

# **CONTEMPORARY ENCYCLOPEDIA OF ISLAM I.**

**AS ISLAM CAN SEE THE WORLD  
AND  
WHAT I CAN COMPREHEND FROM ISLAM**

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Content

FOREWORD ..... 5
1. AQIDAH, DOCTRINES..... 6
1.1. TAWHEED (MONOTHEISM), PROPHETS, HEREAFTER ..... 6
ANCESTOLOGY OF MOHAMMED (PEACE BE UPON HIM) AND SEQUENCE OF PROPHETS ..... 6
CHRISTMAS IS ONE OF THE MANY FEASTS THAT BREAK THE WALLS. THE REST SHOULD BE SIMILAR 11
DEATH AND THE SUBSEQUENT CONDITION ..... 15
GABRIEL (JIBREEL) AND THE ANGELS ..... 19
HEAVEN AND HELL..... 24
IS THERE A GOD OR NO GOD IS THERE? ..... 27
JESUS AND THE TRINITY ..... 29
KNOWLEDGE OF THE BRAIN WITHOUT HEART BECOMES A DESTROYING POWER ..... 32
REGARD WHAT IS LINKING US TOGETHER..... 35
THE DOCTRINE OF MONOTHEISM BY JUDAISM AND ISLAM IS THE SAME ..... 37
WILL OUR BELOVED ONES ENTER THE HEAVEN IF THEY ARE NOT MUSLIMS? ..... 39
YOU ARE NOT OBLIGED TO SEE IN ORDER TO BELIEVE ..... 41
YOUR ASSETS AND YOUR CONSCIOUSNESS ARE THE STAKES..... 44
1.2. CREATION, EXISTENCE AND LIFE ..... 48
EXISTENCE AND LIFE ..... 48
GET TO KNOW YOUR COMPUTER BEFORE A NEW PROGRAM COMES IN ..... 51
IF YOUR LIFE IS FOR REALIZING PURPOSE, YOU LIVE, OTHERWISE YOU JUST EXIST..... 53
MYSTERY OF DREAMS..... 56
STAGES OF HUMAN LIFE ..... 58
WE ARE SUBORDINATED UNDER THE INSTINCTS OF SUBSISTENCE AND PRESERVATION OF RACE ..... 61
WE MADE OURSELVES JUNK ..... 63
WHAT HAVE YOU ADDED OR TOOK AWAY FROM WHAT GOD HAS GIVEN YOU? ..... 66
1.3. RESPONSES ABOUT THE QURAN AND FROM THE QURAN ..... 68
200 CAMELS OR THE KAABA ..... 68
DAVID AND GOLIATH ..... 71
DAVID AND SOLOMON IN THE QURAN AND THE PSALMS ..... 74
DID KHIDR KILL A PERSON OR HE OPENED A NEW WORLD? ..... 77
HOW QURAN WAS REGISTERED AND COMPILED IN BOOK FORMAT ..... 79
IF THE OCEAN WERE INK ..... 82
JEWISH AND MUSLIM ASPECTS OF THE TEMPLE OF SOLOMON ..... 83
JIHAD OF JESUS..... 88
MESSAGE OF YUSA BIN NUN (JOSHUA)..... 91
MODERNIZING THE INTERPRETATION OF THE QURAN IS NOT AN OPTION BUT STATUTORY ..... 94
PLACING HADITH AND SACRED TEXTS IN THE CONTEXT ..... 96

PROPHET YUSUF (JOSEPH) IN THE QURAN AND HIS HISTORICAL BACKGROUND .....	98
STORY OF ABU LAHAB .....	101
THAT YE MAY WILL... .....	105
THE EVENT WHAT PRECEDED THE REVELATION OF AL-KAHF (CAVE) SURAH .....	107
THE FORBIDDEN TREE OF EDEN IN THE QURAN AND THE BIBLE.....	109
THE YOUTH OF EPHEBUS GREET US AGAIN .....	111
TIME, WHICH WAS DIFFERENT FROM TIME AS WE UNDERSTAND IT TODAY .....	115
TO UNDERSTAND THE QURAN IS LIKE TO EXPLAIN THE INFINITE .....	118
WHAT IS THE MESSAGE OF RAMSES II? .....	122
WHY IS THERE A MILLENIUM TENSION BETWEEN JEWS AND ARABS ON THEOLOGICAL GROUNDS? .....	125
<b>1.4. ECHATOLOGY, PROPHECIES.....</b>	<b>128</b>
ARROGANCE AND PRIDE HAVE CAUSED THE DESTRUCTION OF HUMAN SOCIETIES IN THE PAST ....	128
GOG AND MAGOG .....	131
IF POWER GOES INTO WRONG HANDS, WAIT FOR THE HOUR .....	134
IF THE BAREFOOTED HERDSMEN OF SHEEP REIGN THE WORLD.....	137
NOT THE END OF THE WORLD, BUT AN ALARM TO WAKE UP .....	139
OMENS OF DAJJAL i.e. ANTICHRIST IN THE SCRIPTURES .....	141
SUN BECOMES A RED GIANT AND EARTH WILL BE DESTROYED .....	144
VISION OF FUTURE.....	148
WHO WILL BE MEHDI? .....	152
<b>1.5. SCHOOLS OF ISLAMIC THOUGHTS.....</b>	<b>154</b>
TRADITIONAL SCHOOLS OF ISLAMIC THOUGHT .....	154
LATER BRANCHES OF ISLAMIC THOUGHT.....	156
<b>2. SHARIA: ORDER OF DIVINE LEGITIMACY .....</b>	<b>159</b>
<b>2.1. SERVICE OF FAITH (IBADAT) .....</b>	<b>159</b>
<b>2.1.1. PROFESSION IF FAITH (SHIHADAH).....</b>	<b>159</b>
SHAHADA, i.e. TESTIMONY .....	159
<b>2.1.2. PRAYER (SALAT) .....</b>	<b>163</b>
ANCIENT FORMS OF PAGAN WORSHIP .....	163
DOES THE WORD HAVE ANY POWER? .....	167
HOW LONG SHOULD THE CONGREGATIONAL PRAYER LAST .....	170
IF YOU ARE NOT ALLOWED TO THINK ABOUT MONKEYS, THE MONKEYS WILL ATTACK YOU.....	172
ISOLATION, WITHDRAWAL .....	174
ISTIKHARA, SEEKING GUIDANCE FOR THE BEST COURSE OF ACTION.....	176
MEDITATION, OPENING INNER EYES, MURAQABAH, DHZIKR .....	178
ORIGINAL FUNCTION OF MOSQUES AND THEIR ROLE TODAY.....	181
PRAY, BUT NOT FOR PEOPLE, BUT FOR A NEW ATTITUDE.....	186
PRAYER IN A SUBJECTIVE APPROACH .....	188

PRAYER OF ABRAHAM WHAT IS SAID BY EVERY MUSLIM IN EVERY WORSHIP .....	190
QIBLA, i.e. DIRECTION OF THE BUILDING OF KAABA .....	192
SUNNAH OF THE DU'A .....	196
SUPPLICATION OF MOSES.....	198
<b>2.1.3. ZAKAT .....</b>	<b>201</b>
THEORY OF ISLAMIC ECONOMY AND TAXATION .....	201
<b>2.1.4. RAMADAN .....</b>	<b>204</b>
FASTING THAT IS PRESCRIBED TO THOSE BEFORE YOU .....	204
RAMADAN, WHICH IS DIFFERENT FROM THE OTHERS .....	209
THE SPIRIT OF RAMADAN .....	213
THERE IS A FEELING ABOUT RAMADAN AND FAITH THAT I AM TRYING TO EXPLAIN TO OUTSIDERS	217
<b>2.1.5. HAJJ.....</b>	<b>220</b>
WHAT HAJJ REMINDS US FOR? .....	220
<b>2.1.6. JIHAD, FATE, FAITH (IMAN), GOODNESS (IHSAN) .....</b>	<b>224</b>
JIHAD IN THE QURAN.....	224
AVOIDING EXTREMISM IN FAITH-SERVICE (IBADAT) .....	225
BACK TO THE ROOTS.....	228
CONTENTMENT AND ACCEPTANCE .....	229
EXCLUDE FROM YOURSELF WHAT DISTURBS YOUR CONSCIOUSNESS.....	231
FATE AND ITS MANAGEMENT WITH SINCERE FAITH .....	234
FOR WHOM DOES GOD GRANT THE GRACE OF FAITH TO BECOME A MUSLIM?.....	236
HOW BELIEF GETS LIGHT, BECOMES LEGEND, FATION THAN LOST .....	240
IF YOU CAN OPEN OUTWARDS, THE OUTSIDE WORLD WILL OPEN TOWARDS YOU .....	242
ORIGINAL SIN IN ISLAM .....	245
THERE ARE NO THESE VALUES AND THOSE VALUES .....	248
WHAT THE SACRIFICE IS FOR? .....	252
WHICH SOLITUDE ARE YOU GOING TO CHOOSE?.....	254
YOU IGNORE WHAT SERVES YOU AND ONLY NEED WHAT IS NOT ACCESSIBLE .....	256
YOU SHOULD NOT FEEL YOURSELF HANDICAPPED IF YOU ARE REVERT OR CONVERTER! .....	258

## FOREWORD

I'm not going to write a bestseller. I also don't care how many people read this book. I have one reason: to write Islam out of myself, as I learned it from the sheikhs of Al-Azhar in the 1980s and then lived in it for another 40 years.

After two translations of the Quran, I felt I owed not only for those who are interested, but to myself, as well. I wrote 366 articles, one for every day of the year, even in a leap year. Then I wrote further because I realized that it was impossible to limit the content to the days of a year. In fact, I will continue as long as I can.

The first and second volume will prepare you to understand the articles of the third volume. True, you can enjoy the stories in the third volume even on their own, at most you smile or shake your head, just as you are doing now while reading articles about Islam without knowing the doctrines or the things what are there in the heads of the Muslims.

The first volume gives the topic and basic knowledge. Before you start, please immediately forget that Islam is a religion. If you deleted this within yourself, you can fill your brain with new information. That's what the first part is about. Many times, we think completely differently than you, we evaluate the world differently than you and we understand differently some concepts than you. But despite the difference, the end result can be the same. Moreover, this is the goal! That's why I wrote this book. When we get to know what is there in each other's minds, I am certain about a mutual understanding. Our mind set has particular frames of thinking and that is the problem. Why should be those frames there? Let's break it down quickly!

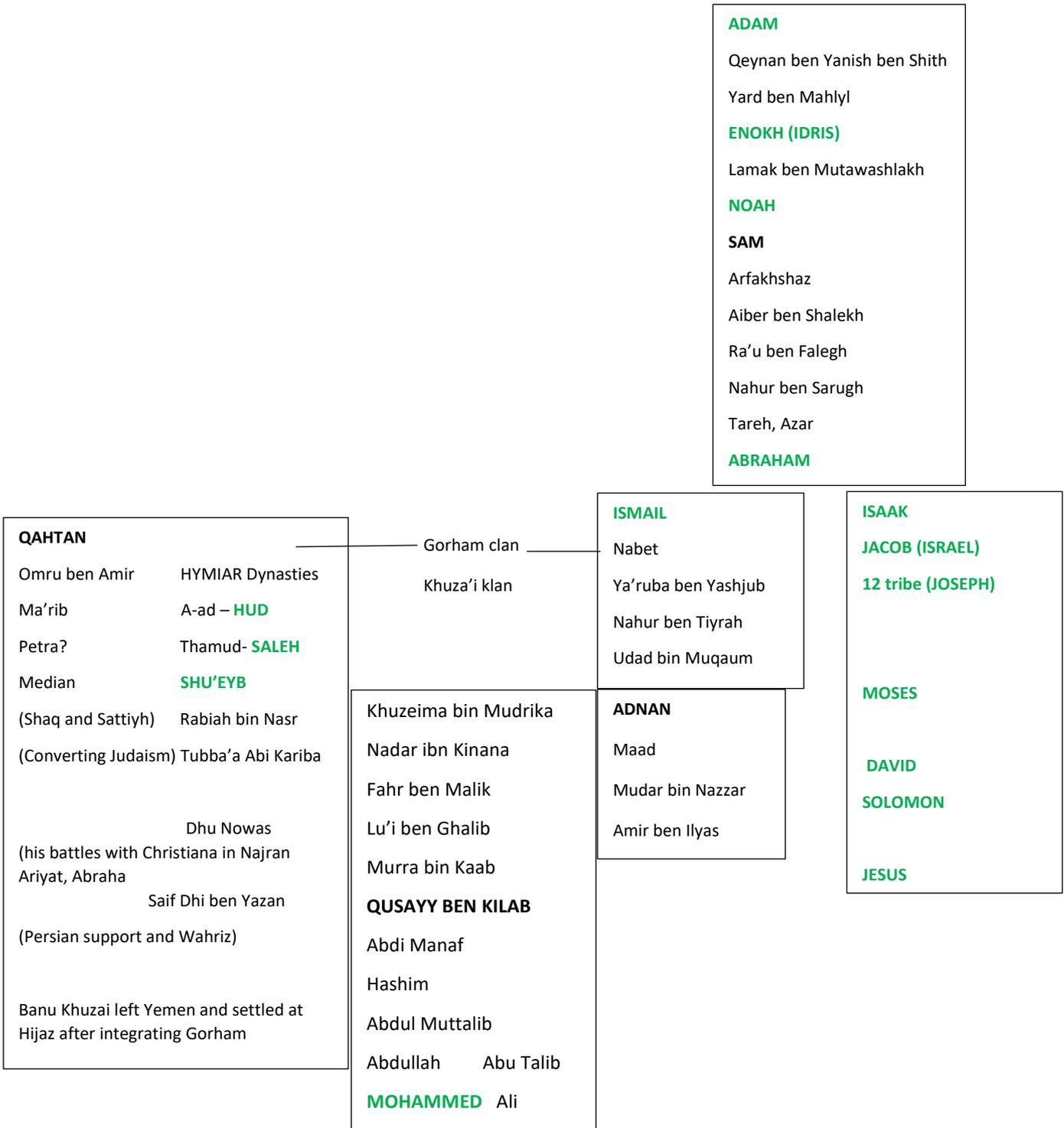
There is another preparatory thought you may not understand, but I'll give a try to make it clear. Here, in the world of the white man, you want to understand everything in a way your actual mind can accept it. Anything what you don't understand, you neglect or ignore. We Muslims think completely differently. We don't have to understand everything in order to accept. Mankind has used fire for thousands of years without knowing exactly what it is. They gave a spiritual explanation, but that wasn't the point: they used it! This is how we use the Quran. Not everything we can explain from it, but we know that the word of God is true in all ages. The past centuries have provided many answers for a more accurate understanding of the revelations and it is certain that the future will also unravel many secrets. But regardless, we can never be sure of full understanding. For example, the ban on pork also falls into this category. Once our scientists gave an explanation based on people who broke the shabbat referred in the Old Testament, and then in later ages came other reasons such as parasites, the internal composition of meat, that pigs eat rubbish, cannibalism, and a thousand others. In two hundred years, it may come another explanation. No matter what, it is forbidden and we don't know the exact reason. That is the Word of Allah (SWT). You live in a rational world while we live in a semi-rational and semi-irrational one. This irrational space also works with you partly, as scientists decipher secrets from it and transfer knowledge into the explanatory, rational space. For us, this space is the field of faith that lives, moves, is full of energy, rule, and we believe that the Quran is the rule.

Some authors explain the work in the preface. Why? Is there no explanation in the work? That's why I don't continue here. I stop and wish you a good reading and a pleasant stay.

# 1. AQIDAH, DOCTRINES

## 1.1. TAWHEED (MONOTHEISM), PROPHETS, HEREAFTER

### ANCESTOLOGY OF MOHAMMED (PEACE BE UPON HIM) AND SEQUENCE OF PROPHETS



The above figure was compiled based on the work of Ibn Khaldun (1332-1406). Names in one matrix follow a straight-line descent. Marriages and kinship relations were established between the matrices. From this background it is clear that Prophet Muhammad (peace be upon him), is as much a descendant of Abraham as the offspring of Isaac. The names marked in green appear as Muslim prophets in the Quran.

## BACK TO THE ONLY ONE DOES NOT MEAN YOU SHOULD COME HERE TO ME BUT IT MEANS WE SHOULD GO THERE TO HIM TOGETHER

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ  
الْمُشْرِكُونَ ﴿٩﴾

It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it). (Quran 61:9)

"Over all religion": in the singular: not over all other religions, in the plural. There is really only one true Religion, the Message of Allah submission to the Will of Allah: this is called Islam. It was the religion preached by Moses and Jesus; it was the religion of Abraham, Noah, and all the prophets, by whatever name it may be called. If people corrupt that pure light, and call their religions by different names, we must bear with them, and we may allow the names for convenience. But Truth must prevail over all. See also 9:33, and 48:28.

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾

O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?- (Quran 61:10)

It is truly a wonderful bargain: what we are asked to give is so little; what we are promised in return is so much. There comes Allah's unbounded Bounty and Munificence.

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١﴾

That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: That will be best for you, if ye but knew! (Quran 61:11)

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

He will forgive you your sins, and admit you to Gardens beneath which Rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement. (Quran 61:12)

وَأُخْرَى تَحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ الْمُؤْمِنِينَ ﴿١٣﴾

And another (favour will He bestow,) which ye do love,- help from Allah and a speedy victory. So give the Glad Tidings to the Believers. (Quran 61:13)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَّا تَطَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتِ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

O ye who believe! Be ye helpers of Allah. As said Jesus the son of Mary to the Disciples, "Who will be my helpers to (the work of) Allah." Said the disciples, "We are Allah's helpers!" then a portion of the Children of Israel believed, and a portion disbelieved. But We gave power to those who believed, against their enemies, and they became the ones that prevailed. (Quran 61:14)

If we seek Allah's help, we must first help Allah's Cause, i.e., dedicate ourselves to Him entirely and without reserve. This was also the teaching of Jesus, as mentioned in this verse. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24).

A portion of the Children of Israel believed in Jesus and followed his guidance. But the greater portion of them were hard hearted. The majority seemed at first to have the upper hand but they were soon brought to their senses. Jerusalem was destroyed by Titus in A.D. 70 and the Jews have been scattered ever since. "The Wandering Jew" has become a bye-word in many literatures. On the other hand, those who followed Jesus permeated the Roman Empire, brought many new races

within their circle, and through the Roman Empire, Christianity became the predominant religion of the world until the advent of Islam. So is it promised to the people of Islam: they must prevail if they adhere to the Truth. Badr (A.H. 2) was a landmark against Pagan Arabia; Qadisiya (A.H. 14) and Madain (A.H. 16) against the might of Persia; Yarmuk (A.H. 15) against the might of the Byzantine Empire in Syria; and Heliopolis (A.H. 19) against the same Empire in Egypt and Africa.

الإرواء في غيره بآذني الأمل وحسنه الـ بيهقي، رواه. "عليه يعلو ولا يعلو إلا سلام 5/106-108."

Islam is superior and nothing can be superior to it. Al-Albani and others in Al-Arwa 106/105-108

I have heard few people speak more committed to Islam than historian Moshe Sharon, professor at Ben Gurion University in Israel. <https://www.youtube.com/watch?v=fpQxg68N5D8>  
In addition to the above video, there are many more on YouTube. In his lecture, the professor argued by the above Quran and Hadith quotations that Islam is misunderstood by many people. This is not a new faith, but the only one that concerns the all mankind and not just a single ethnic group. Simple, so understandable at all levels. Islam doesn't preach its supremacy above all religions, but the supremacy above the only one religion. This can be misunderstood if it is interpreted by ignorant people. Because there is no mention that Islam is a religion above all religions. It's just that there is only one religion, as Monotheism is One. It was only because of its deformities and distortions that humanity has to be guided back again and again into the original and only track. The last restoration of the Guidance is the Quran, which has remained unchanged in its wording. Therefore, the Quran is considered as a benchmark for all other monotheisms. It is worth listening to the professor's explanation and comparing it with the Quranic explanations. Together the two provide answers to many things.



## CHRISTMAS IS ONE OF THE MANY FEASTS THAT BREAK THE WALLS. THE REST SHOULD BE SIMILAR

I am shocked and getting more and more shocked every day.

About half a year ago I started to post my thoughts, which were then dividing people. Judging by the comments, for half of the readers liked and half did not. Those who were criticizing have been hurt by the fact that I often put Muslim emblematic scholars on the floor. In addition, I represent an opinion where is a difference between FAITH, religion, and church, in which I praise the faith, and consider the rest as a deception or an organization for the protection of deception. This is how I, for my part, reached to Abraham, the straight one, but of course Mohammed (peace be upon him) did it in a much more credible way. I'm trying to prove that all walls what we build around ourselves and those people who promote this procedure are retreating forces, and Allah (SWT) did not intend us to do so when He sent prophets ...

A lot is changing in the meantime. We had different opinions within Islam whether Mohammed's (peace be upon him) birthday can be celebrated or not? Because, there are only two official holidays in Islam (Eid al-Adha and Eid al-Fitr). There was also a debate over whether ordinary holidays of people, birthdays and name days, wedding anniversaries, etc. should be considered Haram or not? Ridiculous, but I am quite serious to mention that even a toy teddy bear was Haram a few years ago, because it turns children for idolatry, and TV brings a sin, dirt to the family. In some cases, I agree with the latter statement, but it does not qualify TV but broadcasters.

Look, how Mohammed (peace be upon him) behaved regarding the feasts when Abu Bakr scolded the singing of two girls:

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: دَخَلَ أَبُو بَكْرٍ وَعِنْدِي جَارِيَتَانِ مِنْ جَوَارِي الْأَنْصَارِ تُغَنِّيَانِ بِمَا تَقَاوَلَتْ الْأَنْصَارُ يَوْمَ بُعَاثَ، قَالَتْ: وَلَيْسَتَا بِمُغَنِّيَتَيْنِ، فَقَالَ أَبُو بَكْرٍ: أَمْرَ امِيرِ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَلِكَ فِي يَوْمِ عِيدٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَا أَبَا بَكْرٍ إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهَذَا عِيدُنَا".

SAHIH HADITH:

Narrated Aisha: Abu Bakr came to my house while two small Ansari girls were singing beside me the stories of the Ansar concerning the Day of Buath. And they were not singers. Abu Bakr said protestingly, Musical instruments of Satan in the house of Allah's Apostle! It happened on the `Id day and Allah's Apostle said, O Abu Bakr! There is an Eld for every nation and this is our Eld.

(REFERENCE: Sahih Al Bukhari 1: Chapter 14, Hadith 952)

(Day of Buath: day fighting between the tribes of the Ansar with the resisting chiefs of Aus and Khazraj)

You can see, the attitude of prophet (peace be upon him) was much flexible towards music and feasts than his followers. And he was human-faced and lovable like that. At the same time, this Hadith also shows that everything becomes alien for people when bigot attitude, inflexibility and

intolerance comes into the scene. We had a wonderful prophet (peace be upon him), to whom no bigotry, nor hypocrisy could be associated. He was sarcastic to those who "over-prayed and over-fasted", asking them: while you are hanging around in the mosque all day, who is providing your sustenance? When a Bedouin was urinating in the corner of a mosque, he protected him from being killed because he was aware of cultural differences. He comprehended the essence of "multiculturalism" which, after his death, was transformed by the late followers "monoculturalism" and became the exact opposite of what he introduced. We do not need to quote him, but to bring his spirituality back.

Thanks to the "migration" and to its virtual version, the Internet, people break out of isolation and realize that these feasts (apart from very few) are not there to annoy those who follow other principles, but on the contrary, to gather together and shake hands. Of course, there are politicians who set up in their communication, that this handshake should not happen because it jeopardizes the local culture (if there is any) and opens way for another culture. I am convinced that these politicians will disappear in the toilet of history in the long run. No one denies the right of existence of local cultures, entities, but today there is another world. Most of the current borders are "boundaries of violence" and there is a need for their blurring within a rational framework.

In my childhood (long ago) a Budaliget-Solymár football game often broke out some violence because of "other cultures", and marriage between the civilians of two settlements was hardly imaginable. If they did it, they did it secretly. How ridiculous is to hear this today, isn't it? In the meantime, the walls have collapsed, people got cross-married, were cross-born, started to talk and behold! It turned out that no matter who is Swabian or Hungarian, in a given environment we are affected by the same difficulties, which can be overcome easier together than separately. Obviously, if our today politicians had been the "leaders of nation" that time, the war between Budaliget and Solymár would still exist.

As a result, we cannot rely on politicians or religious leaders to break down walls. They do not live from this. Their job is exactly the opposite: raising the walls. However, if the walls break down on the level of ordinary people, then what a miracle! Immediately political programs and sacred quotes will be propagated about wall-demolition, because they do not want to give up their joy to manage and exercising power over the people, so they jump to the forefront. As it was once said in Rome: if a rebellion breaks out that you cannot suppress, stand to the forefront and lead it. Therefore, I thank to Allah that after the initial difficulties, the vast majority of readers realized that my goal is not bombarding with writings which humiliate others and proclaim superiority, but simply trying to break down the walls between us. My criticisms are directed against phenomena and people who are raising the wall. I get phones, confirmations from people who have nothing to do with religion. They were also amazed that beside the negative public communication there is a growing need for writings and thoughts which inspire spirituality. Many people have not expected this before.

I received Christmas greetings from many Muslims, thank you very much. I'm not afraid that from today they will change their "religion". They send similar greetings on Islamic feasts. Among these was the Christmas greeting of a Muslim scholar and community leader who wrote: "I send my best wishes on the occasion of the birth of the prophet of love, Christ, Son of Mary.

I admit, I didn't buy Christmas tree. Not because I associate principles to a simple pine tree, but because I have become an old man living alone. My children live far from me. I remember how excited they were when they were waiting for the gift, and never forget the big dinners, the conversations. Since this Christmas cannot be brought back, I rather retire and close the door to myself. For me, this is a period of depression and dread. I work and am with God. A voice addressed

to me with love in this loneliness feels very good, thank you very much. In this kind of call, it is irrelevant that who professes what. The point is the word what has been addressed and the call. Not just Christmas is there in the world. Hanukkah, Easter, Eid, Norus and thousand others. These feasts have departed from their original purposes long ago and in many cases converted people into inclusions who have turned these events into traditions that should not have formed isolated communities. Let's break down the walls and use our feasts with addressing greetings to the external people too, while we follow internal tradition. I am convinced that this is the intention of Allah, too. Why? Because it's good and beautiful this way. Hereby I wish that what is good and beautiful today, from tomorrow, should not turn back to gray and ordinary. What is good and beautiful today should take power in our hearts and not the hatred! Ameen.







## **DEATH AND THE SUBSEQUENT CONDITION**

Question: death and state after death.

Before we get into the realm of fantasy, let me declare: this is a taboo subject! It means that man is unaware of this because it is part of the Invisible World, which is an area blocked from man. So, human thoughts and ideas about death and its subsequent state are considered to be sin in Islam. The only thing we can know about this state that Allah (SWT) tells us in the Quran. No more, no less. Therefore, I bring up more Quranic quotes than usual, because without them I would find myself in

the world of superstitions. A lot of Hadith could be cited here too, but then the scope would reach beyond the comfortable readability.

The whole concept is based on the duality of body and soul. The body is material, transient, and the soul is deposited with us by Allah, is non-material and eternal from the time of its placement. Islam does not believe in reincarnation. We believe in one trial period what we call according to our human terminology earthly life. For a believer, it is not a correct definition because the earthly life doesn't exist alone. There is a life even beyond that where the body is no longer involved.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ  
وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception. (Quran 3:185)

The soul will not die; but the death of the body will give a taste of death to the soul when the soul separates from the body. The soul will then know that this life was but a probation. And seeming inequalities will be adjusted finally on the Day of Judgment.

One can feel the coming of the death. Allah (SWT) sends angels in our lifetime to support us and at the time of death, too. The latter angel (malak al-maut) comes to tear our soul out or lift it gently from our bodies. In our brain, the medieval imagery creates a winged being as an angel. In fact, we don't know what an angel looks like. It's a creature that implements Allah's instructions.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ  
رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾

He is the irresistible, (watching) from above over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty. (Quran 6:61)

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾

But how (will it be) when the angels take their souls at death, and smite their faces and their backs? (Quran 47:27)

It is all very well for them to practice hypocrisy in this life. How will they feel at death, when they find that the angels know all, and touch the very spots they had taken such care to conceal?

Similar reference in 6:93)

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾

(In Falsehood will they be) Until, when death comes to one of them, he says: "O my Lord! send me back (to life),- (Quran 23:99)

At this point, it should be noted that once the death is near there is no longer way to repent our sins. Up until now, we may repent, or be able to compensate our earthly sins, but it's too late in the hour of death.

After the separation of soul and body, the body returns to the cycle of the material transience. It will once resurrect with the permission of Allah (SWT), but in what dimension, where and when, it also belongs to the domain of philosophy. We don't know. We only know as much as the Quran says. Nor does the soul go immediately to Heaven or Hell. It enters into a transition state called Barzakh. This word is mentioned twice in the Quran. 55:19-20 denotes the wall separating the two oceans. It can be a partition between salt and fresh water, but figuratively it can also mean the partition between human knowledge and the Invisible World.

Other times, we meet Barzakh after death. Using the terminology of IT this is the interface. An intermediate state in which there is no time-space dimension, only to maintain the existence of the soul until the Final Judgment comes. Some use to call the separation of the body-soul a small death, the one after the Final Judgement a great death.

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ (١٠٠)

"In order that I may work righteousness in the things I neglected." - "By no means! It is but a word he says."- Before them is a Partition till the Day they are raised up. (Quran 23:100)

The unrighteous will ask for another chance. But it will be too late then. The time for repentance will then have passed.

We have come to the Final Judgement. Then our earthly body resurrects. Our organs, hands, feet, tongues, will testify against us or for our benefit in the course of reckoning.

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ (١٠١)

Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another! (Quran 23:101)

The old relationships of the world will then be dissolved. Each soul will stand on its merits.

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (١٠٢)

Then those whose balance (of good deeds) is heavy,- they will attain salvation: (Quran 23:102)

وَمَنْ حَقَّ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

But those whose balance is light, will be those who have lost their souls, in Hell will they abide.  
(Quran 23:103)

The loss or perdition will not mean that they will die and feel no more: 14:17. The punishment will mean nothing, if there was no sensibility, but total annihilation.

After the Final Judgment, our souls are settled in the place they deserve. The body will be permanently destroyed, the soul retaining the ability to perceive remains.

If there is a question, whether there is a returning or visiting soul, etc., this is also an area for which there is no earthly knowledge or authority to reveal it.

May Allah, accept my answer and forgive me if I am wrong.



## GABRIEL (JIBREEL) AND THE ANGELS

Now let's put aside the notion of winged creatures attached to angels, no matter how many hadiths we find about these wings. I am on a sweat when I hear about the wings because I saw seraphims and cherubims depicted in this way on the sarcophagus of the pharaohs, so I know where this perception comes from. Obviously, this was believable to the man of the age.

There is not only one world in the conception of Islam, but worlds. You can call them spaces, dimensions depending on your perception and their creator, operator is Allah, God, Bog, Infinite Energy or whatever you call Him according to your culture. However, we all think about the same thing. From this vast space and the whole universe, man can comprehend only a tiny part. This is called the Visible World (A'alem al-Shihada). The rest is the Invisible World (A'alem al-Ghreib), which cannot be understood in a space considered and called as rational by man. This can only be perceived in the irrational space, if such perception develops at all. The Quran and other Scriptures help in this process. The Invisible World also has beings whom we can also perceive, get inspiration from, feel their presence. They are called angels, jinn, etc., according to different categories, but their pictorial content has been deteriorated by medieval interpretations. They are none other than beings without free will who mediate God's ordinance. Servants, couriers, messengers, postmen, and not the least executors. The jinn are sometimes out of this line because they can be rebels too, but their punishment is never ignored. The leading figure of the angels is Jibreel, i.e. Gabriel, the messenger of Allah.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى  
وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾

Say: Whoever is an enemy to Gabriel-for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe, - (Quran 2:97)

In the time of Mohammed (peace be upon him) a party of Jews ridiculed the Muslims, belief that Gabriel brought down the revelations to the Prophet. They distinguished between the angels of God. For them Michael was the good who stands for them. Daniel 12:1: "At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered." While the vision of Gabriel inspired fear. Daniel 8:16-17: "16 And I heard a man's voice from the Ulai calling, "Gabriel, tell this man the meaning of the vision." 17 As he came near the place where I was standing, I was terrified and fell prostrate. "Son of man," he said to me, "understand that the vision concerns the time of the end." In this place their Book refers to the mission of Gabriel regarding his message.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael, - Lo! Allah is an enemy to those who reject Faith. (Quran 2:98)

Jibreel, or Gabriel is considered the most important of all the angels in Islam. In the Quran, the angel is called Jibreel or the Holy Spirit.

Jibreel's main responsibility is to communicate the Words of Allah to His prophets. It is Jibreel who revealed the Quran to the Prophet Muhammad (peace be upon him). But not only Mohammed, also prophets before him had relations with Jibreel.

Idris

He was the first Prophet to write with a pen. Jibreel took him to the heavens to the Angel of Death in the fourth heaven to ask how much time he had to live, and his soul was taken there and then.

Ibrahim

Jibreel appeared when Ibrahim was thrown in the fire, and asked if he could help Ibrahim, who responded that Allah (SWT) is enough for him. We learn that Jibreel always wanted to help the prophets.

Jibreel also came to help Hajar, the wife of Ibrahim, tapping his heel to produce the water of Zamzam. A group of Angels also went to the house of Ibrahim to give him the glad tidings of a righteous son in his old age, and that they are there to destroy the nation of Lut.

Lut

Three angels – some accounts mention Jibraeel, Mikaeel and Israfeel – went to the town of Sodom in the guise of handsome men. The first person to see them was the daughter of Lut, who was a believer. Recognizing their beauty and fearing what would happen to them if they entered the city, she asked them to remain outside the city until Lut could safely lead them inside. He (AS) led them back to his house at night, dropping numerous hints about the corruption and evil practices of the people of the city, hoping that the travelers would change their mind about staying there. What Lut perhaps did not realize was that in dropping these hints, he was actually providing witness against his community. No community had been destroyed in the past until its Prophet had provided evidence against it.

Yusuf

As soon as Yusuf was thrown into the well by his brothers, Jibreel was standing at the bottom of the well to catch him. He caught him and comforted him. As soon as Yusuf left the protection of his father, Allah (SWT) and Jibreel became his protectors.

Zakariya

Zakariya came to Maryam asking her where she gets all her provisions from. He was given the glad tidings of a son, Yahya.

Maryam

When Maryam went to the east to contemplate and be away from the people, Jibreel came in the form of a perfect symmetrical man, whereupon she told him to fear Allah in case he had bad intentions, so he changed to his angelic form. He gave Maryam the glad tidings of Isa.

Jesus (Isa)

Jibreel raised Jesus to Allah (SWT) when the people came to kill him (4:158). In the Islam Jabreel also known as Holy spirit:

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ

{١٠٢}

Say, the Holy Spirit has brought the revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims. (Quran 16:102)

The title of the Angel Gabriel, through whom the revelations came down. The People of the Book, if

they had true faith, were themselves strengthened in their faith and cleared of their doubts and difficulties by the revelations brought by Al-Mustafa; and all whether People of the Book or not -who came within the fold of Islam, found the Quran a Guide and a Gospel, i.e., a substitute for the Mosaic Law and for the Christian Gospel, which had both been lost.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ  
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا  
كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ (٨٧)

We gave Moses the Book and followed him up with a succession of apostles; We gave Jesus the son of Mary Clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you an apostle with what ye yourselves desire not, ye are puffed up with pride? - Some ye called impostors, and others ye slay! (Quran 2:87)

I omit the stories about Mohammed (peace be upon him) because of the length of the article. It is known however, that his whole life and mission are intertwined with Gabriel's ministry. For the Lord sent the ayas of Quran to the Prophet through the mediation of Gabriel for 23 years. Perhaps it comes into view that three cases are strikingly missing from the list. One is Adam, the other is Moses and the third is You, yourself. The Lord spoke directly to Adam until he was driven out of the Paradise. From then on, God sends Jibreel to the people. But once again the Lord spoke directly to Moses, without the mediation of Gabriel. By doing so, the Lord made a covenant with the children of Israel. We all know the outcome of this covenant. And at this point, let us not begin to scold the Jews, because we Muslims have committed and still commit much greater betrayal regarding our Quran. The third one to whom the Lord can speak without an intermediary is you, if you are able to call Him with the required solemnity and depths. There is only one verse in the Quran where you get authorization to do so.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي  
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ (١٨٦)

When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way. (Quran 2:186)

“When my servants ask Me, I am indeed close”. The word “Say” is not here. Not like this: “When my servants ask me, say (o Mohammed), I am indeed close”. This is a unique place in Quran where Allah turns directly to the believers. And He continues: “I listen to the prayer of every servant when he calleth Me.” Also, it is a direct call for every human who believe.

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا  
(٧٨)

Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony. (Quran 17:78)

The last word "mashudan" is more than carrying a testimony. The shahid means a witness in English. Mashud thus also means that the Fajr prayers are surrounded by witnesses who are certifying it. They testify the fulfillment of prayer, and they are touched by its depth. This depth develops between the believer and Allah.

The purpose of the above derivation is to consider Gabriel, angels, beings of the Invisible World (A'alem al-Gheib) as reality. They are there in all previous Scriptures and have the same role everywhere. The Quran states nothing else but confirms the previous statements about this. If one places him/herself in Creation in the proper way, after reaching a kind of spiritual understanding and depth, he/she will be able to perceive even the sort of reality that the eye cannot see. Moreover, he/she will be able to contact the Lord directly.

Modern societies have copied the feeling that the Church has generated, as one of its thousands of years of deception, that has been subtly applied: there is a watchful eye behind every man, a Big Brother. The church became the Big Brother instead of God. Now the secret services, technical tools you use, the supervisors of your bank account, different algorithms etc. are also an eye in the middle of your back. Angels, including Gabriel, do not fall into this category. They are the eyes on your acts and intentions that can be taken into account in the course of reckoning of the Last Judgement.



## HEAVEN AND HELL

We Muslims (but I think others as well) believe in heaven and hell. There is no indication in the Quran where these are physically located. There are words that denote heaven, such as Jenna (garden), the Garden of Eden of which rivers flow underneath, Firdaus (literary expression of heaven, the upper level of paradise). We can read about the firmament (Sema), the celestial sphere (Semawat), the seventh heaven. In addition, many symbols enrich our imagination, such as the Home of Eternity (dar al-Khuld), the Home of Being (dar al-Maqama) and a thousand others. Similarly, the Quran mentions several terms the hell, such as Jehannam and Nar, which means fire.

We get an accurate description what to expect in these two places, but no indication is found in the Quran, where those are physically located. Some Hadiths refer to this, but most of them have a weak chain of reference and their quality is quite fabulous compared to the Quran. Although it is true that 1400 years ago (and perhaps still today), people were more inclined to consume tales than sacred texts. Here you are the symbolism of Heaven in the Quran:

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ  
السَّعِيرِ ﴿٥﴾

And we have, (from of old), adorned the lowest heaven with Lamps, and We have made such (Lamps) (as) missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing Fire. (Quran 67:5)

Let's move on. Here is the Big Bang theory from the Quran and its immediate connection with the foundation of life, the water:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ  
كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe? (Quran 21:30)

There are two statements and both of them was clarified by the modern sciences so an illiterate Prophet had no chance to create these thoughts himself. 1. Big Bung theory on the creation of the Universe. See Annex after this Surah. 2. Water is the basic. Without water there is no life. This statement today sounds very natural but 1400 years or even 100 years ago it was very strange.

It makes my skin crawl! This is an idea that came into our hands 1400 years ago and was only scientifically proven only in the 20th century. Moreover, Allah revealed this thought to the hand of an illiterate prophet (peace be upon him)!

Now adjust the threads. The Quran gives the answer to the material existence of the universe and its origin. However, it leaves the issue of Heaven and Hell open because those are symbolic. We, mere

mortals do not rest on that, and when we speak of heaven, we look up to the sky, even though we may be doing some nonsense. For the earth revolves, and the heaven in this regard exists in different place in every second. Maybe the heaven exists on the other side of the globe and we are looking just towards the hell momentarily. Therefore, interpreting physically the symbolism is very silly thing. The other aspect is the man him/herself. If I have been pushing to search a physical space by any means, why do I want to leave the earth in finding the heaven, when the earth may be the place where it should be created? Isn't the earth the ideal setting for life? If I was launched with a rocket into the space to choose a planet where we could live wonderfully, after millions of lifeless and inanimate planets, wouldn't the earth show the signs from the space to land and live here? Rather, one should invest more care to the earth in order to create an "Edenic" state which without human beings would come back by its own. It follows that the man commits the fault and makes hell out of Eden. Not the scene of Adam-Eve repeats daily? This, in turn, is symbolic and cannot be linked to material reality.

The third aspect that can be deduced from the above aya is that besides the creation of the universe, water is the basis of life. We could go into details, but I will mention just one thought: our integration into the universe. We are not independent of the surrounding influences. Here is a creature with 70% water in his/her body who overwrites creation and even those wants physical evidences who claim to be God-fearing among these great beings. If a small planet, like the moon is able to lift millions of tons of water from the ocean and then release it, how it would not be able to do the same effect on a creature where water makes up two thirds of his/her body? Come on, so that our environment won't have an impact on us? I'm talking about the environment we're ruining! Do not raise your hands to the sky, but look around what you have done if you choose a physical space by all means. Finally, we should reach to the heaven and hell that is physically indefinable. The man of ancient and Middle Ages probably needed an explanation in a style of fairy tales he was accustomed to, and those made comprehensible the description of Afterlife. But in a world that collects most of its information from the digital space and lives in virtuality, these tales cannot be sold anymore. The time has come to understand the symbols, which when linked to fairy-tale characters and physical spaces, lose their true meaning. If the church or any other religious organization continues to cling to fairy-tale explanations, they will soon be disappeared in the loo of history.

If I cannot comprehend the concept of Heaven and Hell as symbolic, then logic turns us away from our own teachings. For a human the pain of burning is terrible, so the horror of hell is illustrated with burning. But we do not know what the concrete punishment of a sinner is going to be there actually? Nobody came back from there to report. One thing is certain that by burning this punishment have been made perceptible to the man of old ages. The description of the pleasures and delights of heaven is also symbolic. If I take it literally, I'm trapped! If my body dies and only my soul gets there, what are the Huris (heavenly virgins), wine and shadow good for? These are all messages to the body! They are for people of old ages who have just understood the meaning of the rewards in the Afterlife this way.

What if heaven and hell are here with us? Or are within us? Are we our own Satan and Angel? If we limit the meaning of the Holy Text to physical spaces and do not break the boundaries which are freezing our thoughts, we shall get stuck to it and we cannot get out of it. Notice that the verses of the Quran are not called verses in Arabic! The Quran consists of ayas! And aya means Sign or Symbol! So, do not read a verse, but try to abstract, because abstraction brings us closer to reality!

On the picture attached:

A Persian miniature depicting paradise from The History of Mohammed (peace be upon him), Bibliothèque nationale de France, Paris.



## IS THERE A GOD OR NO GOD IS THERE?

„In view of such harmony in the cosmos which I, with my limited human mind, am able to recognize, there are yet people who say there is no God. But what makes me really angry is, that they quote me for support of such views." Albert Einstein

Majority of people usually never talk about the essence. Human thinking is stuck on nonsenses and ignores important issues.

Why have we been arguing for thousands of years about the existence of God? No matter God is there or not, the Universe proceeds according to the same law and this is the only law what we humans do not follow. The other illogical thing to say is that an atheist is ungodly and a believer is not a blasphemous.

Let me prove it:

If we claim that man has consciousness, then anything exists what consciousness can receive. If an atheist mentions God at all, he knows what he is talking about, so his/her consciousness regarding God exists. And a believer is the other way around. As he pronounces the name of God, he puts God within the limits of his own brain, thereby denying His Omnipotence.

Well, we can see that our debate has a very narrow margin. Our dispute takes place on ridiculously petty-level. We have a God-given regulation that we "downgrade" to our actual level with human explanations, and they have a human-made "downgraded" regulation that they constantly improve.

Should we never meet in the middle? Or do we pass beside each other?

Meanwhile, millions have to die because of different interpretations of regulations. We are not doing things well. In the mentioned scope we fill libraries with interpretive content, but we forget to be happy, to love. Should regulations be created for these, too?

We buy a pet because we receive from it the love that man can no longer give. But the pet didn't learn from book what it has to give. It has even no awareness of God. It is simply a Muslim without awareness of God. Yes, it is Muslim, because it really follows the orbit that binds it with loyalty to its house-lord that Allah has ordained for it. It doesn't think about rebelling or asking for more wages. Still, we have come to the point that it often gives more than a conscious person. Does it matter whether God is there in the mind of the pet or not?

My consciousness is mine. I adjust it for myself to be the best to serve my life, my prosperity. Nobody else can adjust it for me. According to my faith Allah has given me the frame and the freedom that I fit the surrounding information in the frame and this makes me to comprehend reality and understand the world easily. The frame is stable and does not change. For me, this is the Quran. The clothing and applications can be harmonized for age and place. If this is my system and it works, then no one should convince me that it is brutal, conservative and anti-human. It's a system! Do not mix clothing with the body what puts it on. Yes, some people are old fashioned and wear old clothes. But this does not make the body or the skeleton faulty.

We pass beside an important fact. We all get a frame ready. Only one of us uses it consciously, the other changes the elements of it. But hell, let him/her change it. Isn't it the end of the matter that we both work with a functioning body with muscles and brains for a common survival? From the point of view of a factory manager, machines, humanoids, are the future. They work better, faster, more accurately than a man with finite abilities. Just ask the question. Do we need happiness and love in the future? Because if so, the other space has to be dealt with, and that includes the experience of faith. Let me be more accurate: it is not the gullibility but the experience of faith!

However, we get far from experiences. But life is nothing more than collecting experiences. If these result in values, it is worth living in this world and the afterlife. The word experience includes joy. The experience of faith is also a joy. Except if we do it out of pretense and hypocrisy.

The following story shows the condition of most of our worship. The incident took place in South Asia. A man was offering salah in his house. He was praying as fast as he could as many of us do. All of a sudden, he heard the door behind him open. Since, someone entered the room, he started making his ruku' (bowing down) and sujud (prostration) longer. Upon completion of the salah, he looked back to see who it was. To his amazement, it was a dog!

Today, we are ready to perfect our salah for a dog. But for the Creator, we rarely lengthen our qiyam, ruku and prostration.

If we have our God-consciousness at this level, isn't the believer-atheist debate completely unnecessary? Nevertheless, I note that Allah has imposed a ban on all prostration and worship what is not attributed to Him:

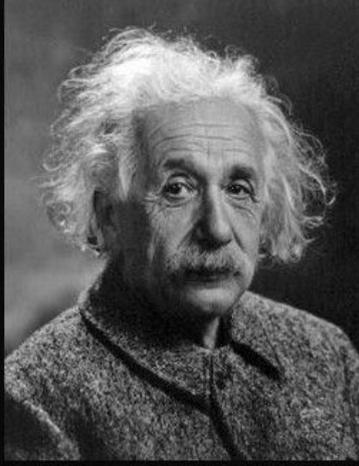
وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ  
الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

Among His Signs are the Night and the Day, and the Sun and the Moon. Adore not the sun and the moon, but adore Allah, Who created them, if it is Him ye wish to serve. (Quran 41:37)

And the prophet (peace be upon him) has put an end to the tradition that a believer prostrates for a human.

We have departed a long way from that. Even for a dog, we fall to the ground while engaging in religious disputes. 1400 years ago, when the revelations of the Quran began, we were at a higher level. Then Islam led people out of the darkness into the light, and today it is the other way around. It is not Islam but our corrupt superiors that lead us through our ignorance from light to dark while taking out the teachings of Islam from their contexts. It is their interest to make us stupid on mass level, because that's the only way they can sell us what they have.

It is not reassuring to me that this is the case elsewhere, too. So, what should we do? Should we study, train ourselves, deepen in our prayers, or argue about something what we are ignorant about? Before anyone accuses me of unbelief: I confess and witness that there is a God! I don't see much followers. But I can see millions who follow man!



In view of such harmony in the cosmos which I, with my limited human mind, am able to recognise, there are yet people who say there is no God. But what makes me really angry is that they quote me for support of such views.

(Albert Einstein)

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## JESUS AND THE TRINITY

In Christianity, the doctrine of the Trinity states that God is a single being who exists, simultaneously and eternally, as a communion of three distinct persons, the Father, the Son, and the Holy Spirit. Within Islam, however, such a concept of plurality within God is a denial of monotheism and foreign to the revelation found in Muslim scripture. Shirk, the act of ascribing partners to God – whether they be sons, daughters, or other partners – is considered to be a form of unbelief in Islam. More details about Shirk in article “Shirk, i.e. placing a person or ideology at God’s level.”

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى  
ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا  
تَقُولُوا ثَلَاثَةً انتَهُوا خَيْرًا لَّكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي  
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا (١٧١)

O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His apostles. Say not "Trinity" : desist: it will be better for you: for Allah is one Allah. Glory be to Him: (far exalted is He)

above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. (Quran 4:171)

In religion people's excesses may lead them to blasphemy or a spirit the very opposite of religion. The Jewish excesses in the direction of formalism, racialism, exclusiveness, and rejection of Christ Jesus have been denounced in many places. Here the Christian attitude is condemned, which raises Jesus to an equality with Allah: in some cases venerates Mary almost to idolatry: attributes a physical son to Allah: and invents the doctrine of the Trinity, opposed to all reason, which according to the Athanasian Creed, unless a man believes, he is doomed to hell for ever. Let our Muslims also beware lest they fall into excesses either in doctrine or in formalism. The actual problem of the Islamic Umma comes from this point. Islam is the most tolerant and most recipient religion while some of our Muslims are the most intolerant and most segregating.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ وَوَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا  
يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ (٧٣)

They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them. (Quran 5:73)

Similar content in 5:116-117.

The first manifestation of the Holy Spirit in the Bible is when Abraham hosts the three angels. In the Quran, this theorem is confirmed in 11:77, in the interpretation of Qurtubi they are Gabriel, Michael, and Israfil. Its first mention in the Bible was when the angel Gabriel brought the "good news" that by the Holy Spirit Mary would be the mother of the Messiah. In Islam Gabriel is meant under the concept of the Holy Spirit. In the Quran, the angels' visit to Mary is recorded in 3:45-47. Islam does not unite Gabriel with the Father and Son into one doctrine. (See article: "Gabriel (Jibreel) and the angels").

The emergence of the doctrine of Trinity is considered by Islam as a consequence of a controversy between Presbyter Arius (256-336) and Bishop Athanasius (296-373). A two-month synod began in May 325 in Nicaea, Asia Minor. Arius and his followers believed that Jesus was the most perfect creature, but a human being, so he could not be equal to the divine power that created him. Patriarch Athanasius and Alexandros rejected the human nature of Jesus and, like the Father, considered him eternal with divine greatness. Arius denied the doctrine of Trinity but Athanasius professed it. The Council of Nicaea ended up with the victory of Athanasius, and from then the doctrine of the Trinity and the quality of Jesus was codified accordingly in the Catholic Church. Arius' teachings were declared as heretical, yet those laid down the foundation of the Unitarian religion. Jesus promised in the Bible the coming of the Holy Spirit, which is called "Paracletos" in the Greek Gospels and is often translated as "Comforter".

The same in the Quran as follows:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ  
مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا

## هَذَا سِحْرٌ مُّبِينٌ (٦)

And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the apostle of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of an Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "this is evident sorcery!"

The mission of Jesus was to his own people, the Jews. Cf. Matt. 10:5-6. See also Matt. 15:24: "I am not sent but to the lost sheep of Israel;" also Matt. 15:26: "It is not meet to take the children's bread, and to cast it to dogs."

"Ahmad", or "Muhammad", the Praised One, is almost a translation of the Greek word Periclytos. In the present Gospel of John. 14:16, 15:26, and 16:7, the word "Comforter" in the English version is for the Greek word "Paracletos", which means "Advocate", "one called to the help of another, a kind friend", rather than "Comforter". Our doctors contend that Paracleots is a corrupt reading for Periclytos, and that in their original saying of Jesus there was a prophecy of our holy Prophet Ahmad by name. Even if we read Paraclete, it would apply to the holy Prophet, who is "a Mercy for all creatures" (21:107) and "most kind and merciful to the Believers" (9:128).

In summary, Islam considers Jesus (peace be upon him) to be a man, prophet, servant of God, His soul and word whom He (SWT) has cast into Mary. In the interpretation of Islam, he is a Muslim, a prophet submitted to the One God. The doctrine of father, son, holy spirit is rejected by Islam. It considers that as a human creation. Islam is closer to the Unitarian teachings of Arius in this regard. The events that Christianity attributes to the Holy Spirit, Islam attributes to angel Gabriel. In the present Gospel of John. 14:16, 15:26, and 16:7, the word "Comforter" according to some of our interpreters is reference to prophet Mohammed (peace be upon him).

Behold, our doctrines are differing here, but at the same time we must respect each other. When the stake is whether the forces of corruption will reign on our earth, the point is not the origin of our prophets' roots, but their teachings. Regarding our teachings we are close to each other. We may act more efficiently if we knew each other better and concentrate on points which are common.



## KNOWLEDGE OF THE BRAIN WITHOUT HEART BECOMES A DESTROYING POWER

If someone says that Islam categorically declares this or that, he has no idea about Islam. Islam categorically states only three principles: the doctrines of monotheism (tawhid), prophecies and the afterlife. All other subjects require specific knowledge of the situation. So, if one attacks me in a post saying that Islam is an outdated religion what delivers distorted judgements and in order to prove it he comes forth with judgements of the medieval ages or backward areas of distant continents, is on the wrong track. Situation is the same when one obtains knowledge about Islam from anti-Islamic brochures.

وَأَتَيْنَاهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ إِنَّ رَبَّكَ  
يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾

And We granted them Clear Signs in affairs (of Religion): it was only after knowledge had been granted to them that they fell into schisms, through insolent envy among themselves. Verily thy Lord will judge between them on the Day of Judgment as to those matters in which they set up differences. (Quran 45:17)

The schisms between Jews and their differences arose from mutual envy, which was rebellious insolence against Allah. As the next verse shows, some of them (not all) rejected the mission of the holy Prophet, also through envy that a Prophet had come among the Arabians.

This is the interpretation in the narrow context. But in broader sense, Muslims have been hit by the same crisis. This is the crisis of knowledge, when it is filled with cold brain excluding warm heart. And it doesn't concern Muslims only. The omission of seeing with heart is decisive in today's thinking. Only profit and interest exist. No matter we have our Quran or not, the Muslim world is no longer different from the non-Muslim world. Knowledge has become a dividing power and not a connecting factor between us. Knowledge is not a bridge between us anymore, but a tool to make advantage for our own elite or ourselves.

In this respect, it is worth to compare the actual thinking of West and East. Let me emphasize: I speak about the situation today! The other aspect is that I am not talking about geographical West and East, but about perceptions. In the thinking of the West, scientific and technical progress is fundamental. However, there are prerequisites for this progress. Such is the level of education research, means, management, public thinking, literacy, etc. It is okay if this situation does not create

a superior state where all of the elements listed above are expected to be patterns to follow. However, it cannot be followed because the conditions are not available to the masses in the poorer parts of the world. That way, they automatically fall into the zombie category and have no chance to integrate. And if there is no integration, no matter we declare it or not, inferiors and superiors will appear, where the aspects will be determined by the richness in which the conditions come from. Of course, we can say that this situation is due to the East itself. Why doesn't try to do something to stop the crisis and have no desire to integrate? This is approx. 50% true. Because the majority really do not have activity to achieve changes. But the rest 50% is due to the actual effect of the ex-colonial politics, repression, strategies of political systems, which are based on purely cold minds excluding the sight of hearts. Seeing with heart is now an empty phrase that has become a simple mean. It's used today to eliminate the vision of brain and calling for patience. Thus, the difference growths and gap is widening between West and East, resulting mass poverty, inadequate social status, and ignorance. This is what the East of today realized as well. Instead of seeing with heart, it has evolved the one-dimensional vision of the brain, too. Therefore, the East does not want to put an end to overpopulation and ignorance, but takes advantage out of it and uses it as a mean for its strategy. Of course, you can mention new schools, beautiful buildings, glittering centers as counterexamples. But this is just a showcase! Remember that we are 7 billion of which the majority suffers of poverty. No one wants to end this misery because it is an element of a strategy! We can see how many leading politicians are threatening with pouring a few million refugees into welfare systems if they don't get this and that. There is no heart-sight here either. There is only interest. And this interest continues to grow in the maintenance of misery on mass level.

Is it healthy to live in such a world? The answer comes from the history. In similar situations, barbaric armies have always prevailed over a given civilization. This is where vision with a clear brain leads. But similar logic can be applied to global problems, pollution, carbon emissions, water crisis, etc. The key is in this sentence: "it was only after knowledge had been granted to them that they fell into schisms, through insolent envy among themselves".

Knowledge of the brain without heart becomes destroying power.

And where is Islam in this process? Nowhere! Today Islam is a tool, nothing more. Islam is used to install interests while it disappears slowly from the hearts.

I have spent a lifetime with Quran, therefore let me say: take care! If Islam is planted in the hearts by angels, humanity will flourish. But if Satan controls Islam it will be a destructive power! Allah has never allowed this for Satan so far, nor will do it in the future! Therefore, don't look for the error in the Quran, but in Satan!

Because, all that is good on earth comes from Allah, and all that corrupts good comes from man whose soul turns to Allah or Satan according to his own free will.



## **REGARD WHAT IS LINKING US TOGETHER**

For many centuries there is a constant dispute about the genuineness of the Holy Scriptures. I think that we are on the wrong track if we concentrate on the differences. In fact, we must find the

similarities what strengthen each other's truths. Regarding the prophecy of Jesus (peace be with him), we can read the below verse in the Quran:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ  
مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُم بِالْبَيِّنَاتِ قَالُوا  
هَذَا سِحْرٌ مُّبِينٌ (٦٠)

And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the apostle of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "this is evident sorcery!" (Quran 61:6)

The mission of Jesus was to his own people, the Jews. Cf. Matt. 10:5-6. See also Matt. 15:24: "I am not sent but to the lost sheep of Israel;" also Matt. 15:26: "It is not meet to take the children's bread, and to cast it to dogs."

"Ahmad", or "Muhammad", the Praised One, is almost a translation of the Greek word Periclytos. In the present Gospel of John. 14:16, 15:26, and 16:7, the word "Comforter" in the English version is for the Greek word "Paracletos", which means "Advocate", "one called to the help of another, a kind friend", rather than "Comforter". Our doctors contend that Paracletos is a corrupt reading for Periclytos, and that in their original saying of Jesus there was a prophecy of our holy Prophet Ahmad by name. Even if we read Paraclete, it would apply to the holy Prophet, who is "a Mercy for all creatures" (21:107) and "most kind and merciful to the Believers" (9:128).

Let's see how many times are the names of different prophets mentioned in the Quran:

Musa (Moses) mentioned 136 times

Ibrahim (Abraham) – 69 times

Nuh (Noah) – 43 times

Lut (Lot) 27 times

Yusuf (Joseph) 27 times

Isa (Jesus) – 25 times

Adam 25 times

Harun (Aaron) 20 times

Sulayman (Solomon) 17 times

Ishaq (isaac) 17 times

Dawud (David) 16 times

Yaqub (Jacob) 16 times

Ismael (Ishmael) 12 times

Shuayb 11 times

Salih 9 times

Zakaria 7 times

Hud 7 times

Yahya 5 times

Muhammad 4 times

They are all Muslims, who surrendered themselves under the will of the One God. This is what Quran means about Islam and not the Shihada (oath for accepting God). The Muslim existence today is related to birth or the acceptance of faith therefore it has different meaning comparing to Quran where terminology of Muslim is applied to Mohammed (PBUH) and the Prophets before him. After the death of Mohammed, the age of revelations finished and the age of Prophets came to end as well. Even the line of Muslims who got guidance from Allah finished, too. After Mohammed (PBUH) the existence of Muslims has changed. A today Muslim can be follower, ignoring, practicing literally, interpreting subjectively and thousands of other versions. Therefore, if a Muslim today is asked about the teachings of Islam, he will give an answer of a Muslim today in the light of his subjective comprehension. There is a chance to ask Muslims in the age of Prophecies as well: it happens while reading Quran. The answer is there in every line.



