

Monotheistic Proof

In the evening, the young boy was eager for the theoretical lesson. He has experienced the practical applications of that lesson in the laboratory and learnt that those experiments which his dad had planned would have not been absorbed if he had only thought of them theoretically. The sign of the books and clothes scene in the his room then the torn phone book which was waiting for the wind to be rearranged as before and the scene of Abu Ahmed who was deeply engaged in looking for a great poem to be created randomly; and the scene of workers who tried hard to mix up letters and take a handful of them for printing hoping to create a nice poem; also the scene of his younger sister who was proud of cooking a delicious meal and the scene of tasting a morsel with no salt from the dish and the next one with too much salt and the third morsel with the right amount of salt, which means that his tongue could also participate in finding out about the “Organization Proof.”

All these scenes were like illustration tactics and procedures used to have those experiences everlasting in his mind without using a camera. However, the son was thinking about publishing a detailed monotheistic encyclopedia to assist young people who are overwhelmed by doubt. Yes, he'll write a book and give it to Abu Ahmed to have it published. But not in the way he wanted to compose a poem!

Thus, the teaching method is very important in teaching faith. What he could achieve in just one day would not be achieved through many years in school receiving religious lessons. Religious lessons are insufficient to reveal religious facts in practical ways.

He wondered why there was a huge disparity in the teaching methods in school curriculum. Physics was taught through the most modern teaching method, while it's not the case with religion. Why religious lessons were not based on the recent techniques in teaching too although they are both taught in one school and there is one ministry of education and one minister? Is it Intentional?

Are the Ministries of Education and the teaching cadre incapable of doing what his father did in teaching the religious ideas in a theoretical and practical way, accompanied with interesting experiments which respect the learner's mind and encourages powerful and scientific inference?

Why are religious books ignored, while it's not the case with, say, Chemistry books?

Also, why is religion taught at schools, but not at universities? Does that mean that university students do not need religious education or had they already had enough religious knowledge and there is no more to learn or discuss?

If this is the case, then why do we see different ideological currents in the universities which divert students' minds away from their religion and put them astray in all directions?

Maybe students have studied religion before reaching the universities and now turned away from it and are no longer feeling the need to engage in religious discussions.

The fact that the educational system avoided religion shocked the young boy. He remembered that the term "God" is missing from all textbooks. He also remembered that the state's law punishes whoever stands against the leader's law but doesn't punish those standing against God's laws. He thought that all citizens were forced to obey the leaders, but not obligated to obey God. That's why whoever curses the leader is imprisoned but the one who curses God is not. He was terrified by the fact that he's living in a society where people turn away from God and do not obey His laws while they have to submit to the leader and his laws.

This society worships the leader but not God. This society assigned the leader to be worshiped instead of God. He remembered a story that his father once narrated: One day some Christians called on the Prophet while he was reciting the following verse: ***"They take their priests and their monks to be their lords in derogation of Allah."***

The Christians objected that they didn't take their priests and monks as their lord in derogation of Allah. The Prophet replied: "The priests have allowed Christians what is forbidden and forbidden what is allowed and people obeyed them." Thus, they worshipped the priests not God."

The young boy concluded that the society worshipped the leader instead of God which made him shout: There is no god but God and we don't worship anyone other than Him. Our trust is in Him, even if polytheists disagree. He suddenly stopped thinking and asked himself: "Isn't it true that those people say: There is no god but God? So how come they don't fear saying it? And why doesn't the leader hold them responsible for saying there is no god but God?" So they don't know the importance of this phrase because they don't know its meaning.

If people knew that this phrase means that there is no one to worship and obey except God, there is no canonization except for God, no power and authority except for God, no one to fear but God, and there is no law but God's law, they would fear its danger, both rulers and the ruled. And you'd find that saying "there is no god but God" is a crime that deserves a life imprisonment because that endangers the national security and destabilizes the government.

Arabs truly understood the meaning of "There is no god except God" when the Prophet publicly declared it and he suffered so much from the enemies of Islam who refused to accept it. If they had not

understood its meaning, they would have let him and his followers say whatever they wish to say. But they truly perceived the danger of this simple phrase.

In the evening, the family gathered around the dinner table reviewing the events of the day and the experiences resulting from each one. The father was happy and commented with a smile: "We all have participated in giving you monotheistic lessons: myself, your mother...." His young daughter interrupted him saying: "And me Dad! Me!"

