For a God

who has absolute power over everything, it is quite easy to make such waves. A human being, too, may make such waves in the air by scientific equipment.

Mehdi: What's the meaning of the fact that God can see and hear?

Mohammad: God hears, but not like us by His ears, nerves, and brain. He sees but not by his eyes etc His hearing and seeing is His knowledge about every sound and everything.

Mehdi: How is it that God has not been made of any materials?

Mohammad: When you realize that God is not a matter or substance, this will prove that He is not composed of any ingredients. You have a material body which is a compound of various elements. God is not matter so that he has not been compounded of any ingredients. Instead, He can be said to have created all these material ele-

ments. How is it possible for a God who has created all these substances to be made Himself of a substance? If so, He has to be a dependant being.

Mehdi: How is it that God is omnipresent? Does He not exist in a specified place?

Mohammad: That's an open question for a lot of people about where God exists. In the heavens, on earth, in the galaxies or somewhere else. These people have reason to ask this question because they always are in association with substances and material beings and every object has to exist in a certain place. These kinds of question is raised because of this fact.

Dear Mehdi, God is not material and has not been made of anything. He reigns over every space, for if He existed on earth and were not present in the heavens, He would be dependant. So God is omnipresent, that is

over and above spaces and the whole universe is the same to Him.

Mehdi: What does “God is rich” mean? Does it mean that God has a lot of wealth?

Mohammad: No, dear friend. God doesn’t need wealth. His being rich means that God is essentially independant and in need of nothing and all beings need Him. We are in need and He is not.

The conclusion of the four questions:

Independant God: is invisible

Independant God: is not material

Independant God: is not in space

Independant God: is in need of nothing

Mehdi: What does “God is Almighty” mean?

Mohammad: God has control over everything. He is over and above everything. That does not mean that He resides at the highest place, but that He exerts control over every object and every creature and is not surrounded by the universe. He is not affected by other elements and doesn’t depend on

others' favours.

Mehdi: What's the meaning of "God is alive"?

Mohammad: God is alive but not like other animals whose aliveness is distinguished by movement, growth, breeding, breathing and taking foods. God is the very essence and truth of life and the life of God is nothing but His knowledge and power.

Mehdi: What does power of God mean? You used in your speech the word "power" after all.

Mohammad: God is All-powerful and His power cannot be measured. Where or when He can do such and such a thing is out of question in view of His power.

Mehdi: Can you explain more about the power of God?

Mohammad: Yes, I can give you an example to make it clear. Have you ever come across the question whether God can put the world in an egg-shell without making either the egg

bigger or the world smaller?

Mehdi: More or less.

Mohammad: God has such a power, even more than that. He has even placed the world in your eyes. This means that you see the world with your small eyes, while neither your eyes have grown bigger nor the world smaller. Such questions may occasionally occur to you. I make another example. A painter may make a design on the wall, on paper or on copper. But is it also possible for him to make a design on the surface of water so that its impression might not disappear?

Mehdi: No, it's not.

Mohammad: Then should we say that the painter is not able to make a picture or water is not able to take an impression?

Mehdi: That's water which is not able to do this.

Mohammad: So God is All-powerful in all cases and his power and ability do not make impressions on things and

affairs which are not capable of being impressed. In other words, His power does never comprehend impossibilities.

Mehdi: Does God know everything?

Mohammad: That's a very interesting question, dear Mehdi. Do you bear in mind all the subjects we have talked about until now?

Mehdi: Yes, I do.

Mohammad: Well, now that we have bodies, depend on space and have been made from some materials, then we are in fact finite. But God, who is beyond matter and space and has not been made from anything, is unlimited and absolute. We are limited and He is unlimited in all respects. As a result, His knowledge, too, is absolute and endless. He knows about everything which happens in heavens and on earth, in galaxies, stars and planets. One who is always omnipresent in all

circumstances, must also be omniscient and nothing behidden from him. If, for example, we were present everywhere, we, too, would be aware of everything. But such a thing is impossible for us, because we are finite and we cannot be everywhere and aware of everything.

Mehdi: Why is there only one God?

Mohammad: God is but One without any sons, daughters and parents and He has no partners or colleagues cooperating with Him.

Mehdi: We take benefit from the sunshine or feed ourselves with food. Can the sun, which is useful to us, be a partner to God?