## **THE DOCTRINE OF MONOTHEISM BY JUDAISM AND ISLAM IS THE SAME**

One of the best-known Jewish prayers, the Shma, comes from Moses himself according to the tradition. The first line reads: "Hear, O Israel our Lord our God is the One God". In Sefard/ivrit dialect: "Shma Yisrael, Adonay Elohenu, Adonaj echad". In Ashkenazi dialect: "Shoema Yisroel, Adaynoy Elayhenu, Adaynoy ehod"

Why did I write down the pronunciation of the Hebrew text? Look at the 112 Sura of the Quran and you will find it out. These four verses read:

“Qul huwallahu ahed, Allahu samed, Lam yelid wa lam yuled”

There are significant matches and the meaning is similar as well. In both cases we find the Creed of Monotheism:

قُلْ هُوَ اللَّهُ أَحَدٌ (١)

Say: He is Allah, the One and Only; (Quran 112:1)

The nature of Allah is here indicated to us in a few words, such as we can understand. The qualities of Allah are described in numerous places elsewhere, e.g., in 49:22-24, 62:1, and 2:255. Here we are specially taught to avoid the pitfalls into which men and nations have fallen at various times in trying to understand Allah.

This is to negative the idea of Polytheism, a system in which people believe in gods many and lords many. Such a system is opposed to our truest and profoundest conceptions of life. For Unity in Design, Unity in the fundamental facts of existence, proclaim the Unity of the Maker.

اللَّهُ الصَّمَدُ (٢)

Allah, the Eternal, Absolute; (Quran 112:2)

Samad is difficult to translate by one word. I have used two, "Eternal" and "Absolute".

لَمْ يَلِدْ وَلَمْ يُولَدْ (٣)

He begetteth not, nor is He begotten; (Quran 112:3)

This is to negative the Christian idea of the godhead in the 8<sup>th</sup> century, - "the Father", - "the only-begotten Son", regarded as biological relation.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)

And there is none like unto Him. (Quran 112:4)

This sums up the whole argument and warns us specially against Anthropomorphism, the tendency to conceive of Allah after our own pattern, an insidious tendency that creeps in at all times and among all peoples.

There are a great number of the traditions of *Hadith*, which show that the Holy Prophet on different occasions and in different ways told the people that this Surah is equivalent to one third the Quran. Several *ahadith* on this subject have been related in Bukhari, Muslim, Abu Daud; Nasai, Tirmidhi, Ibn Majah, Musnad Ahmad, Tabarani and other books, on the authority of Abu Said Khudri, Abu Hurairah, Abu Ayyub Ansari, Abu ad-Darda, Muadh bin Jabal, Jabir bin Abdullah, Ubayy bin Kab, Umm Kulthum bint Uqbah bin Abi Muait, Ibn Umar, Ibn Masud, Qatadah bin an-Numan, Anas bin Malik, and Abu Masud (may Allah be pleased with all of them).

The commentators have given many explanations of the Holy Prophet's saying. But in our opinion, it simply means that the religion presented by the Quran is based on three doctrines: *Tauhid*, Prophethood and the Hereafter. This Surah teaches *Tauhid*, pure and undefiled. Therefore, the Holy Prophet (upon whom he Peace) regarded it as, equal to one-third of the Quran.

Once if we took the courage and analyzed the depths of our teachings, we would find it out that we invested in the course of times money, energy and millions of lives in vain to justify our differences.





## WILL OUR BELOVED ONES ENTER THE HEAVEN IF THEY ARE NOT MUSLIMS?

The question makes no sense, although we hear it many times. Anyone who answers with a specific yes or no will commit blasphemy by declaring something that Allah alone knows. The answer can be approached in a single case, the case of Abu Talib, the uncle and foster-father of the Prophet (peace be upon him), who has not departed from the faith of his ancestors, while protected the Prophet in the most difficult times, and defended him against the greatest attacks. I quote a hadith about the death of Abu Talib:

عَلَيْهِ السَّلَامُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَهُ الْوَفَاءُ بِطَالِبِ أَبِي حَضْرَتٍ لَمَّا قَالَ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمَسِيْبِ كَلِمَةً لِلَّهِ، إِلَّا إِلَهَ لَا: قُلْ عَمَّ، أَيْ: فَقَالَ، الْمُغَيَّرَةَ بْنِ أُمَيَّةَ أَبِي بَنِّ اللَّهِ وَعَبْدُ جَهْلٍ أَبَا عِنْدَهُ فَوَجَدَ وَسَلَّم يَزَلُ فَلَمْ الْمُطَّلِبِ؟ عَبْدٌ مَلَّةٍ عَنْ أُنْزَعَبُ: أُمَيَّةَ أَبِي بَنِّ اللَّهِ وَعَبْدُ جَهْلٍ أَبُو فَقَالَ: «اللَّهُ عِنْدَ بَهَا لَكَ أَحَا حُ أَخِرَ طَالِبِ أَبُو قَالَ حَتَّى الْمَقَالَةَ بِنْتِكَ وَيُعِيدَانِهِ عَلَيْهِ يَعْضُهَا وَسَلَّم عَلَيْهِ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَخِرَ طَالِبِ أَبُو قَالَ حَتَّى الْمَقَالَةَ بِنْتِكَ وَيُعِيدَانِهِ عَلَيْهِ يَعْضُهَا وَسَلَّم عَلَيْهِ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا عَنكَ أَنَّهُ لَمْ مَا لَكَ لِأَسْتَعْفِرَنَّ وَاللَّهِ»: وَوَسَلَّمَ عَلَيْهِ

Imam Bukhari relates a hadith in his Sahih:

Sa'eed ibn al-Musayyib narrates from his father: "When the time of the death of Abu Talib approached, Allah's messenger (peace be upon him) went to him and found Abu Jahl ibn Hisham and 'Abdullah ibn Abi

Umayyah ibn al-Mughira by his side. Allah's messenger (peace be upon him) said to Abu Talib: "O uncle! Say: There is none worthy of worship besides Allah, a sentence with which I shall be a witness for you before Allah" Abu Jahl and 'Abdullah ibn Abi Umayyah said, "O Abu Talib! Are you going to denounce the religion of Abdul Muttalib?" Allah's messenger (peace be upon him) kept on inviting Abu Talib to say it (i.e. There is none worthy of worship besides Allah) while they (Abu Jahl and Abdullah) kept on repeating their statement until Abu Talib said as his last statement that he was on the religion of Abdul Muttalib and refused to say, There is none worthy of worship besides Allah.' Then Allah's messenger (peace be upon him) said, "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so."

Related to this story revealed the two ayas of the Quran:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ (١١٣)

It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire. (Quran 9:113)

This is usually understood to refer to the prayer for the dead, - if they died unrepentant after Islam was preached to them, - if they actively resisted or opposed the Faith to the last. And - if the person praying knows that on account of deliberate contumacy the deceased may be said to have had the doors of mercy closed to him.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (٥٦)

It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance. (Quran 28:56)

The immediate occasion for this was the death of Abu Talib, an uncle whom the holy Prophet loved dearly and who had befriended and protected him. The Prophet was naturally anxious that he should die in the profession of the true Faith, but the pagan Quraish leaders persuaded him to remain true to the faith of his fathers. This was an occasion of disappointment and grief to the Prophet. Allah guides whom He wants or Allah guides the one who wants Him. Both interpretations are possible from the text.

One who has carefully read the hadith and the Quranic ayas sees that the decision is in Allah's hands. Yet, over the past 1400 years, our scholars spent time and effort while formed two opinions. One says that Abu Talib goes to hell, no matter how much he supported the prophet. The other group believes that Abu Talib was muttering something in his last agony and that was probably the Shihadah, but no one knows for certain, so we cannot judge him. Both views are supported by numerous hadiths.

My opinion is to leave it to Allah! Don't you have enough to do in this world? If so, why do you go astray to an area where you can never get answer in your earthly life? Deal with your own business. If you do it well, at least you will probably go to Heaven and get your answer there.



**YOU ARE NOT OBLIGED TO SEE IN ORDER TO BELIEVE  
BUT YOU MUST BE ABLE TO BELIEVE IN ORDER TO SEE**

When you are anxious, depressed, you often have problems with your ego. You push your ego too far into the events. The ego is vulnerable, and if it is injured, it will ruin you. Get away from yourself, your ego, and you'll be fine. If you are in sorrow, you do it because of your own distress, if you mourn, you do it because of your own grief, if you are panicking, you do it because of your own

vulnerability. If your ego would not make you self-inclined, which makes you feel sorry for yourself a lot, you would be able to withstand difficult times.

All your life you want to make yourself a hero, you want to make a memorial for yourself, you strive to be mentioned and quoted. You use phrases such as: I usually say that... it's nothing, but happened to me that... Who the fuck are you? No one cares what you say and what you think! Believe me. If you roar like this all your life then die, people can't wait to take you to the cemetery and even a dog won't visit your grave anymore. Maybe on the day of the dead, for the sake of pretense. But people will be happy to get rid of an ego-inflated somebody. With keeping silence and distance it would have been better.

Not only keeping ego away, but looking at events from above also makes life easier. Because we often delve ourselves into the details and pull ourselves into the swamp. It should be the other way around. One must come out of the swamp and not sink into it. A boxing match is enjoyable remotely, but experiencing it inside the ring involves suffering and lots of slaps. And you want to see it from inside the ring.

The importance of distance is also present in regard of the words. Notice that the words of persons you are dealing with on a daily base, pass by your ears. But when they are dead or you have no access to them anymore, you begin to comprehend the depth of some of their statements. The word of a dead man is strengthened, the hours we have spent with him are beautified and become an experience. What's the secret? That the words of the dead are no longer heard by our sense-organs but come from within. Here's the secret.

Everything that our senses bring to us feed the ego. With distance, the role of the sense-organs diminishes, we can't see and hear and our accumulated knowledge, awareness, and thoughtfulness filters out dominantly what has to be integrated or discarded. So, watch out! The sense-organs will fool you if you don't handle them properly! They feed your ego what force you into depression if you lose control. You are not obliged to see in order to believe, but you must be able to believe in order to see!

Here we come to the issue of the surface (Ahl al-Zahir) and the inner content (Ahl al-Batin). At this point, the issue of the worldview also becomes separate. According to a secular scientist science means what he understands and solves from world and how much of its Invisible part (A'alem al-Gheib) can he transpose into the Visible Province (A'alem al-Shihada). So, to make as many Signs as possible comprehensible by our sense-organs. And for a religious scholar science means to discover the Messages in the Signs of the Visible and Invisible World for mankind. The aim is not to supply the sense-organs but the heart and the consciousness. These two kinds of scientific approaches meet several times, but sometimes they do not. In secular science, man often becomes "God," and his discoveries lead to the loss of dimension. He thinks that with his knowledge he can emerge above other creatures and overwrite creation. The faith-based approach of science does not encourage overwriting creature but to fit into it.

In reality, however, the exclusive pursuit of both paths is a dead end. Surface cannot exist without content and vice versa. The combination of the two, that is, discovery and deciphering messages, are complementary. But none of them can cause the growth of our ego beyond its borders.

Within the Islamic tendencies, among others there are two schools: the Zahir, which is public, accessible to all, and Batin, which is the inner, hidden, or with modern terminology the esoteric doctrine. The analysis of these is far-reaching and distracts our attention from the inner understanding and teaching of the Quran. The hardening of Zahir tendency can lead to rigid

orthodoxy while the Batin to secret practices based on the feelings of a "teacher" what can divert from the true essence of Islam.

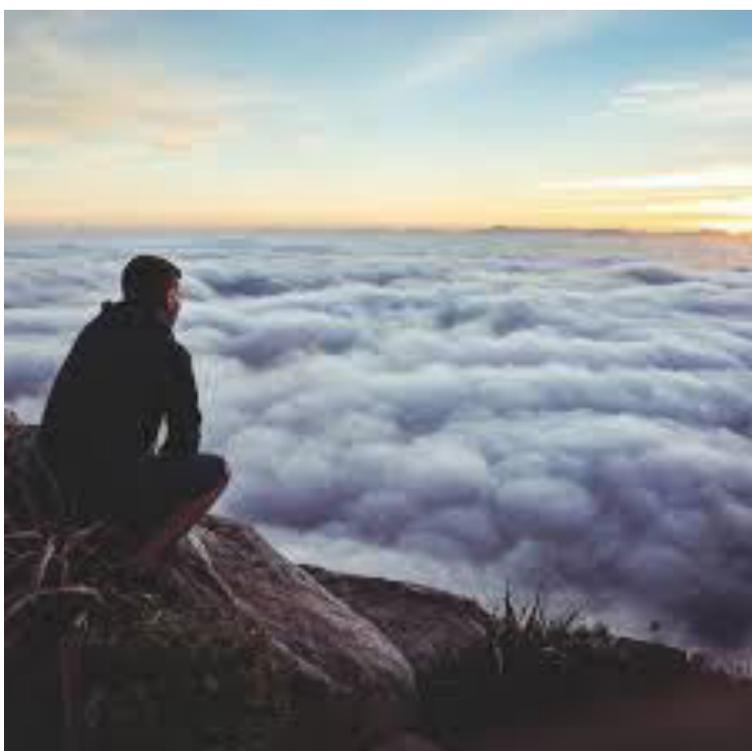
We get the mainstream teaching of Islam if we don't delve into the plane schools and remain in the space of Quran. In the case of schools, I used the expression plane, regarding Quran I told: space. The reason is that schools, under human control, lose a dimension and make incomprehensible the phenomena what can be understood only in space. To put the spatial world into plane-perception is a mistake.

The space is inside you! This is not the same space as other people's space. You are different. You have other abilities, talents, understanding. If your space enters a mosque, a temple where religion and not faith is taught - which means the privatization of faith by man -, then your space becomes a gray plane. From here you become a zombie and follow a herd.

This is not what Allah (SWT) teaches. Allah teaches you how to deal with your ego, the balances with the world and this is completely unique. Only you can adjust your balance! To do this, you need to rely on the Creator and in His work. In the creation you can discover the balances what you can customize. To do this, you need to keep a sort of distance from the human artificial world that controls your senses.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (٣)

He is the First and the Last, the Evident and the Immanent: and He has full knowledge of all things. (Quran 57:3)



## YOUR ASSETS AND YOUR CONSCIOUSNESS ARE THE STAKES

The struggle around you throughout your life has been waged to get two things from you. Your assets and consciousness are the stakes. Those who only want your properties are just primitive robbers. Those who abduct your consciousness know that with a controlled consciousness you and your properties both will be in eternal bondage. They're sophisticated robbers. They are the ones who steal your assets and yourself from God. The most profound sinner of all is the one who, by referring to God, acquires both of you.

Have you ever met someone who told you: don't give me anything but give to whom Allah would give your money and don't follow me, but follow a scripture that was true even before it was revealed and will be true even if the world comes to its end? I rather stand aside, lest my shadow be cast upon the light of the Scripture. I'm just there to get your attention and move on!

No! You have never met people like them all your life. I 'm not going to list those whom your fate brings into your way, you know them anyway.

Count how many people sit on the edge of your bed when you are sick and who comes to you to help if you are in the shit. I guess not those are coming who spread the words about goodness and the afterlife.

Trade of principles. That's what's happening on every side. One of the sides invents something, forms a customer group and sells. Religions, ideologies, principles are not representing values any more that set up a moral order but commodities. And you're the buyer.

I noticed some cunning events in Africa. Before a religion was sold, scientists came to the site. They were doing a research on the tradition, language, music of that tribe, ethnic group, and what a coincidence! Shortly afterwards, a Limousine arrived, stepped out of a well-dressed "apostle", who was followed by a group of followers and they preached the teachings. You may not believe that he did it in the language in question, with heartfelt linguistic twists, backed up by a nice local music.

Time to time the escort chanted Alleluia at well-trained intervals. Isn't this happening to everything in your country to make the commodities more marketable? I am not against national culture, but this is not about promoting culture, but about wrapping. It's about selling something nonsense that will eventually lead to your spiritual and then real slavery. The goods are sold in the packaging that is sweet to you. No matter what principle or religion we are talking about, the recipe is the same. That's why principle-traders erase faith, morals, because those are bad packaging!

Allah did not send so many prophets because He wanted to see so many nations and He enjoys their "national" quarrelling. Allah encourages the flourishing of many nations and cultures, but regarding moral values He revealed similar prescriptions in all cases. Because nations at an early stage in history lived separately, still isolated from each other, He sent prophets to each of them in the language of the particular people. The teaching was always the same in content, even if the form was different.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ  
يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾

We sent not an apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power, full of Wisdom. (Quran 14:4)

If the object of a Message is to make things clear, it must be delivered in the language current among the people to whom the Messenger is sent. Through them it can reach all mankind. There is even a wider meaning for "language". It is not merely a question of alphabets, letters, or words. Each age or people -or world in a psychological sense- casts its thoughts in a certain mould or form. Allah's Message -being universal- can be expressed in all moulds and forms, and is equally valid and necessary for all grades of humanity, and must therefore be explained to each according to his or her capacity or receptivity. In this respect the Quran is marvelous. It is for the simplest as well as the most advanced.

Active form: He guides whom He wants. Passive form: He guides the one who wants Him. Both interpretations are possible.

In faith and morals there is no "national", "only the puppy of our dog we want", "übermensch". In the long run, in our Umma, any attempt that links Islam to the ideologies of Qoumiyah (nationalism) and Wataniyah (patriotism), will fail. It is impossible to narrow down to this space what has been revealed to the children of Adam as mankind and the universe is considered as homeland. Or is gravity also national, with national borders?

The world has united and there should be only one moral value system in this "big village". However, this set of values is not different from the teachings what had been revealed earlier, so it should not be looked at it as "Arabic" truth. No! This is a "summary truth", a confirmation of what had come before and which is already cannot be distorted, cannot be changed and non-falsifiable:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

We sent thee not, but as a Mercy for all creatures. (Quran 21:107)

There is no question now of race or nation, of a "chosen people" or the "seed of Abraham"; or the "seed of David"; or of Hindu Arya-varta; of Jew or Gentile, Arab or 'Ajam (non-Arab), Turk or Tajik, European or Asiatic, White or Coloured; Aryan, Semitic, Mongolian, or African; or American, Australian, or Polynesian. To all men and creatures other than men who have any spiritual responsibility, the principles universally apply.

Do you give up your properties and your soul or keep them for Allah?





## 1.2. CREATION, EXISTENCE AND LIFE

### EXISTENCE AND LIFE

A difficult lesson is coming. Existence, life and their different conceptions. Because existence is completely different (existence, وجود) than life (life, حياة). This is not philosophy, but teaching. The Lord is Eternal, so His existence was, is, and will be. Existence is nothing else than occupying a part from the space. It can be physical space and non-material space. We can occupy a room, a country, an office, and we can occupy spaces of thoughts, theories and principles. But every existence is a drop from the infinite space of the Eternal Allah (SWT). There are planets, animals, plants, grass, trees and anything else that occupy a piece from the space. Here you are the few lines that are sold to tourists in bazaars in the middle east, what is woven into carpets or calligraphically depicted as a holy caption:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي  
الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ  
بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا  
وَهُوَ الْعَلِيُّ الْعَظِيمُ (٢٥٥)

Allah. There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory). (Quran 2:255)

These are the throne verses. Those express the infinite space of Allah from which He gives to whom He wills.

Maintaining the space, i.e. existence is a problem. It needs energy input, maintenance of the system, heating, cooling, learning, following social norms, etc. When I enter into a room where I am alone, it becomes my space. If you enter there too, you're going to disturb my space. In order not to disturb each other, we need to do something. We can talk, listen to lectures, watch movies, so we need something that makes our common existence bearable. A marriage is also like that. Two existences, i.e. two parties push together the spaces they occupy. This can be successful or unsuccessful.

Life is completely different. Life is life, and it is even there when there is no existence, i.e. space occupation. Simply because life cannot die. If it'd die, it wouldn't be called life. Thus, the term death of life is absurd, according to the Islamic perception it is impossible. The biblical Judaism considers the same way! Because life is nothing but joy, happiness that we feel when we can contribute with something to the existence! I don't mean animal pleasure when eating a good portion of grass or the beauty of mating causes instinctive pleasure, but human blissfulness that doesn't come from instincts. The animal has no consciousness, so has no free will either. The instincts are behind its decisions. If its instincts inspire it for good, it eats, multiplies, if for bad, then it starves, does not multiply, or just becomes a prey. If human life is about that, he/she is no different from an animal. If,

on the other hand, he/she makes decisions that contribute to the Creator's beautifying, improving plan, it is a worth-for-human life and brings joy. Life is the opposite of existence. In existence, we look what we should get in order to maintain our being and the space we occupy. Regarding life, we look what we can do to contribute to God's plan or the prosperity of His creatures! That's why we live! This is our driving force, our motivation, our joy. In Judaism, the space for this is the earthly existence. So, the joy of life of religious Jews is bound to the earthly existence. They have an afterlife theory, there is a separation of soul and body according to their teachings, too. Moreover, the path of the soul in the afterlife is the same in Judaism as in Islam. But their rabbis do not focus on the afterlife, but emphasize their earthly contributions. Now I don't want to hear the bullshit about the chosen nation who are sucking the blood of people, and others. There are examples of everything, but now I deal with the doctrines of biblical Judaism, which teaches not the pleasures and desires of the world, but the positive contribution of the Jews to the life of the world, which is joy, happiness and that's what life means. That's what Lekhaim is all about!

In this sense, the Nazi "living space" (Lebensraum) theory is completely incomprehensible because life and space are contradictory concepts because of the above derivation.

It is this religious Jewish perception that makes them able to live their faith anywhere, since neither their existence nor their contribution to existence requires a country. This has helped them to survive in the past two thousand years. All this is completely different from Zionism, which is a principle bound to a physical space. But Zionism is inconsistent with the teachings of biblical Judaism and is mostly linked to atheist Jews. I said mostly... because there are also religious people who support it, but from here this story is complicated. Let's remain at biblical Judaism.

At the same time, the teachings of Islam are not consistent with Palestinian statehood either. Despite the establishment of religious-based movements (Hamas, Hezbollah), they cannot use the word of Allah to impose boundaries, physical spaces! One God cannot have two positions on the issue of territorial existence. Therefore, there is none. God does not impose territorial boundaries. God sets principles of coexistence. But not so, that for the Jews this and for the Arabs that! There is no such differentiation! **يا أيها الناس، اذنبوا لآدم بن نبي يا** O, people! **يا أيها الناس، اذنبوا لآدم بن نبي يا** O, children of Adam etc.!

If the question arises that blowing up innocent people at a bus stop is a sin, then yes, it is! Is launching missiles to innocent citizens of cities considered a sin? Yes, it is sin! Just as it is a sin to torture innocent children, cut off olive trees, isolate water, infrastructure from residents, etc.! Sin is there in all sides. And no matter Judaism or Islam the main sin is: every side is fighting for existence, not for life! To maintain their existence makes their days bitter. They would live if they contributed to the each other's existence and joy! Please don't escape into the historical grievances, to Nakba Day and the horrors on both sides. Almost the third generation is born, consciously turning them against each other. This is existence, but not life. Once the day comes when not the existence of the parties but their lives will be discussed, the One God will be happy, because this time His qualities will permeate people. Because, returning back to the previous example about the spouses who push their spaces together, when does that lead to happiness, i.e. life? When will the two spaces, the two existence, become livable? When they both experience their joy in contributing to the other's existence. If they discuss their things meaningfully, cause each other experiences, one supports the other in professional development, etc. To do this, they have to sacrifice part of their own existence, but it is worth. Joy will come only that way!

If we read the throne verses better, God is Eternal, so the privilege of existence belongs to Him. But He is the Life, too! He gives the life. Where does He give life from? From His own Live attributes! We have seen before that He breathes soul into the inanimate matter. The soul is charged with His 99 attributes, which are indicated by His names! The soul is present from the moment of conception. In the book of Psalms, David miraculously states in verse 27:10:

International Standard Version:

"Though my father and my mother abandoned me, the LORD gathers me up."

This thought also meets the words of the Quran. So, leaving mother and father, the Lord brings man forth as a new creature. It also expresses that the soul is not a product of the body, but comes from the Lord! In Judaism, we have seen what the meaning of life is. Finding prosperity on earth, harmony, contribution, and the joy that comes from that all. In Islam, this is complemented by a strong afterlife consciousness. So, similarly with the teachings of Judaism, earthly prosperity is there, but the attention to the afterlife gets importance as well. Because Allah has not given without limitations the spaces necessary for existence. These are loans that need to be reckoned for. Man can thrive with them, but let there be existence, physical endowment, wealth, all things have been put to use for only a transitional period. The way those are used determines our human quality and the outcome of the afterlife evaluation, i.e. our worldly and afterlife prosperity:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَنْبِشِرُوا بِنَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (١١١)

Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah. then rejoice in the bargain which ye have concluded: that is the achievement supreme. (Quran 9:111)



## GET TO KNOW YOUR COMPUTER BEFORE A NEW PROGRAM COMES IN

Many people deceive themselves. Indeed! Their whole lives consist of self-deception. They care about what is obtainable, acquirable, but neglect what they themselves are. How can make them a new car or house happy if they do not have the capacity for happiness in themselves? For them there is no joy of discovery, because they cannot discover even themselves.

قُلْ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا تُعْطِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ  
(١٠١)

Say: "Behold all that is in the heavens and on earth"; but neither Signs nor Warners profit those who believe not. (Quran 10:101)

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ  
عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (٥٣)

Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things? (Quran 41:53)

Allah's Truth always spreads, in its own good time, across to the uttermost ends of the earth, as it did in the case of Islam. But its intensive spread in the hearts and souls of people is even more remarkable than its extensive spread over large areas. Men like the four Companions of the Prophet and many more-became leaders of men and arbiters of the world's fate. Madinah from being a focus of jarring tribes and factions that hated each other, became the seat of heroic actions and plans and the nursery of great and noble heroic deeds that resounded throughout the world. It makes no difference what men may say or do. Allah's Truth must prevail, and He knows who obstruct and who help.

You've got a high-performance supercomputer. It is something that humans have not yet been able to develop. This computer is you yourself. This is what you should know, study and handle. Instead of realizing its functions and using the applications programmed into it, you are reducing its operation to your own, self-conceived idea. Indeed! You step into the program, rewrite it and make a lot of features unusable in your machine. Then you realize that you have done something wrong, you call an IT professional who instead of repairing your computer, inserts a virus or spyware into it in order to find out your secrets. From this point you will need his services at regular intervals, which you pay for, yet he will act against you.

How easy it would have been simply to discover the machine and rely on its infinite ability what was originally programmed. We treat it improperly, not use it for what it is, look sex pages or cheap tabloids, and feed into our ego a world that is different than we originally are. Then we die with all the things we wanted to say out or functions that we were supposed to bring out of ourselves during our lives.

And then I'm not going to get into the fact that many people find their joy and benefit in the wars between computers and they prepare programs and send viruses for that. Finally, we reach the reprogrammed status in our hearts:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ

(٢٢٥)

Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-forgiving, Most Forbearing. (Quran 2:225)

Calm down. The program inside you does not differ from any other programs inside others. Peace, love, acceptance, and attention to each other are coded everywhere. In vain you shout to declare yourself as a Muslim, atheist or profess other principle. The machine is the same in all cases. Its operation depends on which function you reduce its capacity or reprogram it.

In that machine there are the options to download sites to show the many ways of thinking, to know and accept the world as it is, but we only open advertising sites and shop on webstores. We are cheated by the virus and feel artificial satisfaction when we do shopping, acquiring, owning something. Of course, many now adopt the first meaning of the sentence, not the hidden message. But if somebody really thinks that here I have commented on the online shopping, please don't read further. And for anyone who understands my message, I'd like to express my deep thank.



## IF YOUR LIFE IS FOR REALIZING PURPOSE, YOU LIVE, OTHERWISE YOU JUST EXIST

Many says that Zul-Qurnayn in the Quran is Alexander the Great. His life is parable and has a lot of messages. In this article we analyze one of them. The message: not your existence but your life is important. Because you just exist with your existence but with your life you realize different purposes. As Zul-Qurnayn did.

وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا (٨٣)

They ask thee concerning Zul-qarnain. Say, "I will rehearse to you something of his story." (Quran 18:83)

Literally, "the Two-horned one", the King with the Two Horns, or the Lord of the Two Epochs. Who

was he? In what age, and where did he live? The Quran gives us no material on which we can base a positive answer. Nor is it necessary to find an answer, as the story is treated as a Parable. Popular opinion identifies Dhul al Qarnayn with Alexander the Great. An alternative suggestion is an ancient Persian king, or a pre-historic Himyarite King. Dhul al Qarnayn was a most powerful king, but it was Allah, Who, in His universal Plan, gave him power and provided him with the ways and means for his great work. His sway extended over East and West, and over people of diverse civilisations. He was just and righteous, not selfish or grasping. He protected the weak and punished the unlawful and the turbulent. Three of his expeditions are described in the text, each embodying a great ethical idea involved in the possession of kingship or power.

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾

Verily We established his power on earth, and We gave him the ways and the means to all ends.  
(Quran 18:84)

فَاتَّبَعَ سَبَبًا ﴿٨٥﴾

One (such) way he followed, (Quran 18:85)

The worst what we can say if we solace somebody: we love you.

Example. There is a man who wants to commit suicide. He falls in deep depression and his family want to dissuade him from his deed. But we love you, they say! Of course, you love him but it is not enough! You love even the pet but he is not a pet! Why don't you say: we need you! If life has a purpose, if there is a motivation to live for, man reconsiders his will about suicide.

Love is basis. We can't argue with it. Of course, we love you! Why? Should we hate you? The same text is said by missionaries: Jesus loves you! Of course, he loves you, however does he need us? This is the question.

Allah loves you. If He would have not loved you, He had not created you. Our creation is not aimless. Everyone has task. If there would be no task, our creation would be meaningless and Allah (SWT) never does anything meaningless. You have skills, capabilities, qualities and mind. Based on these, you have to discover your way what Allah has appointed for you. If you don't find your way it is your problem and don't blame Allah for that.

Because, simple love serves only existence. What is existence? It means: occupying a place from space. For existence we need oxygen, food, place for our consciousness, so we need all what keeps the comfort of our physical and spiritual status. Life is not equal with existence. Because, life can make sense if I can get answer for this: what am I good for and what am I necessary for? If my life meets that requirement I will not fall in depression and suicide susceptibility will avoid me, because there is a need for my life! So, my existence is not necessary for anyone because my existence represents concurrence for other existences. However, if my life finds purpose and it is accepted by others, my environment needs me and my creation has meaning.

Therefore, if we solace somebody it is better if we emphasize our need for him and don't highlight his existence. Then, he will know he has place among us. As Zul-Qurnayn had his place!

Back to Zul-Qarney. There is no evidence in the Quran and Hadith that he is Alexander the Great. You can read more about it here: <https://mek.oszk.hu/17000/17082/> in the Annex after Sura No. 18. But, according to our actual knowledge presumably he is the one. No matter who Zul-Qarney was, he conquered huge despot empires where he introduced justice. He never touched indigenous people living in their natural circumstances. He passed on and left them in peace while turned his face towards bigger challenges. He stood beside weak and supported them with his defending strength. No matter how long did the empire what he ruled last, he had a great impact on humanity. He established basement for teachings of the prophets who came later in the next generations. Overthrowing of the tyrant, setting up justice and defending weak are virtues what can be served as basement for parables. Could Zul-Qurnayn know in advance that he prepares place for divine teachings? Of course, he couldn't know. However, he used those skills and qualities what Allah (SWT) created for him and his life got purpose. This goal was superior to those what ordinary people can set for themselves. Because, an ordinary man wants to realize a goal what he can foresee. However, a not ordinary man knows that he must act, he has mission, even if he can't see exactly where his way leads to. He never gives up. This is one of the big messages of Zul-Qurnayn and Allah had good reason to refer his life in the Quran.



## MYSTERY OF DREAMS

Dreams have significant role in the life of man. Allah (SWT made Mohammed (PBUH) see an unrealistic image before battle of Badr. This image indicated that the enemy is weak and they are few in number. With this image gave Allah (SWT) self-confidence for Muslims. At the same time this event shows that dreams are not always realistic. According to the particular occasion Allah wants to accomplish His goal. Therefore, the person who reads the dream transgress the border of unseen world and makes fake job when he interprets dreams literally. The real message and orienting strength of a dream is in the hand of Allah (SWT):

إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشَلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ  
اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾

Remember in thy dream Allah showed them to thee as few: if He had shown them to thee as many, ye would surely have been discouraged, and ye would surely have disputed in (your) decision; but Allah saved (you): for He knoweth well the (secrets) of (all) hearts. (Quran 8:43)

Here you are another example. Abraham got the order from his Lord in his dreams to sacrifice his son:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى قَالَ  
يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾

Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I see in vision that I offer thee in sacrifice: Now see what is thy view!" (The son) said: "O my father! Do as thou art commanded: thou will find me, if Allah so wills one practising Patience and Constancy!" (Quran 37:102)

And here you are the interpretation of dreams:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا  
الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed verily in this are Signs for those who reflect. (Quran 39:42)

The mystery of life and death, sleep and dreams, is a fascinating enigma, of which the solution is perhaps beyond the ken of man. A vast mass of superstition as well as imaginative and psychological literature has grown up about it. But the simplest and truest religious doctrine is laid down here in a few words. In death we surrender our physical life, but our soul does not die; it goes back to a plane of existence in which it is more conscious of the realities of the spiritual world: "Allah takes the soul". The mental processes (and certainly volition) are also suspended in sleep, except that in ordinary dreams there is a medley of recollections, which often present vividly to our consciousness things that do not or cannot happen in nature as we know it in our coordinated minds. But there is another kind of dream which is rarer-one in which the dreamer sees things as they actually happen, backwards or forwards in time, or in which gifted individuals see spiritual truths otherwise imperceptible to them. How can we explain this? It is suggested that our soul or personality, -that something which is above our animal life-is then in a plane of spiritual existence akin to physical death (see last note), when we are nearer to Allah. In poetic imagery, Sleep is "twin-brother to Death".

If we contemplate these things, we can see more clearly many spiritual truths: e.g. 1. that our bodily life and death are not the whole story of our existence; 2. that in our bodily life we may be dead to the spiritual world, and in our bodily death, may be our awakening to the spiritual world; 3. that our nightly Sleep, besides performing the function of rest to our physical life, gives us a foretaste of what we call death, which does not end our personality; and 4. that the Resurrection is not more wonderful than our daily rising from Sleep, "twin-brother to Death".



## STAGES OF HUMAN LIFE

Why are we fond of our Quran so much? Because it is impossible that an illiterate man 1400 years ago in the middle of the Arabian desert is aware of the destruction of earth what is caused by the Giant Sun. He also could not know about the Big Bum theory and the biological processes what were discovered by science and were put in contexts which could explain the verses what were revealed much earlier. In this article I present the ayas regarding the stages of human life. These are ayas of a Holy Scripture from an age when these teachings were considered heretical on the other part of the world. It took several hundreds of years for the truth of Quran to be justified after autopsies of corpses dug out from cemeteries secretly and after medical practices certified it.

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يُّتَوَفَّىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ (٥)

O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much), and (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs). (Quran 22:5)

If they really have doubts in their minds about the life after death, they have only to turn their attention either to their own nature, or to the nature around. How wonderful is their own physical growth, from lifeless matter, to seed, fertilised ovum, foetus, child youth, age, and death! How can they doubt that the Author of all these wonderful stages in their life here can also give them another kind of life after the end of this life? Or, if they look at external nature, they see the earth dead and barren and Allah's fertilising showers bring it in to life, growth and beauty in various forms. The Creator of this great pageant of Beauty can surely create yet another and a newer world.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِن سُلَالَةٍ مِّن طِينٍ (١٢)

Man We did create from a quintessence (of clay); (Quran 23:12)

In this beautiful passage, Allah's creative work, as far as man is concerned, is recapitulated, in order to show man's real position in this life, and the certainty of the future. Here we are not concerned with the earliest stage, the creation of primeval matter out of nothing. It is also a process of creation

when inorganic matter becomes living matter. Thus inorganic constituents of the earth are absorbed into living matter by way of food and living matter reproduces itself by means of sperm. This is deposited in the ovum and fertilises it and rests for a time in security in the mother's womb. The first change in the fertilised ovum is the conversion into a sort of clot of thickly congealed blood; the zygote cells grow by segmentation; then the mass gradually assumes shape in its growth as a foetus. From the lump develop bones and flesh and organs and a nervous system. So far man's growth is like that of an animal, but a further process takes place which makes the infant animal into the infant man. This is the breathing from Allah's spirit into him (15:29). It may be a continuous process parallel to that of physical growth. The child is born; it grows; it decays and dies; but after death another chapter opens for the individual, and it is to remind us of this most momentous chapter that the previous stages are recapitulated.

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾

Then We placed him as (a drop of) sperm in a place of rest, firmly fixed; (Quran 23:13)

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ  
لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَبَارَكُ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So, blessed be Allah, the best to create! (Quran 23:14)

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾

After that, at length ye will die (Quran 23:15)

Our physical death in this mortal life seems to make a break. But if it were the end of all, our life becomes meaningless. Our own instinct tells us that it cannot be so, and Allah assures us that there will be a resurrection for judgment.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾

Again, on the Day of Judgment, will ye be raised up. (Quran 23:16)



## **WE ARE SUBORDINATED UNDER THE INSTINCTS OF SUBSISTENCE AND PRESERVATION OF RACE**

Every living creature is driven, moved, and motivated by the instinct of subsistence and preservation of race. For everyone to understand, eating and sex works. This is the same from amoeba to man. At one level of evolution, conscious thought appears, but it serves mainly the two instincts. So, what many people call conscious action in order to increase their own income on the expense of others, to get women for one night, or to exploit males, are all brain activities under instincts that don't differ from those of a monkey, a lion, or a mouse. Those work in them, too. After that, it is very difficult to find a subject that makes a person worthy for the privileges of Allah based on his/her own conscious decisions. After all, man is largely subordinated under these two instincts, becomes the servant of them, rather than rising above the level of these two instincts. I did not say to extinguish these two instincts, for it is impossible, just arrange them in a frame and open one's mind to other activities too, such as caring, discovering, moving beyond the past, and so on.

The situation is even worse when we see that an animal kills its victim for only one purpose: to eat that day. No more, no less. It does not accumulate food in its warehouses or capital in its banks. The sexual life of the animals serves only the begetting and reproduction. Meanwhile, regarding these two events in the man's world appears the desire, greed, overwriting of created boundaries, and the introduction of our own unnatural norms that essentially satisfy these two instincts. But it not only satisfies, but also creates reserves that are selfish.

If we look at the world with such an eye, we realize that those whom we should respect because of their money, their power, who are protected by our laws, are larger animals than the animals.

Among them in first place are the lecturers, communicators on pulpits, podiums and their background movers. In this sense, the pulpit is tentative, as I speak about the communication in general and of those who are served by that communication.

Those who are not looked at because they do their job silently, not under the two instincts, but above that level, grandmothers, grandfathers, teachers, fall out of the spotlight, while they represent even burdens, so they are sent in elderly homes and are suffering of impossible living conditions. Counter-selection. Then a new generation is born, for whom this concept is natural. They will be the ones who further develop science in the direction of generating more revenues, further harming nature, and taking all aspects into consideration at their strategic planning boards, except one: the man. From an economic point of view, the impoverished masses, who do not form consumer class anymore, are not solvent, they are just a burden creating loss, should be got rid of. Only with this logic can we understand the situation in which we live. In order to get a job, to earn a living, it's better to kill in yourself anything what is human and subordinate yourself to animal instincts. But no longer under your own animal instincts, but under the instincts of your employer and his employer. Practically from a biological point of view, you are a castrated being who is not working to preserve of your own race, but for the subsistence of your employer.

If we combine these aspects, you keep in life beings who are larger animals than the animals. You listen them in mosques, churches, political gatherings and media. Or are they not subordinated under the instincts of their employers?

Well, my goal with the above derivation is to look not only at what people say, but the motive why they say. At the same time, notice the places and people we neglect and we don't attach importance to them, while they serve humanity rather than expediency.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا  
مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For Allah loveth not the arrogant, the vainglorious;- (Quran 4:36)

Do good deeds first of all inside the family than for those whose help is our duty. Then come those who are always there for you. In the first place the neighbor. Maybe we live far from our kins but the neighbor is there beside us no matter we know him or we don't.





## **WE MADE OURSELVES JUNK**

Mankind has distorted its own genetics, its immune system, its thinking, its social and personal relationships, its attitude of domination, its sense of justice and the related laws, and at the end is surprised if is threatened by unexpected calamities. Your killer is not an external factor, but yourself. Just blame yourself. Give up the principle of apocalypse and other doctrines. This is your own apocalypse.

Those who are engaged in animal breeding or plant production and are aware of the principles used there, know that breeding and selection is done for a certain purpose. And there is no mercy. Any individual that does not accomplish the particular purpose is slaughtered or destroyed so it does not transfer its genes and genetic codes. This is how we got our dairy cows with huge udders, our cattle of ton weight, our high-yielding apple trees with short stem and our grain that can feed masses. With breeding, it is true that we get close to the goal, but we lose a lot of other qualities. Thus, these bred animals and plants, would no longer survive in the wild, would not reproduce, would not be able to get food and resist diseases.

Whether it hurts or not, it must be stated that this is what happens to man, too. However, the situation is exponentially worse. In fact, we unwittingly breed ourselves to the direction that is vain. Not the good multiplies, but the bad. The one can reproduce himself who accumulated his ill-gotten wealth, has an evil nature, his life is all about dominance, exploiting others, expanding his ego. Obviously, this attitude is passed on and these qualities are strengthened further in the next generation. Either on the female side, not the compassionate, loving, family-oriented mother is the selection base, but the long-nailed, faux-eyelashed, silicone-breasted but stupid bitch who fucks well. If she was not like that, she wouldn't get a man, a payment, and wouldn't survive. In our diet, we've got far from healthy. We consume mass foodstuff, which are produced by industrial methods. We eat meat that comes from the poison mines of our animal husbandry. Poison mine, because the antibiotic consumption of our animals is much more than of humans. However, our animals get it in order to gain weight, not for disease. Due to antibiotics appetite is increasing, the fodder utilization is better and the animal reaches slaughter weight in less time, so the production it is "economical". Economical means that results more profit, but no matter what happens with humans. I don't even mention hormones. Not only animal-husbandry, but also crop production uses chemicals that affect the human body. We didn't even realize what is going to happen. The coronavirus is naught comparing to that! Through food, we get big dose of antibiotics and other toxic substances. As a result, our bodies can hardly fight even the simplest diseases, because our immune system has been damaged. We should not be angry to a virus, but to ourselves! In the meantime, bacteria and pathogens are changing, as they want to live, too. Those are attacking in ever stronger forms, and the answer is: increasing medication. The immune system is gradually switched off! We get to the point where we can die in a simple dental treatment.

So far, I have only mentioned biological aspects, but our individual and community thinking has been distorted as well. We legitimize the rule of those who rob us. We have an image about the truth that is false and we create on that base unenforceable laws. We are subordinated to those laws and do not understand why this world is not comfortable for us. We have become a human-bred that is no more than a biological failure. Behold, this is where your rebellion, built upon your own free will, your self-conceived liberty and your rights, has led you. We built societies on a virtually distorted instinct that was successful and "profitable" only for some people, but not for many. And as a biological being, we have become utterly unfit. After all of that, why do we wonder if something goes wrong?

God (SWT) has defined exactly what to eat. That's the Halal-Haram system. Or kosher for Jews. Yeah? Is enough for our bearded beasts the slaughtering, letting the animal completely bleeding, and saying Bismillah? In the age when this system became a requirement, blood was the only toxin. I can't help that our bearded beasts left their brains at that age. Because, food containing antibiotics, hormones, poisons including genetic contamination is HARAM! Allah imposes great punishment on the Halal-stampers!

Alcohol? Drink! Drink as much as you can! Sell and make profit out of it! But if you drink, don't complain if your health is ruined, your family will fall apart. Don't be surprised if appears in your shops and bars events bound to intoxication that are destroying your community.

Communication? It is a science by which people are convinced about what is not true. This is how the system is built. If you do not make yourself aware that you live on a bunch of lies, you feed on it, and form your own individual truth based on that, then you are rushing to your own destruction. It is completely incomprehensible to me that you believe nonsenses that even a small child can hardly accept. I never understood why the money deposited in a bank starts to multiply without investing

any work? Then, why doesn't the world just consist of banks where we put our money in and we don't have to work?

How can the time be sold us, that we call interest, and buy it in the most natural way for thousands of years! How the fear might be sold us and we buy it and pay for our protection while we are participants of a worldwide drama. How could a simple piece of paper be seen as a value while it is covered by speculation instead of work. And how is it possible that the death of innocent millions may not be seen, but the death of Jesus (peace be upon him) on the cross is seen? Meanwhile, he was the one who taught us to pay attention to the starvation, disease, humiliation and death of innocent millions! And how is it possible that our Scriptures of thousands of years are warning us to all these scams, but we're not paying attention to them either. Rather, we are following the footsteps of our guilty priests and sheikhs, who have long ago sold themselves to the designers of the scam. You quote the Quran and the hadith! In this form, it is nothing more than empty words, and if printed, are pieces of blank papers without covering value, like the bank-notes today. These should be embraced not because God (SWT) or Mohammed (peace be upon him) said them, but because those are encoded inside us! This is the confirmation! But if you just quote it, deceive one another, run after prostitutes, and your money and your ego make you blind, this piece of paper will worth no more than the rest of papers.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ  
(١٩٥)

And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good. (Quran 2:195)



## **WHAT HAVE YOU ADDED OR TOOK AWAY FROM WHAT GOD HAS GIVEN YOU?**

Have you ever wondered who you really are? And not who, but in fact, what are you? What are you consisting of? What part of you is you and nothing else?

I explain. As it has been discussed earlier, your body, your brain is nothing more than storage spaces. If you look at the cells of your body, it is nothing more than the nutrition you've assimilated or the information you've inherited. This information are the genetic codes that makes the body composition what you are now from schnitzel, bread and butter. But all this is not you, but practically a code that has been here for millions of years and now transforms the bread and butter into a body, a working machine, according to a given system. This is your brain, too. Your brain isn't you either! It is a mass of information that has come to you and your brain stores part of it. From this you compile "unquestionable" truths. That is true, there are still skills that are developed by you, but keep in mind that skills come from abilities which have been "given". So, those are based on qualities which have been given for you!

In order to find out who you are, we need to break down what you store. If we take from you your body what has been made up from bread and butter and the codes that make it up, your body will disappear. If we peel off your thoughts, which have been become memories and imaginations from the information you have entered, you will cease to exist in the brain as well. Remains, what you really are. Nothing. This nothing has a huge ego that wants to control everything. It has rights and demands to be given what is entitled to! It is this ego that shouts your hurts and sufferings to the world. It requires the world to deal only with you, your troubles, while you don't even notice the world, the millions of wonders hidden in it, and most importantly: you don't even realize your own potentials!

When we get to the zero level that you are, we realize that what you really consist of two parts. On the one hand, there are the 99 names of Allah, which are nothing more than qualities attributed to your soul, like merciful, compassionate, forgiving, etc. According to your individuality, from these qualities you select what make up your soul, so these are also "given abilities". In fact, what you really are: your intentions, your emotions. This is you! Intention and temper. These two are not determined by Allah, but exclusively by you! It is your intention what decides how you will survive the poverty. Are you going to steal or work? Allah is judging according to the intention. Allah would be very unfair to order you to steal and finally He punishes you for that. You order this! The other is the temper. Do you have love or hatred in your heart? What is your building block? Is it love, hate, envy, superiority? These are the motivations that you use in order to construct sets of thoughts from the incoming information. If your relative, your friend becomes homeless and you see him on the street, you are the one who can provide him provision or you are the one who can turn your head away! If you see a fallen person or hear another opinion, meet one of a different color, perception, you are the one who can hate or love him/her!

The same applies for your body and skills. Are you poisoning it, letting to get destroyed what you have got in healthy state, or are you trying to keep it in good condition? Do you discover the abilities coded within you, or do you let them go missing, die, and you stay in an instinctive lifestyle?

Modern life balks you from the freedom to set up yourself as an individual. This is logical, because not human beings but zombies who are needed, who get ready how they should look. Earlier people had to go to the well for water. Today it is enough to open the tap that gives you water from the center. People had to cut tree in the forest for fuel and energy, today it is enough to open a tap and the gas comes from the center. People didn't produce so much garbage, they utilized everything. Today the garbage covers us. Once upon a time people made decisions of their own accord, today there is no decisions of our own, because we get our will from the center if we open a tap. It's more comfortable being a zombie and following a trend than being ourselves. You will realize that you have to find yourself and wear the clothes that fits you and do the job what harmonizes with your skills. You can serve the best your family, your society, and last but not least yourself according to your own spirit. It's time to peel off what you are not and reassemble yourself according to what you are!

If you want to know who you are, always think that you are not a body but a soul. This soul has a meeting with Allah. Think about the question that Allah puts on for this soul! He asks only one thing: what have you added or took away from what I have given you? If you can answer this question, you have found the answer who you really are!

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾

Nay, man will be evidence against himself, (Quran 75:14)

"On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions." It is not what a man says about himself, or what others say of him, that determines judgment about him. It is what he is in himself. His own personality betrays him or commends him.



### **1.3. RESPONSES ABOUT THE QURAN AND FROM THE QURAN**

#### **200 CAMELS OR THE KAABA**

It is well-known that Abraham (AS) laid down the foundation of the Holy Mosque in Mecca, what is dedicated to the One God. Later, this Sanctuary was gradually filled up with idols. As the Sanctuary was on the route of caravans, it became a site for pilgrimage where many pagan idolaters performed their rituals and followed their superstitions, but the Kaaba remained forever.

To be the guard of the Kaaba and the House was the most honorable task. At the time of the birth of Muhammad (peace be upon him), this post was run by his grandfather, Abdel Muttalib.

At the same time, the Christian Abyssinians settled in Yemen and erected a huge cathedral called Iqlis. Abyssinians envied the great number of people who attended in the rituals in Mecca and did their best to attract the pilgrims to their own cathedral, but they didn't succeed. Then they made the final decision: to demolish the Kaaba. Under Abraha's leadership, an army with elephants marched against Mecca.

According to Muhammad bin Ishaq, from al- Mughammas Abrahah sent forward his vanguard and they brought him the plunder of the people of Tihamah and Quraish, which included two hundred camels of Abdul Muttalib, the grandfather of the Holy Messenger of Allah (upon whom be His peace). Then, he sent an envoy of his to Makkah with the message that he had not come to fight the people of Makkah but only to destroy the House (i. e. the Ka'bah). If they offered no resistance, there would be no cause for bloodshed. Abrahah also instructed his envoy that if the people of Makkah wanted to negotiate, he should return with their leading chief to him. The leading chief of Makkah at that time was Abdul Muttalib. The envoy went to him and delivered Abrahah's message. Abdul Muttalib replied: "We have no power to fight Abrahah. This is Allah's House. If He wills He will save His House." The envoy asked him to go with him to Abrahah. He agreed and accompanied him to the king. Now Abdul Muttalib was such a dignified and handsome man that when, Abrahah saw him he was much impressed; he got off his throne and sat beside him on the carpet. Then he asked him what he wanted. Abdul Muttalib replied that he wanted the king to return his camels which he had taken. Abrahah said: "I was much impressed when I saw you but your reply has brought you down in my eyes: you only demand your camels but you say nothing about this House which is your sanctuary and the sanctuary of your forefathers." He replied: "I am the owner of my camels and am requesting you to return them. As for the House, it has its own Owner: He will defend it." When Abrahah said that He would not be able to defend it against him, Abdul Muttalib said that that rested between Him and him. With this Abdul Muttalib left Abrahah and he restored to him his camels. This is the year (570 AD) was called the year of the Elephant. That is why the year of Mohammed's birth was recorded as the year of the Elephant. Of course, this story also contains many other historical events that I cannot describe here. The bottom line: Allah destroyed Abrahah's army and the Kaaba remained devoted to the glory of the One God.

Let's see what I wanted to get out of this story:

We humans, in many cases, make strategies, plans for things that are not our business to deal with. Abdel Muttalib was the owner of two hundred camels, so he went into negotiation to get them back. He did not heroize, he did not sacrifice himself for a cause what is not in his care. Many times, we humans move beyond the limits of our authority. The case of Abdel Muttalib sounds ridiculous today. However, maybe his example could solve many international conflicts, destruction of churches, synagogues, mosques or border issues. He was not excited, dealt with his own case and Allah solved His own case. Many times, the proliferation of pride, self-awareness, and identity spoils everything, though a simple wave of hand would be the right direction. Lesson: Do your own business. Do not intervene in the case of others nor in the case of God! Why? Don't you sink the documents you don't want to touch into the bottom of your drawer? And finally, things resolve themselves. Then why is there bloodshed?

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ (١)

Seest thou not how thy Lord dealt with the Companions of the Elephant? (Quran 105:1)

Nem láttad tán, hogy tett Urad az Elefánt gazdáival? (Korán 105:1)

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّيلٍ (٢)

Did He not make their treacherous plan go astray? (Quran 105:2)

Nem vitte tán fondorlatukat (messzi) tévelygésbe? (Korán 105:2)

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ (٣)

And He sent against them Flights of Birds, (Quran 105:3)

És Madarak raját küldte ellenük, (Korán 105:3)

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ (٤)

Striking them with stones of baked clay. (Quran 105:4)

Mik kénköves esőt szórtak rájuk. (Korán 105:4)

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ (٥)

Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up. (Quran 105:5)

A field, from which all the corn has been eaten up and only straw with stalks or stubble is left, is a field dead and useless. And such was the army of Abraham,- dead and useless.

The lesson to be drawn is twofold. For the Pagan Quraysh of Makkah it was: Allah will protect His own; if you persecute the holy Prophet, he is greater than the mere building of the Ka'bah: will not Allah protect him? For men in all ages it is: 'a man intoxicated with power can prepare armies and material resources against Allah's holy Plan; but such a man's plan will be his own undoing; he cannot prevail against Allah'.

És olyanná tette meg őket akár a feletetett tarló. (Korán 105 :5)

Olyanná lettek, mint egy éhes csorda által lelegelt tarló, ami kopáran maradt. Ez lett Abraha seregéből.

A történetnek két tanulsága van. Egyrészt a Pogány Quraish részéről: Allah megvédi azt, ami az Övé. Ha üldözik a Prófétát, ő nagyobb és több Allah szemében, mint a Kába köve. Azt gondoljátok tán, hogy Allah őt nem fogja megvédeni? A másik tanulság minden kor emberének szól: Akit megrészegít saját hatalma, akármekkora sereget összeállíthat, akármekkora forrást, arzenált mobilizálhat, Allah Terve ellen nincs esélye és saját vesztébe rohan.



## DAVID AND GOLIATH

Many businessmen and ordinary people call me inquiring links with rich Muslim circles. It is difficult to make them understand that I don't have this sort of relations. The people they need are my enemies. In fact, they are not my enemy because I don't have enemies. However, these rich Muslim leaders regard me an enemy. The reason is simple. These guys who call themselves Muslims with a few exceptions have little to do with Islam. Their money circulates in prohibited speculations, their lifestyle recalls the pre-Islamic Jahiliya (pagan) age, their nation and religion are exposed on daily level to their betrayal, the enemies of Islam are their friends and the true followers of Islam are their enemies.

In the Quran period of revelations comes to end with the death of Mohammed (PBUH). It is followed by Golden age and prosperity which took several centuries, what was replaced by period when thinking and application of doctrines and sharia started to decline. This process today reached as deep as possible. The lives of majority of Muslims don't follow Islamic principles. However, there is nothing to be wondered. Majority of Christians don't live according to teachings of Jesus and majority of Jews don't follow Judaism. Situation is even more complex. State of Israel has got its mandate from the Bible while Zionism the principle of state has little to do with Bible. Zionism is Jewish nationalism in brief. Furthermore, the leaders of state of Israel are mainly atheists. Rabbi

Shapiro draws attention frequently to the contradiction what exists between the principles of state of Israel and the thinking of religious Jews: <https://www.youtube.com/watch?v=rzYqimDCyjs>. And there is nothing wrong with that. We just have to get used to the fact that something that is emphasized is not always true. Today it is normal.

Situation is similar inside the Muslim Ummah. There is a mass what follows Islam; however, they are far from those who are in power, so the mass hides their faith inside themselves. On the other hand, the administration refers to Islamic values but in essence they are atheists. The administration takes measures in order to close faith inside the mass preventing it to express Islamic prescriptions on money, life, sacrifice, tolerance, solidarity and support of those who are in need. Therefore, administration uses all means what state has for keeping religion under control. Frankly speaking this is terror against Islam.

So, people ask me to establish contact with circles who betray Islam and control financial sources while I blame these circles in my articles. It is the same if rabbi Shapiro would be asked to arrange something with the administration in Israel. Though it may be his relations are better than are mine's with Muslims. However, there is one important issue: rabbi Shapiro and me have more in common than me and the Muslim leaders, because both of us rely on the One God. To God it does not matter how many we are in number and on what side we stand. The only issue what counts: whether we believe in Him or not. The case of Moses with Pharaoh and case of David with Goliath are good examples for us. Sometimes mathematical probability fails against belief and devotion:

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَمِ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

When Talut set forth with the armies, he said: "(Allah) will test you at the stream: if any drinks of its water, He goes not with my army: Only those who taste not of it go with me: A mere sip out of the hand is excused." but they all drank of it, except a few. When they crossed the river, - He and the faithful ones with him, - they said: "This day We cannot cope with Goliath and his forces." but those who were convinced that they must meet Allah, said: "How oft, by Allah's will, Hath a small force vanquished a big one? Allah is with those who steadfastly persevere." (Quran 2:249)

The whole story of David is compressed into a few words but its spiritual lessons are dwelt upon from many points of view. The Old Testament is mainly interested in the narratives which is full of detail but says little about the universal truth of which every true story is a parable. The Quran refers the story and tells the lesson.

David was a raw youth with no arms or armor. He was not known even in the Israelite camp and the giant Goliath mocked him. Even David's own elder brother child him for deserting his sheep, but his faith made him devoted to stand in front of the Philistine hosts. When Saul offered his own armor and arms to David, the young hero declined, as he had not tried them, while his shepherd's sling and staff were his well-tried implements. He picked up five smooth pebbles on the spot from the stream and used his sling to such effect that he knocked down Goliath. He then used Goliath's own sword to slay him. There was consternation in the Philistine army, they broke and fled, and were pursued and cut to pieces.

Apart from the main lesson that if we would preserve our national existence and our faith it is our duty to fight with courage and firmness. There are other lessons in David's story:

- Numbers do not count, but faith, determination and blessing of God
- Size and strength are of no avail against truth, courage and careful planning
- The hero tries his own weapon and those that are available to him at the time and place, even though people may laugh at him.
- If God is with us, the enemy's weapon may become instrument of his own destruction
- Personality conquers all dangers, and puts heart into our own wavering friends
- Pure faith brings God's reward which may take many forms. In David's case it was Power, Wisdom and other gifts.

David was not only a shepherd, a warrior, a king, a wise man, and a Prophet, but was also endowed with the gifts of poetry and music. His Psalms (Zabur) are still extant.

David and his stand represent Jihad where man can use arm for defense of land, faith and nation.



## DAVID AND SOLOMON IN THE QURAN AND THE PSALMS

The Quran confirms the Scriptures that were revealed before it. Not only the Scriptures, but also missions which have not been recorded. Thus, the mission of Moses is a prophecy in Islam and the kingdoms of David and Solomon which were dedicated to the One God, are also considered missions. Because they subordinated their abilities to the One God, they are called in Arabic Muslims, what means subordinated, submitted.

I will return to David and Solomon and other analogous cases, but first of all I must make it clear that the word Bible does not exist in Islam. Neither Old and New Testament exist. The latter one is a Christian division, since only Christianity qualifies the part as Old, which is continuous present for Jews. The Bible is an umbrella term that includes all scriptures, books, records approved by the church. Of these, the Quran mentions the Torah (the five books of Moses), the book of David (Zabur), and the Gospels. To be correct, Quran writes about one Gospel (Injeel) and not four. This one doesn't exist. That would be the Gospel of Jesus. Instead, there are the Gospels of Matthew, Luke, Mark, and John, but if you read them well, they also don't exist. Their titles are: according to Matthew, according to Luke, according to Mark and according to John. If I write a book, at the author's place is this: written by Balázs Mihálffy. Who would read my book, "Smile from the Hell," according to Mihálffy?

