

CHAPTER ONE

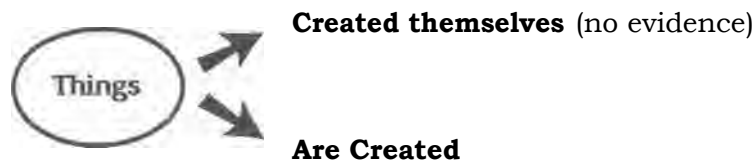
THE PRINCIPLES OF THE CREATION

INTRODUCTION

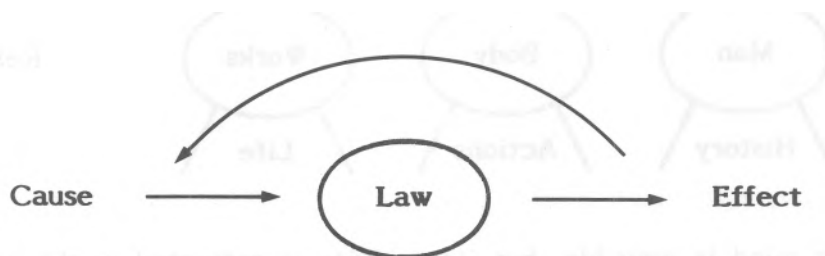
He created the heavens and the earth
with truth.

(LXIV 3)

Theoretically, things come into existence in two ways: by themselves or as the result of another cause. There is no record or knowledge of anything ever creating itself, therefore it can be assumed that everything is in some way resultant of other things and other forces.



This rationale is basic to human thinking. Our cosmos is composed of things that exist in cause and effect relationships with each other, governed by laws or principles.



¹ The effect is derived from the cause but is also part of the whole cause-effect system and therefore it affects or modifies the cause. (Each can have a positive, negative, or nil effect on the other, at any point in time.)

God is invisible, but is manifest in the visible creation. Since the effect derives from the cause, it cannot have characteristics other than those intrinsic to the cause. Perfect man mirrors his Perfect Creator, while fallen man, like an imperfect mirror, distorts the reflection of the nature of God.

How can we proceed to understand God from our knowledge that we are created to reflect Him? We investigate the invisible character of an author by examining his works and the record of his life (his biography). In a similar manner, we seek to understand invisible God by looking closely at His works: the creation, especially man, and the history of His relationship and work with man. This first chapter deals with the topic: how we can know God through His creation.

He is God,
the Creator, the Maker, the Shaper.
To Him belong the Names Most Beautiful.
All that is in the heavens and the earth magnified Him;
He is the All-mighty, the All-wise.

(LIX 24)

I. THE NATURE OF GOD AND HIS CREATION

A. The Nature of Things

Although an author may use a variety of styles and literary forms, his character is revealed in all his works. It is the common factor to them all.

The creation is most diverse. Consider the difference between an amoeba and an elephant, a rock and a man, a star and a grain of sand! Yet, since the Creator made all of these, there must be something essentially common to all of them.

We find this common element to be the character of dual characteristics — everything is made up of pairs.

And We created you in pairs.

(L X XVIII 8)

	Positivity	Negativity
Man:	Man	Woman
Animals:	Male	Female
Plants:	Male	Female
Molecules:	positive	negative
Atoms:	positive	negative
Particles:	positive	negative
Creator: (God)	Masculinity	Femininity

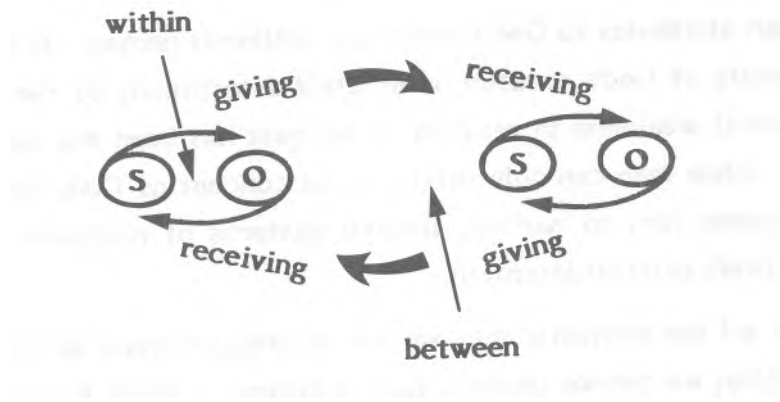
In every case the Internal Character of a creation is least known because of the difficulty in studying it. However, the influence of the Internal Character is manifest in tangible ways through the activity of the External Form.

