

# المقدمة للمبدأ

## **Introduction to The Principle**

**An Islamic Perspective**

1980

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## **GENERAL INTRODUCTION**

Man has learned much in his long history. Many of the challenges of our environment have been met and overcome. Yet, in spite of all the developments and achievements, our increased knowledge and improved vision of all aspects of human life reveal that the family of man is still far from where it should be.

Modern man, having conquered so many of his adversaries, is once again forced by his own loneliness to confront himself and to ask the age-old questions: "Where did I come from and where am I going? How and why did I come to be, and what is my purpose in life?"

Surely with our scientific technology and our knowledge of man and history we are better equipped than ever before to understand the phenomena of our life and the universe.

The scientific method has been used by scientists to discover the answers to the questions concerning life in the physical world. However, with it we are also better able to confirm truths received through revelation and intuition.

In the scientific method, a tentative theory or hypothesis is presented and is logically developed to explain particular phenomena. The scientist uses the theory to conduct tests. If the experiments support the hypothesis, he will accept it as valid, unless some contradictory evidence appears.

Attempts to prove or disprove the existence of God have usually resulted in misunderstanding between believers and non-believers. In the teaching presented here, however, the existence of God is an assumed hypothesis around which a world-view is revealed to explain the phenomena of life and the universe. The fundamental laws governing the existence of the universe are called here "The Principles of the Creation." You, the reader, are the "scientist" who must judge the evidence and hence come to your own conclusions regarding the belief.

As time has shown, science alone cannot solve the problems of man, because these problems extend beyond the bounds of the physical world into the realm of

mind and spirit. At the same time, religion is helpless to guide man in this technological age as long as its concepts remain apparently distant from the realities and priorities of everyday life. As Einstein once said: "Science without religion is lame, religion without science is blind."

To grasp the essence of reality we must use the whole of our own human essence, both heart and mind, in our pursuit of truth. The holy books of the past are sources of the truth, but as a student develops he needs to have essential truths re-stated according to the appropriate level of his questioning and his capacity to understand. The wise teacher delivers this knowledge according to the ability and knowledge of his students.

God, as man's teacher in history, has done this also. He has guided us step by step to ever deeper awareness of Himself and of His truth. In the twentieth century we are in great need of a new understanding of God's truth that can enable us to match human discoveries with eternal principles, and to confront our present-day problems with ultimate solutions.

A book on calculus does not contradict a simple maths primer, but certainly the contents are different; the maths primer is not intended to deal with the principles of calculus. In the same way, we must recognize the limitations of what was revealed to our ancestors. God could not give them all He wanted because of their lack of preparation. On the foundation of what has already been revealed to us we are now in great need of new understanding to resolve the many problems of life.

No book in itself can ever contain everything God wants us to know:

Though all the trees in the earth were  
pens, and the sea — seven seas after it  
to replenish it,  
yet would the Words of God not be spent.

(XXXI 26)

The Koran was revealed to the Prophet Muhammad over fourteen centuries ago. Its value can only be rightly appreciated if we can discover its true context in contributing to God's overall providence for man.

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<sup>1</sup> Einstein, Albert, The World As I See It. (Philosophical Library)

Even so we have sent it down as an  
Arabic judgment. . . . Every term has a Book.  
God blots out, and He establishes  
whatsoever He will; and with Him is the  
Essence of the Book.

(XIII 37-39)

This work tries to show the roots and preparation in the Koran for the twentieth century revelation of God, given to a contemporary man of God. The revelation is called The Principle. It was revealed by God to Sun Myung Moon. Like the Prophet Muhammad, Reverend Moon never studied philosophy or theology, but was chosen by God to express His will. At the age of sixteen, he first received God's calling and began his search through the invisible (spirit) world for the solution to man's fundamental problems. As he communicated with prophets and saints in the other world, and walked a path of suffering and struggle against the forces of Satan, God's revelation unfolded for him.

Many concepts presented here may not coincide with traditional views of Islam, but neither do they contradict them. The reader is asked to try and keep an open mind in studying these pages, remembering how Islam itself was born in the midst of great misunderstanding and blind opposition. Let the following words be your guide:

"O, my Lord, increase me in knowledge."

(XX 114)

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Note: The quotations from the Koran which appear throughout this book were selected from A. J. Arberry's interpretation of the Koran, The Koran Interpreted. This particular version is widely accepted as one of the best English interpretations of the Koran.