In summary: The Quran provides certainty about the previous Scriptures, revelations. It confirms them, but does not consider their present form to be the same as the original doctrines were. We are not claiming that everything is wrong, but it may be a difference, since many human factors have played a role in the development of today's Bibles. In addition, the process of canonization of the first sacred texts (selection, authentication and legalization by the church) took approximately 300 years. Documents excluded by the Church from canonization are called apocryphal Scriptures. It is very likely that the third epistle of the Apostle John, written in the last years of the first century, is the last letter in the Bible today. But with this letter did not end canonization, but just began and lasted for 300 years. Many things had to happen before the Synod in Carthage, where the canonization process was finally closed in 397 A.D., defined the list of books which are mentioned the New Testament. The controversy and differences of opinion surrounding the books in Canon contain information that may raise serious questions.

So far, I have only mentioned the canonization of the New Testament. The situation is further distorted by copying, translations, text updates, etc. The Quran has been preserved by God (SWT) in the form it was revealed to Mohammed (peace be upon him) 1400 years ago.

I return to David and Solomon, whose full story is not mentioned in the Quran narrative way. It assumes that the reader is aware of these. Let's not forget that we are talking about a reader who lived 1400 years ago for whom Biblical stories were part of everyday life. Thus, the Quran only gives lessons and confirms the divine nature of the missions. In the following, I try to compare the thoughts in the Quran with other Scriptures with intent that is not divisive but confirming.

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ  
شَاهِدِينَ ﴿٧٨﴾

And remember David and Solomon, when they gave judgment in the matter of the field into which the sheep of certain people had strayed by night: We did witness their judgment. (Quran 21:78)

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ  
وَكُنَّا فَاعِلِينَ ﴿٧٩﴾

To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises, with David: it was We Who did (all these things). (Quran 21:79)

The sheep, on account of the negligence of the shepherd, got into a cultivated field (or vineyard) by night and ate up the young plants or their tender shoots, causing damage, to the extent of perhaps a whole year's crop. David was king, and in his seat of judgment he considered the matter so serious that he awarded the owner of the field the sheep themselves in compensation for his damage. The Roman law of the Twelve Tables might have approved of this decision. His son Solomon, a mere boy of eleven, thought of a better decision, where the penalty would better fit the offence. The loss was the loss of the fruits or produce of the field of vineyard: the corpus of the property was not lost. Solomon's suggestion was that the owner of the field or vineyard should not take the sheep altogether but only detain them long enough to recoup his actual damage, from the milk, wool, and possibly young of the sheep, and then return the sheep to the shepherd. David's merit was that he accepted the suggestion, even though it came from a little boy: Solomon's merit was that he distinguished between corpus and income, and though a boy, was not ashamed to put his case before his father. But in either case it was Allah Who inspired the true realization of justice. He was present and witnessed the affair, as He is present everywhere.

Whatever is in the heavens and the earth celebrates the praises of Allah: 17:44; 57:1; 16:48-50. Even the "thunder repeateth His praises": 13:13. David sang in his Psalms, 148:7-10: "Praise the Lord from the earth, ye ... mountains and all hills; ... creeping things and flying fowl!"

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِّنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾

It was We Who taught him the making of coats of mail for your benefit, to guard you from each other's violence: will ye then be grateful? (Quran 21:80)

The making of coats of mails is attributed to David. It is defensive armor, and therefore its discovery and supply are associated with deeds of righteousness in 34:10-11, in contrast with the deadly weapons which man invents for offensive purposes.



## DID KHIDR KILL A PERSON OR HE OPENED A NEW WORLD?

In the world of humans, there is a narrow space what is known to the mortals superficially. It is part of the past and part of the present. Man does it by perceiving the reality by the distortions of his sensory, within time and space limits of his brain. And in the meantime, he forgets a lot. This is what the Arabic word "man" expresses, which comes from the verb to forget. "Nasi" means forget and "insan" is the one who forgets. We might say, the way we make the "fallible" from the word fall. In contrast, Allah (SWT) knows the past, the present and the future, with all their details. But He knows something else, too. He knows a space that is difficult to comprehend by man. He also knows what would occur if something would happen and what would have befallen if something had happened. He also knows a fictional future that is coupled with a fictional past. I know this is difficult to understand, but there is an example in the Kahf (Cave) Surah from the Quran. You may know the part where Moses meets Khidr, the messenger of God who acts under the inspiration of God. Three events happen to them. One of the events is that Khidr kills a young boy. Moses does not understand and waits impatiently for the cause. But the cause is not in the space what human can perceive. Then the time comes when Khidr will tell him the reason. If the child had grown up, he would have become a miserable criminal who would have killed his parents. At the inspiration of Allah, Khidr ended the boy's life in order that all this would not happen and the parents would be blessed by another good child who will be born later.

فَانطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا  
(٧٤)

Then they proceeded: until, when they met a young man, he slew him. Moses said: "Hast thou slain an innocent person who had slain none? Truly a foul (unheard of) thing hast thou done!" (Quran 18:74)

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا (٨٠)

"As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man). (Quran 18:80)

This seemed at first sight even a crueler act than scuttling the boat. But the danger was also greater. Khidr knew that the youth was a potential parricide. His parents were worthy, pious people, who had brought him up with love. He had apparently gone wrong. Perhaps he had already been guilty of murders and robberies and had escaped the law by subtleties and fraud. See next note.

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَوَةً وَأَقْرَبَ رُحْمًا (٨١)

"So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection. (Quran 18:81)

The son was practically an outlaw, -a danger to the public and a particular source of grief to his righteous parents. Even so, his summary capital punishment would have been unjustified if Khidhr had been acting on his own. But Khidhr was not acting on his own: see the latter part of the next verse. The plural "we" also implies that he was not acting on his own. He was acting on higher authority and removing a public scourge, who was also a source of extreme sorrow and humiliation to his parents. His parents are promised a better-behaved son who would love them and be a credit to them.

I know now that most people get caught up in the morbidity of the story, which means the murder of a child. They will refer to human rights, Islamic brutality, and everything else just because their brain capacity does not comprehend what these few verses say. Major part of Surah Kahf (Cave) consists of mysticism and parables. In an article later I will also describe the events behind this Surah. The first meaning of these stories is never the real message, but the hidden one. In this case, Khidr, who fulfills the command of Allah, damages a ship, apparently for no good reason. But only after a while will become clear why he did it. The ship belonged to the poor and a tyrant lord wanted to take it away from them, but in such a damaged condition the lord no longer needed it. The poor could repair the ship and their livelihoods remained secure.

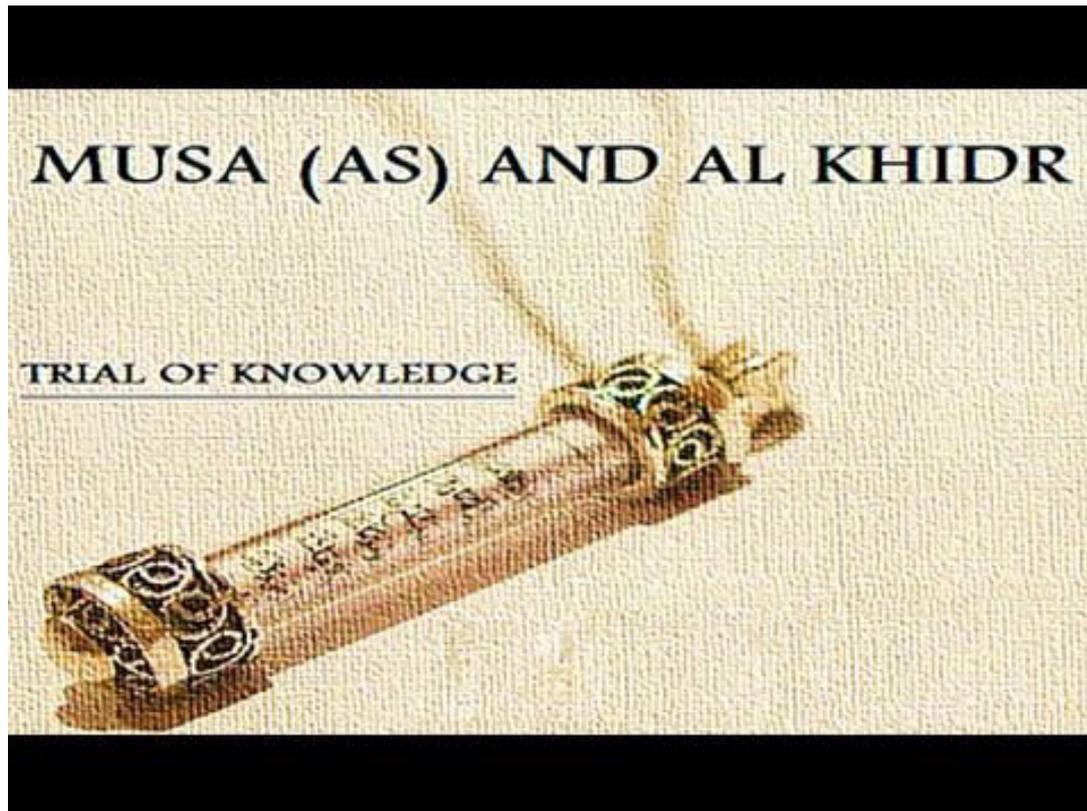
Then, with the help of Moses, Khidr rebuilt a collapsed wall. But he did so, because treasure was buried under the wall and if it collapsed further the treasure would come to surface and goes into the hands of people who are not worth to have it. The treasure belonged to the orphans and was buried by their old parents before they died. Orphans still need to grow up to find their rightful property. Until then, the treasure remained protected under the wall.

The third story is the case of the boy who was killed by Khidr.

And the verses are not about the ship, the treasure of the orphans and the killed child. Our brain capacity what has been limited by the material world is in a difficult situation. Especially when the ability of understanding is lost because everything is explained externally according to a given concept, so we are dishabituated from learning to understand. Yet narrowing the intellectual capacities results the closure of our own world.

Moses in the palace of Pharaoh received the knowledge of his age that NASA would give today. So, Moses got the most that the material world could give. But in order to become a prophet this is not enough! Because a prophet cannot see only such a narrow world. His encounter with Khidr aims that Allah opens for Moses a path to understand a space where material causes are not worth to seek for immediately. He should wait for the time until the reasons unfold themselves. Is this not the case in your life, too? Do you not often find the real causes of your life events later? Yet when life events happened, you invented all the nonsense to provide explanations for yourself. It was superfluous. You just have to wait and the real motivations will become visible.

Here you are the knowledge of Allah and an example of a world what He knows. This is perhaps an example to accept the fact: there are many worlds that we do not know. For a dentist, there are only two sorts of people: one who has a toothache and another one who has not. For a lawyer: who has a legal problem and who hasn't. Unfortunately, we Muslims have each day narrowing horizons too: we only see Muslims and non-Muslims. This is a mistake! It leads us to distorted attitudes. If we get rid of the chains on our brains what prevent us the proper understanding and try to perceive the spaces and levels that cannot be described by numbers, then we see how small we are and how great Allah is!



## **HOW QURAN WAS REGISTERED AND COMPILED IN BOOK FORMAT**

Many disputes can be heard about the authenticity of the Holy Quran. Let's take a look how it was registered and compiled in book format.

### **RECORDING OF THE QUR'AN**

The revelations were recorded contemporaneously by one of the scribes appointed by the Prophet for this purpose. After every revelation, the Prophet would come out to the public (unless he was already outside) and recite to the people the new verses. He would also instruct one of the scribes to write it down. According to authentic Hadith literature, he would tell them where the new revelation was to be positioned in relationship to previous revelations. He would tell the Surah where the new revelation would go and the preceding and succeeding Ayahs. The scribes would write on whatever material was available at the moment. Thus, the writing medium ranged from a stone, the leaf of a palm tree, shoulder-bone of a camel, the membrane on the inside of a deer-skin, a parchment or a papyrus. These writings were stored in a corner of the Prophet's room and later, perhaps, in a

separate room or office near the Prophet's room. It should be mentioned that while Al Qur'an means a recitation, it also calls itself "The Book". The root word for book, k-t-b, occurs in the Qur'an more than 300 times. The word and concept of Surah is also in the Qur'an; and so is the word Ayah. The Makkans, being a merchant society, had a large pool of those who could read and write. There were as many as 11 scribes during the early part of the Medina period also. The most prominent of these was an elderly gentleman, named Ubayy ibn Ka'b. The Prophet was then introduced to an energetic teenager named Zayd ibn Thabit. He was eager to learn and was placed directly under the Prophet's supervision. After he had accomplished his initial assignments in record time, the Prophet made him in charge of the Qur'anic record. Zayd became the principal scribe, organizer, and keeper of the record. Hundreds of people memorized the Qur'an and many wrote what they learned. But keeping up with the new revelations and the changing arrangement of the Ayahs in the Surahs was not possible except for a few. To keep up, hundreds regularly reviewed the Qur'an they knew. Many did this under the Prophet's own guidance. Others did it under the supervision of teachers designated by the Prophet. Those from remote areas, who had visited once, or occasionally, may not have kept up. Some, who wrote what they had learned, may not have inserted the new revelations in the manner prescribed by the Prophet. The Prophet was meticulous about the integrity of the Qur'an. He constantly recited, in public, the Surahs as they were arranged at the time. It is reported that angel Gabriel reviewed entire Qur'an with the Prophet once a year during the month of Ramadan. This review was done twice during the last year of the Prophet's life. And Zayd maintained the records faithfully, kept them properly indexed, and made sure they were complete according to Prophet's instructions. At the time of the Prophet's death, Zayd had a complete record of all revelations except the first Ayah of Surah 9, the Al Taubah. The Prophet used to indicate the completion of a Surah by instructing the sentence, "(I begin) In the name of God, The Most Merciful, The Most Compassionate" be written at its beginning. This wording at the beginning of each Surah became both a separator from others and an indication that the Surah was now complete. This formulation is missing from the 9th Surah, indicating that no one wanted to add anything to the Qur'an that the Prophet had himself not ordered, even if seemed logical to do so.

### **FORMAL COMPILATION AS A "BOOK"**

After the Prophet's death, the community chose Abu Bakr as their temporal chief, the Khalifah of the Messenger, the Caliph. About a year later, a large number of those known as authoritative memorizers were killed in a battle. According to authentic Hadith literature, `Umar Ibn al Khattab (who became the second Caliph) was alarmed by this and concerned that the next generation may not have enough teachers of the Qur'an. He, therefore, approached Abu Bakr, and suggested that a formal compilation of the Qur'an be prepared on materials that would be convenient to store, maintained, and used as a reference. After a few days, however, he "became inclined" to the idea and asked Zayd to undertake the task. Zayd says he also hesitated but, after contemplation, also "became inclined" and agreed to undertake the work. A committee was formed to do the job. They compiled a collection by checking and double checking each Ayah of the existing record of the Qur'an with the memories of each member of the committee as well as of the other prominent experts. This copy was housed with the Prophet's wife Hafsa. (She was a daughter of `Umar ibn al Khattab). By the time of the third Caliph, `Uthman ibn `Affan, the Muslim population had spread over vast areas outside the core Arab regions and many people of other cultures were entering Islam. About 15 years after the first compilation, therefore, it was suggested that authenticated copies of the Qur'an be made available to major population centers in those areas. Zayd again was instructed to undertake the task. He again formed a committee. Instead of just making copies of the existing text, they

decided to seek corroboration of each Ayah in the earlier compilation with at least two other written records in the private copies in the possession of known reputable individuals. It is reported that this comparison was successful for all Ayahs except one. For this Ayah, only one comparison could be found. But it was in the hands of a person who was considered so reliable by the Prophet himself that his lone testimony was accepted by the Prophet in a case requiring two witnesses. It is reported that, 7 copies of the collection were prepared and authenticated. One of these copies was given to the Caliph himself. One became the reference copy for the people of Madinah, one was sent to Makkah, one to Kufah, and one to Damascus. (I was unable to find references to the destination of the other copies). We should mention that the committee, while doing its work, confirmed the general observation that all private copies were incomplete, some were out of sequence, some were in tribal dialects other than the standard Quraish dialect, and many had marginal notes inserted by the owners. They expressed concern that as time passes the context of these deficiencies will be lost. These partial copies may get into public circulation after the death of the owners of these records and become a source of schisms and create confusion. They, therefore, recommended that all such copies be destroyed. The Caliph issued orders to that effect but did not put in place any mechanisms for enforcing the orders. There is sufficient evidence that some people kept their copies and some were used by mischief makers to create controversies that did not succeed. Those Authentic copies of the Qur'an are known as the "Uthmani" text. This text, however, did not have the short vowels that are even today left out of Arabic text used by those who know the language. In the absence of these short vowels, however, those not well versed in the language can make serious mistakes. These vowels were, therefore, inserted about 60 years later under instructions of the governor of Kufa, named Hajjaj Ibn Yusuf.



## IF THE OCEAN WERE INK

I wake up when the outside world is fully dark and pray. Then I sit on the edge of my bed and organize my day in my head and offer my day for Allah (SWT). Finally, I take on my sport dress and start my jogging. This is the time when birds begin to sing, the night dissipates and the dawn pours out fresh oxygen:

وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾

And the Night as it dissipates; (Quran 81:17)

وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾

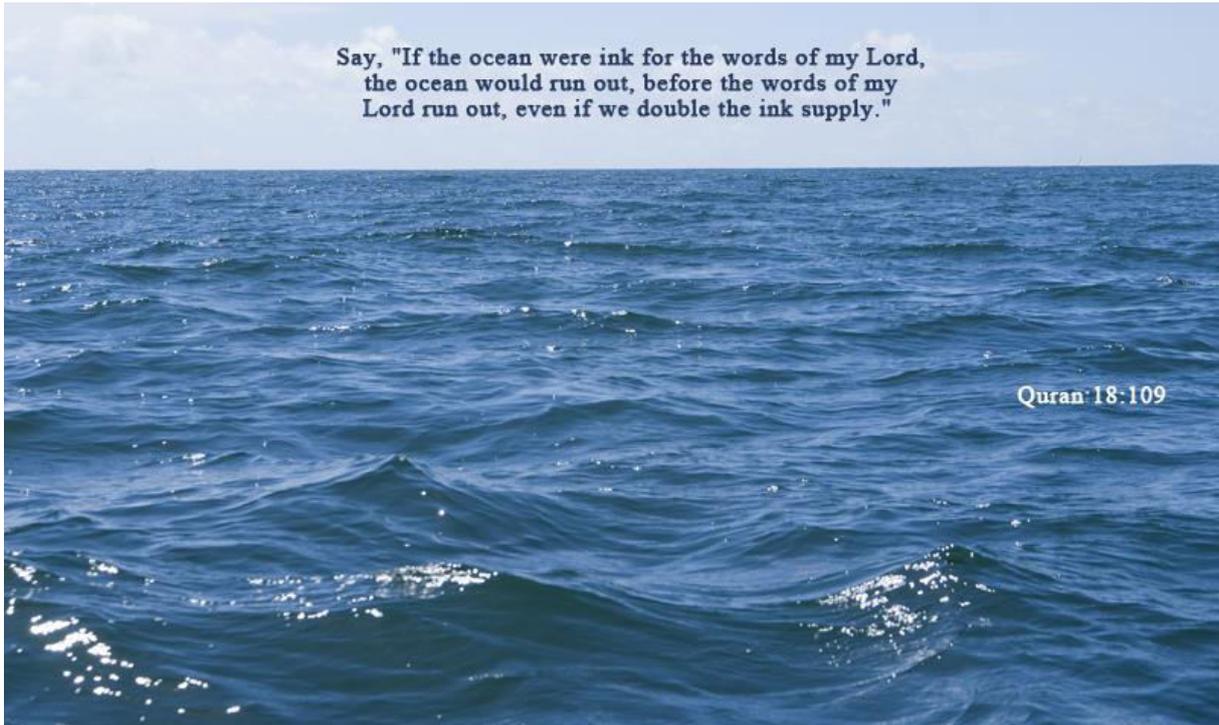
And the Dawn as it breathes away the darkness;- (Quran 81:18)

This is the time when the deepest thoughts come to my mind. I look at the signs and discover the world where I belong to. After some time, the fatigue of running disappears as if I swim in a space what hugs and accepts me and fills my brain with thoughts, fills my lung with fresh oxygen and fills my feelings with harmony.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا  
بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

Say: "If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid." (Quran 18:109)

The Words and Signs and Mercies of Allah are in all Creation, and can never be fully set out in human language, however extended our means may be imagined to be. The more you mix yourself with the human-made world the more you become nervous, your world vision becomes narrow and you convince yourself that life is impossible out of this artificial world. However, you can emerge from this all. There are millions of messages and signs which call you to another world what calms you down and satisfies you.



## **JEWISH AND MUSLIM ASPECTS OF THE TEMPLE OF SOLOMON WHAT ARE WE ARGUING ABOUT AND WHY?**

In the following article, I compare Jewish and Muslim aspects, so I do not deal with Israeli and Palestinian issue. I examine the fate of the Temple of Solomon only from a religious perspective. I compare the analogous parts of the Quran and previous Scriptures. Quotes could be added to almost every sentence, but the opportunity does not allow this, so only the most important statements are supported with quotes.

The Temple Mount refers to the elevated plaza above the Western Wall in Jerusalem what has been a focal point of inter-religious tension for decades.

The Temple Mount, known in Hebrew as Har Habayit, is traditionally said to be the site where Abraham demonstrated his devotion to God by taking his son Isaac to be sacrificed. The mount is also the site of both ancient Jewish temples. The first, built by King Solomon, was destroyed by the Babylonians in 586 BCE. The second was built in the sixth century BCE and stood for nearly 600 years before it was destroyed and the Jewish people exiled in 70 CE by the Roman Empire. Jews continue

to mourn the destruction on the fast day of Tisha B'Av. According to Jewish tradition, a third temple will be built on the site during the messianic age.

The Temple Mount is known to Muslims as the Haram al-Sharif (the Noble Sanctuary) and, according to Islamic tradition, is the site of Muhammad's ascent to heaven in the seventh century. Today, the mount is home to the Al-Aqsa Mosque, the third holiest site in Islam (after Mecca and Medina), and the gold-topped Dome of the Rock, one of the most recognized symbols of Jerusalem.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا  
حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١٧١﴾

Glory to ((Allah)) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things). (Quran 17:1)

Masjid is a place of prayer: here it refers to the Ka'bah at Makkah. It had not yet been cleared of its idols and rededicated exclusively to the One True God. It was symbolical of the new Message which was being given to mankind. The Farthest Mosque must refer to the site of the Temple of Solomon in Jerusalem on the hill of Moriah, at or near which stands the Dome of the Rock, called also the Mosque of Hadhrat 'Umar. This and the Mosque known as the Farthest Mosque (Masjid-ul-Aqsa) were completed by the Amir 'Abd Allah Malik in A.H. 68.

Farthest, because it was the place of worship farthest west which was known to the Arabs in the time of the holy Prophet: it was a sacred place to both Jews and Christians, but the Christians then had the upper hand, as it was included in the Byzantine (Roman) Empire, which maintained a Patriarch at Jerusalem. The chief dates in connection with the Temple are: - it was finished by Solomon about B.C. 1004; - destroyed by the Babylonians under Nebuchadnezzar about 586 B.C.; - rebuilt under Ezra and Nehemiah about 515 B.C.; - turned into a heathen idol-temple by one of Alexander's successors, Antiochus Epiphanes, 167 B.C.; - restored by Herod, B.C. 17 to A.D. 29; - and completely razed to the ground by the Emperor Titus in A.D. 70. These ups and downs are among the greater Signs in religious history.

From now I call King Solomon as Prophet Suleiman.

Prophet Suleiman (upon him be peace) ruled for 30 years, and his public work was largely carried out by the Jinns. This was a punishment for their sin of making people believe that they were all-powerful, knew the unseen, and could foresee the future. As a prophet, Suleiman (upon him be peace) had the duty to remove such false beliefs from them.

Like his life, his death too was unusual, and Allah devised it as a means to teach the people that the domain of the world of the unseen including the future is known to Allah alone. Thus, even the death of Suleiman (upon him be peace) served an important purpose.

Suleiman (upon him be peace) was sitting holding his staff, overseeing the Jinns at work. He died sitting in this position. For a long time, no one was aware of his death, for he was seen sitting erect. (The explanations of the story of Suleiman (upon him be peace) were adapted from the exegesis of the Quran by the Islamic scholar, Ibn Kathir).

The Jinns continued with their toil, thinking that the king was watching over them. Days passed, and the king's death became known only when his supporting stick, eaten by termites gave way and the body fell to the ground.

وَلَسَلِيمَانَ الرِّيحَ عُذُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن  
يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُم عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾

And to Solomon (We made) the Wind (obedient): Its early morning (stride) was a month's (journey), and its evening (stride) was a month's (journey); and We made a Font of molten brass to flow for him; and there were Jinns that worked in front of him, by the leave of his Lord, and if any of them turned aside from our command, We made him taste of the Penalty of the Blazing Fire. (Quran 34:12)

21:81-82 and 38:36-38. See also 27:38-39. The winds are swift and can cover in a short morning's or evening's flight the distance which it takes a whole month to cover on foot or by bullock cart. In the Old Testament, II. Chronicles, Chapter 3, and Chapter 4, are described the various costly materials with which Solomon's Temple was built, and it was furnished with vessels, candle-sticks, lamps, censers, etc. "Solomon made all these vessels in great abundance: for the weight of the brass could not be found out" (II. Chronicles, 4:18). "Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof: and a line of thirty cubits did compass it round about" (II. Chronicles, 4:2). The receptacle or "sea" or Font was made of molten brass; presumably it contained flowing water for washing with.

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَاتٍ اعْمَلُوا  
آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ ﴿١٣﴾

They worked for him as he desired, (making) arches, images, basons as large as reservoirs, and (cooking) cauldrons fixed (in their places): "Work ye, sons of David, with thanks! but few of My servants are grateful!" (Quran 34:13)

Mihrab "(Plural Maharib), translated "arch", may be applied to any fine, elevated, spacious architectural structure. As the reference here is to the Temple of Solomon, the word "arches" is I think most appropriate. "Arches" would be structural Ornaments in the Temple. Images would be like the images of oxen and Cherubim mentioned in II. Chronicles, 4:3 and 3:14; the Basons (II. Chronicles 4:22) were perhaps huge dishes round which many men could sit together and eat, according to ancient Eastern custom, while the cooking Cauldrons or Pots (II. Chronicles, 4:16), were fixed in one place, being so large in capacity that they could not be moved about. The building of the Temple was a great event in Israelite history. They are asked to be thankful without which all that glory and power would be out of place.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ  
تَبَيَّنَتِ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾

Then, when We decreed (Solomon's) death, nothing showed them his death except a little worm of the earth, which kept (slowly) gnawing away at his staff: so when he fell down, the Jinns saw plainly that if they had known the unseen, they would not have tarried in the humiliating Penalty (of their Task). (Quran 34:14)

This allegory illustrates three points: 1. however great and glorious human power and grandeur may

be, it is only for a time, and it may fade away even before people know of its decline; 2. the most remarkable events may be brought to light, not by a flourish of trumpets, but by a humble individual, unknown and unseen, who works imperceptibly and undermines even so strong a thing as staff, on which a great man may lean; 3. work done by men merely on the basis of brute Strength or fear, as in the case of the Jinns, will not endure. This is brought up in strong contrast against the Power and Majesty of Allah, which will endure, which cannot be sapped, and which can only be fully appreciated by a training of the will and heart. In the same way, in David's story above, his mighty strength as a warrior (see 2:251) and his skill in making armour are only to be valued when used, as it was used, in the service of Allah, in righteous works (34:11).

The Jinns looked upon their work as a Penalty, and so it became to them. The people who worked at the Temple of Solomon as the People of David worked and gloried in their work as a thanksgiving to Allah, and their work became sanctified.

What did I want to make you perceive? The existence of a prophet whom both Judaism and Islam consider to be servants of the One God. Suleiman, or Solomon, had power that no man on earth had. Neither before nor after, there was no one who controlled the supernatural powers by the grace of Allah. He subordinated this power for the service of God and the people. He controlled the winds, reigned over the Jinns, the ghosts of the invisible world, and draw them all into one channel. In the service of God. The conviction of people in the existence of One God and the subordinated power of Jinns resulted the first Temple. So, I hope I was able to show that the first temple is not only a human achievement, but the product of the service of the spiritual world. This is confirmed not only by one, but also by several Scriptures, including the Quran. And Mohammed (peace be upon him) arrives here after a nightly mystical journey and ascends to heaven, where he receives the ordinance on how his followers must practice Islam. This is where the Islamic Order is practically dated from. When added to the fact that the Jews are waiting for the Messiah here, you can see that there are thousands of spiritual bonds on every side. The issue, whether to which people or religion the Temple Mount belongs to cannot be solved in rational space. By this I mean the everyday problem-solving ability of the people. So, I'm aiming at political, military or other aspects. The case of Temple Mount is an issue in the world what exists in the irrational space, so man will not solve it. Perhaps with the Scriptures quoted, this could be illustrated.

But I could continue with the issue of Second Temple and the Jewish Diaspora. That is it for now.

1. This building, located at the rear end of the Aqsa platform is believed to be the place where the Prophet Suleiman (upon him be peace) passed away while leaning on his staff. It presently functions as a girl's school.
2. Temple mount view with the golden-topped Dome of Rock



## JIHAD OF JESUS

I was criticized. It was said I am quoting the Quran all the time, making my writings one-sided. I was convinced. Now I quote from the Bible:

Matthew 10:34-42 New International Version (NIV)

<sup>34</sup> “Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. <sup>35</sup> For I have come to turn

“a man against his father,

a daughter against her mother,

a daughter-in-law against her mother-in-law—

<sup>36</sup> a man’s enemies will be the members of his own household.’<sup>[a]</sup>

<sup>37</sup> “Anyone who loves their father or mother more than me is not worthy of me; anyone who loves their son or daughter more than me is not worthy of me. <sup>38</sup> Whoever does not take up their cross and follow me is not worthy of me. <sup>39</sup> Whoever finds their life will lose it, and whoever loses their life for my sake will find it.

<sup>40</sup> “Anyone who welcomes you welcomes me, and anyone who welcomes me welcomes the one who sent me. <sup>41</sup> Whoever welcomes a prophet as a prophet will receive a prophet’s reward, and whoever welcomes a righteous person as a righteous person will receive a righteous person’s reward. <sup>42</sup> And if anyone gives even a cup of cold water to one of these little ones who is my disciple, truly I tell you, that person will certainly not lose their reward.”

Could be there even a longer quote, but that doesn't change the point: Jesus calls for Jihad. Because this is Jihad that the quote is about. He calls for a stand for the cause at any cost he was supposed to represent. There is a significant parallel between Muslims and Christians. We ignore the call of our Quran, just as the Christian ignore the words of Jesus above. In irony, on the Abrahamic basis we both neglect the word.

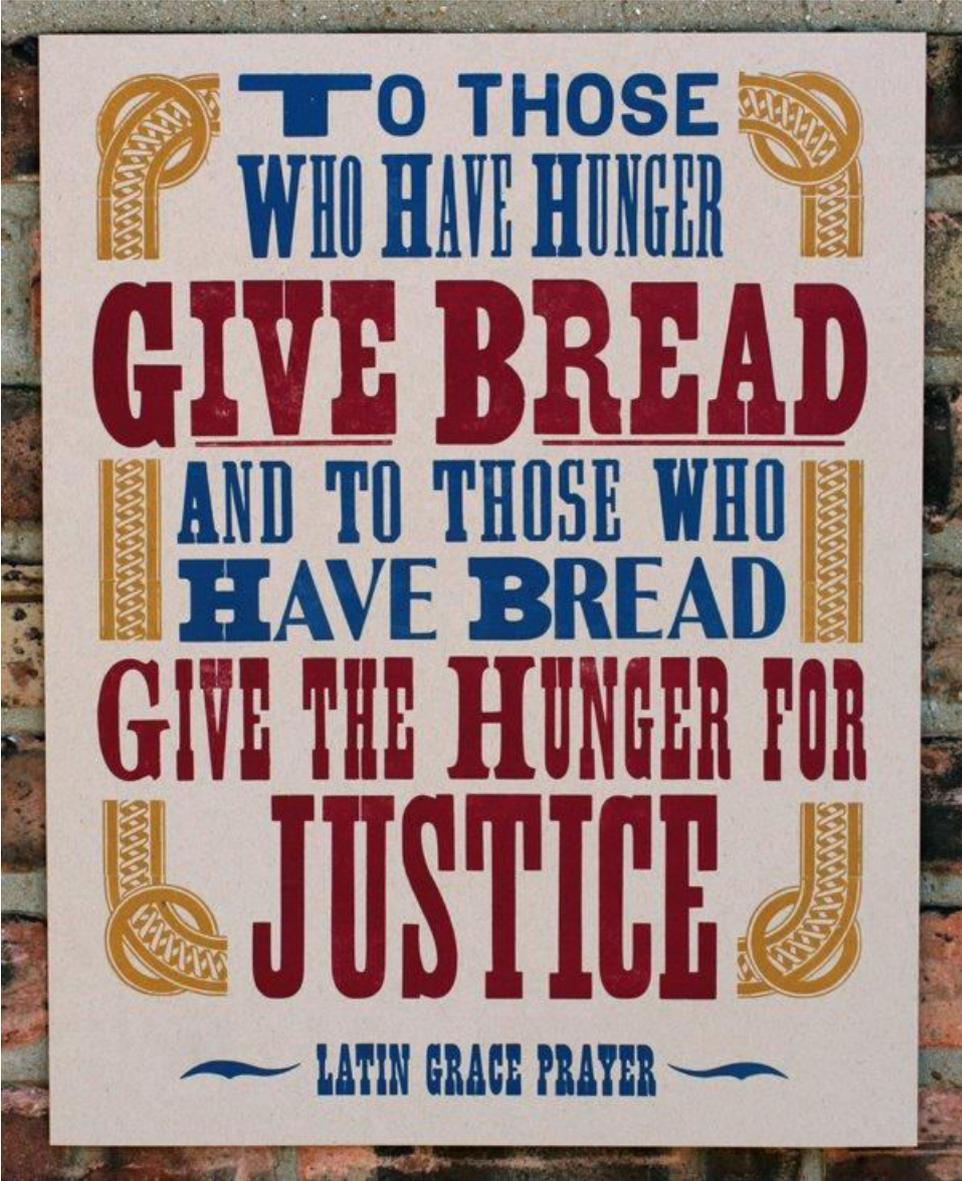
Yet Jesus and Mohammed (peace be upon them) did not sell sex magazines, nor operated brothels. If they had done so, they would have gained enormous popularity without any effort for an empty mission as it happens today. They had to struggle for something, had to suffer in the representation of the Lord for the Cause. It cannot take place without Jihad, which is the real meaning of the word and not the one what was introduced by Orientalism as holy war.

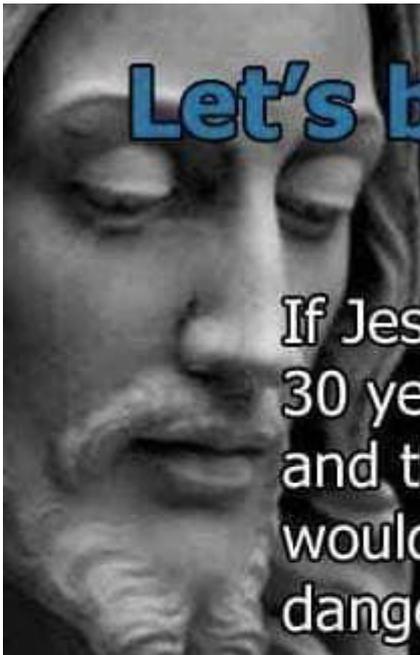
Love is a beautiful thing, patience is also, and miracles are fascinating. But what is it all about if not taking action against a corrupt phenomenon? What is it all about if there is no deed to support the fallen, to help the poor? What is it all about if the teachings are followed by support a tyrant? Because one way of distorting a Scripture is to empty it and to leave its content in form of words that are not followed by deeds.

In those days they were called prophets. But only because they lived much before Marx. If the case had taken place differently, we would have called them revolutionaries. And the movements of the post-Marx revolutionaries would be titled as Jihad. Is it not interesting? To what extent the labelling of words can affect our comprehension? And by wrapping things up, the mind is distorted.

My purpose is to demonstrate that there may be textual differences, but the goal of God is the same in all places and ages.

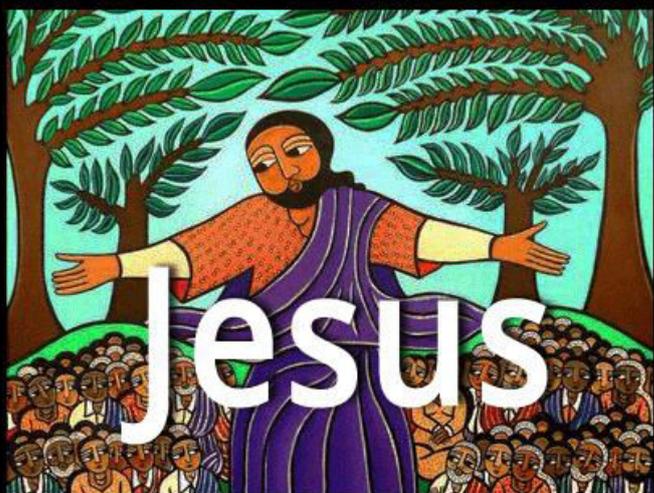
There is no peace in itself. There is only inner reconciliation that must be created within ourselves. This is the Jihad of soul. If this happens on mass level, a state of "route-towards-peace" is created, but it cannot be realized without struggle.





**Let's be honest.**

If Jesus had been born 30 years ago, Fox News and the Republican party would label him a dangerous Middle Eastern man who wants to impose socialism on the world and enable the poor.



**Jesus**

Not a poster boy for Christians crusading against Muslims, but a Messiah who can bring Christians and Muslims together.

Dave Andrews [JihadofJesus.com](http://JihadofJesus.com)

## MESSAGE OF YUSA BIN NUN (JOSHUA)

When Musa passed away, the leadership of Children of Israel passed to Yusha ibn Nun (in English narration Joshua). Yusha ibn Nun is not mentioned directly in the *Quran by name* but he is the servant of Moses who is referred to in the following verse:

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾

Behold, Moses said to his attendant, "I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel." (Quran 18:60)

The Prophet, (peace be upon him) mentions the name of Yusha ibn Nun as this servant of Moses in a number of authentic narrations – see for example 3:124 and 55:613 of *Sahih Al-Bukhari*.

Being a servant of Moses, he was close to the Revelation, close to the teacher and he was a righteous student of this teacher.

Under the leadership of Yusha ibn Nun, Children of Israel is made victorious and returns to the Holy Land, an event which did not occur under Moses or Harun (who both passed away whilst Children of Israel were still in the wilderness). The Prophet gives us a clue as to why this victory was delayed when he said:

"None of the ones who worshipped the calf entered into Jerusalem."

The Children of Israel who came out of Egypt were raised up in slavery and servitude so they were weak and were not fit for victory. Allah made them stay in the wilderness for 40 years until all of that generation had passed away. And they were replaced by a new generation raised in freedom and taught the guidance of the *Torah* by Moses and Harun, and it was this generation that was given the victory.

Moses is undoubtedly the greatest Prophet that was sent to *Children of Israel* and he strived eagerly to have this victory, yet we see that victory was not at his hands but rather at Yusha's. What do we learn from this? That it is not enough to have an excellent leader alone – applying this to our times, it is not enough for us simply to wait for *Al-Mahdi* but rather we need to ensure we are a generation capable of victory and to be led to that victory by an excellent leader (be that *Al-Mahdi* or someone else).

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ  
فَأِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنَّ كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾

(But) among (their) Allah-Fearing men were two on whom Allah had bestowed His grace: They said: "Assault them at the (proper) Gate: when once ye are in, victory will be yours; But on Allah put your

trust if ye have faith." (Quran 5:23)

The Quran didn't mention the two names but we know from hadith they were Yusha and Khaleb.

And through the example of Yusha we see how Allah grants victory to those who have prepared for it. Yusha ibn Nun led the Children of Israel against the *Jababirah* (the inhabitants of Jerusalem, Amorites), who were a large giant-like people. The fighting was furious and the sun was about to set. Yusha ibn Nun knew that he could not defeat these people except if the day was longer as, if night came, the *Jababirah* (Amorites) would be able to regroup.

The next day is Saturday (Shabbat) which starts with the sunset of Friday. If the sun goes down and Shabbat sets in, the fight cannot be continued and victory cannot be gained. So, Yusha pointed to the sun and said, "You are receiving orders and I am receiving orders from Allah, O Allah stop the sun!" Allah (SWT) caused the sun to stop for Yusha ibn Nun until he defeated the people of Jerusalem. If you have Allah on your side, don't worry! It's not a matter of numbers, or weapons, or artillery when Allah is on your side.

The full story of Yusha ibn Nun is told to us in a *sahih hadith* of the Prophet (peace be upon him), recorded in *Sahih Muslim* 19:4327. The Prophet said:

"One of the Prophets made a holy war. He said to his followers: One who has married a woman and wants to consummate to his marriage but has not yet done so; another who has built a house but has not yet erected its roof; and another who has bought goats and pregnant she-camels and is waiting for their offspring-will not accompany me ... "

This Prophet did not want any person to come with him whose heart may be attached to anything else. This is a Prophet who is not looking for numbers but rather for *ikhlas* (sincerity).

We know this Prophet was Yusha ibn Nun because of a separate narration recorded by *Imam Ahmad* in which the Prophet Mohammed (peace be upon him) said:

"The sun has never stopped for any man besides Yusha when he wanted to conquer *Bayt al-Muqaddis* (Jerusalem)."

Yoshua won the battle. There was one more condition. Whoever enters the city must ask forgiveness:

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا  
حِطَّةً نَعْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ (٥٨)

And remember We said: "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good." (Quran 2:58)

The word of forgiveness that had to be pronounced was: „Hitta“, حِطَّة, but people mocked, losing their minds. They made fun of the words, instead of "Hitta" they said "Hinta" which means seed of a weed and anything else. Because of their mockery, Allah sent plague on them and many perished at the site. Only a few could enter Jerusalem.

By this time Harun and Moses were long dead. Also, those passed away who had wandered in the desert for 40 years. Yusha alone lived this time from that generation. He ruled over his people for another 27 years in the service of the One God with just. After his death, the Children of Israel were divided. A feud struck between them. Faith and rulership fell into separate hands for many decades. Faith and power were reunited much later in the hands of David, who, with his son Solomon,

established the Kingdom of Israel, submitted to One God, and therefore can be classified as Muslim Kingdom from an Islamic point of view.

Why am I writing all this? Because our present days recall back the era of Yusha by the many betrayals of God.



**MODERNIZING THE INTERPRETATION OF THE QURAN IS NOT AN OPTION BUT STATUTORY**

It makes me smile when people argue that I have read the Quran and it says that....

Reading the Quran is not the same as studying a novel or even a scientific literature. Understanding a single verse requires a huge effort if we want to analyze it in the right context. And even so, there is a lot of uncertainty, as there are still veils of ignorance covering many ayas. We haven't gotten there yet with our knowledge to understand a lot from the meaning. Maybe the centuries to come will also pave the way for understanding those that we are unable to comprehend today while we provide forced explanations.

There is no single, fixed understanding of the doctrines of the Quran (Aqida) and of the Order of the Divine Legitimacy (Sharia). This should be imagined as an ocean into which we dip a spoon at every age and take out a few drops of water. This amount of water means the comprehension of the doctrines and ordinances of a given age. The understanding of that few drops of water from legal points of view in a given age is called Fiqh. So, no one can understand Sharia in its full reality. Only the interpretation of Sharia from the given age, i.e. Fiqh appears, which is only a fragment of the whole of Sharia in relation to that age and society. As all sciences evolve, so does the understanding of the Quran. Based on this, schools and tendencies of doctrines and legal interpretations are created, which is not only an opportunity, but statutory. These schools need to provide the appropriate interpretations and answers to the current questions of the particular age. So, we don't have to look for answers to the questions of the past! There is a hadith about the coming in every hundred years of someone (Mujaddid) who cleanses religion from vile accumulations, false innovations of faith (bida'a) and renews the understanding:

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ شَرَّاحِيلَ بْنِ يَزِيدَ الْمَعَاوِرِيِّ، عَنْ أَبِي عُلْقَمَةَ، عَنْ أَبِي هُرَيْرَةَ، فِيمَا أَعْلَمُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا " . قَالَ أَبُو دَاوُدَ رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ شَرِيحِ الْإِسْكَندَرَانِيُّ لَمْ يَجُزْ بِهِ شَرَّاحِيلَ .

حكم : صحيح (الألباني)

Narrated Abu Hurayrah:

The Prophet (peace be upon him) said: Allah will raise for this community at the end of every hundred years the one who will renovate its religion for it.

Abu Dawud said: 'Abd al-Rahman bin Shurahil al-Iskandarani has also transmitted this tradition, but he did not exceed Shrahil.

Grade: Sahih (Al-Albani)

Reference: Sunan Abi Dawud 4291

The hadith by no means speak about Awliya' Allah, but about scholars who do some kind of Ijtihad to renew the religious understanding for the people either by going back to the roots or with a new understanding/interpretation or showing off what went wrong during the last period or by pointing at things that people have committed, missed or not taken into account... so "renew" in the context might have a lot of meanings and the hadith by may be understood that each 100 years there will be scholars (not necessarily a single scholar) who may renew the understanding of religion.

More simply speaking it means Allah will send this Ummah scholars or people of knowledge and guidance who will guide people back to the right path each time a majority out of them might deviate.

Some of the scholars who have been considered as renewers:

1. 'Omar ibn 'Abdal'aziz the caliph at the end of the first century.

2. Imam a-Shafi'i (Second century)
3. ibn Sarij (Shafi'i) and al-'Asha'ari (according to imam as-Suyuti's poem -see [here](#) in Arabic- on the mujadid's "renewers") some said at-Tahawi (Hanafi) and imam an-Nasa-i. [Wikipedia](#) also quotes the Shi'a hadith scholar al-Kulayni (Third century)
4. Al-Baqilani (Maliki), abu Sahl as-Su'luki (Shafi'i) and al-Isfiryani (Shafi'i) (according as-Suyuti's poem), [al-Qadir Billah](#) (the caliph), al-Khawarizmi (Hanafi), al-Hakim from Nishapur and ibn Hazm were also mentioned. (Fourth century)
5. Al-Ghazaly (Fifth century)
6. Fakhr ad-Dyn ar-Razi, ar-Rifa'i (both Shafi'i) (Sixth century)
7. Ibn Daqiq al-'Iyd (according as-Suyuti's poem) and ibn Taymiyah [Wikipedia](#) also quoted ibn 'Arabi and the sufi al-Chichti (Seventh century)
8. Al-Balqini, Zayn ad-Dyn al-'Iraqi (both shafi'is and according to as-Syuti's poem), [Wikipedia](#) quotes ibn Hajar al-'Asqalani (Eighth century)
9. Jalalul ad-Dyn as-Suyuti. According the [Wikipedia Article](#) (Ninth century)
10. Ar-Ramly. (Tenth century)
11. Sirhindi, [Shah Waliullah ad-Dahlawi](#) and 'Abdullah ibn 'Alawi al-Haddad. (Eleventh century) ...

Two more detailed list appears in Arabic Wikipedia: see [here](#) and [here](#) which is the content of an Encyclopaedia on the renewers. Also English Wikipedia: <https://en.wikipedia.org/wiki/Mujaddid>  
Some of my references the fatwas: on islamqa [#153535](#) and islamweb [#74655](#) (in Arabic language).

For more details, see Chapter 1.5, "Schools of Islamic Thoughts," and Section 2.3.7. "Main Schools of Jurisprudence".

There is a general consensus among scholars that it signifies over a period of every 100 years Muslims will stray from the straight path. Many innovations (bidah) will enter the religion. Hence, Allah sent someone who was brought up with the true understanding of the Quran and Sunnah. This person will be a beacon for the people of the time.

You will have to elaborate on the term "*Wali ul Allah*" because unfortunately many people have abused the term for their personal benefits. A true *Wali ul Allah* is someone who has submitted himself to God while remaining in this world and handling both deen & dunya. He/she is not after worldly possessions nor fame but works only for what is required to sustain himself and his family. Everything he/she does is for the pleasure of Allah and is based on the Quran & Sunnah. There were a multitude of such people in the days gone and will be very few in the present and coming days.

In the light of the above I ask: what is the achievement of the many Islamic conferences, discussions that are held at a huge cost by countries that are said to be Islamic, competing with each other?



## PLACING HADITH AND SACRED TEXTS IN THE CONTEXT

Why are there different schools of jurisprudence and why don't all Muslims follow a single trend? People, including Muslims, like to think freely. When they saw that many of the sacred texts were generating different interpretations, scholars began negotiations. If they were not entirely certain in a text, differences developed. However, these differences rested on serious arguments, logical approaches, and scientific analysis. Then they realized that these differences are by the grace of Allah. The differing opinions of the scholars are ultimately a grace to the Umma.

Now let's look at the nature of the differences on a fiqh (derived jurisprudence) basis. The differences rely on 36 reasons. The first of these is the evaluation of the Hadith, of which I will mention only three. Hadiths are not rated by all scholars with the same strength. Maybe the credibility of a hadith is strong at one scholar and weak at the other. There are some in which they have agreed, (مُتَّفِقُونَ عَلَيْهِمْ فَقْهُنَا), but the same may be rejected by a few of them.

There may be controversy in the path of the hadith as it has reached our age (نَسْخٌ). So, there is a consensus in the body of the text itself, but there may be an opinion about its later force. An example:

عَادَ فَإِنْ ، فَاجْلِدُوهُ الْخَمْرَ شَرِبَ مَنْ إِنَّ : قَالَ وَسَلَّم عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ عَنِ ، اللَّهُ عَبْدُ بْنُ جَابِرٍ عَنِ  
فِي الْخَمْرَ شَرِبَ قَدْ بِرَجُلٍ ذَلِكَ بَعْدَ وَسَلَّم عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ أُتِيَ ثُمَّ : قَالَ ، فَافْتُلُوهُ الرَّابِعَةَ فِي  
يَفْتُلُهُ وَلَمْ فَضْرَبَهُ الرَّابِعَةَ

Narrated by Jaber bin Abdullah:

The Prophet of Allah (peace be upon him) said: “Lash the one who drinks alcohol. If he returns drinking it at fourth time kill him.” Then a man came to the prophet who drank alcohol even after the third punishment and he was lashed and not killed at the fourth time.

This hadith shows what the Prophet (peace be upon him) originally said and later changed his judgment. So, a hadith also has a life, as it was first uttered and then as it was later applied. This tracing is called naskh. The whole story is about No'man who drank and was lashed. Then he drank again and was lashed and that happened even in the third time. When he drank the fourth time nonetheless, Omar wanted to kill him, but the Prophet did not allow it and said: “He loves Allah and His Prophet.” With that, the original hadith lost its validity. (This derivation comes from Dr. Ali Juma, the Grand Mufti of Egypt).

Another hadith about Suleyk Ghatafani:

عَنْ يَصِخُّ وَلَا رَكَعَتَيْنِ، صَلَّى يَخْطُبُ وَهُوَ وَسَلَّم عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ قَالَ سُلَيْكُ عَنْ جَابِرٍ عَنْ بَعْضِهِمْ قَالَ  
سُلَيْكُ

Some of them said on the authority of Jabir: “The Prophet (peace be upon him) said when he was preaching: pray two rak'ats, because this way is not nice Suleik!”

This hadith is also linked to a story. While performing the sermon the Prophet (peace be upon him) called on Suleik to pray two rakaats who just entered the mosque. These two rakaats are sunnah, so it is a tradition to honor the mosque. But was that the point here?

It is also a hadith, but a hadith appointed to a person (hadith ein حديث)! It was applied only to Suleik. The following happened.

The followers of the prophet entered the mosque and took their seats. The prophet did not give them any instruction. Suleik Ghatafani was a very poor man. He lived in the desert. The followers of the prophet decided to collect a donation for him. However, they did not personally know Suleik, only the news of his poverty reached them. When the prophet interrupted his sermon and spoke to Suleik, it was the sign by which he let the people know that the person they wanted, Suleik arrived. I know people today would do it differently. One would shout that Suleik is here, give him your donations, but that age was different.

In this study, I only mentioned the traceability and scope, so is it general or specific? But the chain of reference, i.e. Isnad إسناده is just as significant. It is important to know if credible people refer to a prophetic statement or liars. If there was only one person of doubtful credibility in the chain of reference, the hadith lost its authenticity.

Incidentally, it is the same precision that characterized the study of scholars of antiquity, the translation of their work, and the commenting. Thoughts of Aristotle, Plato are clearly separated

from the translator's, analyst's thought, and the chain through which the thoughts survived can be traced.

Therefore, I caution anyone who quotes Hadith and an even more sensitive text, the Quran, if he/she is unaware of the context, the role of the same text at a later time, he/she should not quote it or has to derive it. Grabbing a sentence and quoting it according to the opinion of the orator without putting it into the context causes serious damage.



## PROPHET YUSUF (JOSEPH) IN THE QURAN AND HIS HISTORICAL BACKGROUND

Some of the unbelievers put this question to test the Prophet (peace be upon him): "Why did the Israelites go to Egypt?" This question was asked because they knew that their story was not known to the Arabs for there was no mention of it whatever in their traditions and the Holy Prophet had never even referred to it before. Therefore, they expected that he would not be able to give any satisfactory answer to this question or would first evade it, and afterwards try to inquire about it from some Jew, and thus he would be totally exposed. But, contrary to their expectations, the tables were turned on them, for Allah revealed the whole story of Prophet Joseph then and there, and the

Holy Prophet recited it on the spot. This put the Quraish in a very awkward position because it not only foiled their scheme but also administered a warning to them by aptly applying it to their case, as if to say, "As you are behaving towards this Prophet, exactly in the same way the brothers of Prophet Joseph behaved towards him; so you shall meet with the same end."

Prophet Joseph was a son of Prophet Jacob and a grandson of Prophet Isaac and a great grandson of Prophet Abraham (Allah's peace be upon them all). The Bible says (and the allusions in the Quran also confirm this) that Prophet Jacob had twelve sons from four wives. Prophet Joseph and his younger brother Benjamin were from one wife and the other ten from the other wives. Prophet Jacob had settled at Hebron (Palestine) where his father Prophet Isaac and before him Prophet Abraham lived and owned a piece of land at Shechem as well.

According to the research scholars of the Bible, Prophet Joseph was born in 1562 B. C. He was seventeen when he saw the dream and was thrown into the well. This well was near Dothan to the north of Shechem according to Biblical and Talmudic traditions, and the caravan, which took him out of the well, was coming from Gilead (Trans-Jordan), and was on its way to Egypt.

At that time Fifteenth Dynasty ruled over Egypt, whose rulers are known in history as the Hyksos kings. They belonged to the Arab race, but had migrated from Palestine and Syria to Egypt in or about 2000 B. C. and taken possession of the country. The Arab historians and the commentators of the Quran have given them the name of Amaliq (the Amalekites), and this has been corroborated by the recent researches made by the Egyptologists. They were foreign invaders who had got the opportunity of establishing their kingdom because of the internal feuds in the country. That is why there was no prejudice in the way of Prophet Joseph's ascendancy to power and in the subsequent settlement of the Children of Israel in the most fertile region of Egypt.

They could gain that power and influence which they did, because they belonged to the same race as the foreign rulers of Egypt.

The Hyksos ruled over Egypt up to the end of the fifteenth century B. C., and practically all the powers remained in the hands of the Israelites. The Quran has made a reference to this in v. 20 of Al-Ma'idah: "...He raised Prophets among you and made you rulers." Then there arose a great nationalist movement which overthrew the power of this dynasty and exiled 250,000 or so of the Amalekites. As a result of this, a very bigoted dynasty of Copts came into power and uprooted everything connected with the Amalekites. Then started that persecution of the Israelites which has been mentioned in connection with the story of Prophet Moses.

We also learn from the history of Egypt that the "Hyksos kings" did not acknowledge the gods of Egypt and, therefore, had imported their own gods from Syria, with a view to spreading their own religion in Egypt. This is the reason why the Quran has not called the king who was the contemporary of Prophet Joseph by the title of "Pharaoh," because this title was associated with the religion of the original people of Egypt and the Hyksos did not believe in it, but the Bible erroneously calls him "Pharaoh." It appears that the editors of the Bible had the misunderstanding that all the kings of Egypt were "Pharaohs."

The modern research scholars who have made a comparative study of the Bible and the Egyptian history are generally of the opinion that Apophis was the Hyksos king, who was the contemporary of Prophet Joseph.

At that time Memphis was the capital of Egypt, whose ruins are still found on the Nile at a distance of 4 miles south of Cairo. Joseph remained in the house of Aziz for three years and spent nine years in prison, and then became the ruler of the land at the age of thirty and ruled over Egypt independently

for eighty years. In the ninth or tenth year of his rule he sent for his father, Prophet Jacob, to come from Palestine to Egypt with all the members of his family and, according to the Bible, settled them in the land of Goshen, where they lived up to the time of Prophet Moses. The Bible says that before his death, Prophet Joseph bound his kindred by an oath: "when you return from this country to the house of your forefathers you must take my bones out of this country with you. So he died a hundred and ten years old, and they embalmed him..."

Though the story of Prophet Joseph as given in the Quran differs very much in its details from that given in the Bible and the Talmud, the Three generally agree in regard to its component parts.

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ  
كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ (٦)

"Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! for Allah is full of knowledge and wisdom." (Quran 12:6)

If Joseph was to be of the elect, he must understand and interpret Signs and events aright. The imagination of the pure sees truths, which those not so endowed cannot understand. The dreams of the righteous prefigure great events, while the dreams of the futile are mere idle futilities. Even things that happen to us are often like dreams. The righteous man receives disasters and reverses, not with blasphemies against Allah, but with humble devotion, seeking to ascertain His Will. Not does he receive good fortune with arrogance, but as an opportunity for doing good to friends and foes alike. His attitude to histories and stories is the same; he seeks the edifying material which leads to Allah. In Joseph's case he could look back to his fathers, and to Abraham, the True, the Righteous, who through all adversities kept his Faith pure and undefiled, and won through.



## **STORY OF ABU LAHAB**

The 111th Surah of the Quran is a five-line verse that many gabbles off during prayers, but few know the story behind the Sura. I want to make up for that.

This is the only place in the Quran where a person from among the enemies of Islam has been condemned by name, whereas in Makkah as well as in Madinah, after the migration, there were many people who were in no way less inimical to Islam and the Prophet Muhammad (upon whom be Allah's peace and blessings) than Abu Lahab. The question is, what was the special trait of the character of this person, which became the basis of this condemnation by name? To understand that it is necessary that one should understand the Arabian society of that time and the role that Abu Lahab played in it.

In ancient days since there prevailed chaos and confusion, bloodshed and plunder throughout Arabia, and the condition for centuries was that a person could have no guarantee of the protection of life, honor and property except with the help and support of his clansmen and blood relations,

therefore *silah rehmi* (good treatment of the kindred) was esteemed most highly among the moral values of the Arabian society and breaking off of connections with the kindred was regarded as a great sin. Under, the influence of the same Arabian tradition when the Holy Prophet (upon whom be peace) began to preach the message of Islam, the other clans of Quraish and their chiefs resisted and opposed him tooth and nail, but the Bani Hashim and the Bani al-Muttalib (children of al-Muttalib, brother of Hashim) not only did not oppose him but continued to support him openly, although most of them had not yet believed in his Prophethood. The other clans of Quraish themselves regarded this support by the blood relations of the Holy Prophet as perfectly in accordance with the moral traditions of Arabia. That is why they never taunted the Bani Hashim and the Bani al-Muttalib in that they had abandoned their ancestral faith by supporting a person who was preaching a new faith. They knew and believed that they could in no case hand over an individual of their clan to his enemies, and their support and aid of a clansman was perfectly natural in the sight of the Quraish and the people of Arabia.