Mohammad: It's God's will to create certain means for doing certain jobs. For example, He has created the sun for giving heat, light and other profits, or the food to feed people and give them pleasure. So the sun and the food are not partner to God, but means of per-

forming God's orders and are themselves creations of God.

Mehdi: What do we mean by saying God is great?

Mohammad: God is too great to be described.

Dear friend, how much great and by what standard have you imagined God so that you say what we mean by saying He is great? Haven't we said during our talks that God exists everywhere without being confined by time and space? So we can't specify and fix any measure and size for the greatness of God.

Mehdi: Does tiredness, sleep, doze, old-age and other things of this sort ever occur to God?

Mohammad: God is never overwhelmed by sleep, doze and tiredness and no living being, except God, has ever existed without being in need of sleep. God never tires of holding the heavens and the earth, for He has no material body to be affected by any exhaus-

tion. No weakness or disability influences God.

Mehdi: It is said that God is compassionate, wrathful etc. Didn't you say that God is not made of any material? Then how can we attribute such moods to Him?

Mohammad: The existence of anger in God does not mean that He gets angry with His servants, flushes red from indignation and blood rushes in His veins. His compassion is not like that of a mother or of a benevolent person towards an insulted or persecuted individual.

A mother grieves at the weeping of her child and her heart fills with compassion or becomes happy at her child's laughter. In short, she is impressed by her child's attitudes and actions.

God, as He is not made of matter, is not affected by sorrow, happiness and indignation. So none of these

mental states makes sense to God. Pity of God is a favour He does to his slave. His anger is a punishment a slave deserves when he has done wrong. God is far from such things as negligence, penitence, jealousy, and telling lies.

Mehdi: Every action a man does is towards a purpose and He does not do something which has no benefit for him. He eats food to fulfill his hunger, drinks water to quench his thirst, wears clothes to avoid heat and cold, acquires knowledge to become a scholar or scientist, and helps the poor and helpless people to be rewarded by God. Even if he is playing with his pen without writing with it, one shouldn't think that his action is in vain. In fact, he is doing so to distract himself from the flow of upsetting thoughts. Does God do anything for the purpose of gaining a profit? When it is said that no wise person does anything towards no purpose, we should ask

what “purpose” means.

1– The first impression which comes by the word “purpose” into the mind is to gain profit and avoid harm.

2– The second meaning occurring one’s mind is that some work may be done in order to benefit others, but again it is done that way that finally some benefits by doing so should come to oneself.

An example for the second meaning of purpose:

A father takes great pains to educate his child and claims that in doing so he seeks no benefit for himself. However, he has in fact the purpose of having a good child and he knows well that to have a good child is one of the greatest things to boast about and one of the highest virtues.

3– The third meaning of purpose is that the aim of doing a certain work is merely to give benefit to others and that the one who performs the job has in fact not thought of making any personal profit.

An example:

This meaning is true of a mother who forgets herself and devotes herself to her child. In other words, she burns like a butterfly round the flame of a candle without giving the least thought to her self-interest.

Mohammad: Dear Mehdi, when we managed to know God and realized that He is by all means an infinite and perfect Being and depends on no other thing, it would become clear by itself that “purpose” in His deeds has only the third meaning which is to bring about benefit to His creatures, improve them materially and spiritually, fulfill their needs and make up their imperfections. God has created the world and the human beings not to fulfill some of His own needs, for He is not in any need. The creation of the universe has not been done in order to remove any supposed difi-

ency in God.

Mehdi: I have frequently heard my father say that God is self-existent. What does it mean?

Mohammad: Everything depends on God and God depends on Himself. God does not need others and all others need him. Nothing is capable of doing him any favour and assisting Him. He lacks nothing and has no imperfection. He is perfect, infinite, absolutely self-sufficient. All things and creatures in every condition, situation and position need and depend on His favour and benevolence and exist according to His will.

Mehdi: What does the perfection of God mean?

Mohammad: We are imperfect. That means that in the beginning we did not exist in the world and then we were born. We gradually grew up, became young and finally reached old-age. So we are essentially and originally imper-

fect and reach perfection step by step. God, however, being immaterial, does not need to go through certain stages in order to reach perfection.

We conclude in our discussion that:

It is God who has created the whole universe according to a certain order. It is He who has made the World of creation with such precise order and clever design.

It is He who has made such wonders, mysteries and masterpieces of creation.

It is He who has created all galaxies and planets.

It is He who has created this marvelous system in the world of animals.

