

CONTEMPORARY ENCYCLOPEDIA OF ISLAM II.

**SHARIA THE ORDER OF DIVINE
LEGITIMACY
TRANSACTIONS AND TERMS,
JUDGEMENTS ASSIGNED TO THEM**

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FOREWORD

Sharia is misinterpreted in the public consciousness as Islamic law. It is not Islamic law. Its right translation is Order of Divine Legitimacy. Sharia is as true in all time and space as in the case of Aqidas, i.e. the doctrines of Monotheism. Sharia is no more than legal principles where God is the source. What the public opinion considers as law is not more than Fiqh, i.e. derived law. From there, Sharia becomes a human formation, the source of which is the Quran, the Sunnah of the Prophet, his commandments, and finally the Ijma'a, the judgement derived and accepted by scholars. The science of derivation in Sunni schools is called Qiyas. Within the Shiite schools, the source is called Marja'a, who is a person, a generally accepted scholar of the particular branch of jurisprudence. The fiqh embraces a part from the Sharia that is understood by scholars with their brain capacity, at a given time and place.

From the above it can be concluded that the applied law, i.e. Fiqh derived from Sharia, is different in all ages and places, since only the principles of law are stable, while the content that fulfills the principles and sanctions can differ, according to the norms of the given society. The world is constantly changing in time and space. Therefore, the applied law, the Fiqh is also diverse. Verses containing sanctions can be found in the Quran in some places, but these require knowledge of the particular historical and revelation background. Taken them out of context, we get the same distorted result as if we tried to place the judgements of Old Testament literally in today's environment.

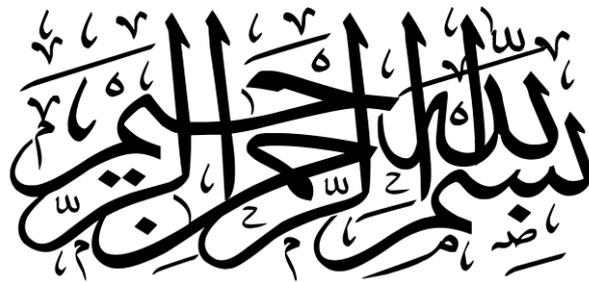
So, whoever expects to receive a specific fatwa, a judgment, for each branch of jurisprudence, is wrong. Principles of law will come in this chapter that are necessary to make judgments.

In Islam, not only the transgression committed is considered a sin, but long before, when the intention to do so arises at all. Obviously, this stage is difficult to sanction with worldly means, so the consciousness of the afterlife and the reckoning there is essential. Here Aqida and Sharia are strongly intertwined. The one who wants to break down the walls of the legal interpretation of Islam with a European background and perception, will fail. If he is serious about getting to know Sharia, he has to forget a lot of what he knows about the law and has to empty his brain. Why? Because Islamic terms are different, the interpretation of the appropriate concepts in the brain must be adjusted. Therefore, I dedicate a chapter for the interpretation of the most defining concepts. In this chapter, I try to tune the world of understanding and perception of Islam for European world of comprehension. In the following section, I describe the methodology. I present it based on two principles. One is, what a soul should be like at all, that deals with law! The other principle is, on what basis the sin is classified as a sin? Which aspect is considered by God that leads to sin and what does man consider to be sin? Which has the priority? The aspect of God or man? Should the law serve a tyrant? Is the sin committed to be considered merely, or the path too, the perpetrator traversed before the crime was committed? How did the soul develop in which the intention arose? How did the intention change into a plan and then an implementation? This is followed by the chapter that deals with life events. Here we do not encounter sanctions either, but commitments for life events according to the rules of Islam. Then comes the part where not the spiritual approach, not the methodology, and not the terminological explanation of life events is in focus, but concepts on which Islam has a definite opinion, judgement. These include

purity, racism, pluralism, tattoos, money laundering, gambling and I could list the many completely different topics in which there is a Muslim position.

2.1. ESSENTIAL CONCEPTS, TERMINOLOGIES FOR UNDERSTANDING THE PROPER WORK OF SHARIA

2.1.1. METHODOLOGY



METHODOLOGY

Law is not about combats of emotions. It is a sort of regulation of human relations related in a particular place and time. Even law goes thru an evolution and as a result it develops. Finally, different schools of jurisprudence are formed. Scholars reevaluate the systems which were followed and they abolish what is outdated and they keep the rest or harmonize it to the actual legal environment.

ATTITUDE RELATED TO LEGAL SYSTEMS MADE BY HUMANS

The source of Islamic Law is the Holy Quran. Sharia means not simply Islamic Law. It means **Order of Divine Legitimacy**. The words of Quran are unchanged for 1400 years and they are applicable in every age and place. Therefore, Quran defines general principles and never specifies them. Doctrines (Aqida) and Sharia represent the two main parts of the Quran. This study deals exclusively with the Sharia.

In order to comprehend the application of Islamic jurisdiction it is inevitable to avoid human made law references. Also, canon laws followed by other religions should not have taken as references due to the fact that those have already lost their divine character and have become human made creations. Even in case of Islam the applied law is human made however Islamic scholars deduct regulations from the word of Allah while in case of other religions their Holy Scriptures in their actual form have lost their divine origin. Those laws are human made regulations deducted from human made scriptures. In the course of Islamic deductive analogy Words of Allah are taken as bases (**Qiyas**). In this case the object of analyses is the way of Prophet (PBUH) what he followed when he converted the words of Quran into practice in his conducts, teachings and judgements. However, the Prophet lived 1400 years ago in the Arabian Peninsula so his religious practice regarding Sharia cannot be followed the same way. Therefore, Sharia adaptation or harmonization has to be realized

in every ages and places. The logic of adaptation and transplantation has firm regulations. The methodology of Deductive Analogy beside the judgement itself puts in focus the intentions behind the judgements.

Ego and Spirit. Deductive Analogy is an objective science but every objectivity can become subjective in the hands of human beings. In secular culture terminologies like body and spirit are clear. In Islam the case is more complicated. Regarding body Islam has the same understanding like western world however spirit means different. In man works two very strong motivation: Ego (Nafs, **نفس**) and Spirit (Ruh, **روح**). Ego wants always to prevail in order to subjugate the spirit. Ego is manipulated by Satan while spirit is the gift of God. Ego dies with the body however spirit is reckoned with those sins what was forced on it by ego. Our heart and mind is considered as battlefield of these two. In order to purify our spirit we have to gain victory over our ego by our own free will. The progress of human ego goes thru three phases:

- Ordering ego (nafs al-amara). In this phase our ego has no control at all. It works as an instinct and does what it wants. Desires dominate over mind and spirit
- Blaming ego (nafs al-la'ama). Control comes in operation and man starts to choose between good and bad. In the Christian culture this is the conscience.
- Soul in complete rest and satisfaction (nafs al-mutma'inna). Ego disappears so we call it soul what has found the way to Allah. Spirit is pure and in complete satisfaction.