This moral principle, which the Arabs even in the pre-Islamic days of ignorance, regarded as worthy of respect and inviolable was broken only by one man in his enmity of Islam, and that was Abu Lahab, son of Abdul Muttalib. He was an uncle of the Holy Prophet, whose father and he were sons of the same father. In Arabia, an uncle represented the father especially when the nephew was fatherless. The uncle was expected to look after the nephew as one of his own children. But this man in his hostility to Islam and love of *kufur* trampled all the Arab traditions under foot.

The traditionists have related from Ibn Abbas with several chains of transmitters the tradition that when the Holy Prophet was commanded to present the message of Islam openly, and he was instructed in the Quran to warn first of all his nearest kinsfolk of the punishment of God, he ascended the Mount, Safa one morning and called out aloud: *Ya sabahah* (O, the calamity of the morning!). This alarm in Arabia was raised by the person who noticed early at dawn an enemy tribe advancing against his tribe. When the Holy Messenger made this call, the people inquired as to who had made the call. They were told that it was Muhammad (upon whom be Allah's peace). There the people of all the clans of Quraish rushed out. Everyone who could, came. He who could not, sent another one for himself. When the People had assembled, the Holy Messenger calling out each clan by name, viz. O Bani Hashim, O Bani Abdul Muttalib, O Bani Fihri, O Bani so and so, said: "If I were to tell you that behind the hill there was an enemy host ready to fall upon you, would you believe me?" The people responded with one voice, saying that they never had so far experienced a lie from him. The Holy Prophet said: "Then I warn you that you are heading for a torment." Thereupon, before anyone else could speak, Abu Lahab, the Holy Prophet's uncle, said: "May you perish! Did you summon us for this?" Another tradition adds that he picked up a stone to throw at the Holy Prophet. (Musnad Ahmad, Bukhari, Muslim, Tirmidhi, Ibn Jarir, and others).

According to Ibn Zaid, one day Abu Lahab asked the Holy Prophet: "If I were to accept your religion, what would I get?" The Holy Prophet replied: "You would get what the other believers would get." He said: "Is there no preference or distinction for me?" The Holy Prophet replied: "What else do you want?" Thereupon he said: "May this religion perish in which I and all other people should be equal and alike!" (Ibn Jarir).

In Makkah Abu Lahab was the next door neighbor of the Holy Prophet. Their houses were separated by a wall. Besides him, Hakam bin As (Father of Marwan), Uqbah bin Abi Muait, Adi bin Hamra and Ibn al-Asda il-Hudhali also were his neighbors. These people did not allow him to have peace even in

his own house. Sometimes when he was performing the Prayer, they would place the goat's stomach on him; sometimes when food was being cooked in the courtyard, they would throw filth at the cooking pot. The Holy Prophet would come out and say: "O Bani Abdi Manaf, what kind of neighborliness is it?" Abu Lahab's wife, Umm Jamil (Abu Sufyan's sister), had made it a practice to cast thorns at his door in the night so that when he or his children came out of the house at dawn, they should run thorns in the foot. (Baihaqi, Ibn Abi Hatim, Ibn Jarir, Ibn Asakir, Ibn Hisham). Before the proclamation of Prophethood, two of the Holy Prophet's daughters were married to two of Abu Lahab's sons, Utbah and Utaibah. After his call when the Holy Prophet began to invite the people to Islam, Abu Lahab said to both his sons: "I would forbid myself seeing and meeting you until you divorced the daughters of Muhammad (upon whom be Allah's peace and blessings)." So, both of them divorced their wives.

Utaibah in particular became so nasty in his spitefulness that one day he came before the Holy Prophet and said: "I repudiate *An-najmi idha hawa and Alladhi dana fatadalla*" and then he spat at him, but his spital did not fall on him. The Holy Prophet prayed: "O God, subject him to the power of a dog from among Your dogs." Afterwards, Utaibah accompanied his father in his journey to Syria. During the journey the caravan halted at a place which, according to local people, was visited by wild beasts at night. Abu Lahab told his companions, the Quraish: "Make full arrangements for the protection of my son, for I fear the curse invoked by Muhammad (upon whom be Allah's peace) on him." Accordingly, the people made their camels sit all around Utaibah and went to sleep. At night a tiger came which crossed the circle of the camels and devoured Utaibah tearing him to pieces. (Ibn Abdul Barr: *Al-Istiab*; Ibn Hajar: *Al-Isabah*; Abu Nuaim al-Isfahani: *Dalail an-Nubuwwat*; As-Suhaili: *Raud al-Unuf*. But this much is confirmed that after the conquest of Makkah, Utbah embraced Islam and took the oath of allegiance at the Holy Prophet's hand).

Abu Lahab's wickedness can be judged from the fact that when after the death of the Holy Prophet's son Hadrat Qasim, his second son, Hadrat Abdullah, also died, this man instead of joining with his nephew in his bereavement, hastened to the Quraish chiefs joyfully to give them the news that Muhammad (upon whom be Allah's peace and blessings) had become childless that night. This we have already related in the commentary of Surah Al-Kauthar.

Wherever the Holy Prophet went to preach his message of Islam, this man followed him and forbade the people to listen to him. Rabiah bin Abbad ad-Dill has related: "I was a young boy when I accompanied my father to the face of Dhul-Majaz. There I saw the Holy Messenger (may peace be upon him) who was exhorting the people, saying: 'O people, say: there is no deity but Allah, you will attain success.' Following behind him I saw a man, who was telling the people, 'This fellow is a liar: he has gone astray from his ancestral faith.' I asked; who is he? The people replied: He is his uncle, Abu Lahab." (Musnad Ahmad, Baihaqi).

In the 7th year of Prophethood, when all the clans of Quraish boycotted the Bani Hashim and the Bani al-Muttalib socially and economically, and both these clans remaining steadfast to the Holy Prophet's support, were besieged in Shib Abi Talib, Abu Lahab was the only person, who sided with the disbelieving Quraish against his own clan. This boycott continued for three years, so much so that the Bani Hashim and the Bani al-Muttalib began to starve. This, however, did not move Abu Lahab. When a trade caravan came to Makkah and a besieged person from Shib Abi Talib approached it to buy some article of food, Abu Lahab would shout out to the merchants to demand a forbidding price, telling them that he would make up for any loss that they incurred. Thus, they would demand

exorbitant rates and the poor customer had to return empty handed to his starving children. Then Abu Lahab would purchase the same articles from them at the market rates. (Ibn Sa'd, Ibn Hisham). On account of these very misdeeds this man was condemned in this Surah by name, and there was a special need for it. When the Holy Prophet's own uncle followed and opposed him before the Arabs who came for hajj from outside Makkah, or gathered together in the fares held at different places, they regarded it as against the established traditions of Arabia that an uncle should run down his nephew without a reason, should pelt stones at him and bring false accusations against him publicly. They were, therefore, influenced by what Abu Lahab said and were involved in doubt about the Holy Prophet (upon whom be peace). But when this, Surah was revealed, and Abu Lahab, filled with rage, started uttering nonsense, the people realized that what he said in opposition to the Holy Prophet was not at all reliable, for he said all that in his mad hostility to his nephew. Besides, when his uncle was condemned by name, the people's expectation that the Holy Messenger (upon whom be peace) could treat some relative leniently in the matter of religion was frustrated forever. When the Holy Messenger's own uncle was taken to task publicly the people understood that there was no room for preference or partiality in their faith. A non-relative could become a near and dear one if he believed, and a near relation a non-relative if he disbelieved. Thus, there is no place for the ties of blood in religion.



## THAT YE MAY WILL...

Allah knows what man is. Man has free will, and Allah doesn't interfere it, but He wisely says: that ye may have the chance to learn righteousness, that ye maybe will grateful, perchance ye may fear Allah, and ye may (consent to) be guided, that ye may restrain yourselves, if ye only knew, that ye may prosper, in order that ye may consider, thus may ye show your gratitude, that ye may obtain mercy etc. This much "that ye may will" signifies that you, or at least some people, are not thinking, not giving thanks, not understanding because their free will overrides the good advice and the Guidance. That is how we run into our own fate. Here you are only some examples from the Quran about "that ye may will":

2:21, 2:52, 2:53, 2:56, 2:63. 2:73, 2:150, 2:179, 2:183, 2:185, 2:189, 2:219, 2:266, 3:103, 3:123, 3:130, 3:132, 3:200, 5:6.

ت ف ل ح و ن ل ع ل ك م ، ت ه ت د و ن ل ع ل ك م ، ت ف ق ه و ن ل ع ل ك م ، ت ع ق ل و ن ل ع ل ك م ، ت ت ق و ن ل ع ل ك م  
ال ا ب ح ، ت ف ك ر و ن ل ع ل ك م

Before you were born, you were simple substance. Because the materials of your body, carbon, hydrogen, oxygen, iron, manganese, phosphorus, calcium and thousands of others, have been in the universe since its inception. These materials have been given a living form with your birth that has a soul. This short period of time is given that through your free will you may follow the system in which your substances were present in the universe as atoms than assembled into molecules that have been organized into inorganic bodies or planets moving on their own orbits, or have been created as living organs and in their ecosystems each one needs the other. Everything follows a huge universal law. This is called Islam. It is not a religion, but the regulation how to integrate into the Universal Order, to which human societies have got instructions in various ages and places! These Guidance don't differ in nature from those that are followed by planets in their own orbits. If this system is not followed, they will be destroyed. Thought his/her own free will man can choose between following and rejecting, so that one can prosper or be destroyed by one's free will. The point is not about to follow Mohammed (peace be upon him) literally! Teachings of Mohammed (peace be upon him) is much more than just memorizing his sayings, wearing a beard like him or saying constantly subhanallah, inshaallah, astaghfurillah or allahu akbar without any inner meaning. And in this respect, the teachings of Mohammed (peace upon him) don't differ from the teachings of the previous prophets, who indeed brought the same Islam (according to the revelations of the Quran) to their people with another jurisprudence (sharia) to be followed! Of course, we humans gave for the different divine legitimacies different names and based on these names we've been grabbing each other's throats for thousands of years and by not following the system we destroy the world. However finally the world destroys us!

Then two things happen after our death. Our materials return to the billion-year cycle and the soul what we have borrowed and has no material origin will be judged. Here comes the many "that ye may will" into account! Have you followed the advice? Were you following the path, comprehended well, thanked, gave gratitude etc.?

After all these should the Quran and traditions of Mohammed (peace be upon him) be interpreted. Don't get stuck in words and find out why another person is not expressing something with the same word or phrase what Mohammed used to address his people in the middle of the desert 1400 years ago, but understand the essence of his teachings and harmonize their essence to your age. Because if you don't do it and get stuck in words, based on literally tracking every doctrine will destroy itself. Or

if one day a few Eskimos convert Islam and the fast of Ramadan comes, the sun doesn't go down for half a year, is it lawful to starve to death? Or if Mohamed (peace be upon him) was riding on a camel, why are you sitting in Mercedes? Please do not misunderstand me! It's not about changing the text! Nay! That is how texts should be preserved until the end of time! This is part of our mission. I seek to interpret the texts and to adapt the essences contained therein to the age and place, in order to find fertile ground in the consciousness of a larger human community. The point is not to force people back to a certain age, but always the meaning of the teachings should be adjusted to a particular age. But to do this, it is essential to make you aware that the person facing you may be an enemy to be hated according to a human doctrine, but is a companion to be loved according to the divine doctrine.



## THE EVENT WHAT PRECEDED THE REVELATION OF AL-KAHF (CAVE) SURAH

I've promised that I give some idea about the events what preceded the revelation of Surah al-Kahf (Cave). Allow me to quote from the foreword of the Surah, from the work of Sayyid Abul Ala Maududi - Tafhim al-Qur'an - The Meaning of the Qur'an

This Surah was sent down in answer to the three questions which the *mushriks* of Makkah, in consultation with the people of the Book, had put to the Holy Prophet in order to test him. These were: (1) Who were "the Sleepers of the Cave"? (2) What is the real story of Khidr? and (3) What do you know about Zul-Qarnain? As these three questions and the stories involved concerned the history of the Christians and the Jews, and were unknown in Hijaz, a choice of these was made to test whether the Holy Prophet possessed any source of the knowledge of the hidden and unseen things. Allah, however, not only gave a complete answer to their questions but also employed the three stories to the disadvantage of the opponents of Islam in the conflict that was going on at that time at Makkah between Islam and un-belief:

1. The questioners were told that "the Sleepers of the Cave" believed in the same doctrine of *Tauhid* which was being put forward in the Quran and that their condition was similar to the condition of the persecuted Muslims of Makkah. The seven sleeping legends in Ephesus were originally about seven Christian confessors. The legend remained in several medieval versions. One of the earliest versions appears in the ten-volume biography of Patriarch Simeon Metaphrastes of Constantinople. On the other hand, the persecutors of the Sleepers of the Cave had behaved in the same way towards them as the disbelievers of the Quraish were behaving towards the Muslims. Besides this, the Muslims have been taught that even if a Believer is persecuted by a cruel society, he should not bow down before falsehood but emigrate from the place all alone, if need be, with trust in God. Incidentally the disbelievers of Makkah were told that the story of the Sleepers of the Cave was a clear proof of the creed of the Hereafter, for this showed that Allah has the power to resurrect anyone He wills even after a long sleep of death as He did in case of the Sleepers of the Cave.
2. The story of the Sleepers of the Cave has also been used to warn the chiefs of Makkah who were persecuting the small newly formed Muslim Community. At the same time, the Holy Prophet has been instructed that he should in no case make a compromise with their persecutors nor should he consider them to be more important than his poor followers. On the other hand, those chiefs have been admonished that they should not be puffed up with the transitory life of pleasure they were then enjoying but should seek after those excellences which are permanent and eternal.
3. The story of Khidr and Moses has been related in such a way as to supply the answer to the question of the disbelievers and to give comfort to the Believers as well. The lesson contained in this story is this "You should have full faith in the wisdom of what is happening in the Divine Factory in accordance with the will of Allah. As the reality is hidden from you, you are at a loss to understand the wisdom of what is happening, and sometimes if it

appears that things are going against you, you cry out, 'How and why has this happened'. The fact is that if the curtain be removed from the "unseen", you would yourselves come to know that what is happening here is for the best. Even if some times it appears that something is going against you, you will see that in the end it also produces some good results for you.

4. The same is true of the story of Zul-Qarnain for it also admonishes the questioners, as if to say, "O you vain chiefs of Makkah you should learn a lesson from Zul-Qarnain. Though he was a great ruler, a great conqueror and the owner of great resources, yet he always surrendered to his Creator, whereas you are rebelling against Him even though you are insignificant chieftains in comparison with him. Besides this, though Zul-Qarnain built one of the strongest walls for protection, yet his real trust was in Allah and not in the "wall". He believed that the wall could protect him against his enemies as long as it was the will of Allah and that there would be crack and holes in it, when it would be His will : whereas you who possess only insignificant fortified abodes and dwellings in comparison with him, consider yourselves to be permanently safe and secure against all sorts of calamities."

While the Quran turned the tables on the questioners who had tried to "expose" the Holy Prophet, in the end of the Surah the same things have been reiterated that were stated at its beginning: "*Tauhid* and the Hereafter are absolutely true and real and for your own good you should accept these doctrines, mend your ways in accordance with them and live in this world with this conviction that you are accountable to Allah: otherwise you shall ruin your life and all your doings shall be set at naught."



## THE FORBIDDEN TREE OF EDEN IN THE QURAN AND THE BIBLE

The Tree of Immortality (Arabic: شجرة الخلد Shajarat al-Khuld) is the tree of life motif as it appears in the Quran. It is also alluded to in hadiths and tafsir. Unlike the biblical account, the Quran mentions only one tree in Eden, also called the tree of immortality, which Allah specifically forbade to Adam and Eve. In other words, there is no tree of knowledge in the Quran. The tree in Quran in general is used as an example for a concept, idea, way of life or code of life. A good concept/idea is represented as a good tree and a bad idea/concept is represented as a bad tree. When Satan appeared before Adam and Eve, he revealed that the only reason God forbade them the fruit of the tree was, that they should not become Angels to live forever and have power over all creatures.

The collection of plants in the Quran is published in the article titled "Plants in the Quran". It is also worth to mention that it is not known what sort of tree was there in the Eden. Not the Bible nor Quran identifies the forbidden fruit. So, the word "apple" is not mentioned anywhere.

Let's see the Bible:

<sup>9</sup>The LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil. (Genesis 2:9)

<sup>22</sup>And the LORD God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever." <sup>23</sup>So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. <sup>24</sup>After he drove the man out, he placed on the east side<sup>[a]</sup> of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life. (Genesis 3:22-24)

Here we can read about two trees, the description is narrative.

Let's see the Quran:

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى (١٢٠)

But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?" (Quran 20:120)

The suggestion of Satan is clever, as it always is: it is false, and at the same time plausible. It is false, because; - that felicity was not temporary, like the life of this world, and - they were supreme in the Garden, and a "kingdom" such as was dangled before them would only add to their sorrows. It was plausible, because; - nothing had been said to them about Eternity, as the opposite of Eternity was not yet known, and - the sweets of Power arise from the savor of Self, and Self is an alluring (if false) attraction that misleads the Will.

This scene is seen in several places, in different contexts, but there is always one tree which is the tree of immortality. In the Quran, man's weakness is at the center of the event when the ego

dominates him/her. It has never been uttered by Allah that this tree belongs to immortality, which is able to do this or that! This is only uttered only by the Satan. Allah did not make any statement that would have seduced Adam. He simply banned the tree, that's all. He gave no reason.

This is not Bible Criticism here right now, because the Bible also expresses the same, a bit differently.

Now let us turn from Eden to the rest of the Quran, where the tree is a symbol of good and bad, of blissful and evil:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ  
(٢٤)

Seest thou not how Allah sets forth a parable? - A goodly word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens,- of its Lord. So Allah sets forth parables for men, in order that they may receive admonition. (Quran 14:24)

"Goodly word" is usually interpreted as the Divine Word, the Divine Message, the True Religion. It may also be interpreted in a more general sense as a word of truth, a word of goodness or kindness, which follows from a true appreciation of Religion. For Religion includes our duty to Allah and our duty to man. The "evil word" is opposite to this: false religion, blasphemy, false speech, or preaching or teaching unkindness and wrong-doing.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ (٢٦)

And the parable of an evil Word is that of an evil tree: It is torn up by the root from the surface of the earth: it has no stability. (Quran 14:26)

أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ (٦٢)

Is that the better entertainment or the Tree of Zaqqum? (Quran 37:62)

Also, in 17:60. This bitter tree of Hell is in contrast with the beautiful Garden of heaven with its delicious fruits.

Why am I talking so much about these trees in Eden and outside Eden? Because these symbols also show the proximity of thought between the religions of Monotheism. The symbols are the same. There is a difference between doctrines, but there is no difference in the display of values. Then why did so many people die in vain because of simple dots on words? And the one who lives for manufacturing or discovering such dots, why is he among us? Trees are more intelligent creatures. Let's hug them.



## THE YOUTH OF EPHESUS GREET US AGAIN

One of the miracles of the Quran is that when it is read in depth it inspires thoughts and these thoughts give us guidance in arranging ourselves. The Kahf (Cave) Surah has already been mentioned before. It tells the essence of many stories, but does not details the narratives of the stories. These can be read from other books and classic explanations. Allow me to post the following verses as an

introduction before writing my thoughts of today. Explanations of the verses will be necessary in order to carry on the thought:

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾

Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Sign? (Quran 18:9)

A wonderful story or allegory is now referred to. Its lessons are: - the relativity of Time, - the unreality of the position of oppressor and oppressed, persecutor and persecuted, on this earth, - the truth of the final Resurrection, when true values will be restored, and - the potency of Faith and Prayer to lead to the Right.

The unbelieving Quraish were in the habit of putting posers to the holy Prophet-questions which they got from Christians and Jews, which they thought the Prophet would be unable to answer. In this way they hoped to discredit him. One of these questions was about the floating Christian story of the Seven Sleepers of Ephesus. The Prophet not only told them the main story but pointed out the variations that were current, and rebuked men for disputing about such details (18:22). Most important of all, he treated the story (under inspiration) as a parable, pointing to lessons of the highest value. This is Revelation in the highest sense of the term.

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

Behold, the youths betook themselves to the Cave: they said, "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!" (Quran 18:10)

The bare Christian story (without the spiritual lessons taught in the Quran) is told in Gibbon's Decline and Fall of the Roman Empire (end of chapter 33). In the reign of a Roman Emperor who persecuted the Christians, seven Christian youths of Ephesus left the town and hid themselves in a cave in a mountain nearby. They fell asleep, and remained asleep for some generations or centuries. When the wall which sealed up the cave was being demolished, the youths awoke. They still thought of the world in which they had previously lived. They had no idea of the duration of time. But when one of them went to the town to purchase provisions, he found that the whole world had changed. The Christian religion, instead of being persecuted was fashionable: in fact it was now the State religion. His dress and speech, and the money which he brought, seemed to belong to another world. This attracted attention. The great ones of the land visited the Cave, and verified the tale by questioning the man's Companions. When the story became very popular and circulated throughout the Roman Empire, we may well suppose that an Inscription was put up at the mouth of the Cave. See verse 9. This inscription was probably to be seen for many years afterwards, as Ephesus was a famous city on the west coast of Asia Minor, about forty to fifty miles south of Smyrna. Later on, the Khalifah Wathiq (842-846 A.C.) sent an expedition to examine and identify the locality, as he did about the Dhul al Qarnayn barrier in Central Asia (Appendix at the end of this Surah). A popular story circulating from mouth to mouth would necessarily be vague as to dates and vary very much in details. Somewhere about the 6th century A.C. a Syriac writer reduced it to writing. He suggested that the youths were seven in number; that they went to sleep in the reign of the Emperor Decius (who reigned from 249

to 251 A.D., and who was a violent persecutor of Christianity); and that they awoke in the reign of Theodosius 11, who reigned from 408 to 450 A.D. In our literature Decius is known as Daqyanus (from the adjectival Latin from Decianus), and the name stands as a symbol of injustice and oppression.

The youths hid in the cave, but they trusted in Allah, and made over their whole case to Him in prayer. Then they apparently fell asleep, and knew nothing of what was happening in the world outside.

As we read the above verses, we must realize that history repeats itself. We live in polytheism too! In a sort of polytheism from which the youth fled to the cave. God has become a despicable, ridiculous concept. God has been replaced by the dollar, euro, force, weapon and we need to bow before those. He who has faith in God cannot live according to the commandments. Attitude and the judgment on values has changed. No one believes in you today! People believe only in your bank account! That became your measure of value. If your deposit runs out of it, you're no longer a human being. Your lover and your family leaves, you can't pay your taxes and your checks, then bailiff puts you on the street and it's over. Your human existence comes to end. And what deposit means? The deposit today is God, whatever it may be called. We all are subordinated to this new God! We cannot run away from them, for there are in our pockets the blank pieces of papers embodied by these false deities and their standard relies on lies and violence. The blood of your brothers gives value to a blank piece of paper. Every time you pay, you put a knife into your fellow man! This is one of the wildest periods of polytheism. Its priests are hanging over you, watching how they will execute the laws passed by the false deities of the materialized world. This is the rule of money over man and not the rule of Allah over money.

The youth also fled into the cave from the polytheism and the tyrant that served it. They prayed like this: "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!". This is how we pray too, and search for our cave. What to look for? A cave! A state in which the youth have lived for some three centuries and woke up at a time when there was no more polytheism. So, don't give up! This age is coming! Until then, find your cave and don't lose faith!

Have they found refuge in a temple, mosque or "sacred" place? No! In a simple cave! Where did Mohammed (peace be upon him) find shelter twice? In Ghar al-Hyra, a cave and fleeing from Mecca to Medina in another cave. He found spiritual and physical refuge in caves. Not in the mosque! In whom did Mohammed (peace be upon him) seek refuge? In a sheikh? In a scholar? In anyone in this world? No! In Allah (SWT)! Nobody else! And when he built the first mosque in Medina, it was also a very humble place. As a cave. A cave can be a sacred place where you are inspired by Allah, but in a mosque, you may be inspired by the greatness of the builder and you fell on your ass! Where is the noble simplicity where Allah appears to you? Why do I have to remember after looking at so many golds, ornaments, that peoples were exterminated for these? And should I bow down there?

The cave is in you, too. We are currently co-offenders in an international crime, but at least be aware of this and do not forget the teachings of Allah. Let us ensure the survival of the teachings even when the teachers who are closest to our souls put obscurity on our eyes. Do not choose them, but the cave and say the prayer of the youth: "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!"

Let's see what happened to the youth after they woke up?

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا (٢٢)

(Some) say they were three, the dog being the fourth among them; (others) say they were five, the

dog being the sixth, - doubtfully guessing at the unknown; (yet others) say they were seven, the dog being the eighth. Say thou: "My Lord knoweth best their number; It is but few that know their (real case)." Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers. (Quran 18:22)

The true significance of the story is known only to a few. Most men discuss futile' details, which are not in their knowledge.

Have you realized what this is all about? About the fact that young people in vain woke up in a time when they did not have to fear of the vicissitudes of polytheism. Allah has been worshiped by the peoples alone! But how was He worshiped and by whom? Just like we do it today! They didn't pay attention to the point, but were lost in the details. It was not important for anyone to comprehend the miracle, and the boundless love and power of Allah, but they were disputing on the number of the youths and color of their dog. Was it in Ephesus or in today's Syria, Egypt? This is only important for those who can put a slab somewhere and get money from visitors. Is this important from the aspect of faith? They're lost in the nonsensical details, as we do the same today. The perception of the essence is over! Even today the most important is how we hold our hands during prayer, where we look, whether we are shaking our fingers, how long the stems of our pants are, and to what extent we expose our body for people's eyes. I ignore the Sunna if it hides the real contexts of the world at such a level of primitivity! I make it unmistakable: I ignore the Sunna that was applicable 1400 years ago, and in that form, keeping its prescriptions literally is causing for its follower to lose in the details and prevents seeing the truths of the Quran in the 21st century. Because the Quran overrides everything! This is how I see and it is not obligatory for anyone else to see like me. Come on! Make circles with your fingers on the air, pool your hands, prostrate and accumulate money on your bank account which is covered by lies and mass murders. You are a sinner my friend, a co-offender of a great sin! But it's alright! Just shorten your pants, trim your beard and put on a white or black turban, whatever! You bring back polytheism by waving the flag of Allah! You die, but Allah and His truth once comes into effect! Till then, welcome everyone in the cave who have the same experience!



## **TIME, WHICH WAS DIFFERENT FROM TIME AS WE UNDERSTAND IT TODAY**

Today's man measures everything. It's almost abnormal the way we worry about ourselves and measure all the shit when we have to know how much is our blood pressure, heart rate, sugar, how many steps we take in a day, how many calories we consume and we measure those not just on ourselves but on somebody else, too. Does it make any difference? At the same time, we live much less than if we don't measure anything because the bad data makes us sick when we face them. We measure economic performance, corporate efficiency and at the end of the day notice that numbers are not missing from any of our sentences. Our brains are transformed, no longer contain historical connections, but numerical derivations, and if the stories do not correspond to the numbers, they become unreliable, since the numbers are only authentic. Numbers inevitably have units of measure, since numbers have significance in relation only to those. Yes, but units of measure exist only since the 18th-19th centuries when the Industrial Revolution took place, and those are not uniform either! And now I'm just talking about the more developed part of the world. In many places, even in the today's Africa units of measure are not in use. A few years ago, I was asked to bring two kilos of dried fish from Nigeria to Hungary. I went out to the Abuja market and when I asked for two kilos, they had

no idea what I wanted. They showed me an empty tin can asking of how many I want like that? That was the benchmark! But at another table, the benchmark was a can of a completely different size. The today's man can't even imagine the past where the market system of Abuja was normal.

And now let's move on to time. Let's just say that time had no significance in the past. I am speaking about the time that our watch or mobile phone is measuring. Of course, the seasons and position of sun played an important role, as people adapted their lives, their agricultural activities and thousands more things to those. The man of the past lived his life in the present, so the alternation of periods also made sense in the present. They did not interpret time in relation to the past. At least not like we do it today. There were no times measured in centuries, millennia, those had a different meaning at that time. If it was said that one day, it could mean anything. The millennium, too. It did not consist of exactly a thousand years, but indicated a period what they wanted to separate from another period. The one who does not interpret the records of the past in this conception and takes seriously the periods of one year, ten years, or the indications of ages of certain persons, is making a great mistake. Thus, it may have happened that the Prophet Muhammad (peace be upon him) was not born in 570 but in the Year of the Elephant. He was born at the time when Abraha wanted to attack Mecca with an army that marched with elephants. It was only calculated retrospectively by scientists who wanted to identify the age that this was in 570 according to Christ. This could only happen when modern tools for age identification, such as carbon isotope and others, were available. Until then, the logic was a story-based identification of the ages.

We don't have to go far, Julius Nyerere (1922-1999), the name of Tanzania's ex-head of state means an "ant" because the year he was born there was an ant invasion in the country.

The biggest confusion can take place when determining the age of women who have lived in the past. The documents of the old times do not show that the particular lady is 6, 20 or 40 years old, but counted from which date? After all, it was not always counted from birth, but from female initiation, sexual maturity. This is how all sorts of misconceptions are propagated about marriages, early weddings, and others.

And now let us deal with the time of the creation of the world, according to this logic.

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ  
مَا لَكُمْ مِّن دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾

It is Allah Who has created the heavens and the earth, and all between them, in six Days, and is firmly established on the Throne (of Authority): ye have none, besides Him, to protect or intercede (for you): will ye not then receive admonition? (Quran 32:4)

(See also 7:54). The "Day" does not mean a day as we reckon it. viz., one apparent course of the sun round the earth, for it refers to conditions which began before the earth and the sun were created. In verse 5 below, a Day is compared to a thousand years of our reckoning, and in 70:4 to 50,000 years. These figures "as we reckon" have no relation to "timeless Time", and must be taken to mean very long Periods, or Ages, or Eons.

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا  
تَعُدُّونَ ﴿٥﴾

He rules (all) affairs from the heavens to the earth: in the end will (all affairs) go up to Him, on a Day, the space whereof will be (as) a thousand years of your reckoning. (Quran 32:5)

Our Day may be a thousand or fifty thousand years, and our years in proportion. In the immense Past was Allah's act of creation: it still continues, for He guides, rules, and controls all affairs: and in the immense Future all affairs will go up to Him, for He will be the Judge, and His restoration of all values will be as in a Day or an Hour or the Twinkling of an eye; and yet to our ideas it will be as a thousand years!

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾

The angels and the spirit ascend unto him in a Day the measure whereof is (as) fifty thousand years: (Quran 70:4)

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

So, He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge. (Quran 41:12)

For "Days", which may include thousands of years, see 7:54. They refer to stages in the evolution of physical nature. In the Biblical cosmogony, (Gen. 1:1-7 and 2:1-7), which reflects old Babylonian cosmogony, the scheme is apparently to be taken literally as to days and is as follows. - The first day Allah created light; - the second, the firmament; - the third, the earth and vegetation; - the fourth, the stars and plants; - the fifth, fish and fowl from the sea; and - the sixth, cattle, creeping things, beasts on land, and man; - on the seventh day He ended His work and rested. Our scheme is wholly different. - Allah did not rest, and never rests. "His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them"; - Allah's work has not ended; His activity still goes on: 32:5; 7:54; - man in our scheme does not come in with land animals; his advent is much later; - our stages are not sharply divided from each other, as in the above scheme, where the stars and planets having been created on the fourth day. Our stages for earth and heaven are not in sequence of time for the heavens and the earth. Our six stages are broadly speaking, - the throwing off of our planet from cosmic matter; - its cooling and condensing; - 3 and 4 the growth of vegetable and animal life; - 5 and 6 the parallel growth of the starry realm and our solar system.

So, whether it is the Bible or the Quran, we should never dispute them concerning units of measure. We have to observe the logic and to find parallels or differences in their logic, deductions and conclusions. On this basis, the theory of Creation in Islam differs from that of the Bible. It differs not in time but in logic. Furthermore, the six phases of creation listed are supplemented by the creation of life and then man, which is based on water. Creation in Islam is not a completed process, but an ongoing one what is continuous even today.



## **TO UNDERSTAND THE QURAN IS LIKE TO EXPLAIN THE INFINITE IMPOSSIBLE!**

It's funny when I hear: I read the Quran and he says ... Sheikh! Don't say a word, either! I know what's in the Quran! Don't explain to me! Whoever says this, has no idea about the Quran. An Arab who is born linguistically in the proper environment does not know what is in the Quran! I have worked for 30 years of my life on understanding the background of the text, collecting literature, still I do so, and I have no overview on the Quran as a whole! Every time I read, I get a new meaning! If I take one verse out and interpret, it will have a different meaning if I project it on my own life, my society, or all of the creation. This is not a collection of stories what is an entertainment literature full of light humor and easy reading it in afternoon.

To understand the Quran is like to explain the infinite in such a way that we cannot experience the infinite. From the infinite we can see only the part that our brains know. We can only explain this part and do it even with many mistakes.

A ban gets different explanation in the past, present, and future, but the real reason is never known. The real reason is with Allah. The ban on pork was once in the past explained by the fact that a village from the people of Old Testament did not keep the Shabbat and the Lord turned them into monkeys and pigs. When science intervened the explanations, it became clear that pigs could become infected with parasites that are dangerous to humans. Then the high uric acid content of pork has been discovered. Later, with the advancement of genetics, the genetic similarity between humans and pigs and the possible use of certain organs such as stomach and heart for transplantation purposes have been recognized. But if another two hundred years will pass, there may be a whole new perspective and reason behind the explanation. But where is the truth? Only with Allah, nowhere else!

The legal attitude what is prescribed for people in the Quran, is also based on this logic. Only the principle is fixed, not the jurisprudence. It has to be in constant alignment with the changing world in which only God, so the principle, is constant!

Dream causes a lot of puzzles for humanity. In the past, the future was foreseen from dreams. In the present, different stages of dreams have been realized. There is the out of body experience, the conscious travel outside the body, in which the brain's electrical activity is active, the eye vibrates and the experience remains after returning to the body. Or a near-death experience, which gives you a state of passage through a tunnel, white light, and relaxation, while the brain does not show strong electrical activity. We've reached here today, while the Quran had brought us to the stage of the dream 1400 years ago, not by narratives but by simple summary statements. And what will happen in the future when, in a dream-like state, our brain activity may be capable of transmitting thoughts? The Quran offers the potential for such an interpretation if science can explain this phenomenon. Thousands of other similar examples, phenomena are hidden in the text for those who think and analyze.

I also find those translations unserious that close the circle of Quranic interpretation and issue subjective statements as absolute certainties. Interpretations are closer to the truth of Quran that keep the text open in general and give cornerstones for a contemporary interpretation. However, those do not freeze the words of the Quran by saying that hey sheep! Here you are the explanation; you have to understand this way because I say it. The Quran is not narrative. It doesn't tell stories. The Quran is a summary of texts whose narrative is always given by the events and conducts of a given age and place. And see the miracle! All ages and places are apt that Quran to give a guideline.

After that you, silly come and say that you read the Quran one day, which convinced you that in our primitive Islam a man's vote is equal to two women's, we humiliate women and we call for bloody Jihad. You just the essence didn't understand out of it: the constant change in human dimension and permanence of Divine dimension. You take out texts from their contexts and quote them without adjusting the meaning to the place, age, event, and not deducting from them the message the teaching, which is valid and eternal and overrides our everyday life. You are talking about a divine constitution what was in force at a time when empires, civilizations were flourishing based on it, while at the same time others were setting up bonfires, torturing tens of thousands in the name of Jesus, and later exterminating peoples also by his name! Are you talking about love? Your history is the history of sadism, ignorance and scandals! Situation was like that in the age when we were building a knowledge-based civilization.

True, we changed our places later. You went up and we went down. But notice that I am never talking about Scriptures, but about people! And you want always to blame the Quran! This will never work! If you criticize our Islamic thinking and intellectual decline today, it's okay, I have no objections. We also have reached to the darkness in which you were. But the Quran, I apologize, no-one can set it as a comic in which the thoughts can be dealt with half-heartedly.

I do not know how many times I have read Quran while I stopped many times thinking on it a lot, and also was reading contemporary explanations. Once or twice a year, for sure. I am not aware of any new scientific discovery, new information about the universe, impact of men on the environment, and of his own destruction, which is inconsistent with the 1400 years of revelation. Of course, when these revelations reach to the hands of an illiterate brainwashed fool, he is unable to read anything from them, so the explanations remain fictions and the machine gun becomes a strong argument. Before chips will be transplanted in our brains and those finally will take judgement over our millennial hostilities, it's time to respect each other. If we remain this way, it will actually be better if humanoids replace us because we, as humans, were unable to cope with our world, our fellow human beings, and ourselves. Our whole lives are confrontations, unrest, which we create ourselves, while we push the responsibility on to others. Is it good that way?

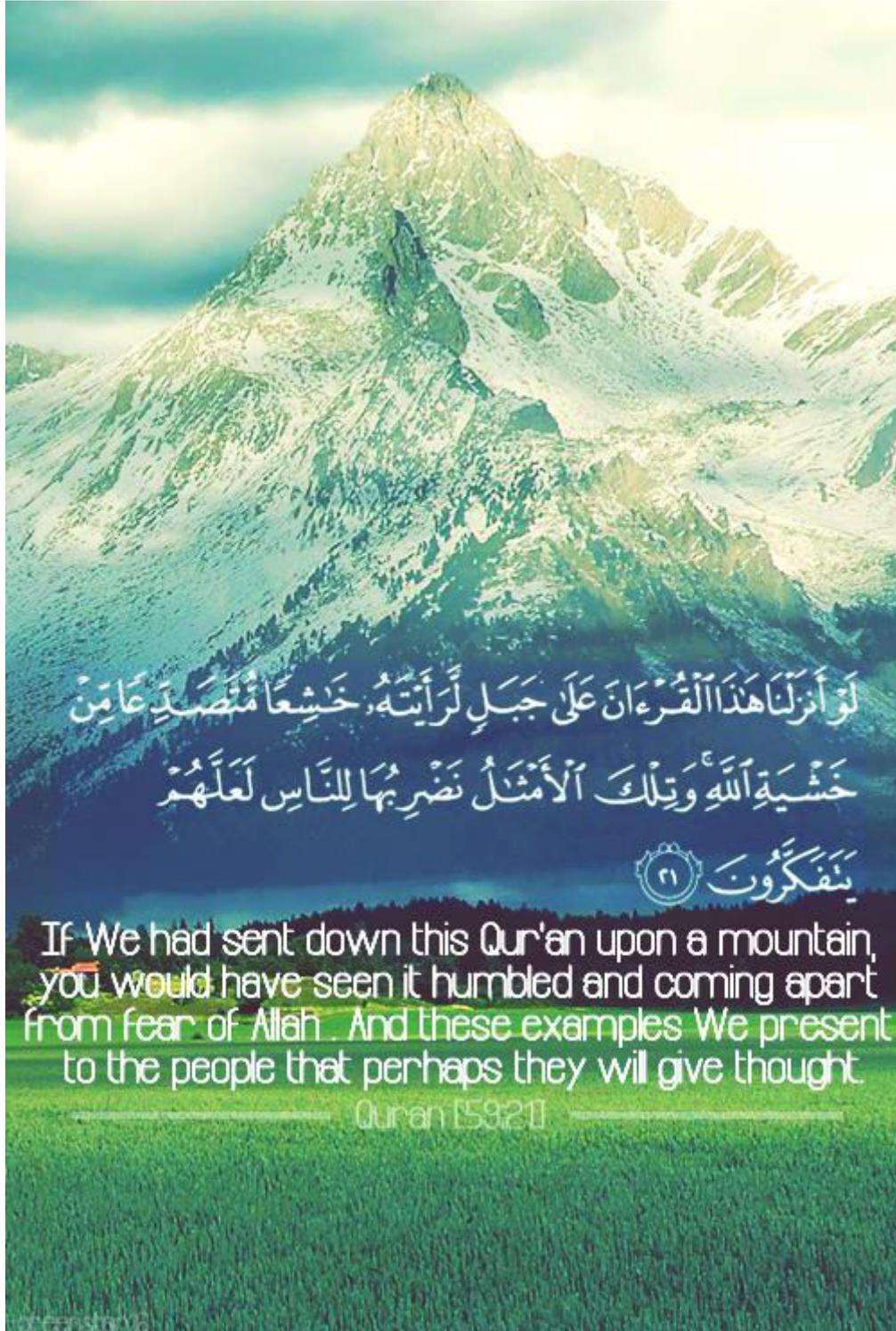
وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ  
الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

This Qur'an is not such as can be produced by other than Allah. on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the worlds. (Quran 10:37)

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ  
نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect. (Quran 59:21)

There are two ideas associated in men's minds with a mountain: • one is its height, • and the other that it is rocky, stony, hard, Now comes the metaphor. The Revelation of Allah is so sublime that even the highest mountains humble themselves before it. The Revelation is so powerful and convincing that even the hard rock splits asunder under it.



لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought.

Quran [59:21]

## WHAT IS THE MESSAGE OF RAMSES II?

We are in the period of mercy. Mercy does not mean that the process of purification is painless. However, we must give thanks because Allah (SWT) is far more gracious to us than we are to ourselves and our fellow human beings.

Tens of millions are affected by famine, environmental disasters and wars. Here you can find designed and destiny-like reasons. But the victims are always the same: impoverished peoples of the earth who are unable to shape their own life. They are those struggling with the waves and are humiliated by everyone. If they stay in their place, they die for sure, when they set out on their way, they will face a thousand dangers and if they settle somewhere, they are considered as strangers, migrants. They go where they get a little help or spiritual recharge and many institutions, organizations take advantage out of them.

We knew that something has to come. But that was not what we expected. We were expecting a great war, the apocalypses, which, as ever, is being manipulated by capital. We were expecting an event that again needs to be suffered by a certain group of people. In general, the poorest and the most fallen are the victims. They represent "expenditures" on the shoulder of mankind and on the other hand they are unable to become a buying force in order to absorb the mass production and generate a profit with their purchases. They are also unable to take loans because they have no guarantees for repayment. The set of values in the world has gone to different direction. Once we considered a country rich where citizens had valuable assets and investments. If they produced an income that entered into a proper distribution system, it resulted prosperity for everyone. Today, however, countries with big banks are considered rich. The logic here is different.

We are facing another adversity now. This is a "thought-provoking" calamity. It's not selecting between people. Anyone with a weak immune system can be a victim of this. Victims are the poorest, as they are unable to eat healthily, take vitamins, or even the banker or billionaire whose organization is weakened by the diseases of well-being.

It doesn't cause millions of victims, but it's scary because everyone is exposed to the infection. The fear is there in everyone, so it has to be communicated. The famine and millions of its victims were communicated only in small letters at the bottom of the page.

To some extent it is humane because our children and next generation are less likely to fall victim. So, the "innocents" are saved.

Sneaky because it is constantly changing, so it can attack again at any time. So, Allah (SWT) did not deploy the most destructive gadget of His arsenal so far. It will end once. We make a huge mistake if we believe that we are the ones who defeat the disease. We've just got a suspense in order to change. However, if right now, in the midst of the calamity, there is debate over who remains in power and who is not, and the suspended debt repayments are causing loss for the banks, therefore the duration of the repayment period should be extended and also interest should be calculated thereon, then the mischief is big. If we return back to our previous principles, the civilization of the ego, will it not make more victims than the present situation? Why don't we communicate its devastation? Why don't we deploy the military against it? Why can't we isolate ourselves from it based on current quarantine principles? Why should we not have to avoid that sort of infection?

Neither men nor their leaders are omnipotent. You are given much more power over yourself than anyone else. You give up that power day by day. It is a certainty, that our accumulated knowledge

will help us to endure our earthly life, which is to be commended. But one always has to ask: to whom or to what this knowledge does cause harm? Because so far, there is only an answer that who benefits from it.

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ  
الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ (٩٠)

We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)." (Quran 10:90)

Notice the swiftness of the action in the narrative. The execution of poetic justice could not have been described in fewer words.

This was death-bed repentance, and even so it was forced by the terror of the catastrophe. So, it was not accepted (4:18) in its entirety. Only the body was saved from the sea, and presumably, according to Egyptian custom, it was embalmed and the mummy was given due rites of the dead. But the story commemorated forever Allah's working, in mercy for His people, and in just punishment of oppressors.

الآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ (٩١)

(It was said to him): "Ah now!- But a little while before, wast thou in rebellion!- and thou didst mischief (and violence)! (Quran 10:91)

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنِ آيَاتِنَا لَغَافِلُونَ  
(٩٢)

"This day shall We save thee in the body, that thou mayest be a sign to those who come after thee! but verily, many among mankind are heedless of Our Signs!" (Quran 10:92)

You know the story above, aren't you? It is narrative in the Bible, while Quran is synthesizing and drawing conclusions assuming the knowledge of narratives. Even though the ten plagues came, the pharaoh did not change his arrogance. But the ten plagues meant ten respite. Pharaoh only admitted his mistakes at his own death, but it was too late. Allah has made him an eternal Sign for mankind. His mummy is still exposed today. It is not there to admire the ingenious technique of embalming, but to draw lessons from his story in the period when we live.

**IRON FIRON FIRON**



**SO TODAY WE WILL SAVE YOU IN BODY THAT  
YOU MAY BE TO THOSE WHO SUCCEED YOU A  
SIGN. AND INDEED, MANY AMONG THE PEOPLE,  
OF OUR SIGNS, ARE HEEDLESS.**

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**THE QURAN 10:92**

## WHY IS THERE A MILLENIUM TENSION BETWEEN JEWS AND ARABS ON THEOLOGICAL GROUNDS?

Question: What are the motives that the two brothers, Arabs and the Jews are antagonistic enemies?

The following answer is given solely on theological basis, excluding any political events or contexts.

Let's begin by saying that Abraham is the forefather of both nations. From Abraham's son Ishmael, the Arabs are born, and from Isaac the Jews. So far, there is no difference in views.

In Islamic teachings, when people depart from the way of God, Allah sends a prophet to lead them back to the right path. Many prophets were born on the branch of Isaac, the house of Israel, because the sons of Israel had to be warned many times. In the Torah, there is a phrase which, according to Islam's interpretation, is about the advent of a divine messenger who doesn't come from the house of Israel but from their "brethren", that is, from the house of Ishmael, who brings the final truth:

"I will establish a prophet for them from among their brothers, like you, and I will place My words in his mouth; and he shall speak to them all that I shall command him." (Deuteronomy. 18:18 A Prophet like Moses)

Similar references are mentioned according to Muslim interpretations in 5:16 Song of Songs of King Solomon, 33:2 Deuteronomy, 42:1-13 Isaiah and 3:3 Habakkuk.

The prophecy of Mohammed (peace be upon him) was accepted by some Jews but rejected by the majority. Their learnt scribes explained the Scripture accordingly.

Mohammed began the formation of the state in Madinah by creating alliances and "brotherhoods" with all Arab and Jewish tribes. It turned out, however, that it was a sincere alliance from the side of Mohammed and his followers, while it was a pretended-on behalf of the Hippocratic Arab and Jewish tribes, which served only to gain time. They did not expect that Islamic State can strengthen and did not want to break their traditional trade relations with the pagan Arab world. In the former Yathreb, which later was called Madinah, there were three main Jewish tribes. Banu Qainuqa, Banu Nadir and Banu Quraizah. At the time, when military offensive started against the Islamic State, these Jewish tribes broke up the "brotherhood alliance" and betrayed the state. Bani Qainuqa in the Battle of Badr, Bani Nadir in the Battle of Uhud, and finally Bani Quraizah in the Battle of Trench defected. In order to understand the defection and the circumstances surrounding it, of which the consequences affect this day, I must describe the essential events of at least the last one, the Battle of Trench.

It was in fact a combined raid by many of the Arab tribes, who wanted to crush the power of Madinah. It had been instigated by the leaders of the Bani an-Nadir, who had settled in Khyber after their banishment from Madinah. They went around to the Quraish and Ghatafan and Hudhail and many other tribes and induced them to gather all their forces together and attack Madinah jointly. Thus, in Shawwal, A. H. 5, an unprecedentedly large army of the Arab tribes marched against the small city of Madinah. From the north came Jews of Bani an-Nadir and Bani Qainuqa who after their banishment from Madinah, had settled in Khaiber and Wad il Qura. From the east advanced the tribes of Ghatafan, Bani Sulaim, Fazarah, Murrah, Ashja, Sad, Asad, etc. and from the south the Quraish, along with a large force of their allies. Together they numbered from ten to twelve thousand men. I won't go into the details of the battle. The bottom line is that the Muslims, despite

the overwhelming power of their enemies, have won and it has been proved that the Islamic State of Medina cannot be defeated militarily.

When the Holy Prophet returned from the Trench, Gabriel came to him in the early afternoon with the Divine Command that the Muslims should not lay aside the arms yet but should deal with the Bani Quraizah as well. On receipt of this Command, the Holy Prophet got announced: "Everyone who is steadfast in obedience should not offer his Asr Prayer till he reaches the locality of the Bani Quraizah." Immediately after this, he dispatched Hadrat Ali with a contingent of soldiers as vanguard towards the Quraizah. When they reached there, the Jews climbed on to their roof tops and started hurling abuses on the Holy Prophet and the Muslims, but their invectives could not save them from the consequences of their treachery. They had committed breach of the treaty right at the most critical moment of the war, joined hands with the invaders and endangered the entire population of Madinah. When they saw the contingent of Hadrat Ali, they thought that they had come only to overawe them. But when the whole Islamic army arrived under the command of the Holy Prophet himself and laid siege to their quarters, they were very frightened. They could not stand the severity of the siege for more than two or three weeks. At last, they surrendered themselves to the Holy Prophet on the condition that they would accept whatever decision Hadrat Sad bin Muadh, the chief of the Aus, would give. They had accepted Hadrat Sad as their judge because in the pre-Islamic days the Aus and the Quraizah had been confederates and they hoped that in view of the past ties he would help them quit Madinah as had happened in the case of the Bani Qainuqa and the Bani an-Nadir before. The people of the Aus themselves wished that Hadrat Sad treat their previous allies leniently. But Hadrat Sad had just experienced and seen how the two Jewish tribes who had been allowed to leave Madinah previously had instigated the other tribes living around Madinah and summoned the united front of ten to twelve thousand men against the Muslims. He was also aware how treacherously this last Jewish tribe had behaved right on the occasion when the city was under attack from outside and threatened the safety of the whole of its population. Therefore, he decreed that all the male members of the Quraizah should be put to death, their women and children taken prisoners, and their properties distributed among the Muslims. The sentence was carried out duly. When the Muslims entered their strongholds they found that the treacherous people had collected 1,500 swords, 300 coats of mail, 2,000 spears and 1,500 shields in order to join the war. If Allah's succor had not reached the Muslims, all this military equipment would have been used to attack Madinah from the rear right at the time when the polytheists were making preparations for a general assault on the Muslims after crossing the Trench. After this disclosure there remained no doubt that the decision of Hadrat Sad concerning those people was absolutely correct.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ  
فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾

And those of the People of the Book who aided them - Allah did take them down from their strongholds and cast terror into their hearts. (So that) some ye slew, and some ye made prisoners. (Quran 33:27)

The reference is to the Jewish tribe of the Banu Qurayzah. They counted among the citizens of

Madinah and were bound by solemn engagements to help in the defence of the City. But on the occasion of the Confederate siege by the Quraish and their allies they intrigued with the enemies and treacherously aided them. Immediately after the siege was raised and the Confederates had fled in hot haste, the Prophet turned his attention to these treacherous "friends" who had betrayed his City in the hour of danger.

Sa'd applied to them the Jewish Law of the Old Testament, not as strictly as the case warranted. In Deut. 20:10-18, the treatment of a city "which is very far off from thee" is prescribed to be comparatively more lenient than the treatment of a city "of those people, which the Lord thy God does give thee for an inheritance," i.e., which is near enough to corrupt the religion of the Jewish people. The punishment for these 22 is total annihilation: "thou shalt save alive nothing that breatheth" (Deut. 20:16). The more lenient treatment for far-off cities is described in the next note. According to the Jewish standard, then, the Banu Quraiza deserved total extermination-of men, women, and children. They were in the territory of Madinah itself, and further they had broken their engagements and helped the enemy.

Well, within the history of Islam, this is the delicate five years that both sides bring up to justify themselves. The Jews consider as genocide against them, while the Arabs consider it not as a racial issue, but as a betrayal. If hatred is to be incited, both sides bring arguments from these five years, provided that theological considerations are taken into account. Everyone forgets that before and after the critical five years, the two peoples were mostly ally, fighting on one side, achieving scientific results and running states together. The last 70 years, the founding of the State of Israel, once again brought to light the arguments of the critical five years. We are experiencing this today.

In the introduction I said that many prophets were born in the branch of Isaac, the house of Israel, because the sons of Israel had to be warned many times. It is true. However, let's be objective and declare, that Arabs and Muslims have also went astray in the course of the last 1400 years, regardless we have the final message of Allah in our hands. We have no any legitimacy to criticize anybody based on theological aspects. Our practice of faith and the classical Islamic teachings shows essential differences.

Perhaps a generation will come who can overcome the millennial prejudices. Amen



## 1.4. ECHATOLOGY, PROPHECIES

### ARROGANCE AND PRIDE HAVE CAUSED THE DESTRUCTION OF HUMAN SOCIETIES IN THE PAST AND WILL CAUSE THE SAME IN THE FUTURE

The ayas of the following Surah are the Prophet's (peace upon him) vision of a calamity that will come later.

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾

Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible, (Quran 44:10)

It obviously refers to great calamity, and from the wording it is to be a great calamity in the future, seen with the prophetic eye. The word yagsha in verse 11 may be compared to gashiya in 88:1, which

obviously refers to the final Day of Judgment. But verse 15 below ("We shall remove the Penalty for a while") shows that it is not the final Judgment referred to here, but some calamity that was to happen soon afterwards, Perhaps it was a famine.

The "smoke" or "mist" is interpreted on good authority to refer to a severe famine in Makkah, in which men were so pinched with hunger that they saw mist before their eyes when they looked at the sky. Ibn Kathir in his Tarikh mentions two famines in Makkah, one in the 8th year of the Mission, say the fourth year before the Hijrah, and another about the 8th year after the Hijrah. But as either or both of these famines lasted as many as seven years, the dates are to be taken very roughly. It is even possible that the two famines were continuous, of varying severity from year to year. Bukhari mentions only the post-Hijrah famine, which was apparently so severe that men began to eat bones and carrion. Abu Sufyan (about 8 A.H.) approached the holy Prophet to intercede and pray for the removal of the famine, as the Pagans attributed it to the curse of the Prophet. Surah 23., which is also Makkan, but of later date than the present Surah, also refers to a famine: see 23:75. As Surahs were not all revealed entire, but many came piecemeal, it is possible that particular verses in a given Surah may be of different dates from the Surah as a whole.

يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾

Enveloping the people: this will be a Penalty Grievous. (Quran 44:11)

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾

We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways). (Quran 44:15)

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ ﴿١٦﴾

One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution! (Quran 44:16)

Although there is an explanation for the famine that afflicted the people of Mecca and it is true that there is a connection between aya and famine, however when interpreting the Quran, we cannot deviate from seeing a future event affecting not only Mecca but also the whole humanity. For the Surah does not stick on the pagan, earthly behavior of Mecca, but illustrates the great calamities of the past, where the reason is the same: the pride and arrogance of human supremacy, what is the seed of many sins.

Following the above verses comes the story of Moses and the Pharaoh, then the Himyar dynasty in Yemen, whose destruction was caused by their own arrogance.

The verses here are reference to the pride of Pharaoh and his Egyptians, and their fall, rather than to the story of Moses himself; just as in 44:30-33 the reference is to the blessings bestowed on Israel, contrasted with their pride, unbelief, and fall; and in 44:37, to the ancient Himyar kingdom in Yemen, which similarly fell for its sins.

Most honorable: this epithet is specially applied to Moses here, as expressing the truth, in contrast to the Pharaoh's false characterization of him as "a contemptible wretch". (43:52).

Tubba' is understood to be a title or family name of Himyar kings in Yemen, of the tribe of Hamdan. The Himyar were an ancient race. At one time they seem to have extended their hegemony over all Arabia and perhaps beyond, to the East African Coast. Their earliest religion seems to have been Sabianism, or the worship of the heavenly bodies. They seem at different times, later on, to have professed the Jewish and the Christian religion. Among the Embassies sent by the holy Prophet in A.H. 9-10 was one to the Himyar of Yemen, which led to their coming into Islam. This was of course much later than the date of this Surah.

Great Dam of Ma'rib built by the Himyars in the 8th century BC. It was one of the engineering wonders of the ancient world. Once the dam broke and nothing remained afterwards except drought, famine and destruction.

Remember: verse 10 refers to the smoke that covers the whole sky and verses 15-16 refer to a punishment that comes from time to time, but if humans will not change their behavior, they will suffer of a final blow. Can't you see the Signs of that?



## GOG AND MAGOG

According to many, they are living persons, living beings, according to others, phenomena, the symbols of the Last Day. Whoever or whatever those are, let us remain relevant and look at the 1400-year prophecies about them and the word of Allah.

Yajuj and Majuj (Gog and Magog) are two populated nations. They are from the offspring of Adam (peace be upon him) as it is proved in Al-Bukhari and Muslim. The Prophet (peace be upon him) said: "Allah Almighty will say on the Day of Resurrection, 'O Adam!' Adam will reply, 'I am at Your service, and all good is in Your Hand.' Allah will say, 'Get up, and take out the people of the Hellfire from among your descendants.' Adam will say, 'O Allah, and who are the people of the Hellfire?' Allah will say, 'From every one thousand, take out nine-hundred-and-ninety-nine to the Fire and one to Paradise.' Thereupon, children will become hoary-headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken but dreadful will be the Wrath of Allah.' This was hard on them (the Companions of the Prophet), so they asked, 'O Messenger of Allah! Which one of us is that one (who will be taken to Paradise)?' He (peace be upon him) said, 'Rejoice, for it is one from you and one thousand from Gog and Magog.'

Allah has mentioned in the Quran that the barrier raised by Zul-Qarnayn (a righteous and powerful man, some assumes that he was Alexander the Great) prevents them from getting out. If they get out, they will destroy crops, cattle and progeny.

Allah Says:

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾

Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word. (Quran 18:93)

It does not mean that they had no speech. It means that they did not understand the speech of the Conqueror. But they had parleys with him (through interpreters), as is evident from the verses following (18:94-97).

قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا  
عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

They said: "O Zul-qarnain! the Gog and Magog (People) do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them?"

The Conqueror had now arrived among a people who were different in speech and race from him, but not quite primitive, for they were skilled in the working of metals, and could furnish blocks (or

bricks) of iron, melt metals with bellows or blow-pipes, and prepare molten lead (18:96). Apparently, they were a peaceable and industrious race, much subject to incursions from wild tribes who are called Gog and Magog. Against these tribes they were willing to purchase immunity by paying the Conqueror tribute in return for protection. The permanent protection they wanted was the closing of a mountain gap through which the incursions were made.

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

He said: "(The power) in which my Lord has established me is better (than tribute): Help me therefore with strength (and labour): I will erect a strong barrier between you and them: (Quran 18:95)

Zul-Qarnayn was not greedy and did not want to impose a tribute to be carried away from an industrious population. He understood the power which Allah had given him, to involve duties and responsibilities on his part -the duty of protecting his subjects without imposing too heavy a taxation on them.

He would provide the motive force and organizing skill. Would they obey him and provide the material and labour, so that they could close the gap with a strong barrier, probably with well-secured gates?

آتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ قَطْرًا ﴿٩٦﴾

"Bring me blocks of iron." At length, when he had filled up the space between the two steep mountain-sides, He said, "Blow (with your bellows)" Then, when he had made it (red) as fire, he said: "Bring me, that I may pour over it, molten lead." (Quran 18:96)

I understand the defenses erected to have been a strong barrier of iron, with iron Gates. The jambs of the Gates were constituted with blocks or bricks of iron, and the interstices filled up with molten lead, so as to form an impregnable mass of metal. It may be that there was a stone wall also, but that is not mentioned. There was none in the Iron Gate near Bukhara.

فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾

Thus were they made powerless to scale it or to dig through it. (Quran 18:97)

The iron wall and gates and towers were sufficiently high to prevent their being scaled and sufficiently strong with welded metal to resist any attempt to dig through them.