It is He who has created so much mysteries and wonders in the world of beasts.

It is He who has created all these fishes and gigantic whales in the roar-

ing oceans.

It is He who has created beautiful birds with colourful feathers and wings and fine beaks.

It is He who has created huge cliffs suspending in the air.

It is He who has created all ... and all things.

He is the Sacred Entity who is superior to everything and rules over everything.

He is the Sacred Entity who is and will always be dissimilar to everything.

He is the Sacred Entity who does and will not have a wife, children and parents.

He is the Sacred Entity whom no failure and weakness does and will affect.

Now, dear friend, "Is there any doubt in the existence of God, the creator

of heavens and the earth?"(1)

Is there any doubt in the existence of God who is the creator of these glorious skies, tremendous heavenly bodies, large and small creatures and all these various phenomena?

Mehdi: May I raise my questions in a different way and start a new discussion about theology in a new fashion, so that I may be left with not any doubts?

Mohammad: That makes no difference to me, because my purpose is to tell you all I know about theology so that you should make your own judgment about my reasoning and then you may know God properly and realize His unique identity.

Mehdi: Let's start by the question "Why no food except milk is prescribed for a newborn baby?"

1— The Sura "Abraham", verse No. 10

Mohammad: If there were no milk ready for a child as soon as it was born, the baby would die of hunger. Besides, if a baby ate some food unsuitable for it, it would be poisoned.

If a baby should be fed with bread instead of milk, the helpless baby would soon perish.

Mehdi: Let's talk about the creation of man.

Mohammad: That's not a bad idea.

Mehdi: Tell me about eyes and their importance.

Mohammad: In a child's body there are moistures which must be expelled out; otherwise, the baby will suffer from diseases such as blindness. Weeping expels these moistures from the body, making it healthy and guaranteeing the health of the baby's eyes. So weeping is necessary for a baby, who together with its parents may be unaware of this fact. Parents usually make their best to prevent their child from weeping. Besides, the

flowing out of tears from the eyes prevents polio. In the system of creation, everything is proper and regular and the slightest deficiency and irregularity do not occur. There are special glands at the upper part of the eyes which secrete tears which are spread by the eyelids on the cornea. Tears wash germs off the eyes. When tears are increased, they flow through a small hole at the corner of the eyes down into the nose hole. Tears, being salty, disinfect eyes and nose and guarantee their health. What power has created the sense of sight? Has the eye itself known that it should be placed at the upper part of the body so that it might be able to see the way and act as a guide? Have the eye-lids known that they should protect eyes from the extraneous particles (germs), serve as cover or blankets for the eyes and prevent

any insects during the sleep from entering the eyes? Have the eyelashes grown by themselves or have they been made by the eyelids etc?

Dear friend, there is another phenomenon: When your eyes catch a glimpse of the picture of objects with various colours, they register the picture in the memory.

Mehdi: Tell me about the creation of the ear.

Mohammad: Note how Wise Creator of the ear has made a labyrinth in it so that the sound may go through a spiral way without hurting and tearing the eardrum. He has placed a bitter liquid in the ear to prevent any vermin from entering it. He has also put sweet water in the mouth to make food delicious and digestible and to prevent the mouth and throat from becoming dry.

Know God who has created some of the members of the body in pairs

and the rest of them in odd numbers. If man had had two heads, they would have put a heavy burden on him. Besides, if he spoke by one of them, the other one would remain idle and if he spoke by both of them, the listener would be in trouble to hear and understand him and wouldn't be able to decide which one was speaking.

If hands and feet had not been in pairs, they couldn't have been able to function. For example, if a bricklayer or a joiner loses one of his hands, he won't be able to do his job properly. You should wonder whether it is possible for the throat itself to understand that it has to be like a tube so that the voice may come out of it. Who has employed the tongue, the teeth and the lips to make sentences and words from the guttural voice and make others understand him. If one of these organs become injured,

it will be impossible to speak properly.

Mehdi: Will you explain a little more about the other organs of the body?

Mohammad: If you pay attention to each members of the body, you will realize that they have too many uses. The arms should be long to work with, the legs should be solid, sturdy and placed below the body to walk with, and the liver should be properly equipped to separate harmful and poisonous substances from the useful matters of the body. Think about the digestion of food, dear Mehdi. What power other than God can establish such a fine factory and operate it to keep animals alive. Food goes down into the stomach after being swallowed. Then it is digested and after going through many changes passes through narrow veins into the liver. God has made these veins as filters which purify

digested food and convey it into the liver. In this way, the nourishment loses its coarseness and heaviness which might injure the delicate and sensitive liver. In the liver, the nutritious liquid is separated from the poisonous substances and reaches through veins the whole parts of the body. A portion of poisonous matters goes out of body. See how God has put every element in its proper place.