Since the whole **creation** (effect) is organized with dual characteristics of Internal Character and External Form, and Positivity and Negativity, we can say that God (the First Cause) has these essential characteristics as well, since the effect is derived from the cause. God is the perfect union of all original Internal and External Characteristics, and all original Positivity and Negativity.

In man, the relationship of Internal Character (mind) to External Form (body-action) is called personality. God can be said to have perfect personality because He is a whole being with no divisions within Himself. Man achieves perfect personality when he achieves perfect union of mind and body, thought and action.

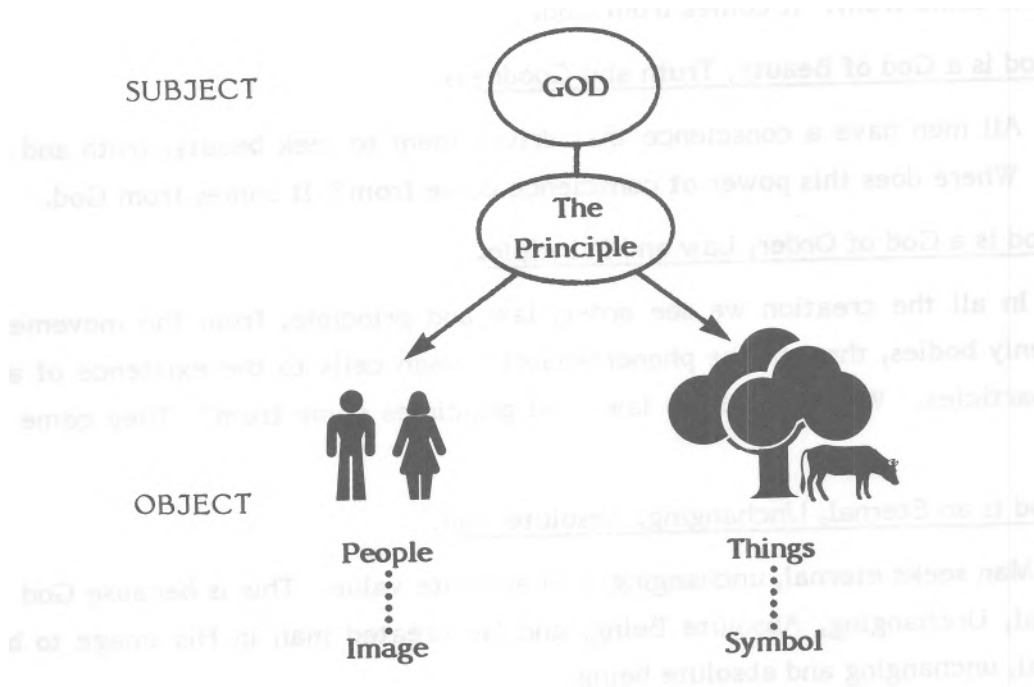
Very hateful is it to God, that you say
what you do not.

(LXI 2)



The nature of man will be discussed in some detail in a later section of this chapter, but at this point it is necessary to indicate that man's unique character, being both spiritual and physical, places him in the position of mediator between God (spiritual) and the rest of creation (physical). Man is the image of God, while creation is the symbol of God.

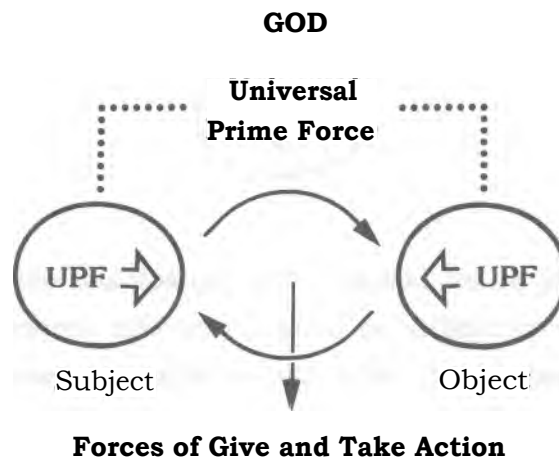
We can diagram the relationship of God, Man, and the rest of creation as follows:



II. GIVE AND TAKE ACTION AND THE FOUR POSITION FOUNDATION

It is now necessary to examine the dynamic of the relationships between subjects and objects: how do they interact together?