Allah and His Messenger have stated that the appearance of Yajuj and Majuj is among the signs of the Day of Resurrection.

Allah Says: {[Dhul-Qarnayn] said:

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

He said: "This is a mercy from my Lord: But when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true." (Quran 18:98)

After all the effort which Zul-Qarnayn has made for their protection, he claims no credit for himself beyond that of discharging his duty as a ruler. He turns their attention to Allah, Who has provided the ways and means by which they can be helped and protected. But all such human precautions are apt to become futile. The time must come when they will crumble into dust. Allah has said so in His Revelation; and His word is true. And so, the lesson from the third episode is: Take human precautions and do all in your power to protect yourselves from evil. But no protection is complete unless you seek the help and grace of Allah. The best of our precautions must crumble to dust when the appointed Day arrives.

At that time, they will appear like the waves of ocean. This will take place just before the Day of Resurrection.

Allah describes their condition when they will get out from behind the barrier. Allah Says:

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾

Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill. (Quran 21:96)

For Gog and Magog see 18:94. The name stands for wild and lawless tribes who will break their barriers and swarm through the earth. This will be one of the prognostications of the approaching Judgment.

They (Gog and Magog) will appear after the descent of the Prophet Isa, i.e. Jesus (peace be upon him) who will kill the Dajjal.

An-Nawaas Ibn Sam'aan narrated in a very long Hadith: "... Then a people whom Allah will have protected from the Dajjal will come to Jesus, son of Mary, and he will wipe over their faces and inform them of their ranks in Paradise. It will be under such conditions that Allah will reveal to Jesus these words: I have brought forth from among My servants such people against whom none will be able to fight; you take these people (the believers) safely to Mount Toor; and then Allah will send Gog and Magog and they will swarm down from every slope. The first of them will pass the lake of Tiberias and drink out of it. And when the last of them passes, he will say: There was once water there... Jesus and his companions will then be besieged there so that the head of an ox will be dearer to them than one hundred Dinars are to you, and Allah's Messenger, Jesus, and his companions will supplicate Allah, Who will send insects to them (Gog and Magog), which attack their necks; and in the morning they will perish like one single person. Allah's Messenger, Jesus, and his companions will then come down to the earth and they will not find on the earth as much space as a single span which is not filled with their putrefaction and stench. Jesus and his companions will then again beseech Allah, Who will send birds whose necks are like those of Bactrian camels, and they will carry them and cast them wherever Allah wills. Then Allah will send rain which no house of clay or tent of camel hair keeps out, and it will wash clean the earth until it looks like a mirror. Then the earth will be told to bring forth its fruit and restore its blessing." [Muslim]

Finally, although no one knows where they are living now, but there is no doubt in their existence on this earth.



## IF POWER GOES INTO WRONG HANDS, WAIT FOR THE HOUR

It's not me who is claiming this, but a number of hadiths, one of which is:

حَدَّثَنِي قَالَ فُلَيْحٌ، بِنُ مُحَمَّدٍ حَدَّثَنَا قَالَ الْمُنْذِرُ، بِنُ إِبْرَاهِيمَ وَحَدَّثَنِي ح فُلَيْحٌ، حَدَّثَنَا قَالَ سِنَانٌ، بِنُ مُحَمَّدٍ حَدَّثَنَا عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ بَيْنَمَا قَالَ هُرَيْرَةُ، أَبِي عَنْ يَسَارٍ، بِنُ طَاءٍ عَنْ عَلِيٍّ، بِنُ هَلَالٍ حَدَّثَنِي قَالَ، أَبِي عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ فَمَضَى السَّاعَةَ مَنَى فَقَالَ أَعْرَابِيٌّ جَاءَهُ الْقَوْمَ يُحَدِّثُ مَجْلِسٍ فِي وَسَلَّمَ حَدِيثَهُ قَضَى إِذَا حَتَّى يَسْمَعَ، لَمْ بَلْ بَعْضُهُمْ وَقَالَ قَالَ، مَا فَكَّرَهُ قَالَ، مَا سَمِعَ الْقَوْمَ بَعْضُ فَقَالَ يُحَدِّثُ، وَسَلَّمَ "السَّاعَةَ فَانْتَظِرِ الْأَمَانَةَ ضَيِّعَتْ فَإِذَا " قَالَ اللَّهُ رَسُولَ يَا أَنَا هَا قَالَ " . السَّاعَةَ عَنِ السَّائِلِ - أَرَاهُ - أَيْنَ " قَالَ " . السَّاعَةَ فَانْتَظِرِ أَهْلِهِ غَيْرِ إِلَى الْأَمْرِ وَسَدِّ إِذَا " قَالَ إِضَاعَتُهَا كَيْفَ قَالَ .

Narrated Abu Huraira:

While the Prophet was saying something in a gathering, a Bedouin came and asked him, "When would the Hour (Doomsday) take place?" Allah's Apostle continued his talk, so some people said that Allah's Apostle had heard the question, but did not like what that Bedouin had asked. Some of them said that Allah's Apostle had not heard it. When the Prophet finished his speech, he said, "Where is the questioner, who enquired about the Hour (Doomsday)?" The Bedouin said, "I am here, O Allah's Apostle." Then the Prophet (peace be upon him) said, "When honesty is lost, then wait for the Hour (Doomsday)." The Bedouin said, "How will that be lost?" The Prophet (peace be upon him) said, "When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday)."

Classification: authentic

Reference: Sahih al-Bukhari, Book of Knowledge, Hadith 56

Close your eyes. What do you see now? Whatever you see is not the reality but was born by your imagination. This image used to be nourished by reality, what created a memory out of it, and has come forth from it. Your brain is a storage space, just like your whole body. Depending on your mood and state of mind, your brain will retrieve memories from this storage, and if you close your eyes, your imagination will project them for you. Now open your eyes. You see the reality that your eye transmits to the brain to store new elements from it. It depends on your intelligence what you select and how you compile the info.

If we are beyond that and understand what you see when you close and open your eyes, then move on. Who is the One, Who gives you the most info when you open your eyes? Who is the One, Who brings the reality to you? Who is the One, Who opens the way to the infinity when he lets you to get a glimpse to the reality? Allah (SWT)! It is He who allows you to see the truth to be revealed to you, in order to replenish your brains and feed your memories from it. From here, you are the one who projects from the memories the image what we call imagination. The imagination is a combination of memories that is different in every human being. Everyone sees, stores and combines images in a different quality. Therefore, never be angry with someone if they see something differently than you.

Now we come to the human dimension. If you have seen in the case of Allah that He opens up all the spaces in front of you to see, who is narrowing these spaces? Who pushed him/herself to stand before the real world in order to be only him/her seen and heard? Yes, it's the man. Who is the one who distorts this image further by allowing you to look through only a narrow gap in order not to be aware of that there is a creation, a world, but exists only him/her and what he/she says? Who forces you into the world of his/her tight box, to consider it to be the only space in which you can live and serve him/her? It's the man! He/she is the one who lets you fill up your storage with information that comes from a tight space, and doesn't even allow you to set up your imagination by your own.

He/she is the one, "he helps", too. He/she determines how you combine your memories and how should you see them. That's why when you close your eyes, nothing more than a chaotic cavalcade comes out. Slowly even the imagination is running out! Where do we flee to keep at least our imagination?

We say that prayer, worship is the place that helps to clarify the vision again. We are fleeing here to revive the vision and understanding in Allah. But it's culture-dependent. Some call it meditation, some call it yoga, but some simply escape to the silence, nature. Just as your glasses need to be wiped off, when it gets polluted, also the spiritual vision needs recreation. If you do not do this, you will never see the reality and will be imprisoned in a narrow world created by man. If honesty is lost, it makes no sense to maintain this world.

That's what the hadith is about. When the power or authority comes in the hands of unfit persons, then wait for the Hour!



## IF THE BAREFOOTED HERDSMEN OF SHEEP REIGN THE WORLD

Following previous critical articles, some have said (but only a few) that I am portraying the emblematic leaders of the "Umma" in very wrong way. The statement is gentle and diplomatic. The situation is worse. They and others who impose spiritual slavery on people in their primitive way (be it manipulation of any religion, idea, party attitude, affiliation based on emotions) are like barefooted herdsmen of sheep in tall buildings who dominate on the world. Not I am the one who is saying this, but Mohammed (peace be upon him). Here you are the teachings and prophecy:

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ: " بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدٌ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.

قَالَ: صَدَقْتُ . فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ!

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ.

قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ.

قَالَ: صَدَقْتُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ.

قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَاتِّهَ بِرَاكَ.

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ.

قَالَ: فَأَخْبِرْنِي عَنِ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْنَا مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟

قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

قَالَ: فَإِنَّهُ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ " . رَوَاهُ مُسْلِمٌ [رقم: 8].

on the authority of 'Umar, radiyallahu 'anhu, who said:

"While we were one day sitting with the Messenger of Allah, sallallahu 'alayhi wasallam, there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet, sallallahu 'alayhi wasallam, rested his knee against his thighs, and said, O Muhammad! Inform me about Islam." Said the Messenger of Allah, sallallahu 'alayhi wasallam, "Islam is that you should testify that there is no deity save Allah and that Muhammad is His Messenger, that you should perform salah (ritual prayer), pay the zakah, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka'bah at Makkah), if you can find a way to it (or find the means for making the journey to it)." Said he (the man), "You have spoken truly." We were astonished at his thus questioning him and telling him that he was right, but he went on to say, "Inform me about iman (faith)." He (the Messenger of Allah) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate (qadar), both in its good and in its evil aspects." He said, "You have spoken truly." Then he (the man) said, "Inform me about Ihsan." He (the Messenger of Allah) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you." He said, "Inform me about the Hour." He (the Messenger of Allah) said, "About that the one questioned knows no more than the questioner." So he said, "Well, inform me about the signs thereof (i.e. of its coming)." Said he, "They are that the slave-girl will give birth to her mistress, that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went off. I waited a while, and then he (the Messenger of Allah) said, "O 'Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was Jibril. He came to teach you your religion." [Muslim]

The above Hadith which comes from Mohamed (PBUH) is one of the 40 Hadith of Nawawi. It gives teachings about religion, faith, virtue, the last hour and its signs. This Hadith is considered in Islam as the most important command or prescription after the Holy Quran. Without giving perfect explanation for all teaching let's concentrate only to the last question and answer. The signs of the last hour which means the signs of the final destruction of the world are: The slave woman gives birth to his/her mistress. The child reigns over his/her parents, the young over the old, the inexperienced and ignorant over the matured and wise. Furthermore, the barefooted ones, the naked, the destitute, the herdsmen of the sheep compete between each other in tall buildings. The uncivilized, brainwashed, barbaric minds reign over the world. It is a wonderful prophecy what starts to come true.



## NOT THE END OF THE WORLD, BUT AN ALARM TO WAKE UP

This article is for those who call themselves Muslims. But let others read it, too and learn from it. Remember the past years! Do you remember the betrayal you have committed against Allah? By twisting the Scriptures out of its meaning, you have exalted your leaders above Allah (SWT). And they went to serve the rule of Satan. They served it with their money, their people and influence. I can't even recount the sins you have committed. You are cumulatively sinful because our Book clearly states what sin is, so there is no way for excuses.

There has never been an example in history when the house of the Kaaba was closed and the name of Allah was not mentioned in it. And here it is! Here is the Sign and it is mentioned in our Book! Here are two verses referring to the permission of Allah in order to mention His name. So, He does not allow His name to be mentioned everywhere and at all times. He doesn't allow it now. At the moment don't blame Saudi Arabia and the king alone! This is about the Ummah as a whole! Kaaba is the symbol of the entire Ummah!

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ (٣٦)

(Lit is such a Light) in houses, which Allah hath permitted to be raised to honor; for the celebration, in

them, of His name: In them is He glorified in the mornings and in the evenings, (again and again), - (Quran 24:36)

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾

O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner, - (Quran 33:45)

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾

And as one who invites to Allah's (grace) by His leave, and as a lamp spreading light. (Quran 33:46)

A similar logic can be laid down about the Wailing Wall and St. Peter's Basilica, but let others draw the consequences about that. So, this is the time when Allah doesn't allow His name to be mentioned and to be called in these places. And why not? Here it is:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ ﴿٣٠﴾

Whatever misfortune happens to you, is because on the things your hands have wrought, and for many (of them) He grants forgiveness. (Quran 42:30)

As far as man is concerned, his misfortunes are but the consequences of the things he has done. He must bear personal responsibility for them and not throw the blame on others.

There is no savior or redeemer in Islam. Ok, it is there but you are the one! Everyone redeems him/herself by actions and intentions. And let's see why misfortune afflicts on us:

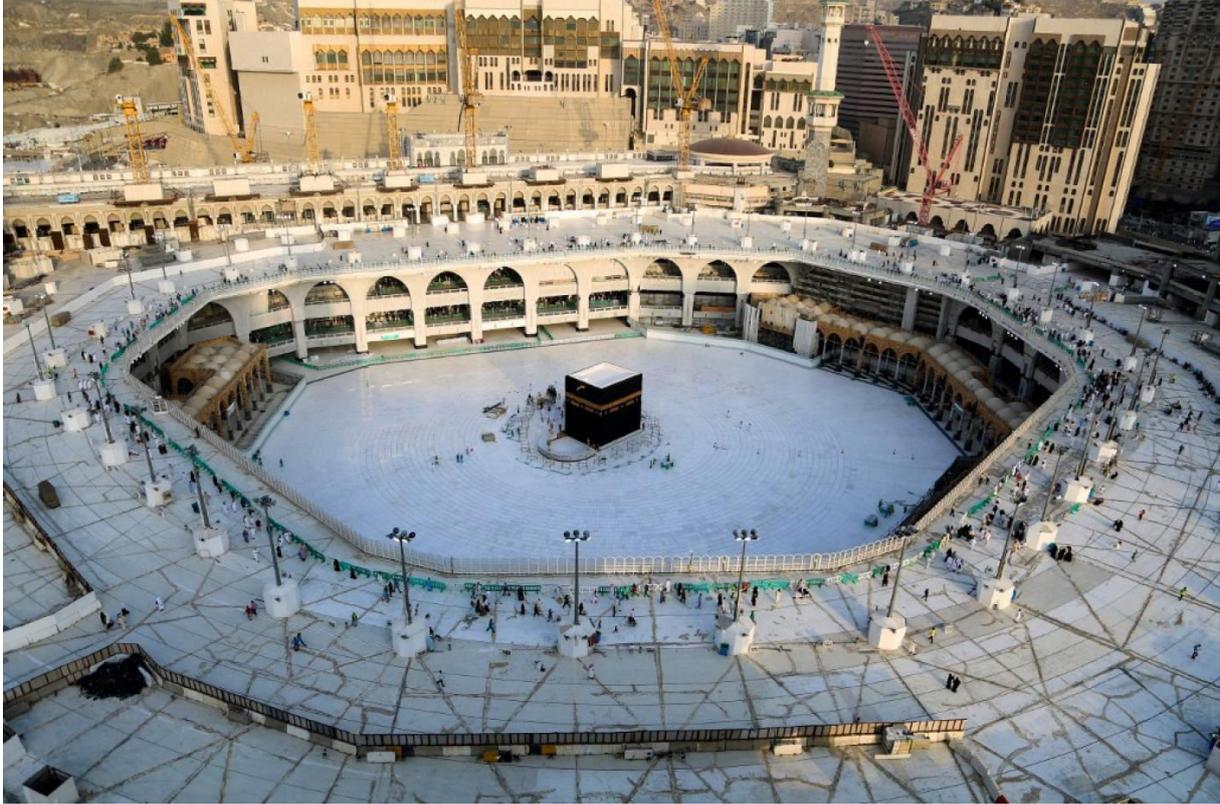
ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ  
يَرْجِعُونَ ﴿٤١﴾

Mischief has appeared on land and sea because of (the deed) that the hands of men have earned, that ((Allah)) may give them a taste of some of their deeds: in order that they may turn back (from Evil). (Quran 30:41)

Allah's Creation was pure and good in itself. All the mischief or corruption was introduced by Evil, viz., arrogance, selfishness, etc. See 30:30 above. As soon as the mischief has come in, Allah's mercy and goodness step in to stop it. The consequences of Evil must be evil, and this should be shown in such partial punishment as "the hands of men have earned," so that it may be a warning for the future and an invitation to enter the door of repentance.

For one who judges according to the Quran, the above ayas describe the present state. Not the Final Hour is approaching, even if it also has clearly discernible Signs. It's just a slap on our face in order to

come back to our consciousness. We'll get another respite, don't be afraid. But the grace period also expires once. This is an alarm to wake-up!  
However, Allah is the Best Knower of all things.



## **OMENS OF DAJJAL i.e. ANTICHRIST IN THE SCRIPTURES AND HIS FATE AT THE SECOND ADVENT OF JESUS**

In Islamic eschatology, a false messianic figure who will come forth before the end of time; after a reign of 40 days or 40 years, he will be destroyed by Christ and the world will submit to God. Al-Dajjal first appeared as the Antichrist in pseudo apocalyptic Christian literature:

Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour. (1 John 2:18)

Who is the liar? It is whoever denies that Jesus is the Christ. Such a person is the antichrist--denying the Father and the Son. (1 John 2:22)

but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world. (1 John 4:3)

I say this because many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist. (2 John 1:7)

A lengthy hadith narrated by Ibn Majah, Ibn Khuzaymah, and Ad-Dhiya', attributed to Abu Umamah, reports that the Prophet of Allah (peace be upon him) said:

"There will be three hard years before the Dajjal (appears). During them, people will be stricken by a great famine. In the first year, Allah will command the sky to withhold a third of its rain, and the earth to withhold a third a third of its produce. In the second year, Allah will command the sky to withhold two thirds of its rain, and the earth to withhold two thirds of its produce. In the third year, Allah will command the sky to withhold all of its rain, and it will not rain a single drop of rain. He will command the earth to withhold all of its produce, and no plant will grow. All hoofed animals will perish, except that which Allah wills."

Abdullah ibn 'Umar narrated that the Messenger of Allah (peace be upon him) said:

(About Fitna in detail in the article titled: "Fitna i.e. temptation, perturbation, intrigue, disruption")

"The fitnah of al-akhlās (continuous calamity) is mass desertion and war. Then, the fitnah of as-sarra (meaning 'the rich', when some rich people use their money to hire others to fight for them) will start from under the feet of a man who claims that he is of me (of my descendants). However, he is not of me, for my loyal friends are the ones who have taqwa. Afterwards, people will unite around a man whose reign is unstable. Then, the fitnah of ad-duhayma (it is called 'dark and black fitnah' because of its enormity) (will start) and will not leave any member of this nation without severely touching him. When it is thought that its time has come to an end, it will be lengthened. Meanwhile (during this fitnah), a man will wake up as a believer and will meet the night as a disbeliever, until people divide into two camps; a camp of belief that contains no hypocrisy, and a camp of hypocrisy that contains no belief. If this happens, then await the Dajjal on that day or the next." (Ahmad, Abu Dawud and Al-Hakim, Mishkatul-Masabih, vol. 4, no. 5403)

There are other signs to the imminent coming of the Dajjal. Mu'adh narrated that the Messenger of Allah (peace be upon him) said:

"The flourishing of Jerusalem will mark the desertion of Yathrib (Madinah). The desertion of Yathrib will mark the start of al-malhamah (the great war that will start between Ar-Rum and the Muslim forces before Muslims conquer Constantinople for the second time). The start of al-malhamah will mark the conquering of Constantinople. The conquering of Constantinople will mark the appearance of Dajjal." (Sahih Al-Jami' as-Saghir, no. 4096)

Then, Muslims will migrate to Ash-Sham to join the Jihad against the enemies of Allah. People of Madinah will desert it, not because they dislike it, but for the purpose of joining the Jihad for the sake of Allah. Then, it will be totally uninhabited, wild animals and beasts will roam through it, and it will stay deserted until the Hour begins.

Abu Hurayrah narrated that the Messenger of Allah (peace be upon hm) said:  
"They (Muslims) will leave Madinah while in its prime. Only wild beasts and birds will roam it. The last persons to be gathered (for the beginning of the Last Day) will be two shepherds from (the tribe) of Muzaynah heading towards Madinah. They will be herding their sheep, and (when they reach it) they will find it deserted. When they reach Thaniyyat al-Wada' they will collapse on their foreheads (because the Hour will have started then)." (Ahmad, Al-Bukhari and Muslim. As-Silsilah as-Sahihah, vol. 2, no. 683)

As was narrated in the hadith by An-Nawwas ibn Sam'an, the Dajjal will be killed at the hand of Jesus son of Mary.

The Dajjal's death will occur after the angels turn him towards Ash-Sham away from the outskirts of Madinah. He will perish in Ash-Sham near the eastern door of Lud in Palestine. Before we start mentioning the second coming of Jesus son of Mary, we will mention the story of Al-Mahdi, Muhammad ibn 'Abdullah. In my article titled "Who will be Mehdi" I write about him in detail.

Al-Mahdi will appear just before the coming of Jesus (peace be upon him). He will lead the Muslim nation with justice and kindness and establish Allah's rule. A righteous Caliphate will reappear after the earth has experienced its share of injustice and tyranny. Jesus son of Mary will pray behind him.

The Bible describes in a vivid language the corruption, destruction, and death typifying the end of times. We see the godly forces confronting the evil of Satan, the Antichrist, and Gog and Magog. We learn that the cataclysmic events will take place in the Middle East. But still the picture needs to be completed. Unanswered questions need to be answered. Who are Gog and Magog? Where will Jesus return? Where in the Middle East will Jesus confront the evil military forces? What nation(s) will supply the forces?

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ (٦١)

And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour), but follow ye Me: this is a Straight Way. (Quran 43:61)

This is understood to refer to the second coming of Jesus in the Last Days before the Resurrection, when he will destroy the false doctrines that pass under his name, and prepare the way for the universal acceptance of Islam, the Gospel of Unity and Peace, the Straight Way of the Quran.



**SCIENCE CERTIFIES IT TODAY:**

**SUN BECOMES A RED GIANT AND EARTH WILL BE DESTROYED**

QURAN 81:1-14

Beautiful description on the end of the Earth:

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾

When the sun (with its spacious light) is folded up; (Quran 81:1)

The time will come when nature's processes as we know them will cease to function, and the soul will only then know by self-conviction the results of its actions. With reference to an individual soul, its resurrection is its supreme crisis: the whole world of sense, and even of imagination and reason, melts away, and its whole spiritual scroll is laid bare before it.

The conditional clauses are twelve, in two groups of six. The first six affect the outer or physical life of man; the last six, his inmost spiritual life. Let us take them one by one. 1. The biggest factor affecting us in the external physical World is the light, heat, and perhaps electric or magnetic energy of the sun. The Sun will become a red Giant and will eat the whole system around it.

وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾

When the stars fall, losing their lustre; (Quran 81:2)

Next after the sun, we can derive faint lights from the innumerable stars in the firmament. For all the ages of which we have any record, these stars have remained fixed. Nothing can be more fixed; yet they can and will fail.

وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾

When the mountains vanish (like a mirage); (Quran 84:3)

On our own earth the mountains the "eternal hills"- seem the most striking examples of stability; yet they will be swept away like a mirage, as if they had never existed.

وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾

When the she-camels, ten months with young, are left untended; (Quran 81:4)

The type of Arab property, as well as the type of the Arab pet, was the camel, and the most precious camel was the she-camel just about to be delivered of her young. She would in normal times be most sedulously cared for. But when all our landmarks of this life vanish, even she would be left untended. Nothing would then be as it is now.

وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾

When the wild beasts are herded together (in the human habitations); (Quran 81:5)

In the present world, the wild animals fear each other, and they all fear man and normally keep away from human habitations. But when this order passes away, there will be scarcely any differentiation between human habitations and the wilds of the forests.

وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾

When the oceans boil over with a swell; (Quran 81:6)

The oceans, which now keep their bounds, will surge and boil over, and overwhelm all landmarks. At present the waters seem to have reached their fixed and normal levels, but the whole equilibrium will then be disturbed.

The remaining six. viz.: the 7th to the 12th, describe the ordering of the new World, from which all present seeming incongruities will be removed.

وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾

When the souls are sorted out, (being joined, like with like); (Quran 81:7)

Whereas in this world of probation, good is mixed with evil, knowledge with ignorance, power with arrogance, and so on, in the new world of Reality, all true values will be restored, and like will consort with like, for it will be a world of perfect Peace, Harmony, and Justice.

وَإِذَا الْمَوْؤُودَةُ سُئِلَتْ ﴿٨﴾

When the female (infant), buried alive, is questioned – (Quran 81:8)

بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾

For what crime she was killed; (Quran 81:9)

In this world of sin and sorrow, much unjust suffering is caused, and innocent lives sacrificed, without a trace being left, by which offenders can be brought to justice. A striking example before the Quraish was female infanticide. But in the world of Justice, full questions will be asked

وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾

When the scrolls are laid open; (Quran 81:10)

The Scrolls recording the deeds of men, good or bad, will then be laid open before all

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾

When the world on High is unveiled; (Quran 81:11)

Just as when an animal is skinned, its real flesh and blood and inner organs become visible, without any outer coating to hold them together, so the inmost state of every soul will then become plain.

وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾

When the Blazing Fire is kindled to fierce heat; (Quran 81:12)

Then will burn the Blazing Fire of the Hell, worse than the fiercest fire.

## وَإِذَا الْجَنَّةُ أُزْلِفَتْ (١٣)

And when the Garden is brought near;- (Quran 81:13)

Lastly the Garden will come in sight, not yet attained, but visible, or "brought near".

## عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ (١٤)

(Then) shall each soul know what it has put forward. (Quran 81:14)

This is the conclusion. It is only on such conditions that the soul reaches its full realization. Put forward: cf. "the Deeds which his hands have sent forth"

LET'S SEEE WHAT SCIENCE SAYS:

Universe Today, 31. 01. 2008  
Article Updated: 9 May , 2016  
by Matt Williams

In 5.4 billion years from now, the Sun will enter what is known as the Red Giant phase of its evolution. This will begin once all hydrogen is exhausted in the core and the inert helium ash that has built up there becomes unstable and collapses under its own weight. This will cause the core to heat up and get denser, causing the Sun to grow in size.

It is calculated that the expanding Sun will grow large enough to encompass the orbit's of Mercury, Venus, and maybe even Earth. Even if the Earth were to survive being consumed, its new proximity to the intense heat of this red sun would scorch our planet and make it completely impossible for life to survive. However, astronomers have noted that as the Sun expands, the orbit of the planet's is likely to change as well.

When the Sun reaches this late stage in its stellar evolution, it will lose a tremendous amount of mass through powerful stellar winds. Basically, as it grows, it loses mass, causing the planets to spiral outwards. So the question is, will the expanding Sun overtake the planets spiraling outwards, or will Earth (and maybe even Venus) escape its grasp?

According to Schroder and Smith, when the Sun becomes a red giant star in 7.59 billion years, it will start to lose mass quickly. By the time it reaches its largest radius, 256 times its current size, it will be down to only 67% of its current mass. When the Sun does begin to expand, it will do so quickly, sweeping through the inner Solar System in just 5 million years.

It will then enter its relatively brief (130 million year) helium-burning phase, at which point, it will expand past the orbit of Mercury, and then Venus. By the time it approaches the Earth, it will be losing  $4.9 \times 10^{20}$  tons of mass every year (8% the mass of the Earth).

Now this is where things become a bit of a "good news/bad news" situation. The bad news, according to Schroder and Smith, is that the Earth will NOT survive the Sun's expansion. Even though the Earth could expand to an orbit 50% more distant than where it is today (1.5 AUs), it won't get the chance. The expanding Sun will engulf the Earth just before it reaches the tip of the red giant phase, and the Sun would still have another 0.25 AU and 500,000 years to grow.

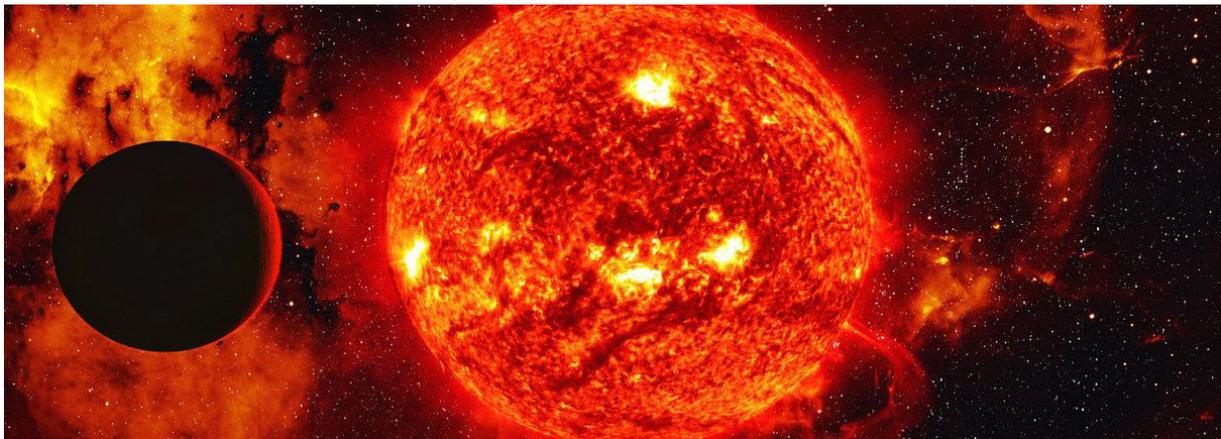
Once inside the Sun's atmosphere, the Earth will collide with particles of gas. Its orbit will decay, and it will spiral inward. If the Earth were just a little further from the Sun right now, at 1.15 AU, it would be able to survive the expansion phase. If we could *push* our planet out to this distance, we'd also be in business. However, such talk is entirely speculative and in the realm of science fiction at the moment.

And now for the good news. Long before our Sun enters its Red Giant phase, its habitable zone (as we know it) will be gone. Astronomers estimate that this zone will expand past the Earth's orbit in about a billion years. The heating Sun will evaporate the Earth's oceans away, and then solar radiation will blast away the hydrogen from the water. The Earth will never have oceans again, and it will eventually become molten.

Yeah, that's the good news... sort of. But the upside to this is that we can say with confidence that humanity will be compelled to leave the nest long before it is engulfed by the Sun. And given the fact that we are dealing with timelines that are far beyond anything we can truly deal with, we can't even be sure that some other cataclysmic event won't claim us sooner, or that we won't have moved far past our current evolutionary phase.

An interesting side benefit will be how the changing boundaries of our Sun's habitable zone will change the Solar System as well. While Earth, at a mere 1.5 AUs, will no longer be within the Sun's habitable zone, much of the outer Solar System will be. This new habitable zone will stretch from 49.4 AU to 71.4 AU – well into the Kuiper Belt – which means the formerly icy worlds will melt, and liquid water will be present beyond the orbit of Pluto.

Somehow, the subjects of what came before us, and what will be here when we're gone, continue to fascinate us. And when dealing with things like our Sun, the Earth, and the known Universe, it becomes downright necessary. Our existence thus far has been a flash in the pan compared to the cosmos, and how long we will endure remains an open question.



## VISION OF FUTURE

Is there a future? I relate to the article titled "Rigid mind set". The answer is twofold. According to faith and in all probabilities, it exists. But it does not exist on a rational basis. I'll start with the latter. If we understand what processes take place in our brain and this is what the quoted article is about, then we know that the content of our mind set is the result of the memory stored so far. If my consciousness is completely empty, there is no memory, knowledge, info stored in it, then I cannot imagine anything. If, on the other hand, I store memories and info, I shape all my imaginations based on them. If I don't have a wonderful seaside image of Ibiza stored in my brain, then neither in my dreams nor in my imagination can Ibiza appear. On this basis, all my ideas about the future can only be created on the basis of the stored memories and knowledge. So, people cannot create a rational vision on future.

But regarding that (and everything else) Allah has much more capacity than we have! His knowledge is inexhaustible and He has no problem with stored knowledge and limited memory. Thus, the images we paint for ourselves about the future are often deceptive.

And now let's connect to the future of faith and other probabilities that exists. In the faith-based future, we see a polarization among people. One part is on the right track and the others are lost. We know about both who they are, so I won't detail. In the coexistence of the two, the evil will prevail, they will rule the earth until an era comes, which is communicated in the prophecies and the clear signs of it are also forecasted. The forces of good and evil will clash. Gog and Magog (which may be just a phenomenon) take the stage, with Dajjal, i.e. Antichrist, Mehdi and Jesus. The good will gain triumph, there will be a purification taking place, the world will last for a while, then the end of the world will come. People and the earth itself reach the final stage of their destiny. So far, it is the future of material existence, followed by the non-material future, i.e. the Afterworld. I stop here.

What I said is included in almost every religion. With minor modifications, the point is the same everywhere. This vision of future was communicated by God at all times and places. What does the man do with that? He raises his middle finger and says: a big... ck! That's bullshit and everything will be going to happen as I'm saying. Well, here the fool collects his poor memories, the knowledge that he has accumulated and forms a vision as it was already described. Once we've ruined here everything, we go to the Mars! If no one can here pay anymore, we'll introduce the money on Jupiter, lay a tax on the Galaxy, and stuff like that. I am ironic in order to demonstrate how infantile we are from God's point of view. He caresses our head as we do with our own kid, if he/she draws the long bow. Then He enters the game, let strengthen a self-confidence, how skillful we are, and finally something always happens. We never know what. But it is always something that cannot be calculated, because it is not included in our experiences and knowledge stored so far, so we could not plan a future vision with those!

Let's draw a conclusion, what is the achievement we've reached so far? I summarize the achievements of mankind in one sentence: we already know how the existence can't work, but we don't know yet how it can! That statement contains everything we know so far and we also get answer, why the direction in the Holy Scriptures is true? After all, if we always just realize that due to

our arrogance, we have established only dead ends, we are constantly deteriorating our own situation and the earth! In addition to dazzling our microenvironment with how fucking smart we are, we always discover something and permanently damage the macroenvironment. If this is the reality and there are those who are on the right track and they warn against that trend, will not humanity be polarized? If we destroy all possibilities of life in a material and spiritual sense, are we not ruining the future? Isn't this the End of the World in other words? Isn't that what all Books are about? Isn't that what is shown as ridiculous or performed distortedly in the movies? Aren't Bruce Willis, Sylvester Stallone and Chuck Norris those who will solve these problems at that level? Here we have reached the present state of the brains!

If such a celebrity appears somewhere, he is surrounded by bodyguards, isolated in a first-class hotel, people are licking his ass, and this confirms to many the image that they are truly heroes who will save them and not their wealth and popularity is a threat to them. This is the level! And if a theologian talks about the danger and the bad trend (although this kind of theologians are less and less), he is considered stupid.

Let's sum up. There are two visions of future. Choose.

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى  
النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾

The Day ye shall see it, every mother giving suck shall forget her suckling- babe, and every pregnant female shall drop her load (unformed): thou shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of Allah. (Quran 22:2)

Three metaphors are used for the extreme terror which the Awful Day will inspire, 1. No mother abandons the baby at her breast in the greatest danger; yet that will happen in this Dreadful Hour. 2. An expectant mother carries the young life within her with great pride and hope: yet the terror will overpower the hope at this "Hour", and nature's working will be reversed, 3. Men ordinarily retain their self-possession except under intoxication: here, without intoxication, they will be driven to frenzy with terror.

وَخَسَفَ الْقَمَرُ ﴿٨﴾

And the moon is buried in darkness. (Quran 75:8)

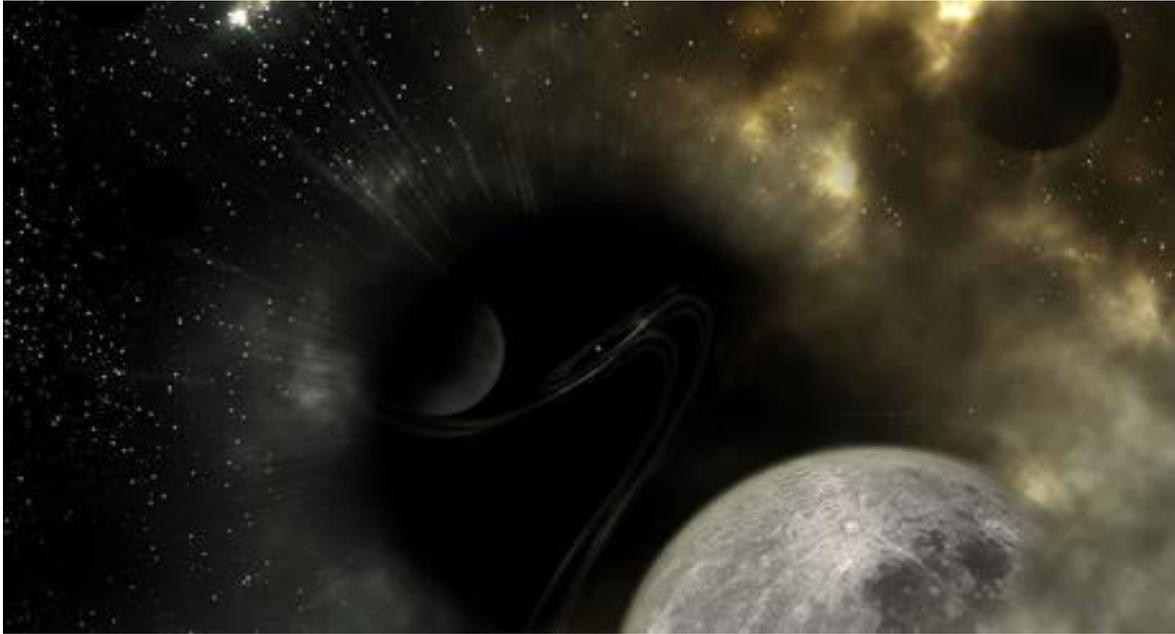
Not only will man's sight be dazed, but the great luminaries themselves will lose their light. The moon with its present reflected light will then cease to shine. All reflected or relative truth or goodness will sink into nothing before the true and Eternal Reality.

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾

And the sun and moon are joined together,- (Quran 75:9)

To the moon the sun will unite. The sun will become a giant red heavenly body and will eat the moon and the earth. See Annex to 81, Surah At-Takwir.





## WHO WILL BE MEHDI?

Who is Mehdi? Quran doesn't mention Mehdi at all. In Hadith, Bukhari and Muslim refers him but his name doesn't exist in any of them. Abu Dawud and Tarmidhi mention his name in their collections referring the Prophet (PBUH), so Mehdi has become part of the Islamic faith. In the Arabic language Mehdi is a name however in his case it will be not name, but title which means: rightly guided. According to Hadith his real name will be Mohammed and his father's name Abdullah, exactly as it was in case of our Prophet (PBUH): Mohammed ben Abdullah.

Mehdi will come at time of final judgement when injustice and wrong-doing prevails on earth. The presence of Mehdi will be the last one among the minor signs before Last Judgement. If he comes everybody will know that major signs should be expected of which the first will be the arrival of Dajjal, the Antichrist. Muslims under leadership of Mehdi will not be able to defeat Dajjal, no matter of the fights what they wage against him. Dajjal will be defeated only by Jesus, son of Mary whose advent represents the second major sign of Last Judgement shortly after the arrival of Dajjal.

However, let's see who is Mehdi and what characteristics he has? It is important because he is a pattern for us. Mehdi is and ordinary man who conducts a fallible life as anybody else. He has no idea at all of being Mehdi. I have to emphasize that he is fallible, therefore he is not a sacred man! He lives in Medina and one night the Lord calls him. Since this call his life changes, but very important: he never declares about himself to be Mehdi! In fact, he denies it! People declare him as Mehdi. He argues with them and wants to avoid being marked as Mehdi. And here you are the instruction for all

of us! Never believe for anyone who sets up a particular position for himself as if it was created for him. Whoever declares himself Mehdi is a liar!

Ahl al-Sunna and Ahl al-Shite follow different traditions regarding the ascendancy of Mehdi. They both agree that he comes from the household of the Prophet (PBUH) and his forefather is one of the sons of Ali and Fatima (daughter of Prophet, peace be on them). Sunnis say that this forefather was Hasan while Shite say he was Hussein.

Time comes when Mehdi has to flee from Medina to Mecca. So, not from Mecca to Medina as Prophet (PBUH) did, but just in contrary. Later, troops of Muslims from Medina will depart to destroy the Kaaba. They go towards Ajiyad but at Beida the earth will open and swallow them up. This event is mentioned in Hadith Bukhari. Even in this Hadith name of Mehdi doesn't exist. However, if we put it together with reference of Abu Dawud where name of Mehdi is referred to, the whole event comes together. According to Abu Dawud, Mehdi seeks refuge at Kaaba and people here take an oath of allegiance to him. They recognize him as Rightly Guided Imam. But, political leaders of his age refuse him stigmatizing him as rebel and send troops against him. The devastation of this troop will be the evidence that the person who will be with us is truly Mehdi.

Here you are another lesson: "With exception of its own people, nobody else wants to destroy Kaaba", says the Hadith. Never can happen that a non-Muslim army would attack the Kaaba. We must be sure about that. Until Muslims exist in earth, nobody will be able to destroy Kaaba. In fact, even a single attempt will be not committed. Only Muslims will try to do that. This is what Mohammed (PBUH) predicted.

But time will come when Kaaba will be destroyed. When? It will be destroyed by an army which comes from the direction of Ethiopia when there will be not even one Muslim on the earth. This will be the end of times when trumpets will be sound on the day of doom.

Back to Mehdi. Mehdi will be the Imam of the whole Umma.

According to a Hadith an army of Romans (western people) will departs and finally they set their camp up in Syria at a place called Dabiq. Another troop departs from Medina and they wage war with Romans at Dabiq. This will be the great Armageddon. Then, troop of Mehdi turns towards Constantinople (Istanbul) and occupy it. Nobody can explain this Hadith so far; however, it is authentic from collection of Muslim. The same Hadith in collection of Tarmidhi declares the site's name is Jerusalem, but Tarmidhi is not authentic.

Mehdi unites the Muslim world and establishes peace and justice everywhere. He tries to gain victory over Dajjal but he fails.

This is the time when Jesus descends from Heaven at time of Fajr (dawn) prayer. Where? In Damascus at the white minaret according to the Hadith. When this Hadith was revealed this minaret had not been yet built. It is the Omayyad Mosque what was raised by Abdel Malik Marwan and the Hadith refers to this place. This mosque is 1350 years old at the moment. Mehdi will recognize Jesus and asks him to lead the prayer, but Jesus refuses it saying: the iqama (call for prayer) is for you, so you have to lead prayer. "Your imam is from you". (Hadith Muslim)

Then comes role of Jesus: he is the only one who will be able to kill Dajjal and finally he will do it.

Mehdi will reign for seven years. He will live even further but his administration will last for seven years. After Jesus descends from Heaven and fulfills his duty there is no more Hadith about Mehdi.

The above words are teachings from our Prophet (PBUH) who foresaw the events of Last Judgement and its signs 1400 years ago.



## 1.5. SCHOOLS OF ISLAMIC THOUGHTS

### TRADITIONAL SCHOOLS OF ISLAMIC THOUGHT

The period of Prophecy of Mohammed (PBUH) took 23 years (610-633). This period can be divided into two main parts: period of Mecca and Medina.

Revelations in Mecca (610-623). At this time Islam was a pursued religion what taught three main doctrines:

- Monotheism: returning back to the way of Abraham, the father of all Monotheistic faiths.
- Prophecy: Accepting every Scriptures, Prophets, Angels, Judgement day which are based on Abraham's Monotheism. Accepting that Mohammed (PBUH) is the last Prophet in the sequence of the prophetic line and the Quran is the last revelation summing up and clarifying all the previous ones.
- Belief in the Hereafter and final reckoning.

All the three teachings are dogmas what nobody can dispute however they meet the basic doctrines of the previous monotheistic religions. In different ages and places the Islamic thought resulted different schools and movements.

In the Islamic understanding of Islam doctrines and sharia cannot be divided. Only both of them together can be considered Islam. For Muslims freedom of faith means freedom of practicing Islamic sharia as well.

The other period is related to Medina (623-633), where the first Islamic State was formed and a legal system was established in connection with it. This laid the foundation for the formation of schools of jurisprudence.

I will describe the schools of thought below.

Traditional schools (referring to Wikipedia

[https://en.wikipedia.org/wiki/Islamic\\_schools\\_and\\_branches](https://en.wikipedia.org/wiki/Islamic_schools_and_branches)):

- Kalam

Kalam is the Islamic philosophy of seeking theological principles through dialectic. In Arabic, the word literally means "speech/words". A scholar of kalam is referred to as a mutakallim (Muslim theologian; plural mutakallimun). There are many schools of Kalam, the main ones being the Ash'ari and Maturidi schools in Sunni Islam.

- Ash'ari

Ash'arism is a school of theology founded in the 10th century by Abu al-Hasan al-Ash'ari. The Asharite view was that comprehension of the unique nature and characteristics of God were beyond human capability.

- Maturidi

Maturidism is a school of theology founded by Abu Mansur Al Maturidi, which is a close variant of the Ash'ari school. Points which differ are the nature of belief and the place of human reason. The Maturidis state that belief (iman) does not increase nor decrease but remains static; it is piety (taqwa) which increases and decreases. The Ash'aris say that belief does in fact increase and decrease. The Maturidis say that the unaided human mind is able to find out that some of the more major sins such as alcohol or murder are evil without the help of revelation. The Ash'aris say that the unaided human mind is unable to know if something is good or evil, lawful or unlawful, without divine revelation.

- Traditionalist theology (Hadith)

Traditionalist theology, sometimes referred to as the Athari school, derives its name from the word "tradition" as a translation of the Arabic word hadith or from the Arabic word athar, meaning "narrations". The traditionalist creed is to avoid delving into extensive theological speculation. They rely on the Qur'an, the Sunnah, and sayings of the Sahaba, seeing this as the middle path where the attributes of Allah are accepted without questioning their nature (bi la kayf). Ahmad bin Hanbal is regarded as the leader of the traditionalist school of creed. The term athari has been historically synonymous with Salafi. The central aspect of traditionalist theology is its definition of Tawhid, meaning literally unification or asserting the oneness of Allah.

- Murji'ah

Murji'ah was a name for an early politico-religious movement which came to refer to all those who identified faith (iman) with belief to the exclusion of acts.

- Qadiriyyah

Qadiriyyah is an originally derogatory term designating early Islamic theologians who asserted that humans possess free will, whose exercise makes them responsible for their actions, justifying divine punishment and absolving God of responsibility for evil in the world. Some of their doctrines were later adopted by the Mu'tazilis and rejected by the Ash'aris.

- Mu'tazili

Mu'tazili theology originated in the 8th century in al-Basrah when Wasil ibn Ata left the teaching lessons of Hasan al-Basri after a theological dispute. He and his followers expanded on the logic and rationalism of Greek philosophy, seeking to combine them with Islamic doctrines and show that the two were inherently compatible. The Mu'tazili debated philosophical questions such as whether the Qur'an was created or eternal, whether evil was created by God, the issue

of predestination versus free will, whether God's attributes in the Qur'an were to be interpreted allegorically or literally, and whether sinning believers would have eternal punishment in hell.

- Jahmiyyah

Jahmis were the alleged followers of the early Islamic theologian Jahm bin Safwan who associate himself with Al-Harith ibn Surayj. He was an exponent of extreme determinism according to which a man acts only metaphorically in the same way in which the sun acts or does something when it sets.

- Bateniyyah

The Bateniyyah is a name given to an allegoristic type of scriptural interpretation developed among some Shia groups, stressing the *batin* (inward, esoteric) meaning of texts. It has been retained by all branches of Isma'ilism and its Druze offshoot. The Alawites practice a similar system of interpretation.

## LATER BRANCHES OF ISLAMIC THOUGHT

### African-American movements

Many slaves brought from Africa to the Western hemisphere were Muslim. Although it is thought that the Islam of slaves did not survive past the 1920, the early twentieth century saw the rise of distinct Islamic movements within the African-American community, such as the Moorish Science Temple of America and the Nation of Islam. They sought to ascribe Islamic heritage to African-Americans, thereby giving much emphasis on racial aspects. These Black Muslim movements often differed greatly in doctrine from mainstream. They included:

Moorish Science Temple of America, founded in 1913 by Noble Drew Ali (born Timothy Drew). He claimed it was a sect of Islam but he also drew inspiration from Buddhism, Christianity, Gnosticism and Taoism. Its significant divergences from mainstream Islam and strong African-American ethnic character make its classification as an Islamic denomination a matter of debate among Muslims and scholars of religion.

Nation of Islam, founded by Wallace Fard Muhammad in Detroit in 1930, with a declared aim of "resurrecting" the spiritual, mental, social and economic condition of the black man and woman of America and the world. The group believes Fard Muhammad was God on earth, a belief viewed as shirk by mainstream Muslims. It does not see Muhammad as the final prophet, but Elijah Muhammad as the "Messenger of Truth" and only allows people of black ethnicity and believes they are the original race on earth.

American Society of Muslims: in an attempt to bring the teachings of the Nation of Islam more in line with mainstream Sunni Islam, Warith Deen Mohammed established the American Society of Muslims in 1975. He sought to establish mosques instead of temples and to promote observance of the five pillars of Islam.

## Five-Percent Nation United Nation of Islam

### Ahmadiyya movement

The Ahmadiyya movement was founded in India in 1889 by Mirza Ghulam Ahmad, who claimed to be the promised Messiah ("Second Coming of Christ"), the Mahdi awaited by the Muslims and a "subordinate" prophet to Muhammad whose job was to restore the Sharia given to Muhammad by guiding or rallying disenchanted Ummah back to Islam and thwart attacks on Islam by its opponents. The followers are divided into two groups, the Ahmadiyya Muslim Community and the Lahore Ahmadiyya Movement for the Propagation of Islam, the former believing that Ghulam Ahmad was a non-law bearing prophet and the latter believing that he was only a religious reformer though a prophet in an allegorical sense. Ahmadis consider themselves Muslims and claim to practice the pristine form of Islam as re-established with the teachings of Ghulam Ahmad.

In many Islamic countries the Ahmadis have been defined as heretics and non-Muslim and subjected to persecution and often systematic oppression.

### Gülen / Hizmet movement

The Gülen movement, usually referred to as the Hizmet movement, established in the 1970s as an offshoot of the Nur Movement and led by the Turkish Islamic scholar and preacher Fethullah Gülen in Turkey, Central Asia, and in other parts of the world, is active in education, with private schools and universities in over 180 countries as well as with many American charter schools operated by followers. It has initiated forums for interfaith dialogue. The Cemaat movement's structure has been described as a flexible organizational network. Movement schools and businesses organize locally and link themselves into informal networks. Estimates of the number of schools and educational institutions vary widely; it appears there are about 300 Gülen movement schools in Turkey and over 1,000 schools worldwide.

#### - Islamism

Islamism is a set of political ideologies, derived from various fundamentalist views, which hold that Islam is not only a religion but a political system that should govern the legal, economic and social imperatives of the state. Many Islamists do not refer to themselves as such and it is not a single particular movement. Religious views and ideologies of its adherents vary, and they may be Sunni Islamists or Shia Islamists depending upon their beliefs. Islamist groups include groups such as Al-Qaeda, the organizer of the September 11, 2001 attacks and perhaps the most prominent; and the Muslim Brotherhood, the largest and perhaps the oldest. Although violence is often employed by some organizations, most Islamist movements are nonviolent.

### Muslim Brotherhood

The Al-Ikhwan Al-Muslimun (with Ikhwan الإخوان brethren) or Muslim Brotherhood, is an organization that was founded by Egyptian scholar Hassan al-Banna, a graduate of Dar al-Ulum. With its various branches, it is the largest Sunni movement in the Arab world, and an affiliate is often the largest opposition party in many Arab nations. The Muslim Brotherhood is not concerned with theological differences, accepting Muslims of any of the four Sunni schools of thought. It is the world's oldest and largest Islamist group. Its aims are to re-establish the Caliphate and in the meantime push for more Islamisation of society. The Brotherhood's stated goal is to instill the Qur'an and sunnah as the "sole reference point for... ordering the life of the Muslim family, individual, community... and state"

### Jamaat-e-Islami

The Jamaat-e-Islami (or JI) is an Islamist political party in the Indian subcontinent. It was founded in Lahore, British India, by Sayyid Abul Ala Maududi (with alternative spellings of last name Maudoodi) in 1941 and is the oldest religious party in Pakistan and India. Today, sister organizations with similar

objectives and ideological approaches exist in India (Jamaat-e-Islami Hind), Bangladesh (Jamaat-e-Islami Bangladesh), Kashmir (Jamaat-e-Islami Kashmir), and Sri Lanka, and there are "close brotherly relations" with the Islamist movements and missions "working in different continents and countries", particularly those affiliated with the Muslim Brotherhood (Akhwan-al-Muslimeen). The JI envisions an Islamic government in Pakistan and Bangladesh governing by Islamic law. It opposes Westernization—including secularization, capitalism, socialism, or such practices as interest based banking, and favors an Islamic economic order and Caliphate.

#### Liberal Muslims

Liberal and progressive movements have in common a religious outlook which depends mainly on Ijtihad or re-interpretations of scriptures. Liberal Muslims at thought have led to the birth of certain small denominations from primarily unaffiliated followers who believe in greater autonomy of the individual in interpretation of scripture, a critical examination of religious texts, gender equality, human rights, LGBT rights and a modern view of culture, tradition, and other ritualistic practices in Islam.

#### Mahdavia

Mahdavia or Mahdavisism, is a Mahdiist sect founded in late 15th century India by Syed Muhammad Jaunpuri, who declared himself to be the Hidden Twelfth Imam of the Twelver Shia tradition. They follow many aspects of the Sunni doctrine. Zikri Mahdavis, or Zikris, are an offshoot of the Mahdavi movement.

#### Non-denominational Islam

Non-denominational Muslims is an umbrella term that has been used for and by Muslims who do not belong to or do not self-identify with a specific Islamic denomination.

#### Quranism

Quranism (Arabic: قرآنيون, translit. Quraniyun) is an Islamic branch that holds the Qur'an to be the only canonical text in Islam, as opposed to hadith and often sunnah collections. This is in contrast to orthodox Muslims, who consider hadiths essential to the Islamic faith. Quranistic movements include Abdullah Chakralawi's Ahle Qur'an and Rashad Khalifa's United Submitters International.

#### Salafism and Wahhabism

Ahl-i Hadith is a movement which emerged in the Indian subcontinent in the mid-19th century. Followers call themselves Ahl-i Hadith or Salafi, while others consider them to be a branch of the Salafi or Wahhabi movement.

The Salafi movement is an ultra-conservative reform movement within Sunni Islam that emerged in the second half of the 19th century and advocated a return to the traditions of the "devout ancestors" (the salaf). The doctrine can be summed up as taking "a fundamentalist approach to Islam, emulating the Prophet Muhammad and his earliest followers—al-salaf al-salih, the 'pious forefathers'....They reject religious innovation, or bid'ah, and support the implementation of sharia (Islamic law)." The movement is often divided into three categories: the largest group are the purists (or quietists), who avoid politics; the second largest group are the activists, who get involved in politics; the smallest group are the jihadists, who form a small (yet infamous) minority. Most of the violent terrorist groups come from the Salafi movement and their subgroups. In recent years, the Salafi doctrine has often been correlated with the jihad of terrorist organizations such as Al Qaeda and those groups in favor of killing innocent civilians. The Salafi movement is often described as being synonymous with Wahhabism, but Salafists consider the term "Wahhabi" derogatory. From selefi movement came the most radical "taqfiri" ideology implemented by ISIS. The Wahhabi movement was created by Muhammad ibn Abd-al-Wahhab in the Arabian Peninsula, and was instrumental in the rise of the House of Saud to power. The

terms Wahhabism and Salafism are often used interchangeably, although the word Wahhabi is specific for followers of Muhammad ibn Abd-al-Wahhab. Wahhabism has been accused of being "a source of global terrorism" and causing disunity in Muslim communities, and criticized for destruction of historic sites by its followers.

#### Islamic Modernism

Islamic Modernism, also sometimes referred to as Modernist Salafism, is a movement that has been described as "the first Muslim ideological response" attempting to reconcile Islamic faith with modern Western values such as nationalism, democracy, civil rights, rationality, equality, and progress.

## 2. SHARIA: ORDER OF DIVINE LEGITIMACY

### 2.1. SERVICE OF FAITH (IBADAT)

#### 2.1.1. PROFESSION OF FAITH (SHIHADAH)

#### SHAHADA, i.e. TESTIMONY

The Shahada (Arabic: الشَّهَادَةُ) means testimony is an Islamic creed, one of the Five Pillars of Islam and part of the Adhan, declaring belief in the oneness (tawhid) of God and the acceptance of Muhammad as God's messenger, as well as the wilayat of Ali according to Shia Islam.

This was regarding the definition. Let's see some hadith:

اللَّهُ صَلَّى اللَّهُ رَسُولُ مُحَمَّدًا وَأَنَّ اللَّهَ إِلَّا إِلَهَ لَا أَنْ تَشْهَدَ أَنْ الْإِسْلَامُ وَسَلَّمْ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ فَقَالَ سَبِيلًا إِلَيْهِ اسْتَطَعْتَ إِنْ الْبَيْتِ وَتَحَجَّ رَمَضَانَ وَتَصُومَ الزَّكَاةَ وَتُؤْتِي الصَّلَاةَ وَتُقِيمَ وَسَلَّمْ عَلَيْهِ

The Prophet (peace be upon him) said, "Islam is to testify there is no God but Allah and Muhammad is the Messenger of Allah, to establish prayer, to give charity, to fast the month of Ramadan, and to perform pilgrimage to the House if a way is possible."

Source: Ṣaḥīḥ Muslim 8

Grade: Sahih (authentic) according to Muslim

بِيَدِهِ يُشِيرُ ثُمَّ «الْقَلْبِ فِي وَالْإِيمَانُ عَلَانِيَةً، الْإِسْلَامُ» وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ مَالِكٌ، بِنُ أَنْسُ

«هَاهْنَا التَّقْوَى هَاهُنَا، التَّقْوَى»: صَدْرَهُ إِلَى

Narrated by Anas bin Malik

The Prophet (peace be upon him) said: "Islam is to declare, but the faith is in the heart", then he rested his hand on his chest and said: "The piety (takwa) is here, the piety is here."

Has it been observed? In the second hadith, the Prophet (peace be upon him) considers Shahada to be an entrant to Islam, but only as a declaration that is manifested in words. Even a parrot can repeat the words of the testimony. If the words are not saturated with content, i.e. faith that dwells in the heart, those are certainly not worth much. The difference between the declaration of Islam and the actual faith appears also in the Quran, which is a much stronger justification of the same thought:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ  
وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٤)

The desert Arabs say, "We believe." Say, "Ye have no faith; but ye (only) say, 'We have submitted our wills to Allah,' For not yet has Faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful." (Quran 49:14)

The desert Arabs were somewhat shaky in their faith. Their hearts and minds were petty, and they thought of petty things, while Islam requires the complete submission of one's being to Allah. Some of the failings of the desert Arabs are described in 48:11-15. But the reference here is said to be to the Banu Asad, who came to profess Islam in order to get charity during a famine.

Those are in the wrong track who think that they open the heart of somebody towards Islam by making newcomers to pronounce the words of Shahadah. They are at a level of knowledge that alienates converts from Islam in the long run. We must not confuse the heat of Dawah (calling to Islam) with knowledge. Unfortunate converts, they, too, are astray when think to begin a whole new life after saying the words of the Shahada, denying their old faith, while it was another monotheistic religion. No. They do not deny anything. They just see it differently. They receive a different kind of knowledge, but they do not exchange faith or God. They change religion, not faith. Why not? That's why:

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي  
أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا  
بَعِيدًا (١٣٦)

O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denieth Allah, His angels, His Books, His Messengers, and the Day of Judgment, hath gone far, far astray. (Quran 4:136)

This is the clear Statement of the Monotheism. No matter which Book or Prophet, or Angel if one has true belief in them and in Allah and in the Day of Judgement, he has to be considered believers.

Now, let's put the thought together.