Mehdi: What are the usefulnesses of the moods and passions occuring human beings?

Mohammad: The emotions such as hunger and states such as sleep and waking state are worthy of attention. If there had not been hunger, man wouldn't have eaten food and if sleep had not existed, man wouldn't have been able to relax and refresh himself and weakness would have gradually overwhelm him and he would have perished. See how God has placed a potencial force

in human body which enables him to fulfill his every day needs. Let's see how man eats food with appetite, swallowing it and sending it down into his stomach where the food remains as long as it is digested and its useful part spreads through the body and its harmful part is evacuated from it. If the state of hunger had not existed, man would have failed in eating food and naturally would have starved to death. If the state of sleep had not existed, he might have stayed awake the whole days and nights in his temporal eagerness and, as a result, he would have become exhausted and finally faced death.

Mehdi: If you have more explanations about body organs, please tell me.

Mohammad: God has made two canals in the throat. One is called wind-pipe necessary for breathing and for the making of voice, which goes to the lungs.

The other is gullet which goes to the stomach and through which food passes down. God has gracefully placed a solid lid in the throat in order that no particle of food should drop into the wind-pipe and go into the lungs. After the food is chewed the uvula blocks the way into the nose and the food with the help of the tongue is directed into the gullet. If in this moment the food-eater begins to breathe and the wind-pipe lid opens, a part of the food enters the wind-pipe and he begins to cough violently and repeatedly to prevent any particle from falling into the lungs hurting it.

Think how in the world of creation the hair and nails grow and become long. God has made them insensible so that man may not feel pain when he cuts them short. If the nails and hair had sense nerves,

they would be hurt while being cut. If the hair and nails resisted against being cut off, they would soon become a source of dirt and infection. Cutting short the hair and nails would protect the body against various diseases. Therefore, regular weekly cutting of hair and nails has been prescribed. If hair grew in the eyes, the eyes would become blind; if it grew in the mouth, eating and drinking would become unpleasant and if it grew on the hand palms, the touching of objects would become impossible. Not only has this fact been applied in human creation, but also some parts of the animal bodies, which are covered by hair and wool, are hairless to make their organic functions possible.

Mehdi: I have understood all about the creation of man and realized that everybody who knows himself will know God, too. Now

tell me about the hidden characteristic of the individuals' life-time.

Mohammad: The fact that the life-time of every individual is hidden from him is because if every person knows the length of his life, his life won't be spent pleasantly, for he will see that his life will be short and that the moment of his death is near. He will be like a person who has lost or is losing all his wealth. In such condition he is constantly sad and in fear of his destined ruin and misfortune. The fears of poverty and imminence of death are the greatest of all fears. The fear of death is worse, for the loss of fortune can be recommended sooner or later. But he who has been assured of the shortness of his life, he will be overwhelmed by the greatest of disappointments. On the other hand, if he foresees that he will have a long life, he will be encouraged to continue his

life with optimism and he will most probably indulge in temporal pleasures and sins, hoping to enjoy luxuries of life and repent of his sins at the end of his life. God doesn't approve such behaviour and doesn't accept it from his servants. For example, a master cannot tolerate the behaviour of his servant who angers and bothers him during the whole year and acts according to his master's will only one day or one month a year. He will certainly be disfavoured by him. A master doesn't demand his servant anything but sincere obedience and kind behaviour in all respects. If somebody says that an individual can make sins for years and at the end he may repent of his sins and his repentance will be accepted, we should answer that this is only a vain hope in human mind.

Then, dear Mehdi, for these two

and other reasons which I don't know, God has kept man unaware of the length of his life and of the moment of his death. So the length of one's life is hidden from him. As a result, the individual waits for his probable imminent death.

one may object to us and say that if human beings knew before-hand how long they would live, they wouldn't sin during their life. The answer is that how often educated and well-informed people are aware of the harms and disasters of a thing. they, however, do that harmful thing. For example, they know that alcoholic drinks are harmful, but in spite of this knowledge, most of them drink. They are aware that smoking is not good, but they smoke and continue to do so.