What are those events which can turn ego against Allah and humanity? Which are the main sins in Islam what can support ego and pollute spirit? What are the factors what one has to avoid in course of legislation and jurisdiction? What are the motives which can drive Deductive Analogy to the wrong direction? In case we can gain victory over the below five main sins our legislative activity, jurisprudence and jurisdiction will pass on the right way:

1. Fitna: temptation, perturbation, intrigue, disruption.
2. Nifaq: hypocrisy
3. Kufr: disbelief
4. Shirk: idolatry, placing a person or ideology at God's level
5. Baghi: greedy desire in order to acquire worldly issues

The above main sins will be clarified and their legal concern will be explained later.

Sharia is Order of Divine Legitimacy deducted from the word of God therefore it doesn't accept other law systems made by human. It doesn't mean that Sharia cannot follow human legislation! In case the laws are made by the legislation of the majority (like in EU countries), Islam supports their application in case those are not violating the basic principles and doctrines of Islam.

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ
(۳۸)

Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation (Shura); who spend out of what We bestow on them for Sustenance (Quran 42:38)

In this case Shura means General Assembly or Parliament. Muslims are also under the force of laws taken by these forms of legislations. Even if regulations violate the practice of Islam, Muslims have no right to establish parallel Islamic jurisdiction what may disrupt internal order of a particular region. In

this case Muslims have right only for migration so they can leave for places where they can practice Islam freely.

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي
الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمَ وَسَاءَتْ
مَصِيرًا (٩٧)

When angels take the souls of those who die in sin against their souls, they say: "In what (plight) Were ye?" They reply: "Weak and oppressed Were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (From evil)?" Such men will find their abode in Hell,- What an evil refuge! (Quran 4:97)

If we accept the fact that Quran is the word of Allah (and this is a basic principle for every Muslim) we have also accept that even the law deducted from the word of God is divine law and it prevails over secular regulations including the burden of human mistakes. This statement is true only in case the deducted regulations from Quran are worked out by following the prescribed methodology and human contaminations are not polluting the law-making process as it happens many times. The Fatiha Sura gives strict instruction for going far from human dimension and for being independent from that level. This is the very first Sura and it is part of every daily prayer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (١)

1. In the name of Allah, Most Gracious, Most Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢)

2. Praise be to Allah, the Cherisher and Sustainer of the worlds;

الرَّحْمَنِ الرَّحِيمِ (٣)

3. Most Gracious, Most Merciful;

مَلِكِ يَوْمِ الدِّينِ (٤)

4. Master of the Day of Judgment.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥)

5. Thee do we worship, and Thine aid we seek.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦)

6. Show us the straight way,

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (٧)

7. The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.

The first four verses call for praising God. The fifth is a sort of bargain or deal. In exchange of prayer a divine shelter is the payment. The last two verses describe the obligation of Allah for those who praise Him and move apart from the human context. Their being links them to the entire universe and not to this world only. This is the straight path leading to Him and to the Real Mercy. In order to get this phase one has to leave behind those who deserve the wrath of God. They are those who have willingly not followed the Divine Law or even transliterated them. One also has to leave behind those who changed the Divine law by their foolishness unwillingly and have got astray.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (٥٩)

O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination. (Quran 4:59)

Putting trust in Allah means putting trust in the words of Quran, the highest quality of Law. If Quran doesn't give relevant judgement for a particular situation the second step is to analyze the practice of the Prophet (PBUH) when he applied Law of God and transformed it into earthly jurisdiction. If even the second step doesn't give relevant solution Qiyas comes using deductive analogy. It means that dignities, scholars, faqihs (ulemas of Sharia) conduct deduction based on the existing analogies and come to conclusions related to the actual age and place. This conclusion further represents as main condition of the actual jurisprudence. In order to start deduction of analogies they need **Source of Law** what represents as the object of deduction. Source of Law is the contemporary Tafsir, explanation of the Holy Quran as basic document of Qiyas. For example, commentaries of Quran from the 9th century made in Egypt cannot be activated as basement for decision making process in the 21st century. That was valid only in the 9th century in Egypt in case it was accredited by scholars. This Source of Law could not be valid even in the 12th century in Egypt. These ancient sources of law are suitable only for presenting the way of logic and methodologies what those scholars applied. These methodologies are worth to study but those conclusions and judgements cannot be considered as valid ones. As far as in the modern Europe didn't exist any document what can be considered as source of law it was necessary to work it out:

<http://mek.oszk.hu/17000/17082/>

This source of law sets up the references and commentaries in the Quranic explanations according to the circumstances of Europe in the 21st century. While using the appropriate methodology this explanation is suitable to be as objective for drawing legal conclusions what can be applicable in the 21st century in Europe. I want to add that the same explanation cannot be considered as suitable source of law in far different cultural environment or even it cannot be interpretable there. By using the means of internet, it is not necessary to wait for new explanations in every 100 years. Now it is easy to update commentaries and references continuously.

In the Shite Umma instead of Qiyas they follow the institution of Mardja'iyah. Mardja's are specific scholars who have established different schools of thoughts and jurisprudence so practically they are the source of teachings of these schools. Even in their legal deductions and conclusions the existence of contemporary Tafsir, Quranic explanation is inevitable.

Islam has to be discovered in every age both in social and individual level. Traditions are nice indeed, we can study their logic as well, however they are not applicable. Every human adaption what creates tradition is true only in the age when those were in use.

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا
يَعْقِلُونَ شَيْئاً وَلَا يَهْتَدُونَ (١٧٠)

When it is said to them: "Follow what Allah hath revealed:" They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers Were void of wisdom and guidance? (Quran 2:170)

This is also a sort of mistake what man and even we Muslims commit. We follow the footsteps of our father or people whom we consider spiritual leader. Quran prescribe to follow the ayas. In Islam man has direct relation with Allah so there is no need to follow traditions and customs. We have to give respect to all who bring us up in our life and support us with knowledge but this al will not allow us to dispense from our own effort to go ahead in this life with open eyes. The ayas transform in us into inspiring power therefore it is inevitable for all of us to immerse in the ayas on our own. Fathers and spiritual leaders can help but as we were born alone and pass away alone, they cannot be born and die instead of us.

It's the turn of the previously identified main sins of Islam. Their interpretation is the basement of legislation and jurisdiction. In the Jew-Christian culture the Ten Commandments or Decalogue defines the blameworthy acts which have to be avoided. In the Islamic perception these ten deeds are consequences and not motives. However not the consequences but the motives are worth for abolition. In case the motive is ceased even consequence will not come to be. For example, homicide in Islam is not considered as main sin. Killing a human can be carried out with good and bad intention. In case one defends his own family or homeland in expense of a human life it is not sin. However, temptation, perturbation, intrigue, disruption or in one-word Fitna is main sin because it cannot be committed with good intention. If there is no perturbation, intrigue even consequence like homicide cannot come to happen.