The one who utters the words of testimony in Islam will not adopt the religion of the Arabs, will not be follower of an Arab guy named Mohamed, and will not have to worship the God of the Arabs. This is the misconception inside and outside Islam! Because Arabs do not have a specific religion, a specific prophet, and a specific God. Islam is the universal faith of mankind, confirming previous monotheistic religions, prophets, books, etc. and regards all of that within its own framework. Since there is a lot of prejudice against Islam, it is perhaps more understandable to call it Monotheism. It is not religion, but faith in the One God. So, all the prophets before Muhammad were also Muslims! Yes, even Moses and Jesus! They were both Muslims. Or was it something else and not the Monotheism what they propagated? This is not me who is saying that, but the Quran. To confirm that, I recommend two of my articles titled: "Regard what is linking us together" and "Can a Muslim woman have a non-Muslim husband". Muhammad is not an Arab guy, but the last Prophet (peace be upon him) who closes the line of Muslim (i.e., submitted to the One God) prophets.

So, what does the Shahada mean?

"I bear witness that there is no other God, than Allah." Confession of faith regarding the service of the God of Abraham, Isaac, Ishmael, Moses, Jesus ..... and other Prophets. He is Allah, Who is the same as Yahweh, God, Bog, Who is mentioned by a thousand other names.

"I bear witness that Mohammed (peace be upon him) is the messenger of Allah". A confession of faith about the credibility of all the aforementioned previous prophets who preached nothing else than Muhammad (peace be upon him), who closes the line, after him there are no more prophets. He brought the universal Truth, the word of God, the Quran, which should unite us.

This is the Shahada all about.





اَشْهَدُ بِكَ لَا اِلٰهَ اِلَّا اللهُ  
اَشْهَدُ بِكَ مُحَمَّدٌ رَّسُوْلُ اللهِ

### 2.1.2. PRAYER (SALAT)

## ANCIENT FORMS OF PAGAN WORSHIP

From prehistoric times man has sought to worship powers of nature, or symbols representing those symbols. In vulgar minds they become debased superstitions, and seem to come into competition with the worship of the one True God.

وَقَالُوا لَا تَدْرُنَّ إِلَهَتِكُمْ وَلَا تَدْرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا (٢٣)

"And they have said (to each other), 'Abandon not your gods: Abandon neither Wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr'; - (Quran 71:23)

The five names mentioned in 71:23 represent some of the oldest Pagan cults, before the Flood as well as after the Flood, though the names themselves are in the form in which they were worshiped by local Arab tribes. The names of the tribes have been preserved to us by the Commentators, but they are of no more than archeological interest to us now. But the names of the false gods are interesting to us from the point of view of comparative religion, as, under one form or another, such cults still exist in countries which have not accepted the Gospel of Unity, as they have always existed since man turned from his Maker and Sustainer to the worship of created things or invented fancies.

The names of the five false gods and the symbols under which they were represented were as follow:

Nos	Pagan god	Shape	Quality Represented
1.	Wadd	Man	Manly Power
2.	Suwa	Woman	Mutability, Beauty
3.	Yaghuth	Lion or Bull	Brute Strength
4.	Yauq	Horse	Swiftiness
5.	Nasr	Eagle, or Vulture, or Falcon	Sharp Sight, Insight

It is not clear whether these names are to be connected with true Arabic verbal roots or are merely Arabicized forms of names derived from foreign cults as those of Babylonia or Assyria, the region of Noah's Flood. The latter supposition is probable. Even in the case of Wadd (Affection, Love) and Nasr (Eagle) which are good Arabic words, it is doubtful whether they are not, in this connection, translations or corruptions of words denoting foreign cults.

In studying ancient comparative mythologies, we must never forget the following facts.

1. Men's ideas of God always tend to be anthropomorphic. The qualities which they admire they transfer to their godhead.
2. But fear in primitive man also leads to the transfer of anything mysterious or imagined to be injurious, to the Pantheon. Such things have to be placated in order that they may not injure

man. Thus, in popular Hinduism the goddess of smallpox, which causes terror over an ignorant countryside, has to be worshipped, placated, or appeased with sacrifice.

3. This leads to the worship of animals noxious to man, such as serpent worship, which has prevailed and still prevails in many primitive areas. In ancient Egyptian mythology the Crocodile (so common in the Nile), the Dog, the Bull, and the Ibis were worshipped both literally and symbolically. See Appendix V.
4. But as men's knowledge grows, and they observe the wonderful heavenly bodies and their motions, they began to feel their sublimity, beauty and mystery, and they transfer their worship to the heavenly bodies. The first great astronomers in the ancient world were the Babylonians and Chaldaeans. Among them was Abraham's homeland. The allegory of Abraham (6:74-82 and notes) points to the importance of the cult of the worship of heavenly bodies and the fallacy in them. "It is those who believe, and confuse not their beliefs with wrong-that are truly in security, for they are on right guidance" (6:82). The Sabaeen worship of heavenly bodies in Arabia had probably its source in Chaldea (see 2:62).
5. A further refined step in Paganism is to worship abstractions, to treat concrete things as symbols of abstract qualities which they represent. For example, the planet Saturn with its slow motion was treated as phlegmatic and evil. The planet Mars with its fiery red light was treated as betokening war and havoc and evil, and so on. Jupiter, with its magnificent golden light, was treated as lucky and benignant to any who came under its influence. Venus became the symbol and goddess of carnal love. The Pagan Arabs erected Time (Dahr) into a deity, existing from eternity to eternity, and dispensing good and ill fortune to man.
6. The next step was to reincarnate as it were these qualities in beings of flesh and blood, with lives, feelings, and passions like those of ordinary men and women, and to fill up a confused Pantheon with gods and goddess that quarreled, hated, loved, were jealous, and suffered or enjoyed life like human beings. In such a Pantheon there was room for demi-gods and real human heroes that were worshipped as gods. The Greek poets and artists were past masters in carrying out this process, under cover of which they discussed profound human problems with great power. They made religion dramatic. While they gained in humanism, they lost the purer spiritual conceptions which lift the divine world far above the faculties and crimes of this life. Hierarchical Christianity has suffered from this inheritance of the Greek tradition.
7. Where there was a commingling of people and culture, several of these ideas and processes got mixed up together. Gods and goddess of different origins were identified with one another, e.g. Artemis, the chaste virgin huntress goddess of the Greek Pantheon, was identified with Diana of the Romans, Diana of the Ephesians (representing the teeming life of nature), and Selene the cold moon-goddess. Similarly Diana was identified with the Egyptian Isis, and Diana's twin brother Apollo (the sun) with the Egyptian Osiris. Forces of nature, animals, trees, qualities, astronomical bodies, and various other factors got mixed up together; and formed a shapeless medley of superstitions, which are all condemned by Islam.

To revert to the worship of the heavenly bodies. The countless fixed stars in the firmament occupied always the same relative positions in the heavens, and did not impress the imagination of the ancients like the objects which stood out vividly with mysterious laws of relative motion. A few individual stars did attract the worshippers attention; eg Sirius the Dog star, the brightness fixed star in the heavens, with a bluish tinge in its light, and algal the variable star, being Beta of the constellation Perseus, whose variation can be perceived by the naked eye in two or three nights, became connected with many legends, myths, and superstitions. It is probably Sirius that is referred to as the fixed star in the parable of Abraham (6:76). With regard to the fixed stars in their myriads, the astronomers turned their fancy to devising Groups or Constellations. But the moving "star", or

planets, each with its own individual laws of motion, stood out to them personified, each with a motion and therefore will or influence of its own. As they knew and understood them, they were seven in numbers. 1. and 2 the moon and the sun, the two objects which most closely and indubitably influence the tides, the temperature, and the life on our planet; 3. and 4 the two inner planets, Mercury and Venus, which are morning and evening stars, and never travel far from the sun; and 5, 6 and 7 Mars, Jupiter, and Saturn, the outer planets, whose elongations from the sun on the ecliptic can be as wide as possible. The number seven became itself a mystic number.

Moon-worship was equally popular in various forms. I have already referred to the classical legends of Apollo and Diana, twin brother and sister, representing the sun and the moon. The Egyptian Khonsu, traversing the sky in a boat, referred to the moon, and the moon legends also got mixed up with those about the god of magic. Thoth, and the Ibis. In the Vedic, religion of India the moon-god was Soma, the lord of the planets, and the name was also applied to the juice which was the drink of the gods. It may be noted that the moon was a male divinity in ancient India; it was also a male divinity in ancient Semitic religion, and the Arabic word for the moon (qamar) is of the masculine gender. On the other hand, the Arabic word for the sun (shams) is of the feminine gender. The Pagan Arabs evidently looked upon the sun as a goddess and the moon as a god.

It will be noticed that the sun and the moon and the five planets got identified each with a living deity, god or goddess, with characteristics and qualities of its own. The solar myth was a myth of very fruitful vitality, and got mixed up with many other myths and ideas. In late Roman religion it appears in the story of Apollo, the sun god of light and learning and of manly beauty, twin brother to Diana the moon goddess. In ancient Egypt it appears in the myth of Horus, the falcon-eyed, or Ra or Re, the eye, which sees all things, further the eagle, or falcon, or hawk became itself identified with the sun, with its piercing light. The sun myth mixes itself up with the myth of the Nile and with the cycle of legends connected with Isis and Osiris, who were subsequently identified with the moon and the sun divinities. In Babylon the name Shamash (Arabic Shams) proclaims the glory of the sun god corresponding to the old Sumerian Utu of Babbar, while the hymns to Surya (the sun) in the Rig-Veda and the cult of Mithra in Persia proclaim the dominance of sun-worship.

Of the five planets, perhaps Venus as the evening star and the morning star alternately impressed itself most on the imagination of astro-mythology. This planet was in different places considered both male and female. In the Bible (Isaiah, 14:12), the words "How art thou fallen, O Lucifer, sun of morning!" are understood to refer to the Morning Star in first instance and by analogy to the King of Babylon. The Fathers of the Christian Church, on the other hand, transferred the name Lucifer to Satan, the power of evil. Mercury is a less conspicuous planet, and was looked upon as a child in the family, the father and mother being the moon and the sun, or sun or moon was the father and Venus the mother (the sexes being interchangeable in the myths). Of the three outer planets, Jupiter is the most conspicuous; indeed, after the sun and the moon, it is the most conspicuous object in the heavens, and was reputed to be beneficent and to bestow good fortune. The sun and the moon being considered in a class apart, Jupiter was considered the father of the planets, and possibly his worship got occasionally mixed up with that of the sun. Mars and Saturn, as has already been stated, were considered malevolent planets, to be feared for the mischief that they might do; for the Pagan Pantheons worshipped powers both of good and evil.

It is remarkable that the days of the week are named after the seven planets of geocentric astronomy, and if we take them in alternate sequence they indicate the order in which their heavens were arranged with reference to proximity to the earth. The following table represents this grouping:

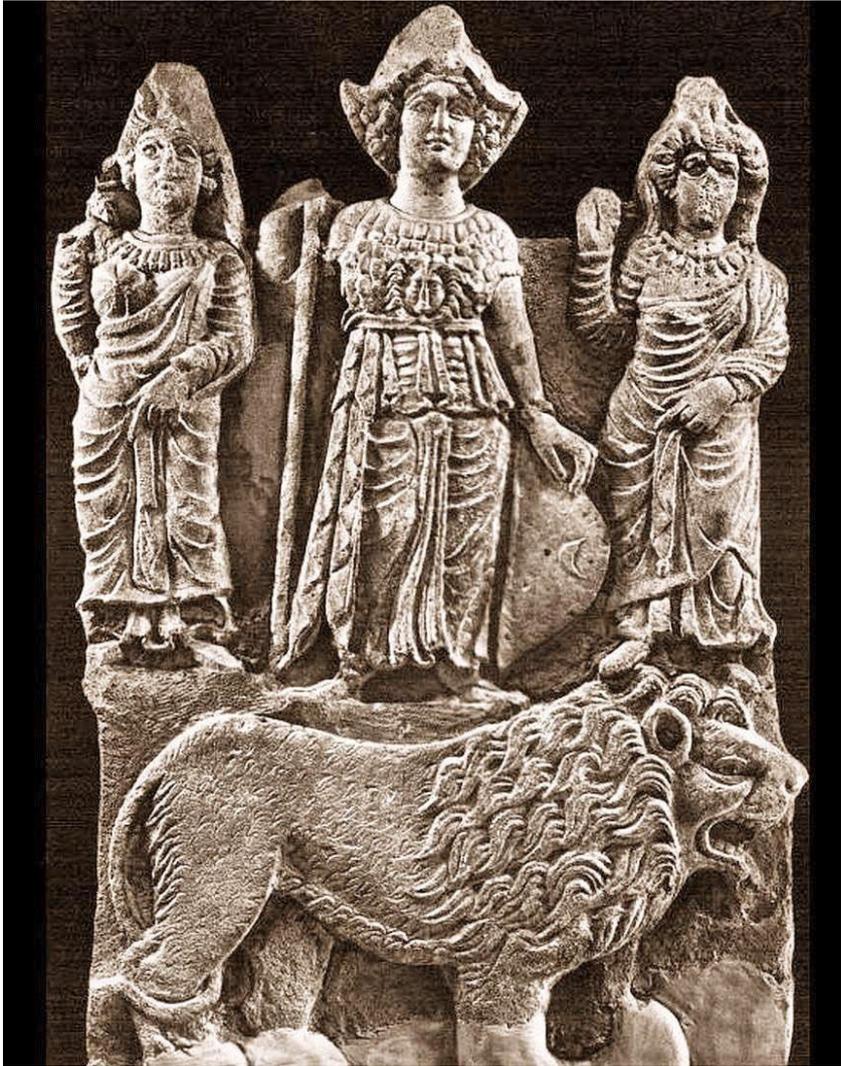
<b>Planet</b>	<b>Presiding god or goddess</b>	<b>Day of the week in alternate sequence</b>
Moon	Diana	Sunday
Mercury	Mercury	Tuesday
Venus	Venus	Thursday
Sun	Apollo	Saturday
Mars	Mars	Monday
Jupiter	Jupiter	Wednesday
Saturn	Saturn	Friday

This alternate sequence is carried into a circle, as the total number is seven, itself a mystic number.

These cross-currents and mixtures of nature-worship, astral-worship, hero-worship, worship of abstract qualities, etc., resulted in a medley of debasing superstitions which are summed up in the five names, - Wadd, - Suwa, - Yaghuth, - Yauq, and - Nasr, as noted in paragraph 3 above.

The time of Noah is taken to be the peak of superstition and false worship, and the most ancient cults may thus be symbolically brought under these heads. If Wadd and Suwa represented Man and Woman, they might well represent human self-glorification, the worship of Self as against Allah, or they might represent the worship of Manly Power and Female Beauty, or other abstract qualities of that kind. On the other hand, it is possible that the worship of Jupiter and Venus itself not mixed up with the worship of the sun-moon pair. One pair being identified with another pair in a Septet, the number seven was reduced to five, and the five (itself a mystic number) might itself represent the seven planets as then worshiped. Further, it may be that Nasr (the vulture, falcon, hawk, or eagle, the Egyptian Horus) also represents a solar myth, mixed up with the cult of the planets. These cross-currents of astro-mythological mixtures of cults are well-known to students of ancient popular religions.

It may be noted that the five names of deities mentioned here to a represent very ancient religious cults are well-chosen, they are not the names of the deities best known in Makkah, but rather those which survived as fragments of very ancient cults among the outlying tribes of Arabia, which were influenced by the cults of Mesopotamia (Noah's country). The Pagan deities best known in the Ka'bah and round about Makkah were; - Lat, - Uzza, and - Manat. Manat was also known round Yathrib, which afterwards became Medina. See 53:19-20. They were all female goddesses. Lat almost certainly represents another wave of sunworship: the sun being feminine in Arabic and in Semitic languages generally. "Lat" may be the original of the Greek "Leto", the mother of Apollo the sun-god (Encyclopedia of Islam, I, p.380). If so, the name was brought in prehistoric times from South Arabia by the great Incense Route (34:18) to the Mediterranean. Uzza probably represents the planet Venus. The origin of Manat is not quite clear, but it would not be surprising if it also turned out to be astral. The 350 idols established by the Pagans in the Ka'bah probably represented the 360 days of an inaccurate solar year. This was the actual "modern" Pagan worship as known to the Quraysh contemporary with our Prophet. In sharp contrast to this is mentioned the ancient antediluvian worship under five heads, of which fragments persisted in outlying places, as they still persist in different forms and under different names in all parts of the world where the pure worship of Allah in unity and truth is not firmly established in the minds and hearts of men.



## **DOES THE WORD HAVE ANY POWER?**

Sure! The word has great power. It has more than we think. Since our childhood there are magic words of tales in our ears what we repeated while were expecting miracles or Jinn coming for our help.

Anyone who deals with sport knows the stage when body gives up and no further effort can be invested. When I reach to that stage I murmur inside myself:

ي م ا ل ع ظ ب ا ل ل ه ا ل ا ق و ة و ل ا ح و ل ل ا

There is no might nor power except with Allah.

If I repeat it many times the fatigue of body becomes secondary issue and somehow new reserve energies become active and I can fulfill the job.

The strength of word can be multiplied if it is spoken out jointly. Word represents will or intention. The jointly outspoken word roots in common will or intention. Congregational prayer is established on the common word. If it was sincere it has enormous spiritual effect on soul:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ (٢٤)

Seest thou not how Allah sets forth a parable? - A goodly word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens,- of its Lord. So Allah sets forth parables for men, in order that they may receive admonition. (Quran 14:24)

"Goodly word" is usually interpreted as the Divine Word, the Divine Message, the True Religion. It may also be interpreted in a more general sense as a word of truth, a word of goodness or kindness, which follows from a true appreciation of Religion. For Religion includes our duty to Allah and our duty to man. The "evil word" is opposite to this: false religion, blasphemy, false speech, or preaching or teaching unkindness and wrong-doing.

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (٢٥)

It brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition. (Quran 14:25)

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ (٢٦)

And the parable of an evil Word is that of an evil tree: It is torn up by the root from the surface of the earth: it has no stability. (Quran 14:26)

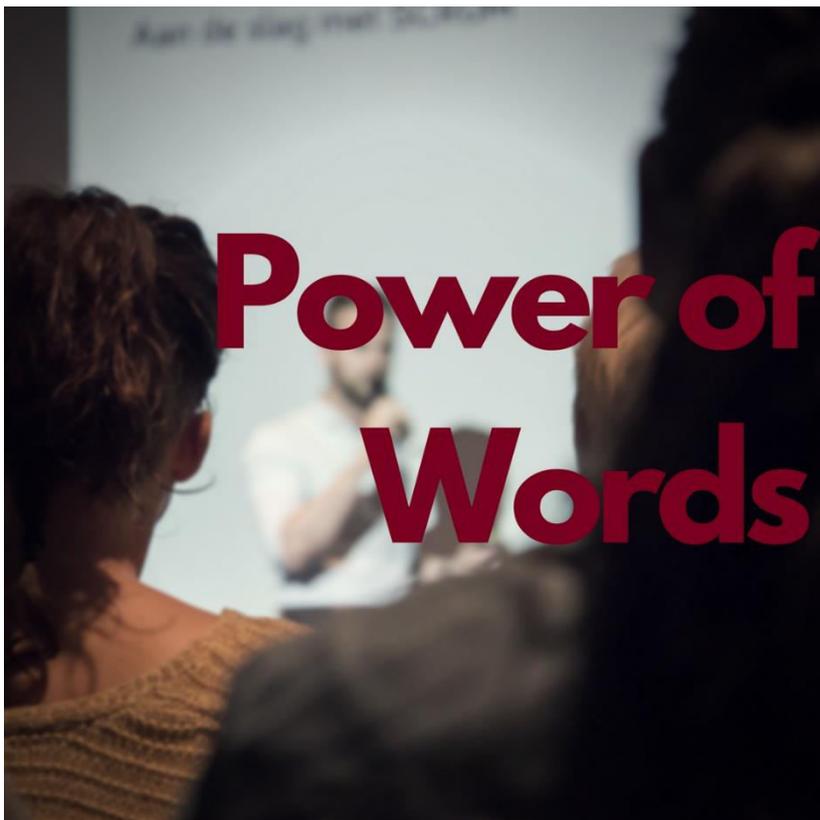
يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ (٢٧)

Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah doeth what He willeth. (Quran 14:27)

Once there was a job called “popular education”. The objective was that knowledge and culture should reach to people in closed and segregated regions, as well. Experts of popular education sacrificed a lot in order to establish social integration. They have reached everything with the strength of word.

Today we have a fashionable expression: society building. It resembles to some extent to popular education however it builds societies for realizing political purposes. Its main motivation is spreading the values of democracy. At least this is the purpose what has been declared.

However, think over the power of word regarding our global situation! There are 7.5 billion inhabitants in the world and it is important how they form their opinion, to what their attention is focused, what they have to perceive and what cases have to remain hidden. Regarding this issue the brilliant verses of our Quran put on light and make us understand what good and bad word means, how it comes one has root and the other hasn't. The root of good word is firm and on long term comes true no matter what is the intention of man. The bad word has no roots at all. Maybe on short term it is attractive and credible however on long term it dissipates. This is message for those who are going to establish common future based on common will and is a message also for those who maintain nation dividing lie-factories in order to realize their political interest. Afterwards it is not a question whether has word any power?



## HOW LONG SHOULD THE CONGREGATIONAL PRAYER LAST

I know the ego is my whim. In this case, too. Many imams forget about themselves and put their own egos in the foreground instead of serving. Congregational prayer, even if it includes sermon and teaching, is not for the demonstration of the genius of imam or his great devotion to Allah.

Admonition, sermon, teaching, passing on information have to be followed by such a long prayer that everyone can easily perform.

Caliph Al-Mutawakkil reigned from 847-861 in Baghdad. Attached to him is the case of someone slapping an imam. He was immediately taken before the caliph to do justice. Al-Mutawakkil questioned the perpetrator about the motive of his act. That's what he told.

One day I went on a hard journey into the desert and I returned late. I had just arrived at the time of the Fajr prayer and thought before going home I'd better if I fulfill my duty towards Allah. I entered the mosque where the imam just lined up the believers and started. Being two Raka'at prayers, I thought I can get over it soon. I could barely stand on my feet from the fatigue. The imam in the first Raka'at began to recite the Surah of Baqara (the longest Surah in the Quran) and he passed through it accurately. When we reached to the second Raka'at, I reassured myself that the Surah of Ikhlas, or a similar very short verse would follow. And the imam started to recite the Surah Al-Imran (this is also long). By the time he went through, it was about sunset. We were just about to say salam when he got to his head. Allah forgive my sin, he said, I was not making ablution before prayer, it all has to start again! That's when I slapped him. All what Al-Mutawakkil said about it was that he would have slapped him too. Then the man left freely. This story was told by Sheikh Dr. Omar Abdel Kafi (may Allah be pleased with him).

The story is good for highlighting the importance of sensitivity towards others. It's not always just me who needs to be considered, but vice versa. I have to be considerate to others, too. People come to congregational prayer to hear admonition, teaching, to fulfill their duty towards Allah, then they leave in order to do their business. The role of imam is important in establishing this situation. If he doesn't do like that, he doesn't know his role. It is not according to me, but according to the Prophet (peace be upon him):

مِمَّا يُطِيلُ بِنَا فَمَا رَأَيْتُ مَسْعُودٍ أَنْ رَجُلًا قَالَ وَاللَّهِ يَا رَسُولَ اللَّهِ إِنِّي لِأَتَأَخَّرُ عَنْ صَلَاةِ الْغَدَاةِ مِنْ أَجْلِ فُلَانٍ  
صَلَّى مَا فَأَيْكُمْ مُنْفَرِينَ مِنْكُمْ إِنَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ ثُمَّ قَالَ رَسُولَ اللَّهِ  
الْحَاجَّةُ وَذَا وَالْكَبِيرُ الضَّعِيفُ فِيهِمْ فَإِنْ فَلْيَتَجَوَّزْ بِالنَّاسِ

أب و اب صلاة الجماعة والإمامة باب تذخ في الإمام في الأيام يراخبل احي حص 670  
وإتمام الركوع والسجود

Abu Mas'ud reported: A man said, "O Messenger of Allah, I am late to prayer today because such a person makes it too long for us." I never saw the Messenger of Allah, peace and blessings be upon him, as angry in his preaching as he was on that day. The Prophet said, "Verily, some of you cause people to flee. Whenever you lead people in prayer, then lighten it as among them are the weak, the elderly, and the needy."

Source: Ṣaḥīḥ al-Bukhārī 670

Grade: **Sahih** (authentic) according to Al-Bukhari

I can continue this call for sensitivity in order to respect the private sphere of others as well. I try not to disturb the privacy of others, not to obtrude into it with indiscretion. At the same time, I often find

that we tend to ask each other meaningless questions, send all kinds of documents and attachments online in vain. First of all, we should know if we uphold the other person and whether he/she is interested in our inquiry or document at all? And if you're both interested, don't ask "keif al-hal" (how are you?) for half an hour, because it can be damn annoying. Get to the point and tell what you want. When you finished, say salam and go for your business. This is the behavior that must be followed in Islam. That half-hour check-in and health inquiry of all family members, including pets, is not appropriate. Let's not confuse politeness with empty fuss. We have to respect each other's time and pursuit. I am not speaking now about the talk between family members!

I was writing about the duration of the congregational prayer above. If you perform salat alone, it's a different case. Give what you have to give to Allah according to your conscience, but do not forget your family, your daily work and your prescribed obligations. Don't try to escape from any of them with "devoutness".



## **IF YOU ARE NOT ALLOWED TO THINK ABOUT MONKEYS, THE MONKEYS WILL ATTACK YOU**

Finding balance and meaning brings rational solutions to our lives. If we exaggerate prayer, meditation, give it no depth, meaning, and don't place it within ourselves according to the weight of our individuality, we become stupid as many did. Prayer, meditation is a consequence, a result, and not a problem-solving device. If I want a flower garden in my yard and my contribution to it only by being in a trance, while I repeat the mantra text: "flower, flower, flower," my dream never comes true. To do this I have to plant the seed in the right soil, water it, nurture the seedlings, then my efforts will be crowned with success. When this happens, it is time for prayer, meditation, to express the thank for the grace that made this miracle happen. But I, the material being and the material contributions done by myself were involved in the process. And all this will eventually become a spiritual experience.

Let me tell you a story. There was a man in southern India who meditated a lot because he wanted to gain supernatural power. He wanted skills what are mentioned in the Scriptures. Walking on the water, healing the sick, magic, etc. In vain he meditated; he did not advance. He had heard that there is a Buddhist monastery in Tibet where he can get an access to the required teachings. Remember that our man comes from southern India, where a completely different culture, custom, climate exists. After investing a tremendous effort, he climbed through the Himalayas and found the monastery. Our man entered the gate, but nobody did pay any attention to him. Nobody asked: who are you? It would be the first in southern India to ask who are you? Whether one wants it or not, Indians would put food in front of a guest. That's not what happened here. No one here asks the other one who he is, because they want to solve the big question all their lives: who they themselves really are? Such a question would be a great insult! Nor was him offered food, for those who do not eat by themselves are presumed fasting and offering food if one fasts is indecent. Different habits, different worlds, but we humans do not know each other and judge others only from the fortifications of our own customs and religions. That's a big mistake! So, our man walked up and down in the monastery for three weeks, eventually being addressed by an old monk. I know why have you come, he said. You want supernatural power. But why do you want it? Completely superfluous! If you want to walk on the water, you will realize in three days that a boat is more comfortable and the same would happen with all your other supernatural abilities! But our man persisted. He needs that supernatural power, that's why he took so much risk. All right, said the old man. Tomorrow at dawn, go down to the spring, dip in it and come to me. Remember, this is the frosty Tibet and not tropical southern India! Yet our man was dipping and stood with blue and purple body in front of the old monk, while shivering. The old man told him three mantra texts. Remember these, he said. But there would be a very important thing! While you are doing this mantra, you must not think of monkeys! Our man was filled with happiness and delight in getting that secret so easily from these foolish Buddhists! The next day he left the monastery and as soon as he saw a creek on his way, he dipped in. He started the first mantra, but a monkey appeared before his sight. Then he dipped again and the more he tried to concentrate on the mantras while ousting the monkeys out of his mind, the more monkeys appeared in his imagination. This continued until he didn't reach the mantras, only fought with monkeys. He went back to the monastery and asked: I don't want supernatural power anymore, just get me rid of the monkeys!

Behold, it leads us here if our inner proportions are not balanced and our consciousness cannot be controlled. Because, there is something under our consciousness that every culture calls otherwise,

be it Satan, ego or whatever, what works against us. It always pulls us to the opposite direction to what we have set ourselves. The monkeys will come up, then we will fight the monkeys all our lives and the meaning of life itself will be lost! If we do not understand the functioning of our own consciousness and we cannot keep it under control, we may be led astray. If we really want to remember something, we forget it and if we want to erase something from our memory, it always come back. When were we happier: when we were playing at age five, or now, with adult heads? The many knowledge and experiences we gained made us happy or desperate? It all depends on what kind of knowledge and experience you are collecting and how can you keep them under control. Where does your mind have a rest? Is it under your own control or do you rely on Someone else in order to charge it?

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ  
(١١)

No kind of calamity can occur, except by the leave of Allah. and if any one believes in Allah, ((Allah)) guides his heart (aright): for Allah knows all things. (Quran 64:11)

What we consider calamities may be blessings in disguise. Pain in the body is often a signal of something wrong, which we can cure by remedial measures. So, in the moral and spiritual world, we should in all circumstances hold firmly to the faith that nothing happens without Allah's knowledge and leave.

Have you noticed that how many people send the herds of monkeys to attack you? Your brain is full of them.



## ISOLATION, WITHDRAWAL

Withdrawal serves the recovery and refreshment of a believer from the burdens of this world while he can rest his thoughts and soul in Allah.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (٢٨)

"Those who believe, and whose hearts find satisfaction in the remembrance of Allah. for without doubt in the remembrance of Allah do hearts find satisfaction. (Quran 13:28)

The Sign or Miracle is not something external: it is something internal, something in your mind, heart, and soul. It depends on your inner spiritual experience. If you turn to Allah, that light, that experience, will come. If you do not, Allah will not force you.

This is Zikr ذكّر, a memory that is achieved by withdrawal and isolation, Azl عزل. Isolation can be physical, establishing a state of loneliness, alienation from other people, where the believer builds a direct relationship with God while the other way of isolation is mental. For the latter it is not necessary to be physically isolated, it is enough to move away in thoughts from the superficiality of others, i.e. to isolate the heart and at the same time to seek the nearness of Allah.

القوم ي كون " : قال ؟ الحديث سد بحة وما ، الله رسول يا : قال لنا .  
" ي سد بح والرجل ي تحدث ون

The Prophet (peace be upon him) was asked: What is the most sublime hadith (speech)? He replied: "When people are speaking and the man glorifies."

Achieving peace of heart and withdrawal can be facilitated by meeting four conditions: little talk, little food, little sleep, and absence from the company of people.

The little talk sharpens the mind. As long as the word is within us, we control its meaning, but once we have pronounced it, the word rules over us. Many times, we rush after our own words, explaining them unnecessarily. The word has the similar law as money or wealth. We feel ourselves rich until we have nothing. Once we start collecting, the law of money is getting to rule over us, which constantly evokes the sense of poverty in us and awakens the desire for unnecessary acquisition. The law of the word is similar. Too many words often do not strengthen but wear the content, and if we propagate it further, it can extinguish the original intention.

I discuss the little eating and sleep together. It is a proven fact that in a situation when adversities prevail, the capacity of the brain increases. I'm not talking about persistent misery now, it's completely different. If a person is suffering in order to gain knowledge, the acquired knowledge penetrates much deeper than that of those who are pampered and get the knowledge free of charge. The old emblematic Islamic universities did not pamper their students. They had to struggle to get there and listen to the masters and sheikhs of each discipline. In Arabic, the word student and beggar are the same: Talib طالب. This is not only the case with the acquisition of knowledge, but also with its storage and recall. Memory is also deeper when we eat less and sleep less.

As for withdrawing from community life, it is necessary sometimes. The company of people sometimes means refreshment, but there are occasions when it drags the soul into an earthly swamp what is not needed. By withdrawing we realize that this earthly swamp doesn't really even exist, we produce it ourselves by talking about it, dealing with it.



## ISTIKHARA, SEEKING GUIDANCE FOR THE BEST COURSE OF ACTION

First, let's clarify something. My life is mine. It belongs to me, nobody else. I have occupied certain areas of the existence by my profession what I deal with and by my home where I live. I have developed my own way of thinking, my sense of humor, my emotions, so I am in a constant struggle during my life in order to become satisfied with myself through the spaces that I occupy. I make decision about my life. If you give up this opportunity and others take decision over your emotions, feelings, thinking, then you are no longer you anymore but you become someone else who has occupied some of your spaces. If you are angry, your wrath will be shaped according to his/her aspects, or if you are happy, you will be happy according to his/her gladness. Anyone who does this is not normal, a zombie or whatever, because he/she is giving up his/her own life.

That was the basic. However, life is much more complicated because I can't live in isolation. I am surrounded by family, friends, colleagues, my living environment. I am in constant compromise, where do I give up some of my spaces and what new space can I occupy? I have to reconcile these spaces in all my social relationships. In spite of emotion, love or whatever, my spaces are damaged, or just being completed and expanded. The real question is not the loss of space or the kind of decisions I make about myself, but whether I make these decisions myself, at my own discretion, or as a result of some kind of obligation or compulsion? If I am part of a compromise, my life will change according to my own will, but if I have to change due to compulsion, this is hell. Nobody likes that.

Let's move on. We should accept the remark that there are no good and bad people. This is an American classification. More properly, it is the classification of God. He alone can judge but that role is taken over by America, or if you look around, perhaps by many others. In life, we are all good and bad at the same time because of the good and the bad is existing in us. There are not good and bad, but enjoyable, comforting and unbearable people or circumstances surrounding us. It always depends on the particular situation. However, we need to know that for others we also can be enjoyable, conforming, or unbearable persons. Just as we consider others silly, so they regard us the same.

We have reached the final stage of derivation. Neither we nor others are perfect. So, don't expect perfection to surround you. If you still want this, die now and if you get to Heaven, your desire may be fulfilled. There you will find the perfection! And if you are unwilling to do so, stay on the earth and accept earthly realities.

When can you be satisfied? If you accept the facts: you don't differ in the eyes of others than you think about them. You will be satisfied if, with this in mind, you make compromises without external compulsion that do not harm the spaces you occupy and you continue to make decision about your own life. Because one thing to keep in mind: your life is yours, only you can decide it.

In making decisions we can get a guidance if we wish so. This is what Istikhara serves. That is, we ask the Creator to guide us for the best course of action.

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي، عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كَمَا يُعَلِّمُنَا السُّورَةَ مِنْ " إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلِ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ الْقُرْآنَ يَقُولُ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ،

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ -  
فَافْضُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي  
- أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَافْضُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ -  
قَالَ - وَيُسَمِّي حَاجَتَهُ "

Narrated Jabir bin `Abdullah:

The Prophet (peace be upon him) used to teach us the way of doing Istikhara (Istikhara means to ask Allah to guide one to the right sort of action concerning any job or a deed), in all matters as he taught us the Suras of the Quran. He said, "If anyone of you thinks of doing any job, he should offer a two rak`at prayer other than the compulsory ones and say (after the prayer): (O Allah! I ask guidance from Your knowledge, And Power from Your Might and I ask for Your great blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter--(or said: If it is better for my present and later needs)--then You ordain it for me and make it easy for me to get, And then bless me in it. And if You know that this job is harmful to me in my religion and subsistence and in the Hereafter--(or said: If it is worse for my present and later needs) --then keep it away from me and let me be away from it. And ordain for me whatever is good for me, and make me satisfied with it). The Prophet (peace be upon him) added that then the person should name (mention) his need.

Sahih al-Bukhary 1166.

Warning: the supplication above is merely a call to Allah and a request for guidance from Him. The decision is not Allah's, but yours!

One more thought if you allow me. Let us not confuse the words of prayer and supplication with the magic words of the storybooks. A Jinn will never come out of the magic lamp and will not fulfill our needs. The role of a supplication is to purify ourselves with the power of words in order to make our decisions in a purified state.



## **MEDITATION, OPENING INNER EYES, MURQAQABAH, DHZIKR**

Most people choose the easy way. Not just the easy in the physical sense, but the things that are easier for their brain to accept. They believe in tales, even if those remove them from reality, the elements of which give them peace of mind. There is only enough knowledge in their brain to which these elements can be attached. Anyone, who is unable to get rid of the weaknesses and limitations of his/her own consciousness, creates a world full of disappointments that collapses and will be buried under it.

It's not only you who lock yourself into your human shape, but there are thousands of others who do the same in order to rule over you. To be locked in "human shape" means that you are surrounded by boundaries and you can be considered as human only within these. Yes, but who sets up these boundaries? Take a good look around. Whoever does it to you, does not do for you, but for him/herself. Because no one should make you perceive your boundaries, but on the contrary they have to open for you your unlimited possibilities. If you punish and beat your child up in order to squeeze him/her into your limits, you will produce an inhibited, mentally ill mind. If you open up the infinite space for your child, even his/her questions will also get into this infinity and becomes an explorer, a discoverer of the world, which in itself brings delight to his/her life.

If God has given us humans the most potential of all creatures, then what is our duty? Is it to limit these opportunities or opening them up?

Well, dear priests and sheikhs! You really messed it up! Whenever anyone declares that "because we are human," he never does so to open us up, but to get stuck somewhere. Then they guide us to narrower spaces and continue to say: "because we are Christians", "because we are Muslims", "because we are socialists", "because we are democrats" and the process does not stop until we reach to the extremes: "because we are cyclists", "because we are alpinists" and so on. The word Muslim was also heard. Yes, it is Haram! Haram to refer to this! According to the Quran, a Muslim is a MAN who intends to discover the creation and infinity of God, who despite all the tyrannous oppression must break out of the block of his/her own and others' brains into the freedom of the Universe and to follow the rules of it. These rules must be discovered by him/herself, of one's own free will! This is called Muslim! This is not a religion in the European sense, nor the distorted bullshit introduced by some Arabs, Persians, Turks or anyone else today! And it is not the sort of horror existing in the mind of Hungarians or other peoples as they consider it based on present communications! Islam is the Quran! And not the many nonsensical sets of rules people proclaim from the pulpit! And the Quran cannot be read hastily or run through, no one can state that he/she have read it and Quran says this and that! Because every time you open it up, the message will be always different! I'm not talking about the doctrines, but the message! Provided it is read with sharp brain and not just with empty pretending.

Look at your hand. You see five fingers that you can use to hold objects, lift weights. If someone comes and cuts your fingers off, can you do the same? Whether with your brain is not done the same? While you are existing within these artificial boundaries, you can never be happy! What you feel as happiness is not human, but zombie happiness, which means that those who rule over you make you believe to feel something under the heading of happiness! What is the solution? You should see reality and not a promised attainable imagination. The latter one is usually a scam. To see the truth, use your own eyes, not the eyes of others, and process reality with your own brain, not with the brains of others. And stretch the limits of your brain as much as you can! Learn! Consulting others will help, but don't get trapped! Because, it is only through your perception that God allows you to see a world that is good for you where you are at home! Embrace new knowledge and dismantle the walls that have been planted within you by your forefathers during a thousand years. You're not here to get stuck at an age, but to move forward! This is true even if sacrilege is mentioned.

God does not ask for the name of your religion, nor which football team you support. God Himself is not Muslim or Catholic, and He is not supporting Barcelona team.

As long as you do not discover yourself, your abilities, what's programmed in you, it's hard to see the contexts in the outside world.

Do you see now why you have to step aside and be yourself with the Lord five or more times a day? Can you see that this is not a stereotypical act that perhaps will be called a "medical case" by modern psychology after one or two years' time? Muslims call the state what we attain in the deepest silence

(al-samt) an isolation: "muraqabah", which means spiritual mindfulness. In other words, spiritual control over physical existence. It is also a memory or remembrance (dhzikr). This is the time when we remove the wastes and burdens that has accumulated on us. This is a liberating spiritual practice in the proximity of God. It creates stillness (sakinah) that opens the heart vision (basirah) what can penetrate the human, artificial spaces and allows to see the reality of the universe. In the long run, this practice results a spiritual refinement of the senses (Tadjrid). Many attributes it as Sufi teaching, where there are many schools for these spiritual practices. I wouldn't open the chapter of schools in order not to be entangled in one trend of another sort of extreme, which is the extreme of spirituality. At this point, it is up to the individual to decide and determine the best practice which serves his/her earthly existence.

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ  
(١٩)

Is then one who doth know that that which hath been revealed unto thee from thy Lord is the Truth, like one who is blind? It is those who are endued with understanding that receive admonition;-  
(Quran 13:19)

اللَّهُ رَسُولَ يَا الْمُفْرَدُونَ وَمَا قَالُوا الْمُفْرَدُونَ سَبَقَ وَسَلَّمْ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ قَالَ هُرَيْرَةَ أَبِي عَنْ  
وَالذَّاكِرَاتُ كَثِيرًا اللَّهُ الذَّاكِرُونَ قَالَ

اللَّهُ ذَكَرَ فِي يُهْتَرُونَ الَّذِينَ قَالَ أَحْمَدُ رَوَايَةَ وَفِي

ذَكَرَ عَلَى الْحَثِّ بِابِ وَالْإِسْدِ تَغْفَارِ وَالْإِسْدِ تَوْبَةَ وَالْإِسْدِ تَوْبَةَ وَالْإِسْدِ تَوْبَةَ تَابَ مَسْلَمٌ صَدِیحَ 2676  
تَعَالَى اللَّهُ

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Those in seclusion have raced ahead." They said, "O Messenger of Allah, who are those in seclusion?" The Prophet said, "They are men and women who remember Allah often."

In another narration, the Prophet said, "They are those absorbed in the remembrance of Allah."

Source: Şahīḥ Muslim 2676

Grade: *Sahih* (authentic) according to Muslim



## ORIGINAL FUNCTION OF MOSQUES AND THEIR ROLE TODAY

I will not go into the discussion regarding the establishment of places of worship for God from Adam (peace be upon him) till this day. I will reveal only one thing: what is the difference in the function of mosques in the time of the Prophet (peace upon him) and for a few centuries thereafter, and today. What is the goal? „Men and Jinns serve only Me“:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (٥٦)

I have only created Jinns and men, that they may serve Me. (Quran 51:56)

Creation is not for idle sport or play: 21:16. Allah has a serious Purpose behind it, which, in our imperfect state, we can only express by saying that each creature is given the chance of development and progress towards the Goal, which is Allah.

The „serve only Me“ expression also represents the law of God. And the law must have an establishment. And all starts from here:

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ (١٢٥)

Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer). (Quran 2:125)

The Ka'ba, the House of God. It was the centre to which all the Arab tribes resorted for trade, for poetic contests and for worship. It was sacred territory and was respected by friend and foe alike. At certain seasons all fighting was forbidden within its limits and even arm were not allowed to be carried and no war game was allowed to be performed. Like in Citie of Refuge under the Mosaic Dispensation to which manslayers could flee. (Numbers 35:6), or the Sanctuaries in Medieval Europe to which criminals could not be pursued. Mecca was recognized by Arab custom as inviolable for the pursuit of revenge or violence. It was a place of prayer. Even today there is the place where Abraham was supposed to have prayed. It must be held pure and sacred for all times.

Let's consider the tasks performed by the mosques:

1. Apart from the Jumma congregation, the Muslims used to assemble in the mosque in difficult times and sorted out the issues confronting them.
2. The mosque was like a university to the grownups who acquired and imparted education and knowledge.
3. For the children, it provided elementary education where they were taught to read and write.
4. Literary gatherings and discussions were held in it.
5. Seminars were held to promote intellectual activities.
6. The Qadhis (Judges) set up their courts to impart justice.
7. Sometimes the criminals and convicts were placed in custody.
8. It provided accommodation to the poor, needy, homeless and travelers.
9. Food was distributed among the poor and hungry.
10. At times it was also used as the state guesthouse.
11. It was also used as hospital for the sick.
12. Marriages were held in the mosques.
13. It was also the state armory where weapons were made and stored.
14. The 'Baitul Mal', Treasury was also in it from where salaries were disbursed.
15. Any other matter of importance was discussed and resolved in it.

The above list indicates that it was a universal, multifunctional institute performing state tasks. The city, the state, consisted of the residences of the inhabitants and the mosque. The caliphs also put their administration there at first, and then the various functions gradually were transferred to other sites outside the mosque.

For today, mosques have been "castrated". Apart from Friday's prayer, they have little activity, and there are restraints if they do want to do more. Yes, the legal conditions are available, there is no administrative problem, only functions are missing. All legal conditions are given to life, yet we die. This is also the fate of mosques. In many cases, I don't even wonder why this all happens, looking the

many dicks who can't count to two and wash the brains of their zombies while roaring. With this quality, I don't have questions regarding the degrading, so I don't even want to appeal to restore full functionality.

But there are many sides to this question. The other side is also a zombie or at least a large zombie factory that is scared from the mosques. I am thinking here of the measures of both Arab countries and European states. Contrary to popular belief, there are much tougher restrictions on mosque-use in Arab countries than in Europe. Because they are very afraid of Islamic organizations, mosques are kept open in many places only during prayer times. After prayer they close quickly so that no one starts agitating. Moreover, the text of Friday's prayer is prepared and sent to imams in advance from a center, in several countries.

In Europe, the opposite is true. Sure, there is control over mosques, but whistleblowers see chaos and chaos is hard to report. The analysts of the services don't know if the point is in the beard, or in a smooth-shaven face who drinks whiskey, distributes money and arms. By the time their analyzes got around, they have to bite their tails, thus falling behind on the events that began in the mosque after a few tearful speeches. When trouble occurs, not the criminals are exposed to the public, but the Islam is communicated as the source of all the trouble. Europe does not understand Islam! However, the understanding of Islam would solve Europe's problem with us.

When it comes to cultural, educational and university-replacement knowledge services, it is certain that we have scholars who are worth paying attention to. Well, they don't get a platform. They talk in vain if the microphone is not placed in front of them. Stupid and horrifying dicks get a thousand microphones because they are the perfect means to display a negative image on Islam. So, I myself do not suggest that you place your child in such hands.

In Islamic countries, there is no longer a way for a wander to stay in a mosque, in Europe maybe yes. The "treasury" function is performed by the bank account, on which one hundred reports are generated about the movement of each cent.

Do you review once again the fifteen points where I have classified the responsibilities of mosques? And it is incomplete! However, it is good to demonstrate what functions Islam used to perform! As these functions are lost, Islam also has become meaningless.

Let me change my point! Much of the knowledge has been transferred to the online space. There are hazards in that, too, but it also offers a solution for those who are fed up to tolerate the foot odor and snoring of their praying neighbor while listening to a sermon of a stupid preacher about the multiplication table, the flatness of the ground, and other fundamental issues. Full respect to the exceptions.





## PRAY, BUT NOT FOR PEOPLE, BUT FOR A NEW ATTITUDE

800 million hungry, 2 billion micronutrients deficient, 160 million under 5's stunted while 1.9 billion overweight and obese. ( <https://www.worldhunger.org/world-child-hunger-facts/>)

And now I'm talking exclusively about the famine of the children in the world.

Overall, 5.6 million children under age five died in 2016, nearly 15,000 daily (World Health Organization [WHO], 2016). The risk of a child dying before five years of age is highest in Africa (76.5 per 1000 live births), about 8 times higher than in Europe (9.6 per 1000 live births) (WHO, 2016).

Approximately 3.1 million children die from undernutrition each year (UNICEF, 2018a). Hunger and undernutrition contribute to more than half of global child deaths, as undernutrition can make children more vulnerable to illness and exacerbate disease (UNICEF, 2018a).

Children who are poorly nourished suffer up to 160 days of illness each year (Glickson, M.D., 2010).

Undernutrition magnifies the effect of every disease including measles and malaria. The estimated proportions of deaths in which undernutrition is an underlying cause are roughly similar for diarrhea (61%), malaria (57%), pneumonia (52%), and measles (45%) (Black, Morris, & Bryce, 2003; Bryce et al., 2005).

66 million primary school-age children attend classes hungry across the developing world, 23 million whom live in Africa, which greatly impacts their ability to learn (World Food Program [WFP], 2012).

I have described the global conditions so far, but I think you should also look around your own surroundings. I only dealt with child starvation, not the environmental pollution, local conflicts, abuse of banks, operations of lie-factories, mass zombie production. So, in every 10-15 seconds, one child dies of starvation. We whine actually due to the current coronavirus epidemic solely because it affects us. Otherwise, as a distant observer, we would look at it coldly, like we do with child starvation and its consequences. However, that claims much more victims. Yet we just wave our hands and we don't pay attention.

Now, don't come by knowing some humanitarian organizations who are helping, sending two bags of potatoes or others. They don't worth much. But the economic situation in which famine develops and the level of consciousness, is certainly a significant factor. When was the military deployed or quarantine ordered for preventing it? As soon as the subject is concerning us, "übermensches" who have "advanced civilization values," the situation has changed. We are shitting. Oh, what happens about us? There are two answers to this question. A biological one: if a good immune system develops, we survive, if not, then we don't. It's that simple. The other answer is political. Only our leaders can answer that, but they won't. They are politicians; therefore, they use every situation to strengthen their position of power. That way we never know what the truth is. Because it would be ridiculous if the answer is: that the epidemic is over when you do not see more soldiers on the street and power conditions have been consolidated. However, I'd be happy if the outcome of the epidemic is exactly the disappearance of this monster-like phenomenon.

I watched the miserable attempt of prayer in which the representatives of the world religions turned to God. The Pope even promised a full indulgence. I am a believer who would give my life for God, but I say: it is the Medieval! Or, if not Middle Ages, a comedy for the zombies! Prayer is a personal and intimate thing. Making a parade from this is a matter of manner. Performing it with the involvement of traitorous churches, is downright disgusting. Of course, if the zombies need it, so let it

be. At this time, I would like to share with the supplicating high priests and sheiks the data on child famine what I mentioned at the beginning of this article. Why have they never supplicated for that?

Prayer is not required for the people, but for the disappearance of an attitude. If that disappears, we humans will remain safe, no matter the virus exists or not.

يوشك أن يأتي على الناس زمان لا يبقى من الإسلام إلا اسمه ، ولا يبقى من القرآن إلا رسمه ، مساجدهم عامرة وهي خراب من الهدى ، علماءهم شر من تحت أديم السماء ، من عندهم تخرج الفتنة وفيهم تعود

There will come a time upon a people when nothing remains from Islam except its name, nothing from the Quran except the form of its letters, mosques will be built but are empty of guidance, their scholars will be the worst people beneath the sky, and chaos will emerge from them and return to them. (Bayhaqi, Shubu Iman no. 2/788)

أَنَّ اللَّهَ، عَبْدٌ عَنْ سَبْرَةَ، بِنِ النَّزَّالِ عَنِ مَيْسَرَةَ، بِنِ الْمَلِكِ عَبْدِ عَنِ شُعْبَةَ، حَدَّثَنَا حَرْبٌ، بِنِ سُلَيْمَانَ حَدَّثَنَا إِلَى بِهِ فَأَنْطَلَقْتُ بِيَدِهِ فَأَحَدْتُ خِلَافَهَا، وَ سَلَّمَ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ سَمِعَ آيَةً، يَقْرَأُ رَجُلًا، سَمِعَ قَبْلَكُمْ كَانَ مَنْ قَانٍ - قَالَ عِلْمِي أَكْبَرُ - فَأَفْرَأَ مُحْسِنٌ كِلَاكُمَا " . فَقَالَ وَ سَلَّمَ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ " فَأَهْلَكَهُمْ اخْتَلَفُوا "

Narrated `Abdullah:

That he heard a man reciting a Quranic Verse which he had heard the Prophet (peace be upon him) reciting in a different way. So, he took that man to the Prophet (peace be upon him) (and told him the story). The Prophet (peace be upon him) said, "Both of you are reciting in a correct way, so carry on reciting." The Prophet (peace be upon him) further added, "The nations which were before you were destroyed (by Allah) because they differed."

Grade: Sahih, authentic

Reference: Bukhari, Hadith 5062

Well, that is what our disputes and quarrels are all about, while the focus is diverted from the essence. Many nations had fatal fate because of that.



## PRAYER IN A SUBJECTIVE APPROACH

I do not write about the five daily prayers, their timing and way, as there is a lot of literature about that. I'd rather write a few lines, what this all make a sense of? Bending, prostrations, muttering, etc. With the eyes of an outsider, it makes one smile and it's incomprehensible to many. Prayer means something different to everyone. There are those who fulfill a religious obligation, there are those who send a message of sorrow, or a wish to the Lord, there are those who calm down, are charging themselves, so we all experience it differently.

I can only write what it means to me.

I had an adventurous part in my life, it involved a lot of things, I don't deny it and I won't even detail it. Even though I studied Islam, I didn't always live a life that pleased God, maybe not even today. This will be decided by Him. I sought the pleasures for many years in superficial things. In vain did I quote the Quran, in vain did I turn towards Mecca, and in vain did I perform the ritual Salat, I lacked the depth. And something else was missing, too. Although I always had a partner with me, and when things went well, I was surrounded by a thousand friends, but I felt lonely inside. I never left one: the Quran. Maybe that was the only companion that stood by me. I tasted it every day, took it apart, interpreted it, read beside it other literatures.

Allah sent me through the hells because there were more than one. Wars, mines, adventures, prisons. I am not talking about days, but about long years, decades. I know that I alone am responsible for all the adventures I have gone into. I never understood why was me who survived while others were much better, more trained and stronger than me. Perhaps, that I can pass over everything to you that I know and got at such a price.

When I was in the most hopeless situations — and I'm not going to start an emotional playwright in the description — there always came a voice, a sign, a reassuring feeling. Someone called me out of the troubles. Until then, only my upbringing, books, and my conviction turned me to God, but now an experience has led to Him. It was not falling into a trance, not reaching a sort of state, not self-hypnosis, not reverence, but something else. The contentment of my soul. My soul has become content in Someone and found satisfaction. Then prayer meant that to me.

That experience led me to a completely different journey in the faith. The world expanded, I got into not one, but a lot of spaces. Things that were important to me until then and I was running after them day by day, have gone. I was able to look through anyone who lives only within their own borders. I could laugh at the narrow-minded people who pressed themselves inside cages. I am looking for the experience what satisfied my soul, it charges me up and gives meaning and direction to my life.

I have been living alone for eight years. Yes, a partner would be good. It would be nice if someone touches my hand, drinks the morning coffee with me, and not ream my ass out if I couldn't get rid of my old whims. Yes, it would be good to have a companion, but why when I have One! Not just anyone! And He never reams my ass out! He gives an experience that an earthly mortal cannot give. In one of my articles titled "Seeking for lastingness in the earthly life" I quoted a Hadith: when a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); a knowledge which is beneficial, or a virtuous descendant who offers supplication for him. In addition, several Quranic quotes and hadiths are about prayer. All of those confirm that there have been generations on earth who have sought the company of God in order to go through experiences similar to mine. So far, I've talked about opening spaces, but the times have also opened up. Existence in the past, in the future and after the death of the body. It's all within one experience! Reaching a depth that one does several times a day, extinguishes the superficiality and as a result the eye and heart begin to see something else.

Wealth. If you have and you die, it will be inherited by your wife if you have no children. Your wife will remarry and the wealth you have accumulated with care will enrich another man.

Children. If they are virtuous, they will offer for you supplication after you die. But today? They don't understand why you've been striving your whole life since you've reached nowhere! If you leave behind a property, share of a business, it is most often sold or spent away. Your business partner will also take out what he can before or shortly after your death. Careers, bosses, friends, everything you've lived for will not help your soul. Then what made a sense? After all, once you've been taken to the cemetery, it's only a matter of days and no one is talking about you anymore. You were a soap bubble that burst. And what remains in the place of the soap bubble if it bursts? Empty air. That's we are.

Time is moving forward and the call is also stronger for the meeting. Today, this meeting happens five times a day, but the time will come when it will perhaps be a more lasting togetherness.

When you're young and in love, you make a thousand promises to your love that you'll never leave her/him. Then you get on the train. At the station, you still vow to write to each other every day.

Time will come when you will write not daily, but weekly, and later occasionally, and then there will be no more correspondence. The connection has been lost.

My soul has found contentedness and I know in Whom? I do not want to lose Him and the charge He ensures. I don't want a daily then a weekly relationship, which is only a matter of time and lags. Then where will my soul rest?

For me, this is what prayer means, but maybe it's different for you. I ask God to accept from us our prayers what serves Him, but in doing so we get prosperity.



## PRAYER OF ABRAHAM WHAT IS SAID BY EVERY MUSLIM IN EVERY WORSHIP

These two ayas are inevitable parts of our daily prayer. It was the worship of Abraham (PBUH):

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ (٤٠)

O my Lord! make me one who establishes regular Prayer, and also (raise such) among my offspring O our Lord! and accept Thou my Prayer. (Quran 14:40)

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ (٤١)

"O our Lord! cover (us) with Thy Forgiveness - me, my parents, and (all) Believers, on the Day that the Reckoning will be established! (Quran 14:41)

Having prayed for his progeny, Abraham now prays for Allah's grace on himself, his parents, and the whole Brotherhood of Faith, irrespective of family or race or time, to be perfected in the ideal of Islam.

The parents. Abraham's father was an idolater (43:26; 6:74). Not only that, but he persecuted the Faith of Unity and threatened Abraham with stoning and exile (19:46); and he and his people cast him into the Fire to be burned (21:52, 68). Yet Abraham's heart was tender, and he prayed for forgiveness for his father because of a promise which he had made (9:114), though he renounced the land of his fathers (Chaldea).

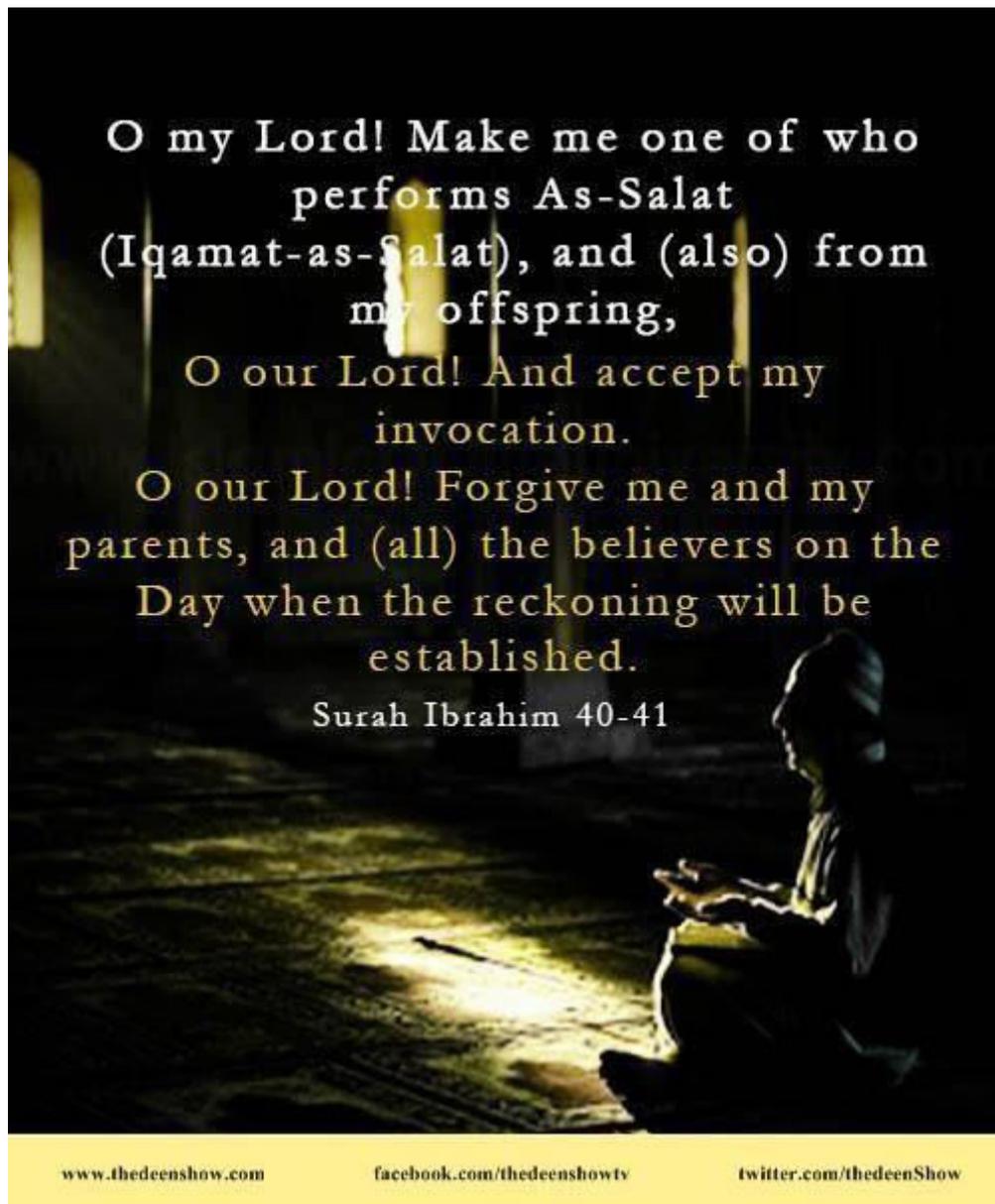
In our earthly life we collect several things in vain. Finally, there are only three imperishable issues what remain behind when we are in the graves. Therefore, the three issues are considered as lamps what give light for our souls in the empire of darkness. These are: charity, knowledge and memory of our descendants about us what they express in their worships for us. These three issues have two directions. If I give them, I can expect them. If I do charity, somebody may do good even with me. If I give knowledge, maybe I will be taught, too. If I remember my parents, even my children will do the same with me. The system works nicely if it is followed generally. You may have hope if you can give hope for others.