Nothing can exist without some force for existence. The force that enables all things to exist is called the Universal Prime Force (U.P.F.). When two things have common characteristics, the basis exists for them to have give and take action together through the operation of Universal Prime Force in each. Subject and object cannot exist in dynamic relationship without the Universal Prime Force, and the Universal Prime Force cannot act without subject and object. For man and the creation, the Universal Prime Force is received from God.



The forces produced by the Give and Take Action of subject and object are the basis of life, existence, development, and reproduction. For example, protons (nucleus) and electrons maintain a dynamic relationship as subject and object for the maintenance of the "life" of an atom. The same principle operates on all levels of the hierarchy of creation as shown in the diagram on page 8.

In the creative process, God projects His nature (the perfect union of subject and object) into the formation of the parts of creation such that, in themselves, they tend to reflect either His subjectivity or His objectivity. Since subject and

Each element of the Four Position Foundation has, from its point of view, three objects. Through its relationship with them it develops and is fulfilled.

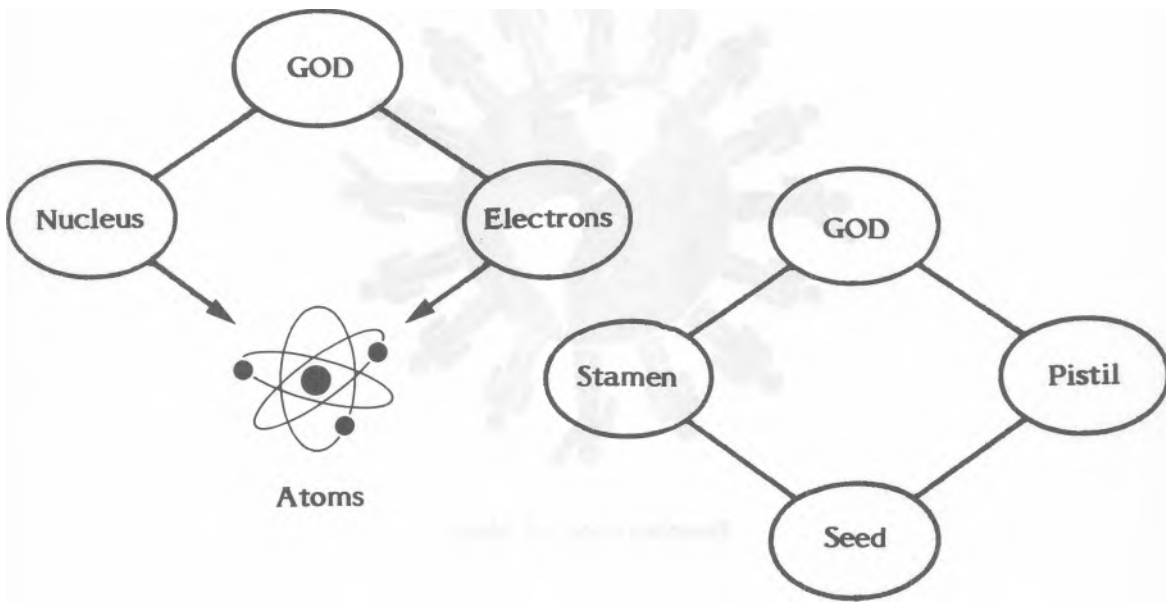
Take for example this model of the family unit (see previous page). Each member relates to the other three, expressing different love relationships. Since the experience of perfect love in the true family is the key to fulfillment for man, the family unit is fundamentally important to every individual.

In the family we see three levels of love which together comprise the totality of love:

1. Passive love is the child's response to parental love.
2. Mutual love is developed by growing children in their relationships with each other and perfected in the perfect balance of Give and Take between the husband and wife.
3. Unconditional love of parents is love given totally and unselfishly for the sake of their children.