So we conclude that awareness of something does not prevent one

from doing it. As a result, one's knowledge of his moment of death doesn't prevent him from making sins.

Mehdi: What's the reason for being endowed with memory and forgetfulness.

Mohammad: If somebody had not the gift of memory, he would often face disaster in his everyday life and in his transactions, for he would not remember what he had given to people and what people had left with him. He would also forget what he had seen, heard and said. He would not remember who had done him a favour and who had done him harm, what was harmful to him and what beneficial. He wouldn't recognize the way of street through which he had frequently passed, and wouldn't remember what he had many times talked about. He wouldn't believe in any religion and wouldn't profit from any experience.

He wouldn't take lessons from his past deeds and experiences. So he would be excluded from the circle of humanity and wouldn't deserve to be called a human being. So imagine that if man had lacked one of the mental powers, what catastrophes would befall him.

On the other hand, forgetfulness is a grace, too, and if we think carefully about it, we realize that it is a favour greater than memory. If forgetfulness didn't exist in mind, no one would be relieved of the thought of a past disaster and no one's sorrow would ever disappear. Nor anybody would enjoy his life, for the memory of any past misfortunes, catastrophes and bitter experiences would survive in his mind, bothering him persistently. We may therefore say that forgetfulness is a blessing and a great virtue.

Mehdi: Well, now tell me about animals.

Mohammad: Make your questions to which I'll give answers.

Mehdi: Why has God covered animals with wool and fluff and have made them with tails and hoofs?

Mohammad: Since animals lack hands and fingers capable of making clothes, God has equipped them with wool and fluff as their clothes. They have hoofs which prevents their feet from being frayed. God has given wide hoofs to camels so that they may walk in deserts without their hoofs sinking into the dunes. Since camel passes through parched deserts, God has gifted it with patience and resistance, so that it may spend as long as a week, without eating and drinking and when it comes to water and grass, it preserves them in its body for a week's consumption. When animals feel the symptom of death, they go to a place where the corrupted smell of their

corpses may not affect the air; otherwise, the stench of the dead corpses of animals would fill the air and produce diseases among other living creatures.

Mehdi: What experience does cause animals to avoid harms and dangers?

Mohammad: God has gifted every animal with enough intelligence to recognize what benefits them and what harms them. For example, when a camel eats a snake, it avoids drinking water, fearing the snake's poison affecting its body and when it comes to a water pool, it moans of thirst. Even a wise man might not care so much about his health. When a fox becomes hungry, it lays down motionless pretending to be dead and when vultures and other carrion-eating birds come down to it, it catches them. The fact is that foxes are not very strong, but they are clever and know tricks. Some

species of fish, who are clever and resourceful like foxes, kill a small fish and tear its belly and leave it floating on the surface of water. Then they hide themselves under the dead fish and wait for a sea-gull to come down and be caught by them.

Spiders make tricks to catch flies. They make webs and hide themselves in them to catch flies and live on them. A spider makes its house with thin cords each consisting of four thinner cords which have been formed by thousands of twisted strands. All the strands come out of a hole below its belly. A fly-catcher pretends to be dead to catch its prey. Ants carry home the seeds in a united perseverance. Then they split the seeds so that they shouldn't grow and be spoiled. If the seed they bring into their nests is a carrot seed, they make it into four pieces. If moisture affects the

seeds, they bring them out of their nests and expose them to the sun to make them dry. Ants make their nests in high grounds in order that water should not flow down into them.

I have heard from my father a story which I am just going to tell you, dear Mehdi.

A traveller saw a sparrow shrieking near its nest which it had covered with leaves. The sparrow was flying with anxiety around the nest in which its children had perched. Then a snake came round to go towards the nest. Every time the snake reached the leaves of the nest, it would recoil. At the end it became known that there was a kind of anti-snake poison in those leaves which the sparrow had gathered and placed on its nest to protect its children from the snake. Who has taught this trick and this

ceverness to these animals?

Mehdi: The wise Creator. Do you know anything about bats?

Mohammad: Bat is a bird which, beside the ability to fly, like four-legged animals, has ears, teeth and fluff. It gives birth to children and suckles them. It walks on all fours. It goes out of its home during the nights and preys on insects such as mosquitoes and locusts. In spite of being unable to see in the darkness, it flies about easily without hitting walls or other impediments, because it sends out electrical waves in the air. When the animal is faced in its flight with a solid object, the waves hit the object and return to the bat who quickly realizes the existence of the object and changes its flight direction.