Regarding charity and knowledge, I shall write in a separate chapter later. Here I share my thoughts on the offspring and people whom we leave behind.

Abraham prays for the generations descending from him. These generations gave prophets for the world. At the same time, he asks forgiveness for his parents and believers on the Day when Reckoning will be established. Who are these believers? Are they Jews or Christians? But at the age of Abraham Jews and Christians didn't exist! So, his worship is for believers in God in general. This is Islam! According to our faith Abraham embodied the Straight Faith what he called Islam. And we say these verses five times a day in our prayer and we are not aware of we are saying!

The worship is for children of Abraham, too. They were those who propagated faith on the basement what Abraham established. If this text represents fix part in our prayers, even our children will pray like that, so even they will offer worship for us. They will not remember us case by case but five times a day! And if believers in the world establish prayer this way, they will all ask forgiveness for us as we did the same for them in the course of our lives. Does it worth to ask forgiveness only for the believers of one sect of a particular religion? It is a very bad business, isn't it? When we die, we can rely only on their prayers for repentance! It is much better if we rely on the worship of all believers what they say for us. Therefore, don't forget even one of them from your prayers!

Here you are the lamp what gives light in the darkness while we are alone.



## **QIBLA, i.e. DIRECTION OF THE BUILDING OF KAABA**

In my article “Original function of mosques and their role today”, the issue of mosques was discussed as places for worship and other activities. Many add their own thoughts that the five daily prayers can be performed at home or in a nearby mosque, for Friday worship it is better to have a mosque, for the Feasts (Eid) a larger mosque or center is advisable and Mecca, the largest sanctuary of Kaaba receives millions of pilgrims a year.

Regarding worship the place has no importance because Allah has made the whole earth suitable for prayer:

فَلْيُصَلِّ الصَّلَاةُ أَدْرَكَتْهُ أُمَّتِي مِنْ رَجُلٍ فَأَيُّمَا وَطَهُورًا، مَسْجِدًا الْأَرْضُ لِي وَجَعَلْتُ

...The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due.

Sahih al-Bukhari 335

But let's talk about Mecca and the direction of prayer, i.e. the Qibla. Many misunderstandings in this regard need to be dispelled. We are not praying in that direction because of the "sanctity" of Kaaba, but because of the "sanctity" of Mecca! The Kaaba is only a symbol, but it is not the object for prayer. If we'd worship, kiss, touch the Kaaba, we would be no different from idolaters. It is unfortunate that masses are doing that. There is no "holiness" for Kaaba, it has been devastated many times in history, but it has always been rebuilt. Black stone has a separate history, the theophany that belong to it has a "sanctity," but now these stories don't represent the subject of the article. The significance of stone is the direction of prayer. Al "sanctity" belong to the city, Mecca. This is the place where Monotheism is linked to. And now I am not talking about Mohammad, Abraham, and the story of Adam, Eve (peace be upon them all), but practically about the creation of the earth. So, about the period before Adam and Eve:

"مكة أذ بار في والأزرق في، 9098 "المصنف" في الرزاق عبد أخرج ما  
الأد بار دعب عن 1235 "التفسير" في حاتم أبي وابن، له والد لفظ-1/31  
بأربعين والأرض السموات وجل عز الله يخلق أن قبل الماء على غناء الكعب كانت: قال  
«الأرض تَدْحِي وَمِنْهَا سَنَةٌ».

It was included in "Al-Musnaf" 9098 by Abdul-Razzaq, and Al-Azraqi in the Akhbar of Makkah 1/31, and Ibn Abi Hatim in "Al-Tafseer" 1235 in the "Heel of inks" said: „The Kaaba was a dry plot in the water for forty years before God (may Him be glorified and magnified) created the heavens and the earth, and from it was the earth departed.”

Well, this is the "sanctity" that makes Mecca for virtually every Monotheism as the alpha and omega.

So, what was this dancing back and forth with the direction of prayer regarding Mecca and Jerusalem in the time of Muhammad (peace be upon him)?

Mohammad (peace be upon him) as long as he taught his followers in Mecca, prayed towards the direction of Kaaba. In 622 he and his followers fled to Medina (Hijra). There were significant Jewish tribes among the inhabitants of Medina. The Prophet made a gesture to them by changing the direction of prayer to Jerusalem. It didn't last more than 16 months! Then came the order from Allah to restore the direction of prayer (Qibla) back to Mecca, i.e. to the Kaaba.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَاهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُل لِّلَّهِ الْمَشْرِقُ  
وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ (١٤٢)

The fools among the people will say: "What hath turned them from the Qibla to which they were used?" Say: To Allah belong both east and West: He guideth whom He will to a Way that is straight. (Quran 2:142)

New chapter starts. Don't forget that Baqara Surah revealed in Medina and is the longest Sura which serves as „Constitution of Islamic State“. It gives arguments for the True Faith, for why Mohammed (peace be upon him) was chosen for the revelations and not a Jewish prophet, what are the everyday regulations and spiritual prescriptions. Also, it is important to form Umma, society of Islam. However, Umma needs cohesion and one of the strongest strengths what can melt people together is the prayer. Mohammed (peace upon him) got revelation from Allah to change the Qibla (direction of prayer). Muslims used to pray towards the Temple of Jerusalem like Jews. Christians had no specific Qibla. After the continuous revolt of Jews in Medina and after the ayas which were revealed before arguing that Abraham, Ismael and Isaac were on the "Hanif" way and Mecca was the origin of the true Monotheism, the Qibla changed. Changing Qibla is not easy. People may hesitate, accept and refuse. But Allah did it in order to make the Prophet see who follows him from heart and who don't. This event served as the first trial to form a devoted Umma in Islam.

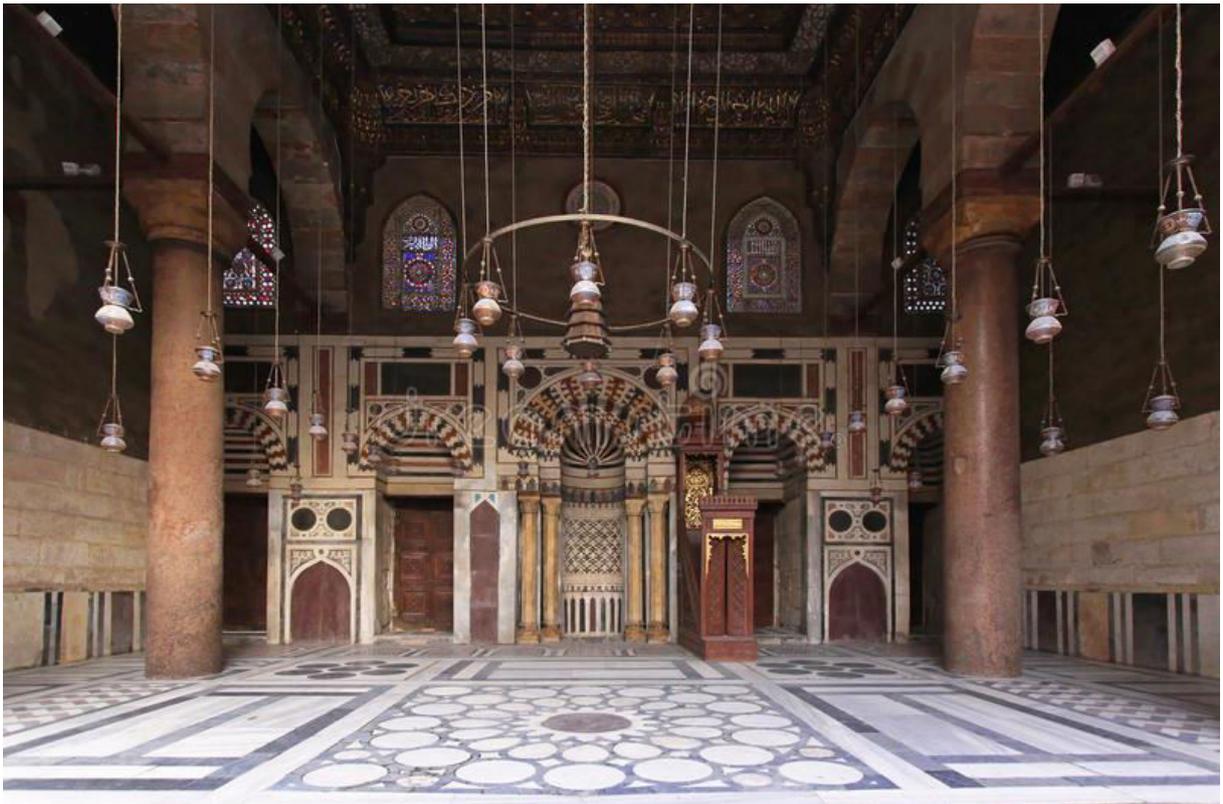
"Yahdi man yasha" can be translated two ways. It means that Allah guides whom He will. In this way Allah's will decide who will be guided. The second meaning of the same sentence is that Allah guides the person who is going to earn Allah's guidance. I think that this way of translation reflects the concept of Quran better regarding free will to choose between Guidance and mislead.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ  
الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ  
الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

We see the turning of thy face (for guidance to the heavens: now Shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is Allah unmindful of what they do. (Quran 2:144)

So, it was not the insidious cunning of Mohammad (peace be upon him) that he turned the people once to the right then to the left to see who would follow him blindly, but he did everything by following the command of Allah (SWT). It is another issue that this really gave him an opportunity to realize, who follows him from a pure heart, without doubt, and who has anxiety and uncertainty. But the Prophet had nothing to do with this decision.

I know there are many other stories that could be told about Kaaba, but at this time I just wanted to go back to the beginning and the end.





The Messenger of Allah (peace be upon him) said, "Allah the Almighty is Good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers. So, the Almighty has said: "O (you) Messengers! Eat of the tayyibat [all kinds of halal (legal) foods], and perform righteous deeds." [23:51] and the Almighty has said: "O you who believe! Eat of the lawful things that We have provided you." [2:172]" Then he (peace be upon him) mentioned [the case] of a man who, having journeyed far, is disheveled and dusty, and who spreads out his hands to the sky saying "O Lord! O Lord," while his food is haram (unlawful), his drink is haram, his clothing is haram, and he has been nourished with haram, so how can [his supplication] be answered? [Muslim]

Reference: 40 Hadith Nawawi 10

The du'a cannot be responded if its master feeds on Haram. Food, drink and clothing are defined in the text. But there is a fourth category: and he has been nourished with haram. The explanation is money, income. So, whoever earns his/her livelihood in a way what cannot please Allah, his/her du'a is worth nothing.

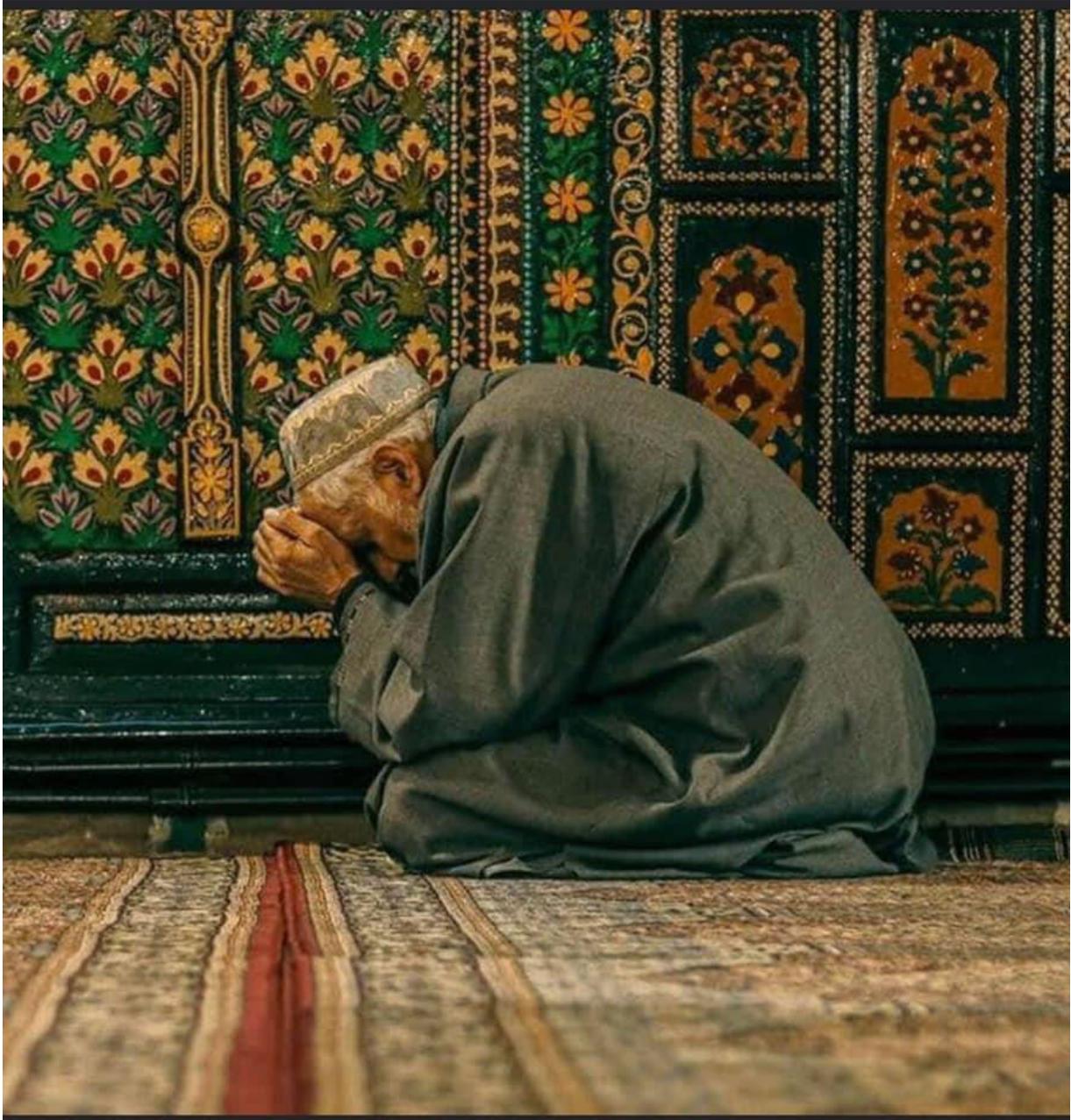
فَلَمْ دَعَوْتُ يَقُولُ يَعْجَلُ لَمْ مَا لِأَحَدِكُمْ يُسْتَجَابُ قَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ أَنَّ هُرَيْرَةَ أَبِي عَنْ لِي يُسْتَجَبُ

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Every one of you will have his supplications answered, as long as he is not impatient and says: I have supplicated but I was not answered."

Source: Ṣaḥīḥ al-Bukhārī 5981, Ṣaḥīḥ Muslim 2735

Allah cannot be urged. He is the Best Knower of when to adjust one's fate.

There are many other Hadith that commemorate the du'a, however I have mentioned those what are about the devotion of consciousness. Consciousness is getting fewer and it is the time to sharpen it.



## SUPPLICATION OF MOSES

The story of Moses is known to many, I will not talk about it here. For me, the attractive thing in his stories is that he is very human. From the text one can feel his doubt, which is human, his fear which is human, his concern which is human and his anger which is human. He must have been a passionate person. Yet he was the only one to whom the Lord spoke directly!

Maybe Allah also loves if someone behaves as a human after having been created as a human. It's not strange for me! I would feel also like Him if I had already created someone as a human. When Moses was cast out, the fear prevailed in his heart. He killed a man and his conscience grieved him while he also became persecuted. Nevertheless, the Lord entrusted him with a mission. He had to go to the Pharaoh with the message of the Lord, the call him to monotheism. The Lord of the Worlds sent Moses to the man who imagined himself to be a God, the lord of the earthly world. True, in his mind the world consisted of the lower and upper flow of the Nile. Moses already went through the spiritual preparation. He could comprehend the difference between the Lord of the Worlds and the lord of the earthly world. But he was still scared, since he was just a mote of dust, a nobody, between the two. He knew that the lord of the earthly world could kill him, could do whatever he wants. True, he also knew that the Lord of the Worlds was more powerful than him, He could even destroy his materials, but he dared to ask back, he dared to worry and he dared to ask for support! Why? For the Lord of the Worlds is the Most Gracious, the Most Forgiving! With the Pharaoh he would not have dared to enter that question-and-answer package if he was alone! At this point Moses offered a prayer, which is registered in four ayas of the Quran:

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾

(Moses) said: "O my Lord! expand me my breast; (Quran 20:25)

وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾

"Ease my task for me; (Quran 20:26)

وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي ﴿٢٧﴾

"And remove the impediment from my speech, (Quran 20:27)

يَفْقَهُوا قَوْلِي ﴿٢٨﴾

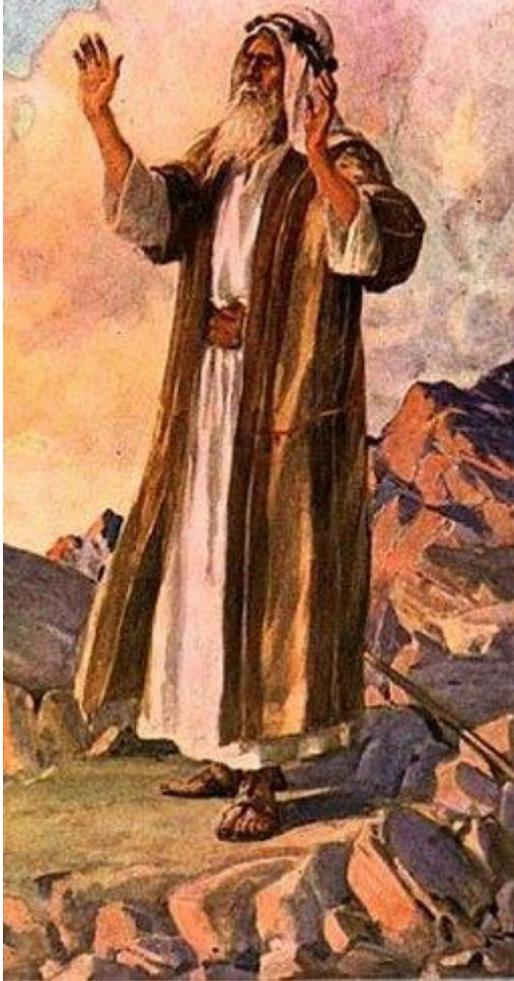
"So they may understand what I say: (Quran 20:28)

Imagine a man emerging from the desert after several years, in today's terms: a wanted person due to his criminal background who is stuttering, cannot speak properly, yet the Lord entrusts him with a mission. He has to go to a luxurious palace where he has to tell in the eyes of a tyrant that he is a shitty person. That's understandable, isn't it? This story does not give off the drama in a sacred performance. And that's it!

I admit, I always say this prayer to myself before I give a lecture or I start to negotiate somewhere. It really puts my inner world in order. These few lines include his (Moses) disadvantaged situation, his request and his demand that the other party comprehend what he is saying!

I figured out that Moses would have a harder time today. In his days there was a Pharaoh who could be reached. Sure, some could enter to him but the exit was not guaranteed. A dialogue could have been established between the one in upside and the other down. Already with the discovery of the radio, which was not the case of today, this condition ceased. I remember as a child we were sitting around the radio before the television era, listening to theatrical performances, cabaret and news. The point I want to make clear is that the radio spoke, but nobody could talk back to it. An era began when the sound came down from above but nobody could reply from below to upside. Until then, substantive discourses could be pursued, it had a motivation, after which that interactions gradually ceased to exist. Today there is a world where the voice of the lords of the earthly world comes down, reaches the mortal, but the mortal is already so stupid as he lost the sense to have any need for discussion, asking questions and he is accustomed to this state. The one-way communication has become common.

So, today I don't know what Moses would do, where to go, who would listen to him. In the one-sided communication conveying messages has become impersonal, nor can one know where an intention comes from, who behind the thoughts is? In the time of Moses, we knew that Pharaoh was the source of trouble, and he gave his face to that. Today, no one gives the face to anything, just mixes shit facelessly. I'm small enough to think about the future, but it's time for Someone to change this situation and affect the minds of the hidden ones. Whatever is the case, the supplication is beautiful and its content more relevant than ever. The supplication is also impersonal. It include the subject (person) who performs it, the request to the Lord and the need to be comprehended! Let's learn it! Maybe Someone intervene!



### 2.1.3. ZAKAT

#### THEORY OF ISLAMIC ECONOMY AND TAXATION

Payment of Islamic taxes is considered a religious duty. The most important tax is Zakah, which is based on wealth and paid annually.

Interestingly, from the point of view of etymology, Zakah has no economic meaning. Originally, “Tazkiyah” means purification, growth. In a spiritual sense, the one who keeps him/herself purified, acquires the guidance of Allah and follows it, can grow:

قَدْ أَفْلَحَ مَنْ تَزَكَّى (١٤)

But those will prosper who purify themselves, (Quran 87:14)

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ  
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

Allah did confer a great favour on the believers when He sent among them an apostle from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error. (Quran 3:164)

The economic and tax principles of Islam were derived from this spiritual interpretation. So, it is not the will of a narrow group of people but the intention of Allah has to be realized by this economic mean.

Cash holdings, asset disposals, and inventories are subject to tax at a standard rate of 2.5 percent. Zakah is to be paid by those with surplus liquid wealth for the benefit of the poor and needy, typically via spending on social and humanitarian causes. The collection of zakah is usually organized separately from that of state taxes. Another traditional Islamic tax was the jizyah, or poll tax, paid by non-Muslim residents of a Muslim state to the government in exchange for government protection. It is necessary to note here that non-Muslim citizens did not serve in the army of Muslims. So, they did not contribute personally but financially to defense expenditures. The Islamic land tax (kharaj) is applied to both Muslims and non-Muslims according to acreage of land, with the rate depending upon output potential and a maximum rate of half of the crop value.

Taking into consideration the huge scope of the subject I cannot describe all types of taxes, including Khoms (one-fifth) and others, with the need for completeness.

Before anyone else criticizes and comments that the sheikh wants to restore the feudal medieval in which the above taxation was applied, I quickly note that I described the feudal medieval, not the present. I mention an age when our ancestors in Europe galloped from one village to another with their grimy dicks, the rain dripped off from their fat and dirt-soaked pants - let us not deny these conditions -, while an empire set up a system of economy, money-management, taxation, which were such. I'm sorry, the principles weren't democratic, but then that word wouldn't have been understood. True, the situation has changed since then, today our dick would be grimy if we had a foreskin, and the ability to convert the knowledge of the past into the present is dripping off from our brains.

Today, the types of taxes and forms of transactions used in the Middle Ages are not applicable literally. But the principles, yes. I have described the transaction principles of the Islamic Banking under the title "Fundless reality", now I would like to deal briefly with the theoretical foundations of Islamic economy.

Islamic economy is a huge chapter. If anyone wants to dive in that subject will find details here: <https://islamicmarkets.com/education/islamic-economics>

I have the chance only to give a general outlook about the basic principles.

The basic features of Islamic economic organization, as derived from the theoretical principals mentioned earlier are:

- a. It is a morally directed economy, being part of a whole moral philosophy: Islam. This is in contrast to morally neutral economic organization in capitalistic societies.
- b. Individual initiative has to be discharged within the framework of social responsibility i.e. no free market as such and no absolute ownership.
- c. The economy has a clear goal of establishing and maintaining a social welfare 'solidarity' organization for the needier sectors of the society.
- d. Work is the basic factor of production; it is a means to wealth generation and distribution. It is the legitimizer of wealth acquisition. It is an asset orientated economy; money is just a means of exchange and store of value. It is not allowed to be a commodity: It cannot in view of the prohibition of interest which allows trading in 'loans'.
- e. In view of its strong moral framework and social aims, the basic recycling agent of wealth is a mandatory — very fixed and very stable religious obligation 'Zakah' which is a social tax on wealth specifically directed to the protection of the society. It is not a fiscal measure subject to variations of governments' policies. There are other means of recycling: inheritance laws in Islam distribute wealth among a wider base than in capitalistic societies. There is also strong moral pressure to give freely (Sadaqa). Fiscal taxes as known today, have been levied and can be levied over and above Zakah if the state deems it necessary. Zakah is calculated at % of the total value of capital and profits, minus bad debts and depreciation. In case of tradeable assets i.e. rent, it goes up to 10%. In agriculture, it varies from 2-y % to 10% according to the type of irrigation. There is a different way for calculating animal tax. Zakah should be collected and distributed locally — only the surplus can go elsewhere and has definite avenues of distribution — the poor, the needy, the indebted who have no way to repay, the newly introduced to Islam, the defense of the society, the employees who collect Zakah, the emancipation of slaves in old times and the needy traveler.

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ  
وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٦٠)

Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah. and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom. (Quran 9:60)

Alms or charitable gifts are to be given to the poor and the needy and those who are employed in their service. That is, charitable, funds are not to be diverted to other uses, but the genuine expenses of administering charity are properly chargeable to such funds. Who are the needy? Besides the ordinary indigent, there are certain classes of people whose need is great and should be relieved. Those mentioned here are: 1. men who have been weaned from hostility to Truth, who would probably be persecuted by their former associates, and require assistance until they establish new connections in their new environment: 2. those in bondage, literally and figuratively: captives of war must be redeemed: slaves should be helped to freedom-, those in the bondage of ignorance or superstition or unfavorable environment should be helped to freedom to develop their own gifts: 3. those who are held in the grip of debt should be helped to economic freedom: 4. those who are struggling and striving in Allah's Cause by teaching or fighting or in duties assigned to them by the Islamic State, who are thus unable to earn their ordinary living: and 5. strangers stranded on the way. All these have a claim to charity. They should be relieved by individual or organized effort, but in a responsible way. In this verse, the word sadaqah refers to obligatory charity (Zakah).

It is clear then that there are basic differences between both theoretical and organizational orientation, aims and framework of an Islamic economy and a traditional (capitalistic) one. When it comes to the instruments of economic policy (e.g. monetary policies, prices, market organization etc.) Islam has not specified detailed procedures for the very reason mentioned earlier: these are matters of organization which an Islamic society has to design and adapt whatever way it sees fit to implement the basic features of its economic organization.



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**2.1.4. RAMADAN**

## FASTING THAT IS PRESCRIBED TO THOSE BEFORE YOU

Ramadan has come Alhamdulillah! Let us review what is the message of Allah in His ayas one by one. Voluntary abstinence from food has been a spiritual purification rite in many religions. Penitence, purification, mourning, sacrifice and enhancement of knowledge and powers were some of the aims of fasting envisaged by these religions. Even philosophers, scientists and physicians of the past adopted fasting as a healing process needed to recreate health where there was sickness. Socrates, Plato, Aristotle, Galen, Paracelsus, and Hippocrates all believed in fasting as a form of therapy. We find in scriptures such as the Bible, for example, prophets like Moses, Elijah, Daniel and Jesus resorting to fasting for the sake of spiritual purification as a means of communication with God. The Quran also indicates that fasting is a religious practice common to the religions of the past:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ  
(١٨٣)

O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint, - (Quran 2:183)

Ramadan fast is one pillar of Islam. During one moon-month believers don't eat and drink from sunrise till sunset. Sexual contact is also prohibited daytime. These are the physical signs of fast. However, the deeper meaning is more important. We know since Adam that humans have instincts like animals. The more we can restrain the function of our instincts over us the more we are mind and heart operated beings. In Ramadan our heart opens for the words of Allah. Our thoughts are more profound and our conduct is more kind. This is the month of forgiveness and good deeds. Also, Ramadan helps to understand for rich the life of those who live in poverty and suffer of shortage of food and livelihood during the whole year. This is the month of purification. Physically our body gets rid of those toxins and waste which can only leave by fasting. Spiritually our heart gets rid of thought and side-feelings which polluted our thinking and behavior.

However, Ramadan fast cannot be a torture. Who is sick or is on the way has excuse to suspend fast and these days can be made up later. Who suffers of a permanent reason what unables him to perform fast he can give ransom for poor and make good deeds as offering. Fast is for us and not against us. It builds our physical and spiritual character. Fast was prescribed in every religion. It is not a unique Islamic regulation. However, religions have changed and Islam remained the same.

Now let us review the fasting traditions of Judaism, Christianity, and Hinduism.

### Judaism

The Jewish calendar contains comparatively few regular fast-days. Yom Kippur (the Day of Atonement), is the only fast-day prescribed by the Mosaic Law:

And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute forever (Leviticus 16:29-31).

The Jews observe ten days of repentance starting with Rosh Hashanah (the Jewish New Year) and ending with Yom Kippur (the Day of Atonement). This is a time to consider the sins of the previous year and repent.

Yom Kippur is the day on which Jews believe that the fates of all Jews are to be sealed for the coming year. This day is held to be the most solemn and serious day in the Jewish calendar, which involves grieving for sins committed in the past year as well as praying for forgiveness. On this day, Jews fast for 25 hours from sundown on the previous evening until sundown the next night. To the Jews, fasting is more than just refraining from drinking and eating: working on fast days is not permitted, and having sexual relations and bathing, as well as using ointments and leather shoes, are prohibited. The fast begins with a special evening service known as Kol Nidre (All Vows), and synagogue services last for the whole of the following day until the fast ends.

It is also customary among many Jewish communities to fast on the eve of New Year's Day: Rosh Hashanah.

Besides Yom Kippur, there were four regular fast-days established by Jewish tradition to keep the memory of various sad events that affected the Jewish nation during their captivity. According to some scholars of the Talmud these fasts were obligatory only when the nation was under oppression, but not when there was peace for Israel.

The Synagogue is also empowered to impose fasting in case of a misfortune befalling the people, such as pestilence, famine, or an evil decree enforced by the ruler of the day.

The Jewish fasts normally begin at sunrise and end with the appearance of the first stars of the evening, (with the exception of Yom Kippur, which lasts from sundown to sundown). The giving of charity on a fast-day, specially the distribution of food necessary for the evening meal, is encouraged (Jewish Encyclopedia).

## Christianity

From the sermon on the Mount, we know that Jesus instructed his earliest disciples to fast: When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show men they are fasting. I tell you the truth, they have received their reward in full. But when you fast, put oil on your head and wash your face, so that it will not be obvious to men that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you (Matthew 6:16).

It is obvious that the kind of fast prescribed by Jesus was already familiar to the Jewish community, as there is no record that he taught any change. Therefore, it must have been complete abstinence from food and drink, as the above verses indicate. That is why he spoke of putting oil on the head and washing the face so that the tiredness of fasting may not be obvious to others.

Today, many Christians following the guidelines of the Church do not practice this kind of fasting; they avoid eating meat for a few days; or in some cases eat only one meal a day during the fast. And there is no ban on drinks either. This may be because the New Testament does not give any details as to how to fast.

Lent, which is observed by Roman Catholic, Anglican, and certain other churches, is a forty-day period of fasting and penitence in emulation of Jesus Christ's example in his fast in the wilderness (deserts) of Judea.

The first main component of Lent is the obligation of abstinence which applies to all older than 14. For Roman Catholics, abstinence means not eating meat in any form, but not including fish. But there is also a concept of "partial abstinence", meaning eating meat only once per day.

On three occasions in the Bible, people fasted for forty days. The first occasion was when Moses received the Ten Commandments (Exodus 34:28). The next occasion was when Elijah encountered God before the anointing of Elisha (I Kings 19:8). The third occasion for such a fast was when Jesus was in the wilderness and tempted by Satan (Matthew 4:2).

There are many reasons given in the Bible for fasting. It is seen as an act of sacrifice that reminds Christians of God and through fasting, while the flesh is denied comfort, the spirit is strengthened.

## Hinduism

Fasting in Hinduism is the denial of the physical needs of the body for the sake of spiritual gains. According to Hindu scriptures, fasting helps create an attunement with the Absolute by establishing a harmonious relationship between the body and the soul. Hindus believe that this counter the tendency of people to be obsessed with worldly indulgences, and not allowing time for spiritual attainment. Worshippers are advised to impose restraints on themselves to get their mind properly focused. One form of this restraint is fasting.

Fasting is prescribed on all Ekadasi days. Ekadasi is a Sanskrit word that refers to the 11th day of the lunar fortnight, twice a month (Bowker, 173).

Vedic scriptures strongly recommend observing a complete fast on the day of Ekadasi (without drinking water). Everyone from the age of eight to eighty, irrespective of caste, gender, or any material consideration, is recommended to fast on this day to make spiritual progress.

Those who cannot perform the austerity of complete fasting, can follow Ekadasi by eating once a day at midday, or eating once a day in the evening. However, under no conditions should one eat grains in any form on this day.

On this day, devotees fast during the day and keep vigil during the night in prayer and meditation. Observing Ekadasi, it is believed, would destroy all sins and purify the mind.

Fasting is seen not only as a part of worship; it is also a training of the mind and the body to endure all hardships and to persevere under difficulties and not give up.







## RAMADAN, WHICH IS DIFFERENT FROM THE OTHERS

We might think that this is a thrice-told tale, as we repeat the lesson every year: self-restraint, compassion with the poor, community building, strengthening social cohesion, purification of the body, deepening of faith, interpretation of Allah's words, seeking the nearness to Allah, peace, contentment, charity, love. Then may some quotations from the Quran and Hadis come. At the same time, each of the listed items could even be a separate chapter in terms of interpretation and approach.

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

(Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will, - it is better for him. And it is better for you that ye fast, if ye only knew. (Quran 2:184)

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن  
شَهِدَ مِّنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ  
بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم وَلَعَلَّكُمْ  
تَشْكُرُونَ (١٨٥)

Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So, every one of you who is present (at his home) during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful. (Quran 2:185)

So far, the quotes. The words of Allah in this place are narrative in nature, explaining exactly what to do. Therefore, in this article, I do not cover that subject, but want to draw the attention why this Ramadan is different of those have been before.

When the Islamic community was registered in Hungary in 1988, our compatriots heard about Islam mainly from the novel "Stars of Eger". Since then many have gone below this level. At the time, I thought that the author, Géza Gárdonyi was malevolent when he portrayed the Turks as bad and the Hungarians as good. But even in his work there were scenes where characters were neither black nor white. Today I'm crying for Gárdonyi to come back. Comparing his approach to the actual communication regarding Muslims, it was better. In our homeland today Muslims are portrayed worse than in the mentioned novel. If I go beyond the borders, I find negative and positive news on us, and all kind of approaches.

Either way, positive or negative, the situation is not the same as it was in 1988. In Europe, Islam has become a factor. Rather, it is not even the Islam, because most Muslims do not know it. Muslims have become a factor. We are not talking about a homogeneous population. Some of them represent the third generation, are integrated, are aware of their rights. There are those who follow their traditions, those who follow the modern way of life, those who cannot integrate even after decades and there are the new immigrants who have caused a big confusion everywhere. They are a completely different topic. Those who have been sweating for decades and moving forward day by day after investing tremendous effort are not looking willingly at those who come according to quotas, get housing and money. You can see that there is a huge difference between them. The outside world sums that up so simply: anyway, they are all Muslims: This issue is unmanageable like that. However, it is a fact that some authorities began to understand that the topic is sensitive and something needs to be done. I have noticed that this year is no longer a simple courtesy question if an outsider asks about Ramadan. I'm not talking about Hungary now.

This year, we Muslims in Europe have a different significance than before. It started to be a matter how do we feel, what is our "welfare" like? We are no longer asked about Ramadan as we used to. It is not raised as a cultural custom, a stereotypical tradition, but how it can be kept during the epidemic? And this is not being raised by Muslims, but by non-Muslim scientists. Why is this an important change? Because the question is not asked from a guest as before, but from a labor force who is needed. If this labor force feels bad, also endangers the well-being of outsiders. Huge change!

A Norwegian journalist sent me an inquiry. One of Norway's immunologists has suggested that Muslims have to drink water during the fasting period because of the coronavirus. She added a professional explanation for this suggestion. It is a leading state-owned newspaper that, among many other Muslim thinkers, have also asked me about the above proposal, at the same time they were interested on the position of science according to the Quran and Hadith and the possible postponement of Ramadan. The point is not my answers, as those coincided with the opinions of the other respondents, but the fact: Opinion of the Muslim thinkers in Europe was asked adequately! Otherwise, the answers are not difficult to guess because those can be found in the Quranic verses quoted above. However, Ramadan cannot be transferred to another period. I don't think our Christian brothers would be happy either to celebrate Christmas in July.

There will certainly be a few more phenomena that will make the Ramadan of this year extraordinary apart from the fact that community programs cannot be kept. Allah wanted it that way and there will be many benefits that we do not see yet. Hamdulillah!





## THE SPIRIT OF RAMADAN

Now comes an aya with a strong sexual content. At least for those who are driven by their instincts. For the first reading, below a certain cultural level we find a macho, male-centered, misogynist verse about sex, eating, drinking, and abstaining from these things.

أَحِلَّ لَكُمْ آيَاتُ الصِّيَامِ الرَّفْتُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ (١٨٧)

Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits (set by) Allah. Approach not nigh thereto. Thus, doth Allah make clear His Signs to men: that they may learn self-restraint. (Quran 2:187)

But if we immerse deeper into the context, the central theme is not the sex, eating, drinking, but something else. Let me explain. In addition to the many messages of Ramadan, one of the most important to me is the opening of our inner vision. That sounds mystical, but it's not.

Under normal circumstances, a lot of things distract our attention. Spouse, work, livelihood, I do not list. Ramadan is the month when we can't neglect our duties, but if we have a drop of religious sentiment, we don't just experience it as a physical achievement. I.e. we don't just fast and when it's time for Iftar (meal), we tick that day then eat it a lot. Even before you accuse me that Muslims are not like that, I know. I know they are not like that, but some of them are. Only those who are like this should know, it is obvious what they do. Even though they show a devout image and say always inshallah, it does not obscure the reality.

What I'm talking about is a search for a depth that requires a spiritual world. We have to stop here for a while. What does spiritual world mean? I say so strange things! Because that's not what people who come from the circle of goat-culture talk about. Of course! They don't have that.

The basis of the spiritual world is the woman, the mother, and the love she can give, especially in the first years of life. Without a mother, this cannot be formed. However, if the mother is used only as a toilet, i.e. for only sex, she cooks, doing housework, bringing up children, her husband marries some other wives beside her and she doesn't accept this situation, she gets some slaps, finally the woman becomes something different being. If woman is used only for satisfying instincts and as a household robot, she will have eventually a communication consisting of five hundred words that will make her unable to express complex concepts. Moreover, concepts and knowledge do not develop if they are not involved in the lives of "men" where community issues are discussed. Without concepts,

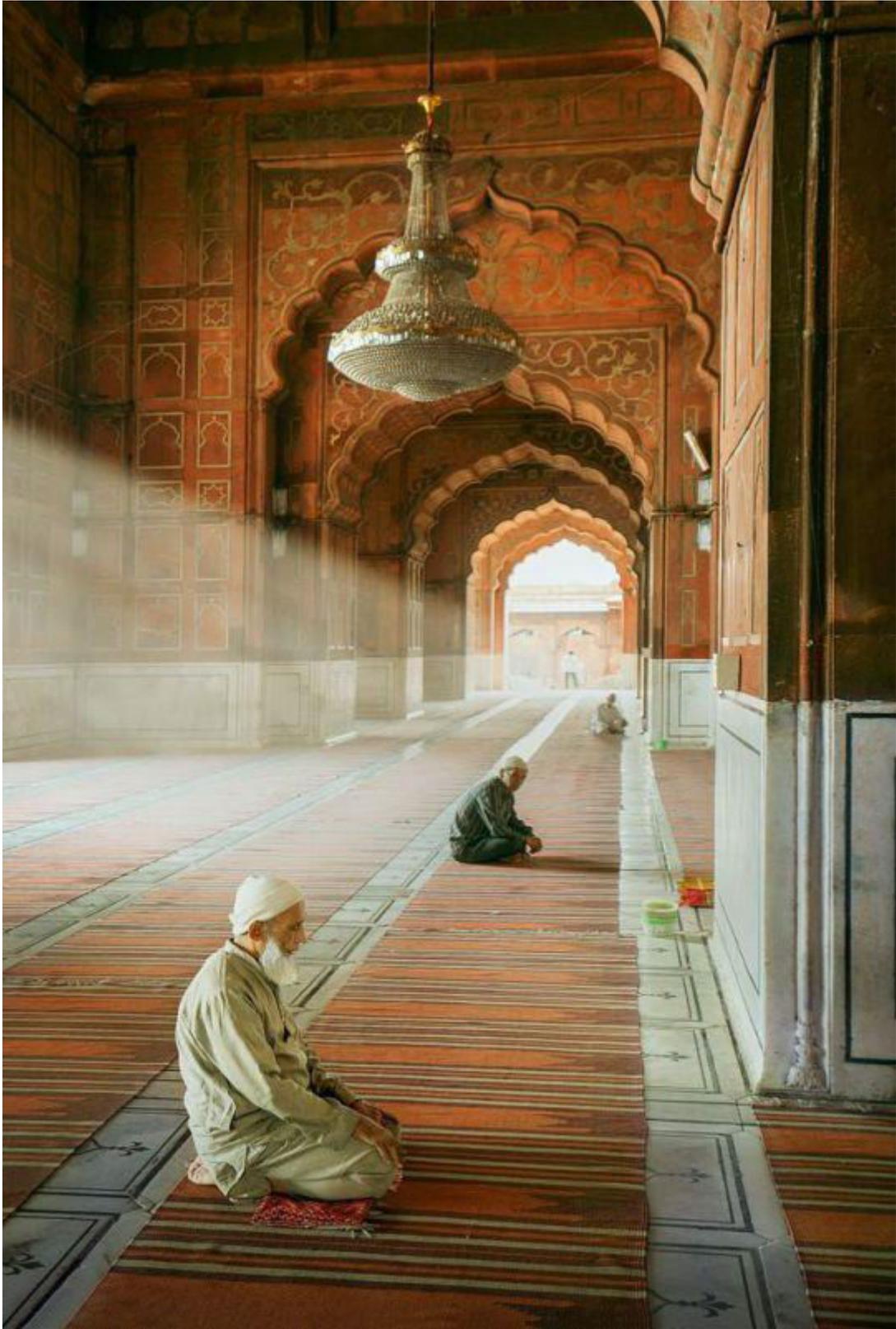
knowledge, and emotional fulfillment she becomes not a loving, pampering, heart-warming mother, but a psychological case that drains off the negative energies towards her child. Moreover, if all this is brought before her as a duty prescribed by Allah, then poor woman will get a distorted picture on Islam as well. And if little Ahmed gets a picture on life, faith in Allah accompanied by big slaps, then we have certainly reached the point that I want to prove. The spiritual world cannot be formed, therefore doesn't exist!

Now I have to stop again and dismiss the charges. No, I'm not saying everyone is like that. But there are many. And it is enough, if only one person is like this out of a hundred, he will be the bag of wind, the dominant one, who overshadows the behavior and lifestyle of the other 99 nice fellows. I also know that the situation is changing, and so is the role of women. Moreover, many times the sudden freedom is swinging them to the other extreme! If this happens, the result will be the same! If the balances are upset, the spiritual world does not develop. The verse above is all about limiting the instincts and seeking the spirit of Ramadan!

Here in the middle of Europe, we have no reason to condemn this situation, because we are in the process of reaching the same result. Sure, there are written rights on paper, but there are also slaps and are family lives mostly scaled for two salaries that make the child grow up without any experience of the spiritual phenomenon, which I refer to as the spiritual world, so he/she doesn't even understand what I'm talking about now.

Well, after that, let's turn back to Ramadan. One of the significances of this month is that the phenomenon what is about to extinct, i.e. spiritual world gets back in its place and works again. Fasting, retreat, and meditation, are no acts just for spending time. Those create the cornerstone on which the spirituality of Ramadan can be built, and if Ramadan will be like that, there is a good chance that the "spiritual world" will survive even after the period of fasting. For my part, I thank Allah for this exceptional Ramadan, when due to the lack of our community programs the rebirth of our spiritual life may be strengthened in us. If there is no spirituality, what are charity, community building, and other functions worth for?







## **THERE IS A FEELING ABOUT RAMADAN AND FAITH THAT I AM TRYING TO EXPLAIN TO OUTSIDERS**

This article is not just for Muslims. The outside world sometimes does not understand our spirit why it binds us so strongly to the fasting. How can it be that many people refuse injections, infusions, medications during this period, even though they would have the opportunity to supplement the lost days later. What is this? Fanatism? Maybe we don't understand the call of modern times? Why we not let the uncomfortable legacy of the past to be forgotten? Why are we forcing Ramadan so much! It's just a burden! Well, that's how those think who lack a particular sort of feeling. While this feeling that can recover the lost treatments and infusions a thousand times more.

Relying on God for Muslims (provided they are conscious believers) means more than religiosity in the European sense. It is not only a belief, but also a struggle. With whom?

I deduct it now:

Let's go back to the Antique era and examine a millennium between Alexander the Great (i.e. 356-323) and the Byzantine emperor Heraclius (610-641). During this period, Western, i.e. Greek and Roman thinking took over a lot from the culture of the peoples in the East. That was true backwards, too. Hellenism was practically based on multiculturalism, which meant that the text recorded was

Greek in all cases, but the content was not. In this thousand years, cultural interaction had an essential importance.

From here, I ask that my dear Christian readers not be offended. I put this assessment here according to a Muslim point of view. It is better if they also know what is in our heads and not always we need to hear what is in their heads about Islam.

So, there is a consensus among Muslims that Christianity has been able to gain ground among barbarian peoples. From the 8th century onwards, Muslims regarded Christians as a dark, brutish, barbaric mass from whom there was nothing to learn, so cultural influence from that direction was out of the question. This is also evidenced by the note of Emir of Usama Ibn Munkidz (1095-1188), who described Christians as follows: "Beasts (بهايم) baha'im), with whom we can only make ourselves understood with fight."

This was the general opinion all the way till Napoleon embarked the land of Egypt (1798). Let us not forget that by then Europe has reached the age of enlightenment. But that has not changed the perception of Muslims regarding Europe's "Christian" character either. Why not? Because Napoleon did not bring the fertilizing effect of a European culture. From an Islamic point of view, this cannot be considered as a culture. It was a scientific-technical change which was not supported by spiritual value. So, a soulless scientific-technical supremacy set foot, supported by a sizable army.

Napoleon himself was also surprised by the ideological and cultural situation he experienced in Egypt. From his age, we are not talking about the adoption of ideological and cultural values, but about the degradation of Islam and making to forget its teachings. According to the judgment of Muslims, the "secularization" and "modernization" imported here were aiming the destruction of their religious values. One means of that was the establishment of the science of Orientalism. One of the means in the fight against European supremacy was Islam and adherence to Islamic values, including its spirit. Thinkers such as Jamal Aldin Alafghani (1853-1897), Mohammed Abduh (1849-1905), Mahmoud Shaltout (1893-1963) and many others stood at the helm of this struggle.

The general opinion in Muslim circles is that the "Christian" values represented by Europe have won only in a scientific-technical and military sense, not in a spiritual sense. On a spiritual level, there is still an underground struggle going on today and part of it is Ramadan. If we understand that situation, let us read this Hadith from this aspect and can interpret what these lines may mean to us Muslims (I quote it in several variations for the sake of accuracy):

وعن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: "قال الله عز وجل: كل عمل ابن آدم له إلا الصيام، فإنه لي وأنا أجزي به. والصيام جنة فإذا كان يوم صوم أحدكم فلا يرفث ولا يصخب، فإن سابه أحد أو قاتله، فليقل: إني صائم. والذي نفس محمد بيده لخلوف فم الصائم أطيب عند الله من ريح المسك." للصائم فرحتان يفرحهما: إذا أفطر فرح بفطره، وإذا لقي ربه فرح بصومه" ((متفق عليه)). (وهذا لفظ رواية البخاري. وفي رواية له: يترك طعامه، وشرابه، وشهوته، من أجلي، الصيام لي وأنا أجزي به، والحسنة بعشر أمثالها. وفي رواية لمسلم: "كل عمل ابن آدم يضاعف: الحسنة بعشر أمثالها إلى سبعمائة ضعف. قال الله تعالى: (إلا الصوم فإنه لي وأنا أجزي به: يدع شهوته وطعامه من أجلي. للصائم فرحتان: فرحة عند فطره، وفرحة عند لقاء ربه. واخلوف فيه أطيب عند الله من ريح المسك)."

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (peace be upon him) said, "Allah the Exalted and Majestic said: 'Every act of the son of Adam is for him, except As-Siyam (the fasting) which is (exclusively) for Me, and I will reward him for it.' Fasting is a shield. When anyone of you is observing fast, he should neither indulge in obscene language nor should he raise his voice; and if anyone reviles him or tries to

quarrel with him, he should say: 'I am fasting.' By Him in Whose Hand the soul of Muhammad is, the breath of one observing Saum is sweeter to Allah than the fragrance of musk. The one who fasts, experiences two joys: he feels pleasure when he breaks the fast. He is joyful by virtue of his fast when he meets his Rubb."

Al-Bukhari and Muslim.

In a narration by Al-Bukhari, the Messenger of Allah (peace be upon him) said, "Allah says: '(The person observing Saum) has abstained from food and drink, and sexual pleasures for My sake; fasting is for Me, and I will bestow its reward. Every good deed has ten times its reward'."

In a narration by Muslim, the Messenger of Allah (peace be upon him) said, "The reward of every (good) deed of a person is multiplied from ten to seven hundred times. Allah (SWT) says: 'The reward of observing Saum is different from the reward of other good deeds; Saum is for Me, and I Alone will give its reward. The person observing Saum abstains from food and drink only for My sake.' The fasting person has two joyous occasions, one at the time of breaking his fast, and the other at the time of meeting his Rubb. Surely, the breath of one observing Saum is better smelling to Allah than the fragrance of musk."





### 2.1.5. HAJJ

#### WHAT HAJJ REMINDS US FOR?

Hajj recalls the life events of Abraham and Mohammed (peace be upon them). The pilgrimage takes place in Mecca and the neighboring regions.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ  
حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ  
أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَن  
لَّم يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَن لَّم

يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

And complete the Hajj or 'umra in the service of Allah. But if ye are prevented (From completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if any one wishes to continue the 'umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah Is strict in punishment. (Quran 2:196)

Hajj or Umra represent also a very strong cohesion for Umma. Hajj means the regular annual pilgrimage which is performed in the month of Dzhu al-Hijja. Umra is the pilgrimage out of Dzhu al-Hijja month. For Muslims it represents also a pillar of Islam where they perform rites remembering Abraham, Ismael and the miracle of Zamzam. They recall the days when Mohammed (peace upon be him) purified this place from idols and drove religion back to the "Hanif" way. They meet Ka'ba which is their Qibla no matter they came from where. This all unites Muslims together with prayers and rites what they perform together. The annual congregation of 2-3 million believer opens opportunity to exchange concepts, opinions. Whoever make Fitna in these days and tries to undermine the unity commits big sin.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ

يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good,- be sure that Allah is He Who recogniseth and knoweth. (Quran 2:158)

The mount of Safa and Marwa exists inside the Masjid Al-Haram in Mecca which are the Symbols of Allah. Hagar, the mother of Ismael run between them seven times in order to ask help from Allah (SWT). Gabriel appeared once on the top of Safa than on the top of Marwa. Finally, the spring water of Zanzam came to surface and they both rescued. Pilgrims run seven time too, between the two mounts reminding their story than they can enjoy the water of Zamzam in the basement of the Mosque. After running men can shave their heads or may leave a lock of hair at the site.

Circulation seven times (Tawaf) around the Kaaba recall first the ancient ages as the original rites were prescribed on the other hand it reminds the return of Mohammed (peace be upon him) from Medina to Mecca after the peace-treaty of Hudaibiyya. Unarmed Muslims crossed the desert with the Prophet in order to enter the Holy Place where they were banned since they fled to Medina. At first, they established four quick circulations than three slow ones around thee Kaaba. Citizens of Mecca were shocked to see the strength what Muslims still had after crossing the desert.

In front of Kaaba is the place where Abraham established worship. After Abraham built the Holy Place with his son Ismael, Allah (SWT) sent down a closing stone which symbolizes Him. This stone is built in the corner of the Sanctuary. The stone is not idol as it is amorphous. It is a Symbol. When Mohammed destroyed the idols what were followed by the Pogans, he left uniquely the Kaaba in order to restore the original function of the Sanctuary:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾

The first House (of worship) appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings: (Quran 3:96)

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

In it are Signs Manifest; (for example), the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah,- those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures. (Quran 3:97)

Women pilgrims can perform Hajj only with the presence of their Muhrim, like their husbands, fathers, elder brothers, etc.

Mecca is the place of security; wars have to avoid this site. Pilgrims could not enter with arms to this place even in the time of idolatry and not today.

Stations out of Mecca:

Pilgrims first take their way towards Mina than to Mount of Arafat. Due to the big masses who are present some mix-up can occur between the sequence of visited places.

Believers gather together at Mount of Arafat where after prayer they spend the night than go to Muzdalifa. At prayer-times they establish their worship at the actual site where they are. Between Mina and Muzdalifa exist the valley of Al-Mughammas and Muhassir where pilgrims throw stones to the pillars (jumat) what symbolize the Satan. These are all Symbols (Sha'air Allah).

This is the site where Satan entered to life of Abraham in order to prevent him his mission for calling mankind for Monotheism. Further events took place here in the life of Mohammed (peace be upon him) as well, when Abraha, the commander of Abyssinian army wanted to ruin the Kaaba in the year when Prophet was born. He needed a guide in the desert. In Yemen he met with Bani Thaqif who felt that they would not be able to resist such a big force and feeling the danger lest he should destroy the temple of their deity Lat, too; their chief, Mas'ud came out to Abrahah with his men, and he told him that their temple was not the temple he had come to destroy. The temple He sought was in Makkah, and they would send with him a man to guide him there. Abrahah accepted the offer, and Bani Thaqif sent Abu Righal as guide with him.

When they reached al-Mughammas (or al- Mughammis), a place about 3 miles short of Makkah, Abu Righal died, and the Arabs stoned his grave and the practice survives to this day. They cursed the Bani Thaqif too, for in order to save the temple of Lat they had cooperated with the invaders of the House of Allah.

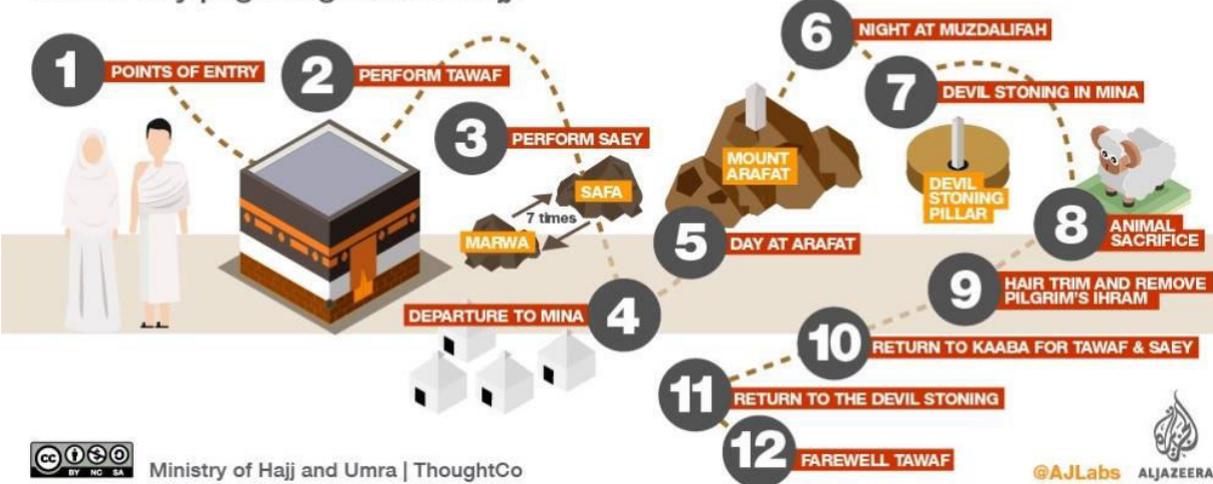
As we are aware Allah (SWT) didn't allow to Abraha to destroy the Kaaba. He sent against them birds what threw on them stones of baked clay (sijjil).

This event took place at Muhassir by the Muhassab valley, between Muzdalifah and Mina. According to the *Sahih* of Muslim and Abu Da'ud, in the description of the Holy Prophet's farewell pilgrimage

when the Holy Prophet (upon whom be peace) proceeded from Muzdalifah to Mina, he increased his speed in the valley of Muhassir. Imam Nawawi has explained it saying that the incident of the people of the elephant had occurred there; therefore, the pilgrims have been enjoined to pass by quickly, for Muhassir is a tormented place. Imam Malik in *Mu'atta* has related that the Holy Prophet said that the whole of Muzdalifah is a fit place for staying but one should not stay in the valley of Muhassir.

# Hajj: At a glance

Saudi Arabia will host almost 2 million Muslims from around the world during the six-day pilgrimage called Hajj.



## 2.1.6. JIHAD, FATE, FAITH (IMAN), GOODNESS (IHSAN)

### JIHAD IN THE QURAN

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (١١١)

Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah. then rejoice in the bargain which ye have concluded: that is the achievement supreme. (Quran 9:111)

We offer our whole selves and our possessions to Allah, and Allah gives us Salvation. This is the true doctrine of redemption: and we are taught that this is the doctrine not only of the Quran but of the earlier Revelations, -the original Law of Moses and the original Gospel of Jesus. Any other view of redemption is rejected by Islam, especially that of corrupted Christianity, which thinks that some other person suffered for our sins and we are redeemed by his blood. It is our self-surrender that counts, not other people's merits. Our complete self-surrender may include fighting for the cause, both spiritual and physical. As regards actual fighting with the sword there has been some difference in theological theories at different times. In the New Testament St. Paul, in commending the worthy fruits of Faith, mentions Gideon, Barak, and other warriors of the Old Testament as his ideals, "Who through faith subdued kingdoms... waxed valiant in fight, turned to flight the armies of the aliens..." (Hebrews, 11:32-34).

There is a lot of misunderstanding about Jihad. The meaning of word Jihad is struggle as the final sentence of the famous Hungarian writer Madach in his work Tragedy of Man says: "Man you have to struggle (in life) but put your full trust". Nobody can define it more perfectly like that. So, Jihad doesn't mean Holy War!!! The most important categories of Jihad are peaceful. If one fulfils his duty, makes some excellent job, supplies his family, raises the profile and respect of his religion in his society or a woman if she gives birth is regarded Jihad. The last category of Jihad can legitimate the use of arms only if it secures the lives and properties of citizens. However, Jihad can be defensive and never offensive. According to Shariya law Jihad cannot be implemented as offensive war. It is like the immune system of any living organ. It kills the microbes which enter but the immune system cannot cause epidemic disease. This item is absolutely used incorrectly by some sheiks today. We can see in the quoted aya of Quran above that Jihad is prescribed even for the other believers as it was a clear command in the previous Holy Books as well. So, with this statement Quran uses the terminology "believer" for those who follow one of these Holy Books. Even that item is not explained like that by Jihad sheikhs!