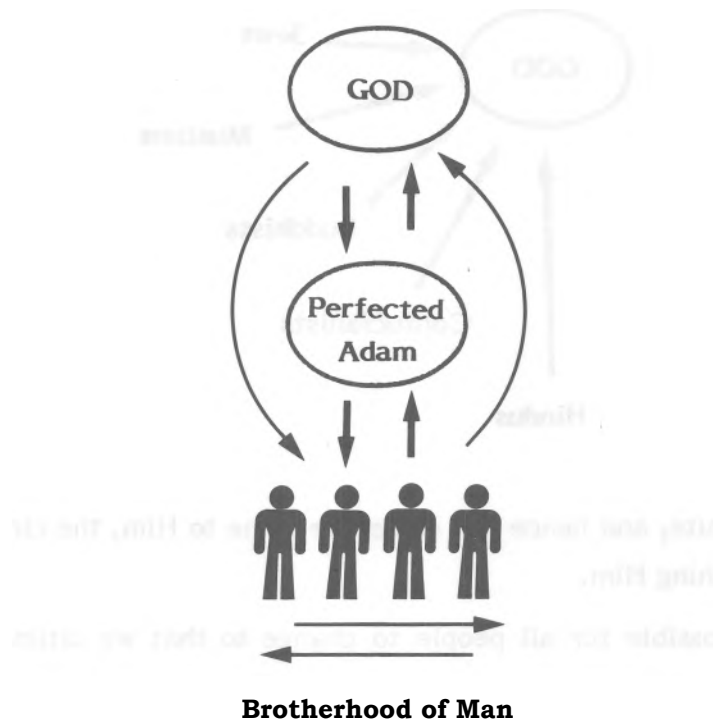
Human love must develop through these three stages in order to bring man into harmony with the unconditional love of God.

This application of the Four Position Foundation to the analysis of the family is taken from the highest level of the hierarchy of Creation, but the model applies on all other levels as well.

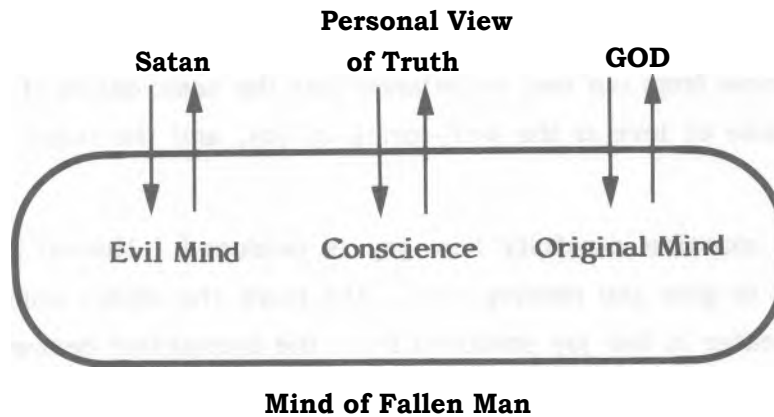


The Fall of the first man Adam marked the separation of as yet imperfect man and God, and thus resulted in distorted relationships among mankind. The reunion of mankind cannot be effected except through the reunion of man with God.

How does sinful, fallen man unite with sinless, pure God? Because of his impurity it is impossible for him to become completely one with God. He cannot clearly perceive or comprehend God. Therefore, there must be a mediator between fallen man and God, someone who is sinless and can manifest the invisible God in the substance of his words and deeds. In history this person is called the perfected Adam. The perfected Adam establishes the universal pattern with which people must unite in order to achieve brotherhood: to become one with him leads to unity with God, since he is one with God. The perfected Adam solves the problem of God's invisibility by incarnating His Logos or Ideal. Through him the world can become a true family.



The Truth of God is absolute. The original mind of man responds to this absolute Truth through intuition. The conscience can be re-educated since it is object to the original mind. In perfect man, conscience and original mind are one, such that man's view of truth is not in conflict with God's. The role of the prophets, and particularly perfected Adam, is to lead man to an understanding and acceptance of the absolute Truth of God.



Through repentance and humility, combined with a sincere desire for truth, we can educate our conscience in accordance with our original mind, so that it becomes harmonious with absolute truth. This is the common point for uniting all men since the original mind is universal and non-contradictory.

Perfect Marriage

Man and woman each have male and female characteristics in their internal characters and external forms. In a man, the masculine characteristics predominate; in a woman, the feminine. Each is completed through the relationship with the other. This union is called perfect marriage.