A carrier-pigeon, too, finds its destination and its nest with the help of air-waves.

Mehdi: Dear friend, now tell me a little about bees.

Mohammad: A bee constructs hexagonal houses with such a skill and precision that no engineer can do that. It produces honey which excels all sweets. It also produces wax which contains various benefits. There is a marvellous order and a wonderful harmony among individual bees. They are not permitted to suck stinking flowers and plants and the guards have to supervise that.

Mehdi: What do you know about the fish?

Mohammad: Fish have to live in water. They have no legs and since they don't breathe the way the desert animals do, they have no lungs. Instead of legs, they have two fins which serves as two paddles helping them to swim. The body of a fish is covered with solid scales to protect it against injuries. These overlapping scales lie on

its body in backward direction in order to facilitate the swimming and not to impede its forward movement in water. Who has made this harmony? The vision of the fish is weak. Instead, God has gifted them with a powerful sense of smell by which they can smell their preys a long way off. They swallow or rather inhale water instead of air and pump it out through holes at their both sides. This is an act of breathing. As fishes are prey to almost all animals, they lay tremendous numbers of eggs to protect their generations from extinction.

Mehdi: Do you have anything to say about the creation of ants?

Mohammad: God has provided ants with eyes, ears, bones and skin. Look at the ant and its extremely tiny figure. At the first glance, it's possible to see how it moves around and how it obtains its daily bread, carrying it in-

to its nest and preserving it for the winter. There are too many microscopic living creatures in the world to be countable.

Mehdi: How has God created birds?

Mohammad: God has commanded them to fly and has created them with simple light bodies, with not more than two legs, without hands and arms, with only four toes, with narrow and solid chest like a ship's bow to glide softly forward through the air with two wings and a tail hardened and lengthened as means of flight, and covered with feathers to be inflated and keep the bird afloat in the air. Since birds do not have teeth, they swallow the food down. Instead of teeth, they are equipped with a hard, solid beak by which they catch the prey and which is not worn out because the birds swallow their foods without having to chew them.

God has gifted the birds' stomachs with a great degree of heat to soften the food. Dear Mehdi, think about the crop of the birds, in which the birds preserve food and gather hurriedly the seeds and particles in fear of the approaching hunter. Then they gradually and leisurely convey the preserved food into the maw which acts as the stomach. Since the way into the maw is narrow and food must pass through it little by little, the seeds and food particles have to enter the maw one by one. If the birds had not crops to put seeds hurriedly in them, how could they feed themselves sufficiently? Another use of the crop is that there are many birds who bring the food from their crops back into their beaks and put them into their children's mouth.

Mehdi: How is the colouring of the birds fea-

thers?

Mohammad: Look at the colours of the peacock's and other birds feathers, which no painter can imitate. All colours are proper and in harmony with one another and are so beautiful that the painters admit that they cannot make pictures similar to them. If you carefully observe each strand of their feathers, you'll see a changing pattern of colours which turn from red into green and from green into golden yellow.

Mehdi: Do you know anything about giraffes?

Mohammad: Considering the shape and body organs, the giraffe is different from other beasts. Its members, however, are individually similar to those of other animals. For instance, its head is like that of a horse, its neck like that of a camel, its hoofs like those of a cow and its skin is spotted like that of a panther.

Mehdi: Tell me about monkey.

Mohammad: Monkey is like man in appearance.

It's head, face, shoulders and chest are like those of man. It's stomach and intestines are also similar to those of man. God has given it so much cleverness, intelligence and power of understanding that it understands the signals given to him by its master. It can also imitate most of human gestures. Its body is covered with hair to protect it from cold and heat.

Mehdi: And what about domestic, pack animals?

Mohammad: Their bodies, like that of man, are made of flesh, skin and bones. God has furnished them with vision and hearing to make it possible for human beings to use them whenever they need doing so. If pack animals were blind and deaf, human being couldn't use them. By the way, God has not given them as much intelligence as He has given to man in order that they

should be dominated by man and not disobey him when he intends to pack them with heavy burdens or use them for difficult jobs.

Mehdi: Tell me about the way God has created the fierce animals and the beasts of prey.

Mohammad: God has created the fierce animals and beasts of prey with sharp fangs, hard and solid claws and large mouths. They catch their preys with the help of these fangs and claws. These are hunting weapons.