BAGHI, i.e. GREEDY DESIRE IN ORDER TO ACQUIRE WORLDLY ISSUES

Have you achieved what you wanted? Have you acquired enough from the possessions of others while lived in Haram (lawlessness)? Or do you need more? Are you full? You, who spread Fitna (turmoil, intrigue) among people, are your souls contented in it? Hey you, who are fighting in order to push yourself over people, have arrived with your hypocrisy where you wanted to reach?

Baghi is a very strong motive in order to get something. It can be for example desire of a scientist who wants his theory to be dominant over others, or a strong wish to acquire power by any means. Founders of sects and some clergymen were also not free from this main sin. With their bad intention they have polluted what was pure and genuine before.

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 (baghiyan) 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.

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى
أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

But when he delivereth them, behold! they transgress (yabghun) insolently through the earth in defiance of right! O mankind! your insolence is against your own souls, - an enjoyment of the life of the present: in the end, to Us is your return, and We shall show you the truth of all that ye did. (Quran 10:23)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion (Al-Baghi): He instructs you, that ye may receive admonition.

(Quran 16:90)

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَت إِحْدَاهُمَا عَلَى الْأُخْرَى
فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ
وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (٩٠)

If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other then fight ye (all) against the one that transgresses (tabghi) until it complies with the command of Allah; but if it complies then make peace between them with justice and be fair: for Allah loves those who are fair (and just). (Quran 49:9)

Individual quarrels are easier to compose than group quarrels, or, in the modern world, national quarrels. But the collective community of Islam should be supreme over groups or nations. It would be expected to act justly and try to compose the quarrel, for peace is better than fighting. But if one party is determined to be the aggressor, the whole force of the community is brought to bear on it. The essential condition of course is that there should be perfect fairness and justice and respect for the highest principles; for Islam takes account of every just and legitimate interest without separating spiritual from temporal matters. The League of Nations failed because these essentials were absent and today the United Nations fails for the same reason.

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ
خَبِيرٌ بَصِيرٌ (٢٧)

If Allah were to enlarge the provision for His Servants, they would indeed transgress (la-baghu) beyond all bounds through the earth; but he sends (it) down in due measure as He pleases. For He is with His Servants Well-acquainted, Watchful. (Quran 42:27)

It may be objected that all prayers, even of good people, are not answered. The reply is: - that even everyone who is good does not necessarily know what is best for him, for the values in this life are curiously distorted; and - on account of their want of knowledge, if everyone got all he asked for, there would be chaos and confusion, and "transgression beyond bounds through the earth", for the different interests are so intermingled and balanced that some measure must be observed in granting people's wishes. This measure is best supplied by the watchful care of Allah and His perfect knowledge of all our real needs.

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ (٣٩)

And those who, when an oppressive wrong (al-baghiyu) is inflicted on them, (are not cowed but) help and defend themselves. (Quran 42:39)

There are four possible situations that may arise: an individual may have to stand up against an oppressor 1. for his own trampled rights, or 2. for the rights of others within his ken; or 3. a community may have similarly to stand up for its own rights collectively; or 4. for the rights of others.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ
عَذَابٌ أَلِيمٌ ﴿٤٢﴾

The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds (yabghun) through the land, defying right and justice: for such there will be a penalty grievous. (Quran 42:42.)

Baghi is the manipulation of Satan inside us what directs our attention and desires towards acquisition. If it overgrows ego invests all means in order to satisfy it. Baghi always goes parallel with desire of acquisition and possession therefore it causes additive sins. Baghi is so dangerous that Islam prescribes to eliminate it inside Muslims even on expense of physical sanctions if it prevails.

1. Men is motivated by two instincts: sustainment of life and instinct of reproduction. Baghi generated from sustenance results accumulation of wealth above need, indomitable thirsts for position, power or influence. If instinct of reproduction transgresses its limits the sexual desires affect normal conduct. Satisfaction of both instincts can drive individual for committing other additional sins.
2. In case Baghi occurs in scientific or religious life it can cause the appearance of dangerous new theories or sects which can push the universal human civilization to crisis.



BID'AH, i.e. INVENTION, INNOVATION

If new things and innovations appear in the field of science and technology, those are to be welcomed. But there are doctrines regarding faith that are immutable. To introduce a change in these doctrines even at the level of questioning with bad intention is considered as Bid'ah, i.e. innovation that is fiction, fabrication. No change can be introduced in the order of prayer, the time of breaking the Ramadan fasting, the pillars of Islam, and a thousand others that are recorded in the Quran. Prohibitions and permitted things cannot be changed either. It is permissible to argue in order to deduce the reason of the prohibitions, but whatever the outcome of the explanation is, it is not possible to change the prohibitions, concessions and regulations.

مُحَمَّدٍ، بِنِ جَعْفَرٍ عَنِ سُفْيَانَ، عَنِ الْمُبَارَكِ، ابْنُ أَنْبَاءَنَا قَالَ اللَّهُ، عَبْدُ بِنِ عْتَبَةَ أَخْبَرَنَا
وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ كَانَ قَالَ اللَّهُ، عَبْدُ بِنِ جَابِرٍ عَنِ أَبِيهِ، عَنِ
فَلَا اللَّهُ يَهْدِيهِ مَنْ " يَقُولُ ثُمَّ أَهْلُهُ هُوَ بِمَا عَلَيْهِ وَيُثْنِي اللَّهُ حَمْدِي خُطْبَتِهِ فِي يَقُولُ
الْهَدْيِ وَأَحْسَنَ اللَّهُ كِتَابَ الْحَدِيثِ أَصْدَقَ إِنَّ لَهُ هَادِيٍّ فَلَا يُضِلُّهُ وَمَنْ لَهُ مُضِلٌّ
وَكُلَّ ضَلَالَةٍ بِدْعَةٍ وَكُلَّ بِدْعَةٍ مُحَدَّثَةٍ وَكُلَّ أَتْهَامُحَدَّثِ الْأُمُورِ وَشَرَّ مُحَمَّدٍ هَدَى
السَّاعَةَ ذَكَرَ إِذَا وَكَانَ . " كَهَاتَيْنِ وَالسَّاعَةَ أَنَا بُعِثْتُ " يَقُولُ ثُمَّ . " النَّارِ فِي ضَلَالَةٍ
صَبَّحَكُمْ " يَقُولُ جَيْشٍ نَذِيرٌ كَأَنَّهُ هُ غَضِبُ وَاشْتَدَّ صَوْتُهُ وَعَلَا وَجَنَّتَاهُ أَحْمَرَّتْ
عَلَى أَوْ قَالِيَّ ضِيَاعًا أَوْ دِينًا تَرَكَ وَمَنْ فَلْأَهْلِهِ مَالًا تَرَكَ مَنْ " قَالَ ثُمَّ . " مَسَاكُمُ
" بِالْمُؤْمِنِينَ أَوْلَى وَأَنَا .