The marriage unit is the most perfect reflection of the nature of God since God Himself is the perfect union of Internal Character and External Form, Masculinity and Femininity. God and man both receive the greatest joy from perfected marriage. Because the Fall of man prevented realization of this ideal, a central purpose of the perfected Adam in history is to find a bride with whom to form a perfect marriage as a model for all men.

When man is perfected he resembles God and hence can give great joy to God. Since God made us so that He could experience joy, our purpose is to give joy to God.

I have not created jinn and mankind
except to serve Me.

(L1 56)

It is from this understanding of God's purpose in creating man that we can realize that God is spiritually like our parent. Our purpose in giving joy to God can best be understood as the loving response of a child to his parent. When we mature spiritually, we become the substantial objects God intended us to be. We must love God with all the passion of our spiritual being.

... remember God, as you remember your fathers
or yet more devoutly.

(II 195)

We indeed created man; and We know
what his soul whispers within him,
and We are nearer to him than the
jugular vein.

(L 15, 16)

The creation was made for the enjoyment of man. As man is stimulated by his give and take with the rest of Creation, God is also stimulated through man's spirit. Man should be the loving lord and caretaker of what God has given him. The Creation, in turn, will offer itself completely to man.

"And God has laid the earth for you
as a carpet,"

(L XXI 18)

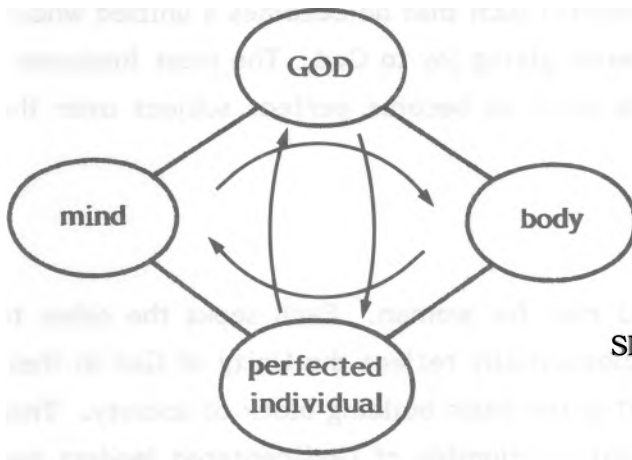
3 Islam attacks those who believe that God can have literal children:

"What, has your Lord favoured you with sons and taken
to Himself from the angels females? Surely it is a
monstrous thing you are saying."

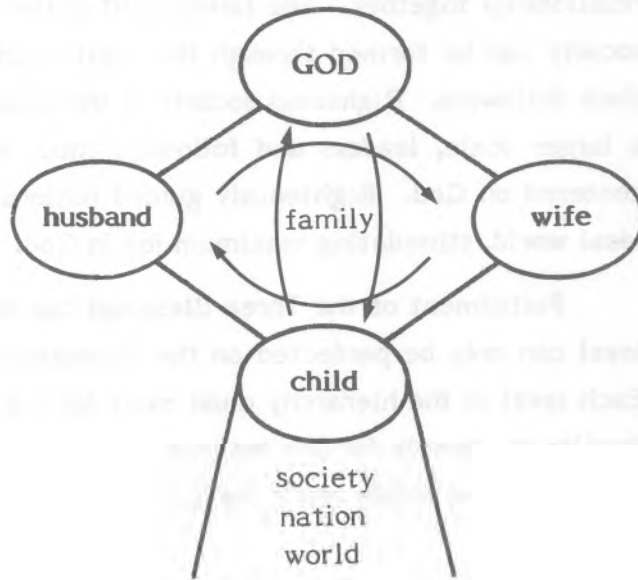
(XVII 42)

This attack is against those (such as many pre-Islamic Arabs) who believe that gods or God can literally have children. This pagan belief is completely different from the one being presented in this book. We are saying that God created man with the heart of a Father such that spiritually we can be His children.