Mehdi: How are animals brought under human control?

Mohammad: With its God-given strength, the cow obeys man and ploughs fields. A horse tolerates carrying spears and swords to satisfy its master. If a herd of sheep is scattered, the shepherd will go after each sheep and bring it back. Dear friend, as a whole, God has tamed and domesticated all animals for human beings and all beasts

are, in a way or another, subjugated by man.

Now you can ask why they are under human control.

It's because God has given intelligence and wisdom to human beings and if He had gifted the animals with as big a share of wisdom as that of human beings, the beasts would never obey man. Then if cows disobeyed man, sheep always scattered off and other animals showed restiveness, man would suffer a lot of harms and disadvantages. Who could face lions, tigers, panthers, wolves and bears, if they were united against man? If they were united, they would annihilate human generations. Don't you think how God has prevented them from being united against man and has arranged things in a way that instead of man fearing them, they fear man? Beasts avoid the places where human

beings live. They never approach human residents. They hide themselves during the daytime in fear of man and only go out of their hiding places during the night to look for food.

But, dear Mehdi, God has turned dogs, among fierce animals, kind to their masters and dogs make their best to protect their masters and take care of them. During the night, a dog goes on the roofs and walls to guard his master's house and frighten away the burglars. In showing benevolence towards its master, a dog goes as far as sacrificing itself to guard its master's life and property. However hard it suffers hunger and pain, it will never leave its master. Who has given these virtuous characteristics to a dog which guards and protects its master? Can anyone except God do these things?

Mehdi: Certainly not. Dear friend, thank you

very much for having talked so much about some animals. Will you please tell me a little about the plants?

Mohammad: When we plant a seed or a kernel in a good soil, it buds and grows into two parts. One part grows up out of the soil and becomes stem. The other grows down further into the soil in the shape of a tube and becomes root, from which secondary roots begin to grow. At the end of every root cord there is a cap-shaped object which protects the root from injury when it reaches a stone or hard object. Over the cap there are hair growths which pull nutrient substance from the soil and pump it into the stem and leaves where it is refined and then from the upper part of the tree comes back into the roots to strengthen them and so on. Every stem which is too weak to hold itself upright either turns round a support

or produces hook-like growths to hang itself from a further support. of vine. Has the grape seed known from the first that it should produce roots and stems? Does the root know itself that it should produce hair-like cords? Do the stem and the branches know that they should grow upwards and produce leaves to feed and adorn themselves with?

Therefore, one should understand that it's God, the Single One, who is the All-powerful creator.

Each green leaves of the trees
Is a guide-book containing the
key to the knowledge of God.

Mehdi: Tell me about the various colourful flowers and fruits.

Mohammad: Flowers are the most beautiful elements of the plants. In creating them, regular and proportionate design have been used. There are subtleties in the

calyx of a flower. Each flower is surrounded by some hard green leaves which are called sepal which protects the flower. Inside the sepal there are thin leaves named petals, which are delicate and beautifully colourful. There are rods inside the petals which are called stamens. Every leaf contains veins which, like the veins in human body, are stretched throughout. These veins do not let a leaf crumble. They also water frail leaves. Nourishment and water flow through these veins. During a brief time like spring, God creates leaves, flowers, sweet-smelling plants, buds and corn-roses so numerous that they fill the mountains and fields.

Muse over the kernels and seeds which have been placed by God in fruits. If a tree is injured and withers, some of these kernels and seeds may be planted and similar trees

grow.

Another use of the kernel is that some of them are edible and some others produce oil. Pay attention to the pleasure derived from eating fruits a pleasure which is a gift of God.

Mehdi: Tell me about pomegranates, pumpkins, and melons.

Mohammad: Pomegranate is like a house in which there are smaller houses containing rows of seeds, as though a skilful hand has placed them together in a regular pattern. Each portion has been covered with a thin cover in a perfectly beautiful pattern. All these are enclosed in a thick, solid peel. God makes big and heavy fruits such as pumpkins, melons and water-melons out of shrubs, because trees are unable to bear such heavy burdens. These fruits lie on the ground like children and suckle their foods from the breasts

of the bushes. Have these fruits known how to bring about conditions necessary for their growth?

Mehdi: No, they've not. Dear friend, I thank you so much for your explanations. Now, dear friend, tell me a little about the heavenly spheres.