It was narrated that Jabir bin 'Abdullah said: "In his Khutbah the Messenger of Allah (peace be upon him) used to praise Allah as He deserves to be praised, then he would say: 'Whomsoever Allah (SWT) guides, none can lead him astray, and whomsoever Allah sends astray, none can guide. The truest of word is the Book of Allah and best of guidance is the guidance of Muhammad. The worst of things are those that are newly invented; every newly-invented thing is an innovation and every innovation is going astray, and every going astray is in the Fire.' Then he said: 'The Hour and I have been sent like these two.' Whenever he mentioned the Hour, his cheeks would turn red, and he would raise his voice and become angry, as if he were warning of an approaching army and saying: 'An army is coming to attack you in the morning, or in the evening!' (Then he said): 'Whoever leaves behind wealth, it is for his family, and whoever leaves behind a debt or dependents, then these are my responsibility, and I am the most entitled to take care of the believers.'"

Grade: Sahih, Authentic

Reference: Sunan an-Nasa'i 1578

Bid'ah does not mean the rejection of religious debates and in such debates the questioners and petitioners cannot be considered without any basis as Mubtad'ah, i.e. the petitioner of fabrication. After all, the thinking with good intention in the practice of faith is Ijtihad, i.e. pursuit for

improvement. While bid'ah is a serious sin, no one can throw that blame to anyone without debate or reflection, as it is not ruled out that a suggestion is not based on "fictional renewal" but on simple goodwill.

Bid'ah, in Islam, any innovation that has no roots in the traditional practice (Sunnah) of the Muslim community. The most fundamentalist legal school in Islam, the Hanbali school (and its modern descendant, the Wahabiyah sect of Saudi Arabia) rejected *bid'ah* completely, arguing that the duty of a Muslim was to follow the example set by the Prophet (Sunnah) and not try to improve on it.

Most Muslims, however, agreed that it was impossible to adapt to changing conditions without introducing some types of innovations. As a safeguard against any excesses, bid'ahs were classified as good (hasan) or praiseworthy (mahmudah), or bad (sayy'ah) or blameworthy (madhmumah). They were further grouped under the five categories of Muslim law as follows:

1. among bid'ahs required of the Muslim community (farḍ kifayah) are the study of Arabic grammar and philology as tools for the proper understanding of the Qur'ān, evaluation of Hadith (traditions or sayings of the Prophet Muhammad) to determine their validity, the refutation of heretics, and the codification of law;
2. strictly forbidden (muḥarramah) are bid'ahs that undermine the principles of orthodoxy and thus constitute unbelief (kufr);
3. recommended (mandub) is the founding of schools and religious houses;
4. disapproved (makruh) are the ornamentation of mosques and the decoration of the Qur'ān; and finally
5. the law is indifferent (mubaḥah) to the bid'ahs of fine clothing and good food if those follow the rules of Islam.

The accusation of bid'ah cannot be established without associating partner to God. In order to produce an innovation, fabrication, one needs to have a tendency, a reason, a motivation that makes one want to appear in a supreme, a Divine height. So Bid'ah and Shirk (i.e. associating partner) go together.

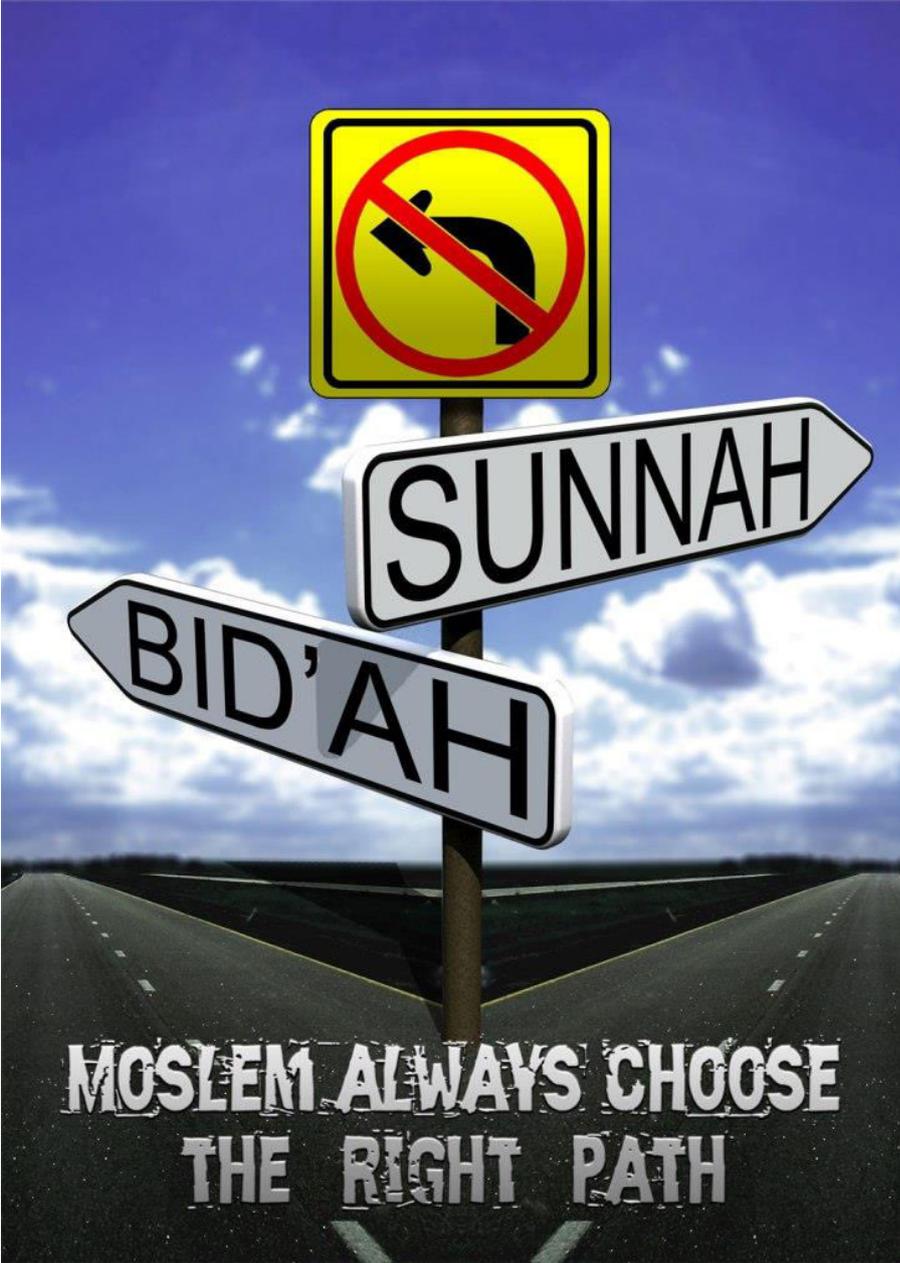
As always, the American super productions are the best examples for demonstrating bid'ah, too. Dramaturg: "It happened a hundred years ago! Right in the middle of the desert, in a place where man cannot live among the bleak stones, where the heat dries up all trace of life, a hero suddenly appeared. This hero, in defiance of challenges, the plagues of nature, brought the life-giving word of God to men (so far is shirk, i.e. associating partner to God and hence the bid'ah). Follow me, he said, then raised his hand to the sky and said: God has a message through me that you should not follow Muhammad but me and prayer is not obligatory...and from now the bid'ah starts." It was only an example!