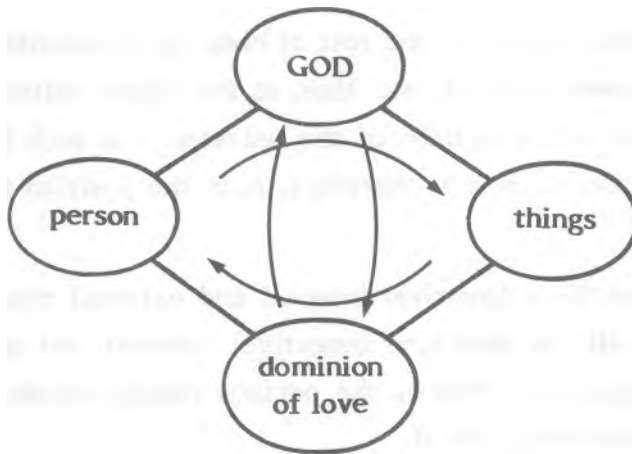
FIRST BLESSING



SECOND BLESSING



THIRD BLESSING



By looking at the world around us, it is quite clear that nowhere is there evidence of the fulfillment of the Three Blessings. Man has never fulfilled his true purpose, and therefore he has never been truly happy. He has set external purpose above internal purpose — he has been selfish instead of living for the sake of others.

The origin of this selfishness and separation from God will be explained in the next chapter. However, at this point, it is important to recognize the pattern or method by which God can work to save mankind. We can see that all problems are ultimately rooted in the problem of imperfect man. Therefore, to attempt to solve problems and conflicts on any particular level is ultimately futile if the basic problem is not simultaneously being solved.

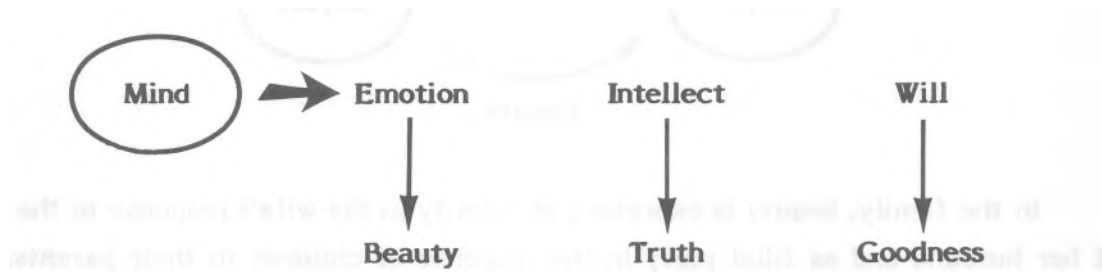
God's work of restoration, or the re-creation of man, is focused on creating a foundation of one true, sinless man who can step by step fulfill the Three Blessings. We call this man perfected Adam. Adam is the name given to the man originally created by God to fulfill the position of a perfect man. According to the Koran and the New Testament, Jesus was a second Adam:

Truly the likeness of
Jesus, in God's sight,
is as Adam's likeness.

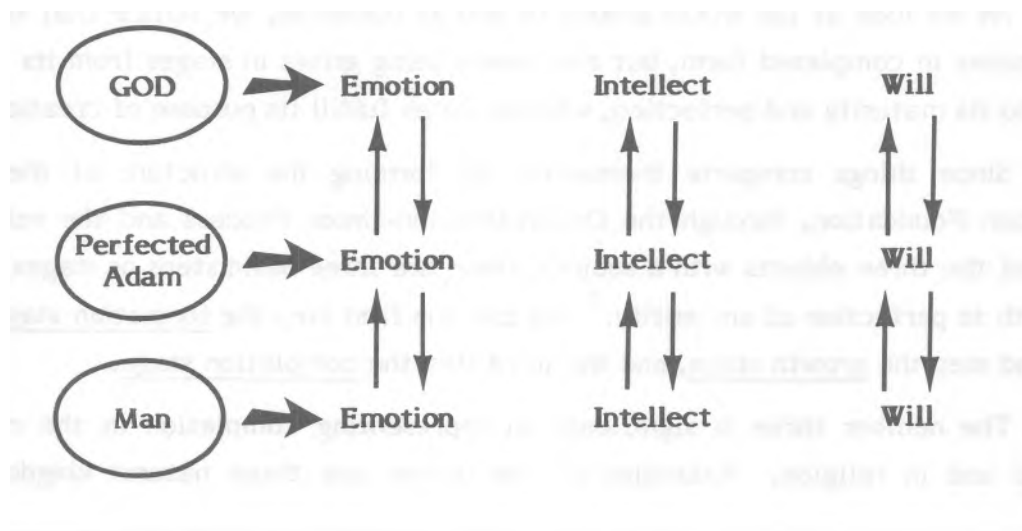
A second Adam was necessary because the first Adam failed to fulfill the Three Blessings. It is obvious, however, that the world is still not right, and that man is now awaiting a third Adam. Muhammad was sent by God to prepare for this third Adam and the fulfillment of the Three Blessings.