Mohammad: Brilliant stars are like glittering lights and are bigger than the earth. Some of them are fixed stars and some planets. The sun shines during the day-time. If the sun didn't set, people would not rest and sleep and thus would not be refreshed. They would continuously work hard to gain worldly benefits. If night didn't come after day, the earth would get so hot in the sun that animals and plants would perish. The sun is like a lamp which sometimes gives light and sometimes darkens to let people sleep. So the night and the day must exist. Besides, the darkness of night

has some advantages. For example, a traveller who travels at night needs light. To make people comfortable, God has created the moon and the stars by illuminating the earth. Their lights show the way to sea and land passengers by regular movements and remove the danger of sea travellers getting lost.

Dear friend, what's more wonderful is that each planet needs some moons in proportion to its distance from the sun in order that its inhabitants should enjoy the moonlight during the night. The more a planet is distant from the sun, the more it has moons. Therefore venus a and mercury do not need anymoons because they are near the sun. The earth, on the other hand, being more distant from the sun, has a moon. Mars has two moons and jupiter has ten.

Who is the One who gives to the

moon so much beauty and
attractiveness?

Who is the One who moves venus,
the moon and jupiter?

An old woman was asked: "How have
you come to know the existence of
God?" She took her hands off the
spinning-wheel and said: "If no one
spins this wheel, it will stop spinning.
This shows that behind the heavenly
spheres, too, there is a spinning hand."

Yea, every intelligent person
knows in the depth of his
soul,

That the revolving object have
behind them a hand which
revolves them.

Judging from the old woman's
spinning-wheel,

You will realize the cause of the
heaven's revolution.

The heaven's revolution is sym-
bolized by the spinning

wheel,
And he who knows astronomy,
knows this truth, too.
Blessed be the power which in-
creases our marvel,
By knowing how to make these
arrangements.

Dear Mehdi, the four seasons, the
spring, the summer, the autumn and
the winter, are produced by the ellip-
tical rotation of the earth round the
sun. Who is the cause of these rota-
tions and movements, that has ar-
ranged the seasons in this pattern
and arranged the rotation of
the earth in such an elliptical course?
Why is the course of these rapid
movements unchangeable?

Think how the sun goes up and
down and how the four seasons
come and go successively to make it
possible for the animals and plants to
grow. If, we may suppose, the time

of the day were as long as one hundred hours or more, animals and plants would perish and human beings would stop activities. If a plant grows somewhere without sun, it will die.

Muse upon the fact that in the winter low temperature makes clouds, rain and snow, and makes animal bodies hard. In the spring, the substances in trees and plants begin to move and blooms and flowers start to appear. In the summer, the extreme heat makes fruits ripe and the moistures disappear so that people should be able to do other works easily. In the autumn the sky becomes cloudless to bring health to bodies and cure diseases.

Think carefully about the fact that how God has arranged that the sun should shine to every part of the earth through the function of the solar system. If in the beginning of

The day, a mountain or a wall doesn't let the sunshine reach a certain part of the earth, in the end of the day the light of the sun falls on the same part or region. None of the earthly creatures are deprived from the sunshine. It's the light and the heat of the sun which has the advantage of curing of diseases and killing of microbes.

Dear Mehdi, I am going to bring to an end my discussion by making some points about the motions of stars. (I hope you have enjoyed quite enough my explanations).

The star motions are so fast that they are above imagination and their lights are too strong for the eyes to bear. God has put them in a great distance from us that we can feel and see their motions and that their lights can reach us without dazzling us. Otherwise, their glaring lights

would make us blind. If the stars were much nearer to us, there would be the fear of their quick motions hurting our eyes. It would be as if a group of people are living in a room in which various strong projectors are revolving and rotating rapidly around them. In such a case, the people in the room will soon be baffled and stupefied.

Do you know why the travellers
of the heavens

Are circling around the earth?
Why is the earth fixed and why
are they revolving?

Who has ordered those ones to
move and this one to be
motionless?

What is the purpose of these
goings and comings?

Who is their Beloved in this
altar?

They are all wandering like pairs

of compasses,
They are seeking their Creator in
their wandering.

"O God, gift me with a beneficial
knowledge, approved deeds
and legitimate daily bread."

Peace upon him
who
Pursues guidance
to the right path.



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سُورَةُ الْاِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ①

لَمْ يَلِدْ وَلَمْ يُولَدْ ②

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ③