This is what the relevant verse of the Quran is about:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ
بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ (٢١)

What! have they partners (in godhead), who have established for them some religion without the permission of Allah. Had it not been for the Decree of Judgment, the matter would have been decided between them (at once). But verily the Wrong- doers will have a grievous Penalty. (Quran 42:21)

Nothing can exist without the permission of Allah. Can people, who indulge in false worship say: "Why does Allah permit it?"



EARTHLY AND AFTERLIFE TOGETHER IS THE LIFE WE CAN RECONSIDER OUR INTENTIONS, OUR ACTIONS, ONLY IF WE BECOME AWARE OF IT

What is called life in Europe is a process from birth to death.

This is different in Islam. The European comprehension of life is the path of the body, i.e. the path of matter, which also does not end with the death of the body. The path of the body continues with its decomposition, its transformation back to earthly material, its destiny in the tomb, the resurrection of the body, which bears witness to the actions and intentions of the soul in earthly life on the Day of Judgment. In Islam, however, the concept of life is not bound to the body. It is linked only to the soul.

Here, however, our linguistic expressiveness is limited. Islam uses two words regarding the soul. One is Ruh (روح), the other is Nafs (نفس). Ruh can be translated as a life force, an instinct that makes the body work, and a Nafs is the consciousness with which we take decisions on our destiny. The Ruh is wrapped in the body and the Nafs is wrapped in the Ruh. When our teeth hurt, we do not feel the pain of the body, but the pain of the Ruh. The body does not feel, it is a dead substance. The Ruh feels physical pains and loads. The Nafs feels spiritual pain and since it is embedded in the Ruh, the spiritual pain amplifies the physical torment of the Ruh. The same is true the other way around. The contentment of the soul alleviates the Ruh's trouble when it is suffering.

The concept of life in Islam is linked to the Nafs. And this has an earthly and an afterlife stage. So, this world and the afterlife together is the life. There is a worldly life-affirmation in Islam! It has not only an earthly but also an afterlife part that makes us responsible in making decisions. After all, a worldly joy of life cannot risk the happiness in the afterlife. At the same time, it is unacceptable and unjustifiable from the point of view of Islam that the earthly life should be sacrificed for the afterlife! Suicide outrages thus lead to the suffering of hell and not to the pleasures of the heaven. Because the soul is eternal, it does not die, so suffering is also eternal. The search for earthly happiness and prosperity without compromising the afterlife is an item which explains the sense of most of the terms used by Sharia.

The legal system in the culture of "white man" imposes sanctions on crimes that have already been committed. However, by the time a person gets to commit a deed, the Nafs goes through several phases. Under secular law the Nafs is not punishable unless the intention is embodied in deeds. If there is no awareness of afterlife and reckoning, there is no powerful deterrent for Nafs in decision-making, except an earthly sanction, which makes one to reconsider whether is worth to commit a sin or not. Under Sharia, the very fact that this kind of consideration arises is a sin.

Make no mistake, Sharia also imposes punishment after the acts committed. This is the public section. But in addition, there is a non-public part, based only on the account between the individual and God, which has more than one phase and much stronger deterrent effect than the promise of a sanction for committing a physical act.



FITNA, i.e. TEMPTATION, PERTURBATION, INTRIGUE, DISRUPTION

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا
يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ
مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ
وَزَوْجِهِ وَمَا هُم بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ
وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ
كَانُوا يَعْلَمُونَ (١٠٢)

They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers Were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (Such things) without saying: "We are only for trial; so, do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they

did sell their souls, if they but knew! (Quran 2:102)

Solomon had a power what no other men had, but this power was from God and not what Satans inspired. There is a big difference between belief and magic. People sometime believe in magic as faith but this is blasphemy. Magic can cause blindness of heart and mind. It can extinguish the fire of faith in God and can push people astray from the path. It can generate false images on special skills what humans have but these are tricks and deceptions. Harut and Marut were thtwo angels of Babylon. In the old language angel meant also man with good and noble attitude as in the language of today angel can mean a nice lady. Therefore, there is a theory what says that Harut and Marut were astrologists who taught people for issues what delighted them. However, the two “angels” always gave warning: We are only for trial so do not blaspheme! Don’t lose your faith in God! And we’ve reached to the problem of all times. People choose magic and leave faith. They believe their eyes and ignore their hearts till it gets blind. They wish a man-made miracle what make them divorce from their wife and make them get new relation with a beautiful new one. These manipulation and deception occupy the place of faith. These phenomena were common in history and today. New “apostles” in the name of all religions are running up and down committing deception on the expense of our Hereafter.

1. Not only man but even thoughts linked to traditions can be deceptive no matter those were born willingly with bad intention or born by ignorance.
 - 1.1 Traditions are habits followed by human communities. Maybe they are nice and represent part of the local culture, but they cannot be considered as basement for jurisprudence. Law is in permanent progress while traditions are fixed to a particular historical period.
 - 1.2 In the above reference the angels themselves drew attention to the magic as deception and call it Fitna. Anyone who deceive others no matter on behalf of religious or secular institute commits Fitna.
2. Whatever is created by men there is a chance for mistakes or sins. If man makes law, he does it out of his interest. As far as law regulates properties, power, heritage, relations between members of society therefore law is definitely standing on the side of people who practice power or possess properties. Whoever deals with secular jurisprudence is under effect of deception which is Fitna. This sort of point of view results confusion in world vision and thinking while Islam prescribes Basira, the vision by heart. The one who uses merely his eyes for vision can see only the physical world and is not able to experience what heart can do in case this skill unfolds after practicing it. Heart can see more and in different way like eye. Heart can see even the motives of theft or committing other crime, not the mere physical act like eye does. Therefore, human made laws result in many case deceiving conclusions what have not be taken as reference.

وَأَقْتُلُوهُمْ حَيْثُ تَفْقَهُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ (١٩١)

And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith. (Quran 2:191)

Many people emphasize today the verses in Quran which call for war and introduce Islam as a religion of violence. This is not true. If we take out the text from the context and we don't know the occasion what caused the revelation to come we go astray. This passage illustrates the events that happened at Hudaibiya in the sixth year of the Hijra. The Muslims by this time were a strong and influential community. Many of them were exiles from Mecca where the Pagans had established an intolerant autocracy, persecuting Muslims, preventing them from visiting their homes, and even keeping them out by force from performing Pilgrimage during the universally recognized period of truce. This was intolerance, oppression and autocracy to the last degree and the mere readiness of the Muslims to enforce their rights as Arab citizens resulted without bloodshed in an agreement. The Pagans however had no scruples in breaking faith.