In a world of greatly confused and conflicting values and standards, how does one find true or absolute value? God, as a Perfect Being, is absolutely good. To discover absolute value, we must discover God; but how do we find God? Let us look at the elements of the human mind.

Emotion, intellect and will are the central elements of mind. They seek respectively beauty, truth and goodness:

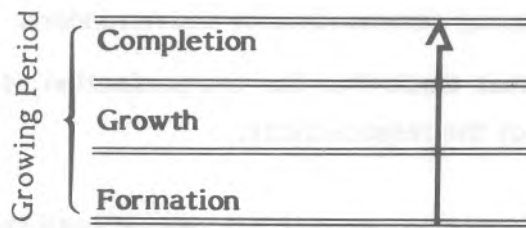


The standard of beauty, truth, and goodness is determined by the orientation of the mind. If the mind simply takes in the stimuli of society uncritically, confusion will result in its concepts of beauty, truth and goodness. Because God is invisible, it is very difficult for fallen man to perceive Him through the "clouds" of this world. A mediator, perfected Adam, is needed to substantiate God's standard of value for man. Perfected Adam is visible and tangible, whereas God is invisible and intangible. Perfected Adam gives to man God's standard of beauty, truth and goodness.



animal, vegetable, mineral; three states of matter — solid, liquid, gas; three primary colors; three main nutriments; and so on. Examples of the latter include three stages in the life of Muhammad — forty years preparation, twelve years in Mecca, ten years in Medina; three main caliphates — Orthodox, Umayyad, Abbasid; three main followers of Muhammad — Abu-Bakr, Ali, Umar. We may also add to the illustration of this principle by pointing out that we exist in a three dimensional world where stability requires three points of support, and that in conceiving eternity beyond this world we use the symbol of a circle, defined by three points.

We represent the three stages of growth as follows:

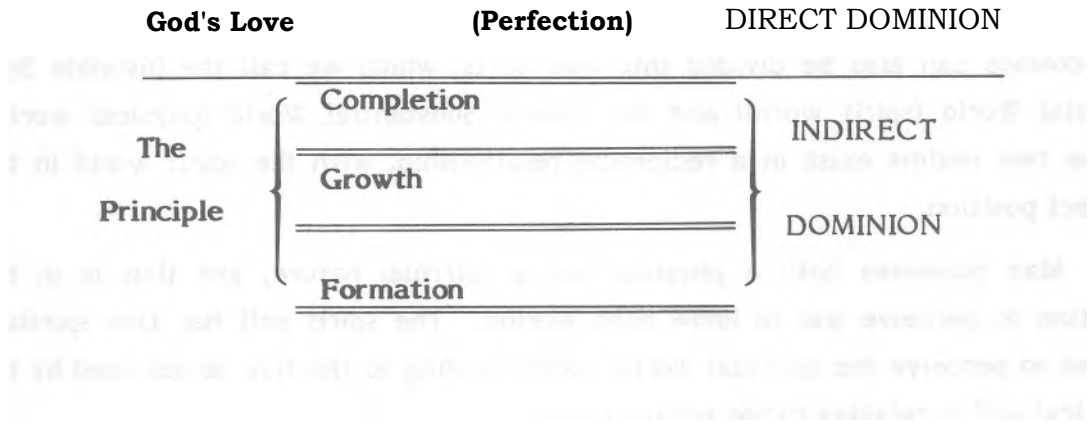


In the natural world, growth takes place automatically if the necessary nutrients are provided. For example, plants begin as seeds (formation stage) which send out shoots (growth stage) and bear seed producing fruits or flowers (completion stage). Likewise, the human body passes naturally from childhood (formation stage) to adolescence (growth stage) to adulthood (completion stage) if properly nourished. There is no conscious effort required to realize physical maturity because this growth is governed by the autonomous power of The Principle. But what of the human mind or spirit? We are all aware that our character does not grow naturally unless the proper spiritual nourishment is provided. Those who wish to grow must always confront a certain resistance to growth in themselves. What then is the principle governing spiritual growth?