"And of course you, my daughter" The father said, "no one left except my dear young baby, who is unable to speak and can just suck and cry." The son answered:

S Even this baby gave a monotheistic lesson without even noticing that.

F How, son?

S I looked at him while mother was breast-feeding him. He opened the book of knowing God and I started going through it page by page. This weak creature feels hunger and shows it by crying; crying moves Mother's emotion. If this emotion was not created with mothers, they would ignore their babies ñ the mother then hugs the baby and puts him close to her warm breast and he begins sucking; he is not aware of anything but he knows where to get food. That breast pours out milk and the baby ceases crying to get food. He carries out until he gets full. The baby stops sucking when he is full. If he stops before getting enough, he will starve. On the other hand, if he doesn't stop, he will get fat. But the equation had been set in a way to fulfill the balance; the baby takes the amount necessary for his growth and to overcome his hunger. As you know, mother's milk is rich with all the necessary nutrients a baby needs. No one could ever make anything similar to this milk with all its characteristics such as nutrient elements, taste, temperature, and not to forget the emotional side for breast feeding; they would not be able to succeed. Father! My baby brother gave me a good lesson in monotheism.

F Monotheistic lessons can be found everywhere. The Quran names every lesson a sign. So God's signs are numerous and countless. They are as many as the number of stones and grains of sand. But every sign requires wariness and a sound innate. ***"Verily in this is a Message for any that has a mind and understanding or who gives ear and earnestly witnesses (the truth)."***

God's signs and the innate nature simulate to radio signals and radio transmission. The atmosphere around us is full of signals from many hundreds broadcasting stations, either radio or television based stations. But there should be a device that is capable of receiving what those stations are transmitting. The more modern the device is, the better signal quality we get and the more channels are available to hear and see. The human innate nature is similar; if it is pure, modest, sin free and not affected by society's traditions, it will receive and perceive the lessons available in all places. Haven't you heard what [Imam] Ali ibn Abi- Talib said: "I haven't seen anything but perceived God before, during and after it"?

S God is great!... Dad! I've approached one third of the position that Ali son of Abi-Taleb had achieved.

F How?

S While experiencing your theoretical and practical lessons, I found God myself. Since then I've always felt the existence of God in whatever I see, but I cannot feel Him before and after that. And you know that this is the third of what we try to reach.

F Take it easy, son! All who follow the path will reach a destination. A human being is capable of reaching the greatest things with the least of effort.

S The greatest thing is God.

F And the least effort is the intention. I mean the honest intention. So if you have a sincere intention to reach God, praise and glory be to Him, He will help you in your journey. Haven't you read the following verse: "***And those who strive in Our (cause), We will certainly guide them to our Paths***" If a servant of God moves toward him a span, God will come forward to his servant hundred spans. Also, if a servant walks towards God, God will rush towards him.

S This is the most possible divine kindness for a servant wishing to be as close as possible to God. Father! I'm eager to pursue the monotheistic lessons. Will you please give me another lesson today?

F No, not now. You'd better fully understand what you've learnt first and see if you have any questions. Then after grasping the main idea, we will proceed to the next lesson.

S I've got a question now.

F Go ahead.

S Would you please tell me whether the method which you've chosen to apply in my case, is your own idea... or...?

F "***We didn't leave anything in the Book.***"

S It is from the Quran then?

F Yes. The Quran has illustrated many examples for the necessity of calling people to God in practical ways. For example, Abraham's story, when Abraham argued with his people to cease worshipping the idols, which could neither hear nor think, he couldn't motivate his people to abandon the idols' worship. So he changed his tactics by planning a practical lesson. He carried his ax and smashed the idols to pieces and destroyed them all. However, he left the biggest idol intact and hanged the ax around its neck.

When the people came to worship their idols, they found

them destroyed...

They said, 'Who has done this to our gods? He must indeed be some man of impiety!'

They said, 'We heard a youth talk of them: He is called

Abraham.'

They said, 'Then bring him before the eyes of the people, that they may bear witness.'

They said, 'Art thou the one that did this with our gods, O Abraham?'

He said: 'Nay, this was done by that – the biggest one among them! Ask them, if they can utter!'

S What was the result?

F They thought to themselves and said: ***“So they turned to themselves and said, “Surely ye are the ones in the wrong!”***”. All the former theoretical and ideological arguments didn't give any acceptable solution, but this practical lesson made them return back to their innate senses and confess frankly that they were wrong.

S So, you've learnt the practical method from Prophet

Abraham?

F Yes, Abu Ibrahim!

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