In general, it may be said that Islam is the religion of peace, goodwill and mutual understanding. But it will not acquiesce in wrong-doing and its men will hold their lives cheap in defense of honor, justice and the religion which they hold sacred. In this aya and later too, we read the word "Fitna". The meaning of this word can be summed up as temptation, perturbation and intrigue together. In Islam Fitna is the biggest sin, bigger than murder. If there is no Fitna as internal intention promoting man to commit deeds against others, even realized sin and crime will not occur.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى
الظَّالِمِينَ (١٩٣)

And fight them on until there is no more Tumult (Fitna) or oppression, and there prevail justice and faith in Allah. But if they cease, Let there be no hostility except to those who practise oppression. (Quran 2:193)

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ
بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (١٩٤)

The prohibited month for the prohibited month, - and so for all things prohibited,- there is the law of equality (Qisas). If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves. (Quran 2:194)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى
بِالْأُنثَى فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ
تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ (١٧٨)

O ye who believe! the law of equality (Qisas) is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty. (Quran 2:178)

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

In the Law of Equality (Qisas) there is (saving of) Life to you, o ye men of understanding; that ye may restrain yourselves. (Quran 2:179)

Qisas, the law of equity is in force even in war. No more restriction or sanction than the committed act.

The law of equality "Qisas" is supposed to be implemented only for murder case where killing occurred intentionally. For cases where death occurs coincidentally "Qisas" has to be avoided. Forgiving plays central role in Islam as the grant in order to give response for positive act. Positive gestures can establish positive society.

Qisas (law of equality) can save two life plus gives one. If it is implemented properly it frightens the offender to commit the crime and the targeted person will not fall a pray. Two persons will stay alive: the potential offender and the potential victim. Plus, the society will enjoy life where everybody is secured.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah. for ((Allah)) loveth not those who do wrong. (Quran 42:40)

When you stand up for rights, either on private or public grounds, it may be through processes of law, or by way of private defence in so far as the law permits private action. But in all cases you must not seek a compensation greater than the injury suffered. The most you can do is to demand equal redress, i.e., a harm equivalent to the harm done to you. Even this may serve to curb your unregenerate soul, or a community bent on revenge. But the ideal mode is not to slake your thirst for vengeance, but to follow better ways leading to the reform of the offender or his reconciliation. See 41:34, and 23:96.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَبِمَتِّ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent

access to the Sacred Mosque, and drive out its members." Tumult and oppression (Fitna) are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein. (Quran 2:217)

The month of pilgrimage (Dzhu al-Hijja) was a sacred month in which warfare was prohibited by Arab custom. The month preceding (Dzhu al-Qaada) and the month following (Muharram) were included in the prohibition. If the pagan enemies of Islam broke that custom and made war in the prohibited months the Muslims were free also to break that custom but only to the same extent as the others broke it. Similarly, the territory of Mecca was sacred in which war was prohibited. Any convention is useless if one party does not respect it. There must be a law of equality.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (٧)

He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding. (Quran 3:7)

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَمْ يَعْزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ فَخَذُّوهُمْ وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأُولَئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا (٩١)

Others you will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever ye get them: In their case We have provided you with a clear argument against them. (Quran 4:91)

As opposed to the two classes of deserters to whom clemency may be shown, there is a class which is treacherous and dangerous and cannot be left alone. They try to win your confidence, and are all the time in the confidence of the enemy. Every time they get a chance, they succumb to the temptation of double-dealing. The best way of dealing with them is to treat them as open enemies. Keep them not in your midst. If they give you guarantees of peace and do not actually fight against you, well and good. If not, they are deserters actively fighting in the ranks of the enemy. They have openly given you proof, and you can fairly seize and slay them in war as deserters and enemies.

1. The above verses are about Fitna committed by men directly. Murdering can be committed even with good intention but perturbation, intrigue, disruption cannot be achieved with good will. If Fitna was ceased no motive come to be for committing crime. Therefore, not only the realized crime has to be analyzed but the motive as well what pushed the person towards the crime. So, the Fitna has to be explored as basic demand. Anybody participated in Fitna is considered main criminal, as far as Fitna has to be considered main sin. This principle can be applied even in jurisdiction conducted after war. Not simple soldiers served in frontlines are considered as main criminals for actions committed in different combats but the scenario writers, battle plan makers and commanders have to be judged. This principle should be followed even in the civil jurisdiction.
2. In Islam the measure of sanction has to be equal with the measure of the committed deed. This principle is called Qisas.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٢٥)

And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong: and know that Allah is strict in punishment. (Quran 8:25).

This warning against internal discord or tumult was very necessary in the Civil Wars of early Islam, and was never more necessary than it is now. For it affects innocent and guilty alike.

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ (٢٨)

And know ye that your possessions and your progeny are but a trial; and that it is Allah with Whom lies your highest reward. (Quran 8:28)

A big family-many son-was considered a source of power and strength: 3:10. Psalms, 127:4-5: "As arrows are in the hands of a mighty man, so are the children of thy youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." So, with property and possessions: they add to a man's dignity, power, and influence. But both possessions and a large family are a temptation and a trial. They may turn out to be a source of spiritual downfall, if they are mishandled, or if the love of them excludes the love of Allah.

Family or property can be Fitna as well.

1. People are proud of their family and sometime they are ready to commit acts blindly for growing the power of their clan or increasing their influence. When these acts hurt others no matter the sanctity of blood relation, the family has to be considered as Fitna because it was the motive of the crime.
2. Property and wealth can generate sin, too. Many people are tempted to acquire goods with all means.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ
بَصِيرٌ (٣٩)

And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do. (Quran 8:39)

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ
(٧٣)

The Unbelievers are protectors, one of another: Unless ye do this, (protect each other), there would be tumult and oppression on earth, and great mischief. (Quran 8:73)

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (٤٧)

If they had come out with you, they would not have added to your (strength) but only (made for) disorder, hurrying to and fro in your midst and sowing sedition among you, and there would have been some among you who would have listened to them. But Allah knoweth well those who do wrong. (Quran 9:47)

لَقَدْ ابْتَعُوا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ (٤٨)

Indeed, they had plotted sedition before, and upset matters for thee, until, - the Truth arrived, and the Decree of Allah became manifest much to their disgust. (Quran 9:48)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ (٣٥)

Every soul shall have a taste of death: and We test you by evil and by good by way of trial. to Us must ye return. (Quran 21:35)

The soul does not die, but when it separates from the body at the death of the body, the soul gets a taste of death. In our life of probation on this earth, our virtue and faith are tested by many things: some are tested by calamities, and some by the good things of this life. If we prove our true mettle, we pass our probation with success. In any case all must return to Allah, and then will our life be appraised at its true value.

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 مِنْ

اللّٰهُ فَاسْتَبْشِرُوا 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).

Fitna is present in every level. It is there in individuals, properties, social traditions, deceptions, in fact in laws. What is the solution? Spiritual solution is the practice of faith (Ibadat). Regarding Islamic jurisprudence according to the referred verses not life and not wealth can be considered as property of man. All issues belong to Allah as the earth where one can migrate from one place to another. Life and wealth is a sort of loan deposited at man by Allah in order to expose him to trial in course of lifetime. The right of lender is to set up conditions regarding the good conduct with the deposited loan. No matter what kind of Fitna, trial, intrigue comes, those have no effect if the deal with God works. The deposited body dies but the spirit doesn't. Spirit has to reckon with the deposited articles.