We have seen that God created man to reflect the love which He invested in creation. One of the chief qualities of God given to man is creativity . Man's creative ability is clearly shown in what he has been able to make. However, the important responsibility of human creativity is human character itself. Man has a portion of responsibility to fulfill in developing himself in the image of God. Fulfilling this responsibility is also a prerequisite to assuming the role of lord over creation. By overcoming difficulties that no other creature faces, man qualifies to represent God as lord of the creation (or vicegerent).

Since God is Perfect He always fulfills His portion. The key to man's happiness and fulfillment, therefore, lies in his own hands. History shows us clearly that only those who have been willing to work and sacrifice in the way of God have become great men of God, and hence contributed to their fellow men. For our own perfection we must fulfill our own portion of responsibility.

While we are in the process of growth we cannot fully reflect the unity of God, and therefore God is unable to have complete dominion over us. We call this period of growth the indirect dominion. Once this is completed and man has become in his maturity a true image of God, he no longer relates to God through obedience to law, but rather through obedience to love. Divine Law is simply the external structure that allows pure love to flow between subject and object. Once we are one with God, the bond of love is so great that there is no desire in man to break it. God then has a direct dominion of love over man. God's purpose and man's purpose are both fulfilled.



Because of the Fall, our knowledge of the spirit world has remained small and confused. While everyone has had some experience with it through dreams, telepathic experiences or some other means, most of us are simply perplexed or awed by what we experience.

It is impossible to deny the existence of the Invisible Substantial World on the basis of its invisibility alone since science itself has discovered many invisible things previously unknown to us (such as X-rays, infra-red light, electricity, force and gravity). In the future we are bound to establish a fully scientific knowledge of the spirit world, which till now has only been known to a few people with developed spiritual senses.

So far we have spoken of man as having mind and body. At this point it is necessary to take a closer look at human nature.

Man is composed of a spirit self and a physical self, each having its own mind and body.

'When I have shaped him, and breathed
My spirit in him. ..'

(XXXVIII 73)

The spirit self encapsulates all the elements of the spirit world, while the physical self encapsulates all the elements of the physical world. Thus, when man unites his spiritual self and physical self he becomes the harmonious center of the two worlds, of the whole cosmos. The spiritual self is not limited by time or space, and therefore we call it eternal. Death is the point in time when the physical self ceases to exist, and the spiritual self begins its eternal existence in the spirit world. Discarnate spirits make themselves known through dreams, mediums or other psychic contacts.

For the sake of clarity, let us now diagram and examine the relationship between the spiritual self and the physical self, and the elements which each one contributes to the development of the whole being.

To grow, the physical self must take in the (positive) elements of sunlight and air and the complementary (negative) elements of food and water. The spirit self needs the Life Elements from God which are His Love and Truth. The complement of these spirit elements, derived from the physical body, is the Vitality Element. The Give and Take Action of these two elements produces the force of the spirit

It is now clear that man was created to reach perfection while on earth. The Vitality Element is essential for spiritual growth. It follows that the Ideal World or Kingdom of Heaven must be established on earth before it can be established in the spiritual world.

It can also be seen that after death man is not destined to go to Heaven or Hell by belonging to a particular faith or by maintaining particular ideas. The degree of spiritual growth on earth (essentially the capacity to give and receive God's Love) determines the level in the spiritual world at which an individual will begin his spiritual life. A spirit can continue to grow in the spirit world by serving people on earth and thus be receiving Vitality Elements. However, it must exert much greater effort because it now lacks its own physical body. Our physical life on earth is for the single purpose of enabling our spirit to grow to perfection.

Levels of spiritual growth can be understood clearly when defined according to the three stages of growth: formation, growth, and completion. Hell is the spiritual level below formation stage. Spirits in this realm are called Evil Spirits. The next stage is the formation stage of spirit world where spirits are called Form Spirits. Paradise is the next stage (growth stage) in which spirits are called Life Spirits. The final stage is Heaven, the realm of Divine Spirits. Spiritual growth is reflected in the "brightness" of the spiritual being.



If man had not fallen he would have reached perfection in his lifetime, not just physically but spiritually also. Man would also have retained the ability to perceive the spirit world clearly and to understand spiritual truth directly. In our ignorance we have lost our ability to comprehend the cosmos in its basic nature,