Jihad cannot be considered as mean to settle one's small-minded senses or conflicts. Nobody can degrade the Jihad to the level of "National case" and nobody can call for "National Jihad."

As a summery we can state that an offense against other societies and causing damages in their lives and properties cannot be considered Jihad even if the attackers were Muslims. However, it is Jihad when people implement armed defense against the offender even if the defenders were following other religion than Islam...

However, Jihad of Soul (Jihad al-Nafs) worth more than any other kind of Jihad when we gain victory over our own Ego.



## AVOIDING EXTREMISM IN FAITH-SERVICE (IBADAT)

Many tend to consider Islam as extremism. I cannot argue that there are no extremists among us, as they are everywhere, but Islam, as a principle, is consequently avoid extremism. There is no benchmark to follow how much burden has to be carried in the religious practice. In addition to the obligatory prayer, everyone fulfills the rules according to their own strength and ability:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (٤٢)

But those who believe and work righteousness, - no burden do We place on any soul, but that which it can bear, - they will be Companions of the Garden, therein to dwell (forever). (Quran 7:42)

We meet many times with admonitions that warn of abuses. Extremism deprive our energies of conducting normal life-practice. Here's one:

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ، قَالَ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ مَعْنِ بْنِ مُحَمَّدٍ الْغِفَارِيِّ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ  
" إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
عَلَيْهِ، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْعَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدَّلْجَةِ "

Narrated Abu Huraira:

The Prophet (peace be upon him) said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So, you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the afternoons, and during the last hours of the nights."

Reference: Sahih al-Bukhari 39

We find similar hadith in the sense that extreme devotion should not distract us from our family, social life, and ourselves, because as the scripture says, your wife (spouse), guest, and body have rights over you.

We have to pay attention not only to other human beings but to all creatures. Our abilities, wealth, social position is not there to serve selfish goals. All this is providence, but not just our own providence. If God has provided a particular quantity of livelihood that is more than enough for us, we should know that the excess contains the providence of others. Not just for humans, but for all creatures.

فَوَجَدَ الْعَطَشُ عَلَيْهِ اشْتَدَّ بِطَرِيقِ يَمَشِي رَجُلٌ بَيْنَمَا قَالَ وَسَلَّمْ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ أَنْ هُرَيْرَةَ أَبِي عَنْ  
مِنَ الْكَلْبِ هَذَا بَلَغَ لَقَدْ الرَّجُلُ فَقَالَ الْعَطَشُ مِنَ الثَّرَى يَأْكُلُ يَلْهَثُ كَلْبٌ فَإِذَا حَرَجَ نَمَّ فَشَرِبَ فِيهَا فَنَزَلَ بِنْرًا  
لَهُ فَعَفَرَ لَهُ اللَّهُ فَشَكَرَ الْكَلْبُ فَسَقَى فِيهِ أَمْسَكَهُ نَمَّ حُقَّهُ فَمَلَأَ الْبِنْرَ فَنَزَلَ بِي بَلَغَ كَانَ الَّذِي مِثْلُ الْعَطَشِ  
أَجْرٌ رَطْبَةٍ كَبِدٍ دَاتٍ كُلِّ فِي نَعَمَ فَقَالَ أَجْرًا الْبَهَائِمِ فِي لَنَا وَإِنَّ اللَّهَ رَسُولَ يَا قَالُوا

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

**A man suffered from thirst while he was walking on a journey. When he found a well, he climbed down into it and drank from it. Then he came out and saw a dog lolling its tongue from thirst and licking the ground. The man said: This dog has suffered thirst just as I have suffered from it. He climbed down into the well, filled his shoe with water, and caught it in his mouth as he climbed up. Then he gave the dog a drink. Allah appreciated this deed, so he forgave him.**

It was said, "O Messenger of Allah, is there a reward for charity even for the animals?" The Prophet said:

**In every being with a moist liver there is a reward for charity.**

Source: Şaḥīḥ al-Bukhārī 5663, Grade: *Muttafaquun Alayhi*

The hadith above is about a dog. But we find others about trees and keeping crops untouched even in wartime. Life is the creation of God. Man can't do that. Thus, the sanctity of life must be respected. Respect works only if it is connected to service. Everyone has a different ability to serve.

The point is not to set standards, but to use our own abilities. This is the rule in daily life and religious practice. Thus, extremism and its demand are incompatible with the doctrines (aqidah).



## BACK TO THE ROOTS

I've heard this aya many times interpreted out of its context, teaching the supremacy of Islam where we Muslims are the trustees. Anybody who is familiar with the historical background of this verse and is aware of the wish of Allah regarding Islam knows that these commentators went astray. Unfortunately, every age creates a political situation when Islam can be used as an excellent weapon, however these attempts are going to fail with time. No matter, how Hamas, Al-Qaida and other mass-misleading organizations are arguing in the name of Islam, they cannot go against the wish of Allah on long term. What do I mean? You will find the answer in the interpretation:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ  
بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (١٩)

The Religion before Allah is Islam (submission to His Will): Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account. (Quran 3:19)

Don't misunderstand! According to the Holy Quran Islam means submission to God's Will and not the phenomenon of our age under title "Islam". The original meaning is described here. Islam was the concept to unite people under one faith in order to serve Allah's Universal Plan. Islam meant tolerance and acceptance. Those who follow this concept are Muslims. However, we find in our ages a name "Islam" which is segregating, intolerant and violently outcasting all who doesn't match with the idea of a "leader". We have to find the original Path of Islam as it was. Today we Muslims suffer from the same disease as Christians did in the Medieval. If we read Quran, we shall find the accusations against Jews and Christians of the time of the Prophet as if those were accusations against Muslims of today. The problem is not the Islam. Islam is perfect. We Muslims represent the problem, ourselves.



## CONTENTMENT AND ACCEPTANCE

Man tends to pass the responsibility of his troubles on external factors, including God, but he assigns his luck and wealth to his own genius. The situation is just the opposite. What is bad in the world is from man, and our abilities are from God. There was no war or suffering started by God, but by man. If we suffer from a natural disaster, an earthquake or a flood, the Signs behind them must be noticed and analyzed.

Acceptance of destiny, which is one of the foundations of faith, is built on contentment. This is called in Arabic Rida: رِداً. It has two elements. One is self-review, the other is the search, discovery, and acceptance of the message. If an epidemic spread and I get ill, I must first look for the cause in myself. Did I do everything in order to prevent it? Did I keep hygiene standards, distance from others, etc.? And if I did my best and still get sick, what is the Message? Because in everything there is the Message, the Sign. But whatever the Sign is, contentment in fate itself eases the troubles:

تلاءم رفاً وال تسليم لرضا  
the contentment and acceptance liberates from the calamities.

Acceptance of destiny also includes tolerating injustice from people within certain limits. Truth in the earthly sense does not exist, it is only a sense of justice what we feel. We experience changing truths throughout our lives, the internal content of many things changes, the system of internal context becomes different, which results other “truths” depending on the circumstances. The truth of a ruler and a servant may be different, too. They both see the world differently. Therefore, there must be a margin of tolerance within which we do not pass on our resentments and complaints to others. We

may relieve by sharing a burden with others, but we may not know how sharing our burden casts a shadow over others. What will be the personal, social consequences? Complaining is often a sign of weakness and non-acceptance of fate. And this opens the way to further sins.

حَدَّثَنَا بِشْرٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، وَحَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ، وَاسْتَحَلُّوا مَحَارِمَهُمْ.

Jabir ibn 'Abdullah reported that the Prophet, may Allah bless him and grant him peace, said, "Fear injustice. Injustice will appear as darkness on the Day of Rising. Fear avarice. Avarice destroyed people before you and led them to shed one another's blood and to make lawful what was unlawful for them."

Grade: Sahih (Al-Albani)

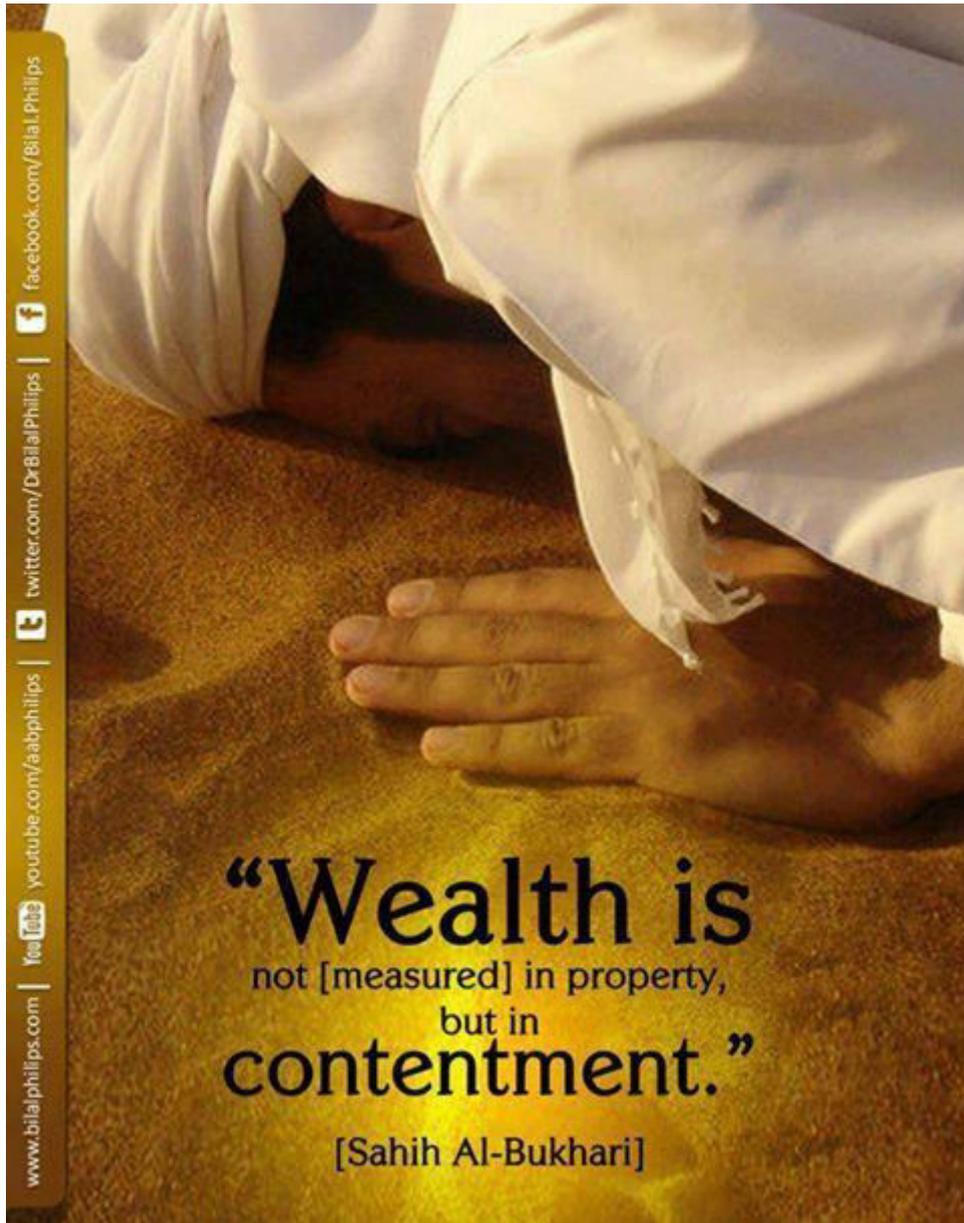
Reference: Al-Adab Al-Mufrad 483

Book 28, Hadith 1

We live in a family, community, society. We are connected to each other by bonds of emotion, interdependence, subordination and supremacy. Those have rules and norms at all levels. In the case of a believer, however, each norm is overridden by man's relationship with Allah. He is the Only stable, the other characters in life are changing. If I am not content with the destiny He has ordained, the order will be overturned in all my other relationships.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (١٥٣)

O ye who believe! seek help with patient perseverance and prayer; for Allah is with those who patiently persevere. (Quran 2:153)



## **EXCLUDE FROM YOURSELF WHAT DISTURBS YOUR CONSCIOUSNESS**

The task of a correspondent is to recall authentically the lessons of the past and give an objective imprint of the age in which he/she lives. To do this, he/she has to outdo him/herself when entering the inner world of those who are bound to their principles by emotion or interest and not knowledge.

From here, the issue of consciousness comes up together with the motivations in regard of the consciousness. Yes, it has to be analyzed because consciousness is not always objective.

For example, a dog urinates at every tree, not because its kidney is sick, but because it designates its territory. Dogs and many other animals don't do this consciously, but instinctively. Virtually the same instinct drives humans when they build fences or boundaries around their territory. In practice, man creates conscious solutions to his own animal instincts. If the objective human consciousness would have been given priority, he/she would realize that he/she doesn't even need physical boundaries. The boundary what divides intelligence, objective consciousness from the external world is in a completely different place than the boundary driven by instincts.

So, this was the first level of decision making so far: the motivation. Let's move on and consider the next level, the professionalism, or its deceptive version, the populism.

Suppose the government in its program announces an increase in the number of births. That's a nice thing. But in practice, not everyone is given the opportunity to extend the family with one more child, because of the housing shortage, lack of income, no sufficient school system and health care that can guarantee the welfare of the newcomer so as a result he/she would have no proper place among us. A society is made up of many different classes. If only one particular class can afford to increase its birth rate, implicitly or deliberately they will be targeted as subjects of reproduction-growth, while the poorer classes are excluded. However, if the number of children is increasing in the poorer classes too, this will raise further unresolved issues within society. In summary: it is not enough to make a decision. If no environment of solution is provided, the decision itself will be useless or divisive.

After that, let's get to you. If you have been able to open your eyes enough to see what sort of instincts, interests, or populism are driving your thoughts externally, put them in the proper compartment and develop your own consciousness. Anything what is human, you will always find motivation behind. But you are also a man and you are the only one who can tell what you need for yourself. And there's someone else, of course! Allah, the God! He is neither motivated by instinct nor interest.

You live in harmony if the program what is preserved in your soul is in harmony with the secular order of the surrounding world and the system of principles you profess. This is a state what lays on three points. Everyone has some conviction inside of themselves and there is a system of ideas in the external world which are close to or are born in. But maybe you disagree with your priests, your party leaders or those who determine your affiliation, your national issues, or others. Then this balance is upset and you are in conflict. The secular order is ensured by your government and maybe the dictates of your country don't match with the program inside you. You may also be living in an Islamic country where you cannot fit yourself into the frames what are offered by the sheikhs with narrow vision and the corruption of your leaders. No matter you are a Muslim, in such a place you are a stranger in your country, in your mosque, in your own skin. But the opposite can also be true. You may live in a religiously indifferent country in an environment where no one wants you to confesses where do you belong to, but everyone respects your convictions. A sort of balance will be established inside you and you live in harmony. If you do not analyze the source of the troubles, you will not know what to exclude or/and how to change yourself.

However, you must see one important issue. If you suffer of misfortune and your health is damaged, no one is there for you except Allah. Doctors may need to intervene, but your body is being repaired by self-healing mechanisms. Man cannot do as much for himself as God. If the obscurity that people put on your vision is lifted, then you will see Him clearly and keep conscious only what He suggests for you.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾

Do men think that they will be left alone on saying, "We believe", and that they will not be tested?

(Quran 29:2)

Mere lip profession of Faith is not enough. It must be tried and tested in the real turmoil of life. The test will be applied in all kinds of circumstances, in individual life and in relation to the environment around us, to see whether we can strive constantly and put Allah above Self. Much pain, sorrow, and self-sacrifice may be necessary, not because they are good in themselves, but because they will purify us, like fire applied to a goldsmith's crucible to burn out the dross.

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾

We did test those before them, and Allah will certainly know those who are true from those who are false. (Quran 29:3)

Finally, we come to the conclusion: Your spiritual consciousness develops when you cease to be Muslim, Christian, or other. You have to stop to belong to a religion. I know a lot of readers are screaming now. Do not scream, but read along. If you stop being a Muslim in the sense of man-made regulations, gossips what press on you a sort of hijab-fashion, prescribes your rules at community gatherings and outline your responsibilities, and in spite of these human external affects you are able to build your faith on your own consciousness, then you win. If you are able to move into a higher space and will not see the boundaries that separates you from others, which separation automatically generates hatred in your heart, then you will be Muslim according to Quranic values. Cease to be religious in human sense. Until you fulfill human expectations as religion, you are only following human values and humans are placing something into your mouth under the title Islam. If you only achieve the conversion to Islam simply by repeating the words of Shihada (oath of faith), this is no more than saying a nursery rhyme:

One, two, three, four, five,  
Once I caught a fish alive,  
Six, seven, eight, nine, ten,  
Then I let it go again.

If a spiritual consciousness develops behind the Shihada, then it was worth crossing the border that separates the dimensions. You will enter the space what is offered by the Quran. Being a Muslim in the spirit of Quran, is a different quality. If your prayers are empty stereotypical movements which you are used to do, it is more useful to do fifty push-ups a day. But if your worships, meditation takes you to a depth where you can get rid of your burdens, get relieved, and return back to the surface with strength, then you really take a decision consciously beside God. And if you give your vote for God without outside influences, your inner balance, your harmony, will not rest on three points, but only on two. God and you. Of these, you can be sure about God, so you can only deal with yourself.

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ﴿١٢﴾

That We might make it a Message unto you, and that ears (that should hear the tale and) retain its memory should bear its (lessons) in remembrance. (Quran 69:12)

This is how I started this article: The task of a correspondent is to recall authentically the lessons of the past and give an objective imprint of the age in which he/she lives. To do this, he/she has to

outdo him/herself when entering the inner world of those who are bound to their principles by emotion or interest and not knowledge.

In order to be objective, I have to confront with feelings that are subjective. I ask Allah to accept this teaching, which is based on the revelations of Quran which I understand this way. Amen.



## FATE AND ITS MANAGEMENT WITH SINCERE FAITH

The one who demonstrates strength is usually weak within. And the one who does not seek to demonstrate anything, feels well in his shape, does not care what the world is saying about him/her, what image he/she has in others, relies on something within, which is simply good for him/her. The following dialogue is an excerpt from a long hadith between Archangel Gabriel and the Prophet (peace be upon him):

الإيمان عن فأخبرني: قَالَ.  
وَشَرَّه خَيْرَهُ بِالْقَدْرِ وَتُؤْمِنَ الْأَجْرَ، وَالْيَوْمَ وَرُسُلِهِ وَكُتُبِهِ وَمَلَائِكَتِهِ بِاللهِ تُؤْمِنَ أَنْ: قَالَ.  
الإحسان عن فأخبرني: قَالَ. صدقت: قَالَ.  
يَرَاكَ فَإِنَّهُ تَرَاهُ تَكُنْ لَمْ فَإِنْ تَرَاهُ، كَأَنَّكَ اللهُ تَعْبُدُ أَنْ: قَالَ.

...Inform me about iman.

He (the Messenger of Allah) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in qadar (fate), both in its good and in its evil aspects." He said, "You have spoken truly."

Then he (the man) said, "Inform me about Ihsan." He (the Messenger of Allah) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet (know that) He sees you."

Muslim

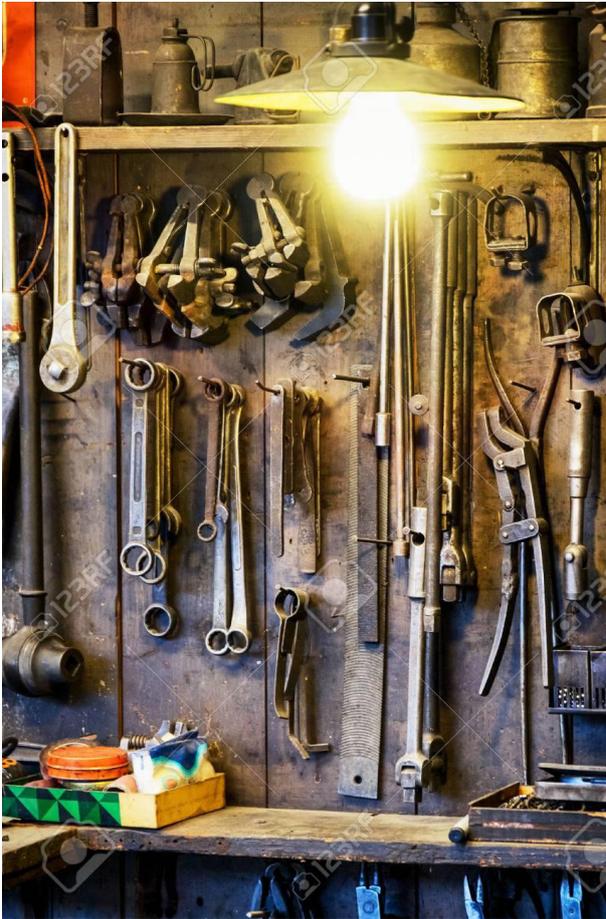
From this, I highlight two thoughts, the fate and who sees you and who doesn't. I have indicated in several of my writings that fate has two sides. There is one part what is predestined and the other is not. The one what we are born into is predestined, such as poverty, wealth, abilities, random events. However, the way we accept all of that, the path we take, is solely depend on free will, so it is not predestined. Acceptance of bad and good events of fate is one of the pillars of faith. This applies to the predestined destiny. Whether I solve the problems resulted by fate as a criminal, or as a pious person, is the other pillar of faith. It doesn't matter, whether we see Allah or not, He is there and can see us. He's not there as a "Big Brother," but as a support. A soul who has found contentment in God does not care what happens, who surrounds him/her, what people say about him/her. These are little things. Whatever happens is good. What's better? Is it better if we are waiting for something and it doesn't come to happen, or the other case when whatever happens is good? The first is a recipe for frustration, unhappiness, and the second is a path to inner peace and happiness. In my first sentence, I wrote about the one who demonstrates strength and is weak within. Strength is good if it is there, but it only makes sense if I can use it against someone stronger than me. Why to use it against the weak ones? However, the essence of such strength-demonstrations is to create dominance over the weak. In the soul of a believer the faith works completely differently. It is a huge tool kit with suitable tools for everything and that is associated with a skill to use. There can be no failure that these tools could not remedy, so anything that happens is good. Those can solve everything. Nobody can assume, that a believer cannot have a bad day. He/she can also suffer from disappointment, disaster, illness. It's just the processing and reaction is different. This is what accepting destiny, whether good or bad means in the dialogue between Gabriel and Mohammed (peace be upon him).

But there is another extreme. Accepting fate cannot mean sitting under a tree and whatever happens, we continue to sit there in a hibernation! Then why the tool kit? It is true that we live in a predestined fate that pours events on us, but among them there is the family, attitudes towards others, conducts and several compliances. There is responsibility, nice deeds, goodness, etc. No one can choose a good or bad fate, there are always surprises. While sitting under a tree, the fate cannot be handled. No one can save the work and investment! Fate cannot be short-cut by excluding the events which are in it! Then why do we live? It would be much easier to commit suicide at the moment we are born! Then we could exclude all unexpected events from the future, for sure!

A tool kit of a master is not an ornament. The master learned, trained himself to be able to remove blockages, repair the washing machine and prune trees. As these masters are slowly extinct, so the faith is lost. The masters are replaced by those who get panels in their hands, the failed devices are linked to a computer, it prints out what is wrong, issues a code and a new panel will be installed under that code. If it is so, who is aware of the operation of the failed device? Who knows what a device is at all?

Well, we are not aware of life either. We change panels in it the way an external voice advises us in a consumer society.

The one who has belief, believes in life, too. They know that life makes sense, they have a mission in it, and not in vain carry the tool kit with them. These masters don't replace panels, they know what the tiny part is that they need to remodel, cut a thread on, or drill it out and everything can go on! Thus, life is happier and our souls are charged by the joy of repairment.



## **FOR WHOM DOES GOD GRANT THE GRACE OF FAITH TO BECOME A MUSLIM? IS THERE PREDESTINATION?**

The question: for whom does God grant the grace of faith to become a Muslim? For whom yes and for whom no? Is this considered as predestination? Is there a salvation in that matter in the Quran? First, let's look at the aya and the explanation:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا  
 حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ  
 (١٢٥)

Those whom Allah (in His plan) willeth to guide,- He openeth their breast to Islam; those whom He willeth to leave straying,- He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe. (Quran 6:125)

Allah's Universal Plan is the Qadha wa Qadr, which is so much misunderstood. That Plan is unalterable, and that is His Will. It means that in the spiritual world, as in the physical world, there are laws of justice, mercy, grace, penalty, etc., which work as surely as anything we know. If, then, a man refuses Faith, becomes a rebel, with each step he goes further and further down, and his pace will be accelerated; he will scarcely be able to take spiritual breath, and his recovery -in spite of Allah's mercy which he has rejected-will be as difficult as if he had to climb up to the skies. On the other hand, the godly will find, with each step, the next step easier. Jesus expressed this truth paradoxically: "He that hath, to him shall be given; but he that hath not, from him shall be taken away even that which he hath": Mark, 4:25. John (6:65) make Jesus say: "No man can come unto me, except it were given unto him of my Father."

Without understanding the peculiarities of the Arabic language, it is indeed difficult to interpret this aya. In fact, it seems from the Hungarian text as if there was a predestination in Islam. However, there is no any predestination in regard of the individual's free choice. So, the fate has two sides. There is a predestined part that man cannot change. For example, what we are born into, like wealth, poverty, unexpected adversity, earthquake, volcano eruption, etc. However, it is up to me to decide which way to choose in poverty, steal or go to work? The same applies for faith. Until the word of Allah has not come to me, I'm innocent. But if it gets there and I have a choice to make a decision, there is no predestination on how to decide. I'm responsible for my decision. In the Arabic text, "Those whom Allah (in His plan) willeth to guide..." refers to the word "yahdi", guide, lead. It is understood that Allah wants to lead and divert, but this is rather a test. The term "yahdi" occurs several times in the Quran. The above aya is better understood if I give two more examples on the behavior of the word "yahdi" in the following ayas:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (٥٦)

It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance. Quran 28:56)

The immediate occasion for this was the death of Abu Talib, an uncle whom the holy Prophet loved dearly and who had befriended and protected him. The Prophet was naturally anxious that he should die in the profession of the true Faith, but the pagan Quraish leaders persuaded him to remain true to the faith of his fathers. This was an occasion of disappointment and grief to the Prophet. Allah guides whom He wants or Allah guides the one who wants Him. Both interpretations are possible from the text.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلِتُسْأَلُنَّ عَمَّا  
كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾

If Allah so willed, He could make you all one people: But He leaves straying whom He pleases, and He guides whom He pleases: but ye shall certainly be called to account for all your actions. (Quran 16:93)

Allah's Will and Plan, in allowing limited free-will to man, is, not to force man's will, but to give all guidance, and leave alone those who reject that guidance, in case they should repent and come back into Grace.

We also find as previously the active and passive form of His guidance. 1. Active: He guides whom He wants. 2. Passive: He guides the one who wants Him. According to the Arabic text both are correct. I agree with the latter one.

And here's the point. Since the word "yahdi", guide, can be both active and passive in the Quran, it refers to the duality of fate. The predestined and the free will part. Accordingly, the interpretation of aya is correct as follows:

Those whom Allah (in His plan) willeth to guide,- He openeth their breast to Islam (provided he openeth his breast by his own will); those whom He willeth to leave straying,- He maketh their breast close and constricted, as if they had to climb up to the skies (provided he closeth and constricts his breast by his own will): thus doth Allah (heap) the penalty on those who refuse to believe. (Quran 6:125)

Answer: God gives the grace of faith and makes his path easier for the one who wants it. He does not predestine this path for anyone. If anyone comes close to Islam, knows the teachings, he/she should decide freely how to keep going.



## HOW BELIEF GETS LIGHT, BECOMES LEGEND, FATION THAN LOST

Belief loses its importance and value if four issues happen:

1. If it is going to be huge. Anything what is eager to get big, powerful and wants hegemony, supremacy over others, will be lost. History provides many examples. Dominancy and supremacy are fatal and transient. If a desire like this pollutes thoughts and teachings even thoughts will be lost:

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

Do they not travel through the earth, and see what was the end of those before them? They were superior to them in strength: they tilled the soil and populated it in greater numbers than these have done: there came to them their apostles with Clear (Signs). (Which they rejected, to their own destruction): It was not Allah Who wronged them, but they wronged their own souls. (Quran 30:9)

2. If it becomes epic of heroes, publishing miracles and works like collection of legends. If a faith is mixed with light popular issues what is more acceptable for human mind, its content will be lost. This is the time when it concentrates only to gain popularity instead of being guidance:

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾

When Our Signs are rehearsed to them, they say: "We have heard this (before): if we wished, we could say (words) like these: these are nothing but tales of the ancients." (Quran 8:31)

3. If we follow the footsteps of our fathers and don't go forward. We have to give respect for fathers and superiors but their truth worked only in their ages. If we fossilize ourselves in a teaching of a particular age and place what is rooted in man and not in God, traditions and even superstitions can be formed from belief. This is very far from the objective of faith. Our task is not to follow blindly but analyzing at first. We have to discover what is the objective of Allah? What could have happened if Abraham (PBUH) doesn't step forward and remains at the astrological forecasts of his fathers? What would have happened if Mohammed (PBUH) carried on the pagan unbeliefs of Quraish tribe? They were prophets and their lives are guidance for us how to apply belief in our life while adopting it to place and age. We should notice that today some of the biggest propagators of Islam have returned back to the age of Jahiliya under title the Islam and they do what Islam forbids. Faith demands from us pondering, thinking and analysis on individual level based on Quran:

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ ﴿٢٢﴾

Nay! they say: "We found our fathers following a certain religion, and we do guide ourselves by their footsteps." (Quran 43:22)

4. If faith becomes fashion. If its popularity exceeds its comprehension. If it is reduced to the level of an object what can be sold and consumed. In this case the real motivation is sale and not the stimulation of thinking. This phenomenon is business or political enterprise where belief is manipulated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ  
مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُّؤْمِنِينَ ﴿٥٧﴾

O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport,- whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah, if ye have faith (indeed). (Quran 5:57)



## IF YOU CAN OPEN OUTWARDS, THE OUTSIDE WORLD WILL OPEN TOWARDS YOU

Nobody wants you to be an ascetic. If you sacrifice yourself, take on troubles of no purpose, just to bear the burden unwisely, that's your decision. God doesn't ask for that. God does not need self-sacrificers who suffer for Him. It is not logical, because He gave the Book to facilitate our worldly life, to orient ourselves and to prosper. Then, how can He wish we would throw our lives for "Him"? If He asks for it, He will never ask it for Himself because Allah is not selfish! He asks it for a purpose in order to protect your family, nation, and faith! It's completely different than sacrificing ourselves.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنْ

اللّٰهُ فَاسْتَنْبِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah. then rejoice in the bargain which ye have concluded: that is the achievement supreme. (Quran 9:111)

We offer our whole selves and our possessions to Allah, and Allah gives us Salvation. This is the true doctrine of redemption: and we are taught that this is the doctrine not only of the Quran but of the earlier Revelations, -the original Law of Moses and the original Gospel of Jesus. Any other view of redemption is rejected by Islam, especially that of corrupted Christianity, which thinks that some other person suffered for our sins and we are redeemed by his blood. It is our self-surrender that counts, not other people's merits. Our complete self-surrender may include fighting for the cause, both spiritual and physical. As regards actual fighting with the sword there has been some difference in theological theories at different times. In the New Testament St. Paul, in commending the worthy fruits of Faith, mentions Gideon. Barak, and other warriors of the Old Testament as his ideals, "Who through faith subdued kingdoms... waxed valiant in fight, turned to flight the armies of the aliens..." (Hebrews, 11:32-34).

And if you take the burden and sacrifice (not purposeless sacrificing yourself!), you have the right for the worldly and afterlife reward. But you can see clearly that the worldly prosperity is not sin but reward! And if that is the case, then it makes no sense to throw lives aimlessly. It's not logical! For Allah says this:

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ  
(٢٠١)

And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!" (Quran 2:201)

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

To these will be allotted what they have earned; and Allah is quick in account. (Quran 2:202)

Question: How do I know God?

Answer: How can someone know you? God can be comprehended and known the same way like you! You have to talk to Him. You are also waiting for someone to notice you, to recognize your abilities, to praise you. Or aren't you looking for a deep relationship where you can put yourself in full intensity? To do so, you can legitimately expect others to do the same. God works the same way. If you do not devote yourself, do not expect Him to make you feel His care. However, beware! "Devotion" should not be instigated and manipulated by an outside person, because it can go far beyond the purpose of Allah! Many nations have been exterminated in the name of the sacred devotion. Satan attacks on the holiest sites.

You have to give, in order to get. If you desire love, give love to others and love will flow to you. If you live in poverty, try to donate even so and a kind of wealth will greet you back that money can never do.

If something is true, it is not true only within a group of people. Gravity does not work in a way that it affects me while it does not affect you. If you can give, love, open outward, the outside world will open towards you. This is the real wealth!





## ORIGINAL SIN IN ISLAM

We know well the original sin from the Bible. It is the disobedience of Adam who broke the command of the Lord. The story is well known, I will not repeat it. In Islam, original sin is not this. I am not talking about major sins, where the Islamic concept is also different from the Ten Commandments, but about the original sin. The Paradise scene was preceded by another case. It's about the rebellion of Iblis. Iblis and the angels were ordered by the Lord to bow down to Adam. The angels bowed, but Iblis refused. The rebellion is already a consequence. The original sin is arrogance, pride, haughtiness, which in Arabic is "Kibr". If there is no arrogance, there will be no rejection or rebellion. One version of that is superiority, the feeling of "I'm more than you," "I'll show you who I am," "do you know who am I?". In Islam, this is the original sin. It also caused the rebellion of Adam later.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

(٣٤)

And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith. (Quran 2:34)

Let's see what was the reason of the rebellion of Iblis?

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ  
(١٢)

((Allah)) said: "What prevented thee from bowing down when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay." (Quran 7:12)

Allah had not merely made man's body from clay, but had given him spiritual form, - in other words, had taught him the nature of things and raised him above the angels. This spiritual existence distinguishes us from other Creations. If we lose this feature we remain like beings. If we wake up and develop our spiritual attitude, we are again back to the level what Allah wanted at the beginning of the Creation.

كِبْرٍ مِنْ ذَرَّةٍ مِثْقَالُ قَلْبِهِ فِي كَانَ مَنْ الْجَنَّةِ يَدْخُلُ لَا قَالَ وَسَلَّمْ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عَنْ مَسْعُودِ بْنِ اللَّهِ عَبْدٍ عَنْ  
الْحَقِّ بَطْرُ الْكِبْرِ الْجَمَالَ يُحِبُّ جَمِيلُ اللَّهِ إِنَّ قَالَ حَسَنَةً وَتَعْلُهُ حَسَنًا تَوْبُهُ يَكُونُ أَنْ يُحِبُّ الرَّجُلَ إِنَّ رَجُلٌ قَالَ  
النَّاسِ وَغَمَطُ

إِيمَانٍ مِنْ خَرْدَلٍ حَبَّةٍ مِثْقَالُ قَلْبِهِ فِي أَحَدُ النَّارِ يَدْخُلُ لَا قَالَ أُخْرَى رَوَايَةٌ وَفِي

Abdullah ibn Mas'ud reported: The Prophet, peace and blessings be upon him, said, "No one who has the weight of a seed of arrogance in his heart will enter Paradise." Someone said, "But a man loves to have beautiful clothes and shoes." The Prophet said, "Verily, Allah is beautiful and he loves beauty. Arrogance means rejecting the truth and looking down on people."

In another narration, the Prophet said, "No one who has the weight of a seed of faith in his heart will enter Hellfire."

Source: Ṣaḥīḥ Muslim 91

Grade: Sahih (authentic) according to Muslim

The next hadith has a story. There was a drunkard who did not go to the mosque and he attracted the attention of another person who was constantly praying to Allah. And he scolded him, and judged him. "Allah will never open the heaven before you because you are a drunkard!"

مَنْ قَالَ تَعَالَى اللَّهُ وَإِنَّ لِفُلَانٍ اللَّهُ يَغْفِرُ لَا وَاللَّهِ قَالَ رَجُلًا أَنْ وَسَلَّمْ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ قَالَ جُنْدَبٍ عَنْ  
عَمَلِكَ وَأَحْبَبْتُ لِفُلَانٍ غَفَرْتُ قَدْ فَاتَنِي لِفُلَانٍ أَغْفِرَ لَا أَنْ عَلَى يَتَأَلَّى الَّذِي دَا

Jundab reported: The Messenger of Allah, peace and blessings be upon him, said, "A man said: **By Allah, Allah will not forgive this person! Allah Almighty said: Who is he who swore by me that I will not forgive someone? I have forgiven him and nullified your good deeds.**"

Source: Ṣaḥīḥ Muslim 2621

Grade: **Sahih** (authentic) according to Muslim

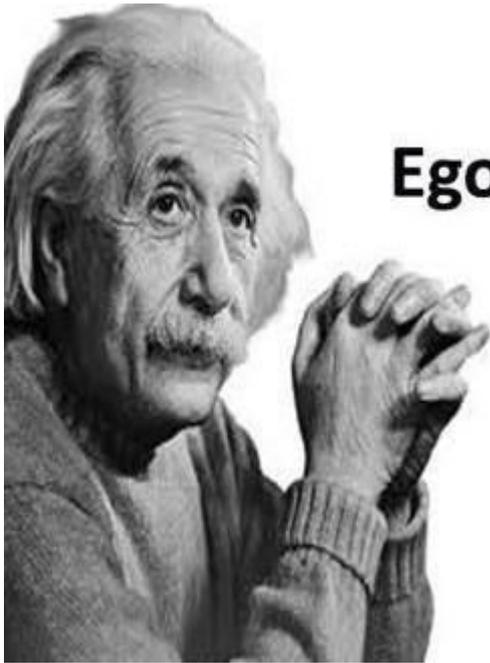
Before anyone thinks that I was quoting the above hadith in defense of the alcoholics, he/she is wrong! Consumption of alcohol still remains prohibited.

We can form an opinion, we can ask Allah to help us avoid sin, lewd life, but that does not give anyone the authority to judge in the name of Allah. Anyone who behaves like that considers him/herself superior, which is an original sin. He/she commits the sin of Iblis.

I know, there is a feeling in every human that makes ourselves to see a better person than others. We all have an internal IQ test that we pass perfectly, but others fail. We need to know that others have similar IQ tests. Even a desert dweller bushman in Botswana has one, whose test we would fail immediately because we wouldn't find either water or food in the Kalahari. What a beast we would look like to them!

The world we live in is full of original sin. It almost flows from the tap. If we notice it in ourselves, we take a huge step in our own personality-building and prevent many other sins to occur.





$$\text{Ego} = \frac{1}{\text{Knowledge}}$$

*"More the Knowledge  
Lesser the Ego,  
Lesser the Knowledge  
More the Ego..."*

**-Albert Einstein.**

## **THERE ARE NO THESE VALUES AND THOSE VALUES BUT UNIVERSAL HUMAN VALUES THAT NO ONE RESPECTS**

If something has a head, it is easy to destroy. Just the head has to be cut and the job is done. Therefore, it is impossible to destroy Islam. It has no head, no human leadership, not like Vatican. If it was, it would have been cut off long ago because there is no social establishment, economic, financial system, power and distribution principle that is in force today and Islam would support. It would be impossible! The response to this is that the doctrines must be polluted, and the opportunity for opening eyes by the principles of Islam must be removed. Since the Quran can only be understood by the ordinary people through interpretations, therefore the explanations are often distorted and teachings are deviated in the mainstream communications within and outside Muslim societies.

So, talking about Islamic countries is as meaningless as talking about Christian countries. None of them exist as far as classical teachings are concerned. There is politics here and there. Politics and not Islamic principles stand behind the Organization of the Islamic Cooperation (OIC), Gulf Cooperation Council (GCC) and all other organizations, similarly like in Europe, where Christian values are nothing more than slogan, including my little country. Such values do not exist. There are universal values that are nowhere respected. These values are the same everywhere and these are universally violated. Unity is perfect in this. So, we argue in vain, we grab each other's throats under

the title of different religions, but those are only human aspects that are being confronted by ordinary people. By this I am not questioning faith, which is sacred and inviolable, but questioning the man who did that with the faith. Allah forgive me, but today Jesus and Mohammed (peace be upon them) are stuffed dummies who are used for putting into their mouths real or false thoughts that they may have told or may not. But unfortunately, the focus is not on the depth of thought, but on the shallowness of the purpose for which they are quoted. They are usually quoted for the contrary purpose than they have ever spoken for.

Let's look at two cases which, when put into practice, raise a thousand questions. Certainly, the practices that were originally laid down by any religion were driven by the best of intentions, no doubt. Thus, repentance and atonement served for a purely standing before the Lord. Good basement was given by 1. John, chapter 1. 8-10:

8. If we say, "We are without sin," we deceive ourselves,\* and the truth is not in us.
9. If we acknowledge our sins, he is faithful and just and will forgive our sins and cleanse us from every wrongdoing.
10. If we say, "We have not sinned," we make him a liar, and his word is not in us.

We can see that the letter serves to awaken compunction. So, compunction was not always present in an instinctive society. However, 1. John 3:20 he writes: "In whatever our hearts condemn, for God is greater than our hearts and knows everything."

At this point, however, the church helped to get the stage of atonement and opened up the opportunity for public confession. This is a long evolution that ends up with serving the sacrament of confession. Questions may arise here. Was it always the spirit the Apostle of John that led the church or politics? By becoming a power, it is easy to draw up a map on the thoughts and intentions of the citizens in the empire by waking up a sense of compunction then making them confess their sins, so that confession is a conscientious expectation. People have confessed their sins, and behold! The Church was always aware of the condition of believers without the use of CIA, KGB methods. People have denounced themselves for centuries, as they do today when posting on public net sites. Confession is virtually a self-report when it is performed in front of irresponsible, incredible persons. We give news about our condition. But in the evolution of confession and self-revelation, we have come to lose our compunction. XII. Pope Pius on October 26, 1946 said in a radio message to the United States National Catechetical Congress in Boston: "The *sin* in the world today is that men have begun to *lose* the sense of *sin*." If we lost the sense of sin in the 20th century, what can the 21st bring? And if there is no compunction, where's the boundary of conscience? How can I take decision between sin and virtue? And that is the direction.

Similar things happened in our household. To mention just one, the evolution of jihad, which describes a similar arc as confession at the household of our Catholic brothers.

The word jihad appears frequently in the Quran with and without military connotations, often in the idiomatic expression "striving in the path of God (al-jihad fi sabil Allah)". Islamic jurists and other ulema of the classical era understood the obligation of jihad predominantly in a military sense. They developed an elaborate set of rules pertaining to jihad, including prohibitions on harming those who are not engaged in combat. In the modern era, the notion of jihad has lost its jurisprudential relevance and instead given rise to an ideological and political discourse. While modernist Islamic scholars have emphasized defensive and non-military aspects of jihad:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors. (Quran 2:190)

War is only permissible in self-defense and under well-defined limits. When undertaken, it must be realized with vigor, but not relentlessly, but only to restore peace and freedom for the worship of God. In any case strict limits must not be transgressed: women, children, old and infirm man should not be molested, nor trees and crops cut down, nor peace withheld when enemy comes to terms.

However, some Islamists have advanced aggressive interpretations that go beyond the classical theory.

Jihad is classified into inner ("greater") jihad, which involves a struggle against one's own base impulses, and external ("lesser") jihad, which is further subdivided into jihad of the pen/tongue (debate or persuasion) and jihad of the sword:

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾

By the Soul, and the proportion and order given to it; (Quran 91:7)

Allah makes the soul, and gives it order, proportion, and relative perfection, in order to adapt it for the particular circumstances in which it has to live its life. Cf. 32:9. See also 2:117. He breathes into it an understanding of what is sin, impiety, wrong-doing and what is piety and right conduct, in the special circumstances in which it may be placed. This is the most precious gift of all to man, the faculty of distinguishing between right and wrong.

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

And its enlightenment as to its wrong and its right;- (Quran 91:8)

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾

Truly he succeeds that purifies it, (Quran 91:9)

Ibn Rajab reported: Ibrahim ibn Abu Alqamah would say to people when they returned from an expedition:

الْأَكْبَرُ الْجِهَادِ فِي فَعَلْتُمْ فَمَا الْأَصْغَرَ الْجِهَادِ مِنْ جِئْتُمْ قَدْ

You have come from the lesser jihad unto the greater jihad.  
They said, "What is the greater jihad?" Ibrahim said:

It is the jihad of the heart.

Source: Jami' Al-Ulum wal-Hikam 19

In fact, the great Caliph Umar ibn Abdul Aziz likewise considered this to be the best and greatest jihad, even though he himself led armies against the enemies of Islam.

الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

The one who strives in the way of Allah the Exalted is he who strives against his soul.

Source: Musnad Ahmad 23445, Grade: *Sahih*

Most Western writers consider external jihad to have primacy over inner jihad in the Islamic tradition, while much of contemporary Muslim opinion favors the opposite view. Gallup analysis of a large survey reveals considerable nuance in the conceptions of jihad held by Muslims around the world.

It is noticeable however, that none of the classical literature refers to the "Holy War," which could be preached in an offensive manner. It is a manipulated practice that took us very far from the original spirit of jihad. We can all ask today, after we have better analyzed the roots of our faith: what the hell are we following today? Or asking it more precisely, who the hell are we following? For whom should I honestly uncover my soul and divulge my innermost secrets? For a criminal organization? And another criminal association encourages me not to be peaceful? Should I fight for the earthly interests of dirty minds and not for the purity of my soul, for the protection of my family and my community? Back to the title: there are not these values and those values, but universal human values that no one respects. We are obliged to violate the divine values the moment when hate is smuggled into us.

The content above does not exclude that there are individuals, priests, sheikhs who are decent, committed to their conscience, and most of the time they suffer of the abuse by the organization and finally become victims.



## **WHAT THE SACRIFICE IS FOR?**

Many people don't understand why is it necessary to slaughter? It is not a sadistic habit. Nobody enjoys when a life is passing away!

We don't feed the beings of the Heaven either because God and angels don't need our food!  
Basically Eid Al-Adha serves a lot of objectives:

1. Remembering Abraham and the strength of his faith. At the same time remembering Ismael and his obedience.
2. We must be aware that every single object in this planet what serve our lives and existence give their life in exchange. So, every object what give us their meat or essential content, make sacrifice for men. Therefore, we have to remember and thank for God every bite of food and breath.
3. Best way of sacrifice if we slaughter ourselves because that way, we get rid of our own bad habits. When we slaughter, not only the life of an animal passes away, however we put an end to our fake promises, bad thoughts, lewd desires, irresponsibility. If we don't do this way what's the point killing a life? Is it merely eating? No!
4. There is another aspect why personal participation is important. Perhaps we can recall the scene of executions in the American movies. The sheriff, judge who rendered the judgement, the prosecutor and whoever had any share in the death sentence must be present in front of the gas chamber or the electric chair. They have to see the consequences of their words, statements and acts what have resulted the take-away of a human life.  
In our everyday life we rush, quickly eat something and run further. However, the bite of food what we swallow had a life before. We were not present in the slaughterhouse where thousands of lives disappear and transform into meat and food. When this staff arrives to us in esthetic package, we don't even comprehend its used to be living existence.  
At least in this day we should face the consequence of our lifestyle. We have to be aware that whatever serve our existence once it was a living organ. Therefore, if we slaughter ourselves or at least we are present, perhaps we evaluate the value of other lives and the surrounding environment what we even don't notice in our ordinary days.



## WHICH SOLITUDE ARE YOU GOING TO CHOOSE? THE DEVASTATING OR THE STRENGTHENING ONE?

Man is a social being. At least this is what he thinks, however he was born in solitude and he departs this world in solitude. His soul spends the infinite part of the being in solitude.

Yet we despise loneliness. We look for the company of others, hoping spiritual, physical support, encouragement. If we don't get it, we collapse into ourselves and become fallen. It is rare if we get what we expect even from our nearest family members.

Questions like these come up in our mind many times: which community, church or mosque should I belong to? Which political party should I join to? In which company or business organization should I look for work? These are the cries of a weak person for help. SOS! My soul needs support! SOS! I have no influence to reach my goal! SOS! I have bankrupted, where should I find livelihood?

In case there is a task to be fulfilled or a struggle, effort to be invested, nobody is there for us. On the field of deeds and realizations we are alone no matter how much we suspect the existence of supporters around us. We escape into external issues and we never make ourselves aware that we are not needed to be a king but we are needed as servant. In the church they don't need us to be high priest, in the political party they don't need us to be the first secretary and in the company they don't need us to be the manager. When you realize that all, you crash down and your devastating loneliness will smash you.

However, solitude can be a strength, too. Why are you looking for an external church when you can build one inside yourself? God exists inside you if you just call Him! Maybe you will never find God in a church outside. If you want influence, fill yourself up with essences what make you inevitable.

Don't knock on other's doors but people have to knock on your door if they want to get some from your skills, knowledge. To improve yourself you need efforts however to invest in yourself is better than to invest in a party where your mind remains empty and you even lose the inputs what you share with them. Regarding your financial bankruptcy there is no recipe what to do. Maybe a rational planning ends up with crisis and maybe an irrational attempt brings success. The only issue what you may accept: if you are stressed and depressed it will not take you out of the difficulties. If you invest the energies wisely what you use to eat and digest yourself, your troubles become milder.

If you recognize the power of loneliness, you can establish a world inside you what is more lasting than losing yourself in vain promises and mysteries of the external world. The external world will support you only if your internal world operates firmly. Then, you are king, pope, secretary of the party, manager in the same time. Who wouldn't work full-heartedly with you and take some portion from you?

God talked to prophets in their solitude and isolation. One night when doors are closed around you, He may find even you if you throw the troublesome issues out of your soul what you carry and you offer Him to fill up the empty place. If you do that, you will feel yourself in good company when you are alone and you will feel strength when you are weak. You'd be better if you get use to Him.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

(١٦)

It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein. Quran 50:16)

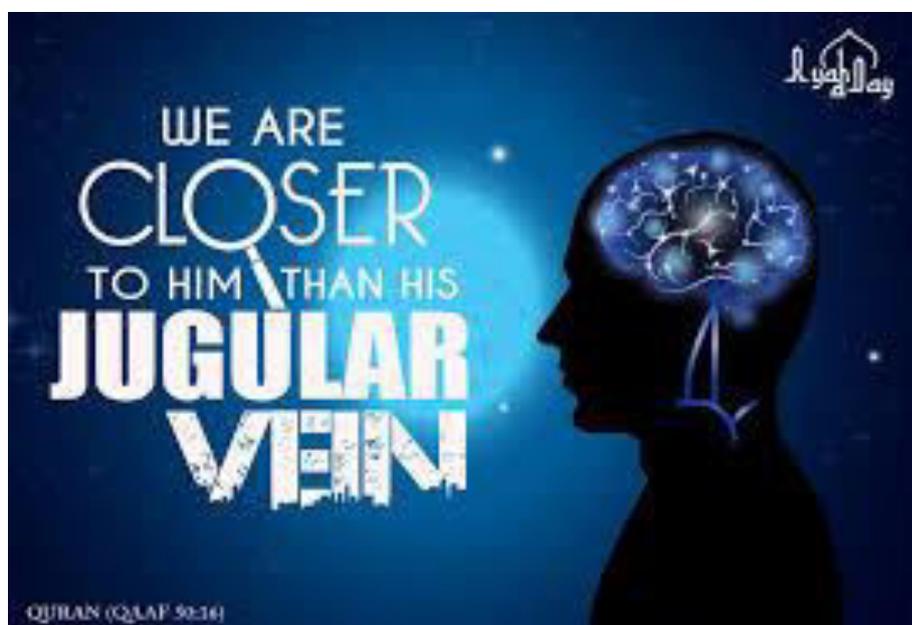
As the blood-stream is the vehicle of life and consciousness, the phrase "nearer than the jugular vein" implies that Allah knows more truly the innermost state of our feeling and consciousness than does our own ego.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption). (Quran 15:9)

The purity of the text of the Quran through fourteen centuries is a foretaste of the eternal care with which Allah's Truth is guarded through all ages. All corruptions, inventions, and accretions pass away, but Allah's pure and holy Truth will never suffer eclipse even though the whole world mocked at it and were bent on destroying it.

And there is another aspect, too. The text of Quran if enters to your heart it will keep you in safe and comfort. Allah (SWT) guards over the text of Quran and guards those who keep them in their minds and hearts.



## YOU IGNORE WHAT SERVES YOU AND ONLY NEED WHAT IS NOT ACCESSIBLE

Flow of complaints. I do not find contentment, balance. There is always something to be discontented about. I haven't won the lottery again! My wife, my boss, shouted with me! I am fired out of my job! Here's the epidemic and we're dying!

So what? Don't you realize that with every word you blame yourself? If you didn't win the lottery, why did you rely on blind luck? If your wife shouted with you, why don't you settle the trouble with her and if you can't, why don't you divorce? If you are fired, why don't you interpret it as opening a new and better chapter for you? In fact, firing mobilizes your energies and your abilities! If you get the disease, why don't you care about what you got from Allah for free and save your body, your immune system, your health? Why do you smoke, why do you eat fatty foods, why don't you move, why do you drink, why are you addicted to drugs etc.? And finally, why don't you care about your soul and its peace? Anyway, we die even without the epidemic, or do you know someone who never dies? You hide in vain; you delay in vain! The only certainty that was written at the moment of your birth is the death of your body. But let us stop here for a while. Because during an epidemic you take decision not only on yourself, but also on others. If you irresponsibly spread the disease, you will unwittingly become a murderer. At this point, you do not just make your decision over yourself.

You complain about the country you live in. You complain about the leaders while you maintain them. You complain about politics, about poverty, while you're inactive. If you don't like your country, why don't you leave? If you can't leave, why are you clinging to a physical country, even though the spiritual space is much more spacious, acceptive where you don't have to deal with earthly fools? In addition, its laws can be followed. You can always liberate your soul, even if you are in quarantine or prison. Believe me! I have experience in this.

You don't have to take chemicals, you don't have to go to a psychologist, you just have to think it over what have you got! Behold:

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفُلُكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ (٣٢)

It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by His command; and the rivers (also) hath He made subject to you. (Quran 14:32)

We must realize that behind all our strength, skill, and intelligence there is the power and goodness of Allah, Who gave us all these things. Man can understand and control the forces of nature so as to bring them to his own service: he can only do so, because - he has got these gifts from Allah, and - Allah has fixed definite laws in nature, of which he can take advantage by Allah's command and permission. He has been made Vicegerent on earth (2:30); 23 Allah commanded the highest creatures to bow down to Adam (2:34). Man, by Allah's command, can use rain to produce food for himself; make ships to sail the seas; use rivers as highways, and cut canals for traffic and irrigation. Not only has this, but even the heavenly bodies can (by Allah's command) contributed to his needs

(see next verse).

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

And He hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he (also) made subject to you. (Quran 14:33)

The sun gives out heat, which is the source of all life and energy on this planet, and produces the seasons of the year, by utilizing which man can supply his needs, not only material, but immaterial in the shape of light, health, and other blessings. The sun and the moon together produce tides, and are responsible for atmospheric changes which are of the highest importance in the life of man. The succession of Day and Night is due to the apparent daily course of the sun through the skies; and the cool light of the moon performs other services different from those of warm day-light. Because there are laws here, which man can understand and calculate, he can use all such things for his own service, and in that sense the heavenly bodies are themselves made subject to him by Allah's command.

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ  
﴿٣٤﴾

And He giveth you of all that ye ask for. But if ye count the favors of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude. (Quran 14:34)

The words of the Quran describe what you get the universe, if you will, but “man is given up to injustice and ingratitude”. You always need what is not accessible, because you are addicted to your free will. Why don't you just want to rely on the stock what you have? If you have a headache, why aren't you happy that 99% of your body is painless and works? Why are you paying attention to the 1% that hurts? If you didn't pay attention to it and give thanks, you might not have a headache because your head wouldn't see the point to annoy you. Your mistakes and pains are often produced and grown by you. Now, please do not argue with organic diseases or diseases. I'm talking about something else.

Notice that you have everything, and even the universe is yours if you live in that space. Even so, you get stuck in a small human cage where you can get annoyed. The atheist will be right and Allah will not exist if you do not think of Him. He will be replaced by earthly powers and behold; you will be an idolater on a daily level. Allah, God, Bog or name Him in whatever language comes only to the one who lives with Him and in Him. And there everything is eternal!



## **YOU SHOULD NOT FEEL YOURSELF HANDICAPPED IF YOU ARE REVERT OR CONVERTER!**

Do you know what touched me first in Islam? That Mohammed (peace be upon him) was a human being and remained human being forever. One of the wonders of Islam is that an illiterate, orphaned child who grows up in paganism, at once becomes Enlightened and Allah (SWT) sends revelations to him.

I had discussions several times with Muslim scholars. Similarly, like Christians, Mohammed was also described by them as a saint who was flawless with a natural predestination to the good. O, my God! My dear learned sheikhs! Why do you hide one of the miracles of Islam? The life of Mohammed (peace be upon him) has a dynamic progress! And this progress is a pattern for everyone to follow. An innate predestination cannot be followed. And indeed, Mohammed was born in paganism. This is not to be ashamed of, but we should be all proud because he could break out from paganism and found his way to Allah!

Astaghfurallah, **اللَّهُمَّ اغْفِرْ لِي** (I seek the forgiveness of Allah) I hear the cries of sheikhs, ayatollahs, when a sinful sentence reaches to their ears. How dare I call Mohammed a pagan? They were almost hit me in their rage. This has happened not once, not twice, but countless times. Then they quote from the books of Ibn Kathir and Ibn Hisham "Sira Al-Nabowiyah" (Life of the Prophet) which includes chapters on signs of prophecy that were discovered by priests, rabbis, holy people in Mohammed (peace be upon him) when he was child. I'm all aware of this. The works of Ibn Kathir and Ibn Hisham

are fully available to me, not only on my shelf, but also in my brain. But these are not parts of the Scriptures, but works of historians! Quote from the Quran!

No, I don't call Mohammed a pagan. You just want to understand from my words that I call him pagan because you consider me as a stranger who cannot know Islam because I was not born in it. But you, who born in Islam don't know it. The way of my and other convert's lives shows more similarity to Mohammed's life (peace be upon him) than yours. He was not born into Islam, too, and Allah led him to the right path. You cannot boast of the same. And you don't know the Quran either. Or maybe you haven't read:

### أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ﴿٦﴾

Did He not find thee an orphan and give thee shelter (and care)? Quran 93:6)

Judge the future from the past. Allah has been good to you in your past experience: trust to His goodness in the future also. Three facts are taken from the holy Prophet's outer life by way of illustration.

There is the case of the orphan, literally and figuratively. Our holy Prophet was himself an orphan. His father Abdullah died young before the child was born, leaving a little property. The Prophet's mother Amina was in ailing health, and he was chiefly brought up by his nurse Halima, His mother herself died when he was only six years old. His aged grandfather Abd al Muttalib treated him as his own son, but died two years later. Therefore, his uncle Abu Talib treated him as his own son. He was thus an orphan in more senses than one, and yet the love he received from each one of these persons was greater than ordinary parental love. Each one of us is an orphan in some sense or another, and yet someone's love and shelter come to us by the grace of Allah. In the spiritual world there is no father or mother: our very first sustenance and shelter must come from the grace of Allah.

### وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾

And He found thee wandering, and He gave thee guidance. (Quran 93:7)

The holy Prophet was born in the midst of the idolatry and polytheism of Makkah, in a family which was the custodian of this false worship. He wandered in quest of Unity and found it by the guidance of Allah.

Here you are the clear evidences where Mohammed (peace be upon him) was born and in what environment he was brought up! The Arabic word "Dallan" means not only wandering but the one who lost the right way! My learned Sheikh friends calmed down when they heard these ayas. There is no answer to that. It can't be either. Or does the Quran, the word of Allah, not be regarded by our devotees as a sufficient reference for what Mohammed was born in and became later? Just the process of enlightenment is denied by them? For not only him, but all other prophets were born in similar unbelief and became followers of Allah by their Enlightenment. And this Enlightenment didn't come with predestination, but was the result of their own free will!

So dear converters, reverts who were not born into Islam, but you started somewhere, then Islam has become your vital element because it has moved in you due to your own will: do not let those who are born Muslims erase in you the progress of your way while their path is no more than walking in one site and reaching nowhere!