KUFR, i.e. DISBELIEF

Kufr is not atheism what is a sort of perception where etic and moral can work.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَلْنَذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe. (Quran 2:6)

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾

Allah disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake (the path),- (Quran 2:26)

Allah confirms His method to explain and make comprehensible His Guidance. This method is: giving examples and symbols. We can easily go astray if we follow Quranic instructions word by word

without being immersed in the meaning behind the parables and examples.

1. The one who rejects superiority of God and denies creation and the order what comes from creation he denies the law of God as well. The argumentation of unbelievers will never meet with the argumentation of believers. These two represent two different world where is no hope to come to common platform about interpretation of sin or virtue.
2. The one who subjugates the enormous potentials working in nature and universe together with the laws what maintain their operation under his own narrow human thinking, he is a denier and any dispute with him is hopeless. His judgement is deceptive. Not the miracles have to be investigated which were produced by a sort of magic but the reality around. In every cell in the nature there are millions of real miracles which are functioning by real law. These events are not always visible for our eyes. The example in the creation is guidance what we have to understand in order to comprehend our own social world where the similar laws are in function.
3. An unbeliever can never be convinced due to his ego what is not able to tolerate subordination. However, subordination is the basement for both the faith and knowledge.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

How can ye reject the faith in Allah.- seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return. (Quran 2:28)

Only after the emergence of modern sciences have become clear what this aya means. In the time of Prophet, it was impossible to understand it at the same level as today. It is a wonderful description how we creatures are brought to life from lifeless materials. The chemical composition of our bodies is the same as the soil of the earth. An illiterate Prophet and His companions could have no knowledge about that! From this lifeless status He gives us life than He takes our souls away. Passing away from the Earthly life happens at the same time as our arrival to the Hereafter. In the Hereafter another life is waiting for us where we return to Him.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah. They will be companions of the Fire,- dwelling therein (forever). (Quran 3:116)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلَوُوا أَوْ تَعَرَّضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both.

Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well- acquainted with all that ye do. (Quran 4:135)

Islamic justice is something higher than the formal justice of Roman Law or any other human law. It is even more penetrative than the subtler justice in the speculations of the Greek philosophers. It searches out the innermost motives, because we are to act as in the presence of Allah, to whom all things, acts, and motives are known.

Some people may be inclined to favor the rich, because they expect something from them. Some people may be inclined to favor the poor because they are generally helpless. Partiality in either case is wrong. Be just, without fear of favor. Both the rich and the poor are under Allah's protection as far as their legitimate interests are concerned, but they cannot expect to be favored at the expense of others.

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.

1. The Truth is not limited to any follower of any Book. The Truth is Universal and is in force for the entire humanity. As gravity is in force for every living and non-living bodies, nobody can take advantage or disadvantage due to his own speculation or thesis.
2. This principle is true even in our micro-environment. Concerning just, privilege is not granted for anyone in the family. In course of jurisdiction, concerning witness confessions where truth has to be investigated, family and blood relations or kinship has to be disregarded.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ
بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا (١٥٠)

Those who deny Allah and His apostles, and (those who) wish to separate Allah from His apostles, saying: "We believe in some but reject others": And (those who) wish to take a course midway,- (Quran 4:150)

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا (١٥١)

They are in truth (equally) unbelievers; and we have prepared for unbelievers a humiliating

punishment. (Quran 4:151)

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ تَلَاثَةٌ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ 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)

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا
عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses. (Quran 5:78)

The Psalms of David have several passages of imprecations against the wicked. Psalms 109:17-18; 78:21-22, "Therefore the Lord heard this and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in His salvation"; Psalms 69:22-28, and Psalms 5:10. Matt. 23:33, "Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell? Also Matt. 12:34.

1. Belief has to be complete otherwise it doesn't exist. If God reveals a Book with His Law there is no way to reject part of the Book and to accept the other part. God doesn't give specifications. He gives General Truth for men and they can specify it according to their age and place. However, men cannot change the General Thesis. Divine Law has to be accepted without any doubt.
2. Men never see the way how they can serve; in fact, they look for a way for domination. In order to get into power men, rewrite the Law of God. Scriptures before Quran are good examples for that. Their actual status differs from their original content as nobody has reference about their genuine revelations. Islam accepts all Monotheist teachings and Scriptures based on the principles of Prophet Abraham (Peace on him) and considers blasphemy their falsification.



NIFAQ, i.e. HYPOCRISY

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ
 الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾

When the Hypocrites come to thee, they say, "We bear witness that thou art indeed the Messenger of Allah." Yea, Allah knoweth that thou art indeed His Messenger, and Allah beareth witness that the Hypocrites are indeed liars. (Quran 63:1)

The hypocrite element, if one exists in any society, is a source of weakness and a danger to its health and its very existence. When the holy Prophet came to Madinah in Hijrah, his arrival was welcome to all the patriotic citizens: it not only united them in common life and healed their old differences, but it brought honour and light to them in the person of the greatest living Prophet. But there were some baser elements filled with envy. Such hopes as they had entertained of attaining power and leadership by playing on the animosities of the factions were now dashed to the ground. They now began to work underground. For fear of the majority they dared not oppose the new growing Brotherhood of Righteousness. They tried to undermine it by intriguing secretly with its enemies and swearing openly its loyalty to the holy Prophet. They were thoroughly unmasked and discredited at the battle of Uhud.

فَأَعْتَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ
 ﴿٧٧﴾

So He hath put as a consequence hypocrisy into their hearts, (to last) till the Day, whereon they shall meet Him: because they broke their covenant with Allah, and because they lied (again and again). (Quran 9:77)

If men are false to their covenants and words, the natural consequence will be hypocrisy to cover their falsehood. Such consequences will last till the Day of Judgment, when they will have to account for their deeds. They may think that they are deceiving men by their hypocrisy, but they cannot deceive Allah, to Whom all their most secret thoughts and plots and doings are known.

There is hypocrisy which can be forgiven and other sort of hypocrisy what is main sin.

1. In the early period of Islam in Mecca practicing faith was persecuted. Part of Muslims therefore didn't manifest their faith. They lived among pagan Arabs so they pretended to be the same. If they were not doing that, they would have put their families and themselves in danger. If rich merchants among them would have declared openly their faith they would have lost their business links and influence. Keeping their position, they were able to assist their brothers in Islam and could support the life of the young community. Therefore, this kind of hypocrisy can be forgiven.
2. In the later period of Islam in Medina another sort of hypocrisy appeared what could have not been practiced with good will. It was the seed of many other sins. Its motive was also the personal interest what tramples down everything in its way. This sort of hypocrisy is considered as main sin. This hypocrisy resulted at the end of the day breach of agreements, waging wars, treacheries, and caused loss of lives of masses. From legal point of view this sort of hypocrisy can be sanctioned.

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

The Arabs of the desert are the worst in Unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Messenger. But Allah is All-knowing, All-Wise. (Quran 9:97)

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

Some of the desert Arabs look upon their payments as a fine, and watch for disasters for you: on them be the disaster of evil: for Allah is He That heareth and knoweth (all things). (Quran 9:98.)

The payments refer to the regular Charity established by Islam-the obligatory alms. If you look upon them as a fine or a burden, their virtue is lost. If you rejoice that you have there an opportunity of helping the Community to maintain its standards of public assistance and to suppress the unseemly beggary and loathsome importunity whose relief is only governed by motives of getting rid of awkward obstacles on the way, then your outlook is entirely different. You wish for organized and effective efforts to solve the problems of human poverty and misery. In doing so, you get nearer to Allah.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ
عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ
الْعَظِيمُ ﴿١٠٠﴾

The vanguard (of Islam)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well- pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein forever: that is the supreme felicity. (Quran 9:100)

The vanguard of Islam-those in the first rank are those who dare and suffer for the Cause and never flinch. The first historical examples are the Muhajirs and the Ansar. - The Muhajirs-those who forsook their homes in Makkah and migrated to Madinah, the Holy Prophet being among the last to leave the post of danger, are mentioned first. - Then come the Ansar, the Helpers, the citizens of Madinah who invited them, welcomed them, and gave them aid, and who formed the pivot of the new Community. - Then are mentioned all who follow them in good deeds: not only the early heroes and ordinary men and women who had been Companions of the Prophet or had seen him, but men and women in all ages who have lived noble lives. In spite of all their sacrifice and suffering they rejoice in the precious gift of the Good Pleasure of Allah, and their Salvation is the Supreme Felicity which such Good Pleasure gives, symbolized by the Gardens of Heaven.

Note the description of the final accomplishment of the destiny of man. In mathematical science it would be like a letter or formula which would sum up a long course of reasoning. In this very Surah it occurs before in 9:72 and 9:89.

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ
نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

Certain of the desert Arabs round about you are hypocrites, as well as (desert Arabs) among the Medina folk: they are obstinate in hypocrisy: thou knowest them not: We know them: twice shall We punish them: and in addition shall they be sent to a grievous penalty. (Quran 9:101)

The desert Arabs were not all simple folk. There were cunning hypocrites among them: both among certain tribes encamped round about Madinah and certain others in Madinah itself.

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُم مِّن بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ
وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾

The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah, so, He hath forgotten them. Verily the Hypocrites are rebellious and perverse. (Quran 9:67)

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا
﴿١٢﴾

And behold! The Hypocrites and those in whose hearts is a disease (even) say: "(Allah) and His Messenger promised us nothing but delusion!" (Quran 33:12)

Before this year's mass attack on Madinah the Muslims had successfully reached the Syrian border on the north, and there were hopes of reaching Yemen in the south. The holy Prophet had seen signs of expansion and victory for the Muslims. Now that they were shut in within the Trench on the defensive, the Hypocrites taunted them with having indulged in delusive hopes. But the event showed that the hopes were not delusive

لَئِن لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ
ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾

Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, We shall certainly stir thee up against them: Then will they not be able to stay in it as thy neighbours for any length of time: (Quran 33:60)

It was necessary to put down all kinds of unseemly conduct in the Prophet's City. And here is the warning in the plainest terms. And the warning had its effect.

The Jewish law was much more severe: see 33:26. That severity is mitigated in Islam. But it is a universal principle that any element which deliberately refuses to obey law and aggressively tries to subvert all order in society, secretly and openly, must be effectively suppressed, for the preservation of the life and health of the general community.

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا
وَرَاءَكُمْ فَأَلْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ
قَبْلِهِ الْعَذَابُ (١٣)

One Day will the Hypocrites- men and women - say to the Believers: "Wait for us! Let us borrow (a Light) from your Light!" It will be said: "Turn ye back to your rear! then seek a Light (where ye can)!" So a wall will be put up betwixt them, with a gate therein. Within it will be Mercy throughout, and without it, all alongside, will be (Wrath and) Punishment! (Quran 57:13)

Watchful preparation in Life, and the light of Faith, which reflects the divine Light, are matters of personal Life, and cannot be borrowed from another. So, in Christ's parable of the Ten Virgins (Matt. 25:1- 13), when the foolish ones had let their lamps go out for want of oil, they asked to borrow oil from the wise ones, but the wise ones answered and said, "Not so; ... but go ye rather to them that sell, and buy for yourselves".

The wall will divide the Good from the Evil. But the Gateway in it will show that communication will not be cut off.

1. Hypocrisy is an untruthful manifestation what can cause another stream of lies therefore it is considered as main sin. A lie can be kept alive only if the next day another lie will support it.
2. Behind the hypocrisy stands the will of acquisition. In order to get power, wealth or position people operating in the existing authority have to be manipulated. For manipulation every sort of means and efforts are invested. Spreading slander, subversive activity, machination are all the by-products of hypocrisy. Elimination of these diseases out of the life of society prevents masses of further crimes to come and prevail.

يَقُولُونَ بِأَفْوَاهِهِمْ
مَا لَيْسَ فِي قُلُوبِهِمْ



SELF-CRITICISM, THE REPROACHING SELF, NAFS LAWWAMA

The ego has three states. Nafs al-ammara, commanding ego (12:53), which tempts to commit sin, nafs al-lawwama, the reproaching ego, which similar as conscience, and nafs al-mutmainna, the ego which has found contentment in Him and found peace (89: 27-28).

Now I will only deal with the reproachful ego.

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (٢)

And I do call to witness the self-reproaching spirit: (Eschew Evil). (Quran 75:2)

Let's see the case of Nasrudin with the judge.

Nasrudin was taking an evening stroll when he stumbled over a man lying on the grass, drunk. Rolling him over, he recognized the drunkard to be none other than the judge – a man famous for passing stiff sentences for moral offences. Seeing that the judge was unconscious, Nasrudin removed his ornate slippers and coat and went on his way.

It was only as the judge stumbled home next day that he realized that he had been robbed. Livid, he told the police to search every house until they had found the culprit. It was not long before Nasrudin was hauled into court.

“Where did you get those slippers and that coat?” demanded the judge.

“I borrowed them from a drunk I found lying in the gutter last night” replied the Mulla. “I have since tried to return them but do not know the identity of the man. You don’t happen to know him, do you?”

“Certainly not!” replied the judge realizing that any other answer would ruin his reputation. “Case dismissed!”

The case shows well that compunction awoke in the judge in an instant as soon as he was exposed to doom. The nafs el-lawwama came into operation. But it's not that simple. Three things must be fulfilled in order to awake the self-criticism, conscience. One is the fear from a sanction. It can be a worldly and an afterlife sanction. In the case of the judge, we see a fear from a worldly failure. The other is the set of value which we compare to the weight of our actions and intentions. According to the values of the parable, the drunken state is a bad value and comparing to that, if the state of drunkenness provokes an unfavorable judgment, then conscience can awaken. It is a matter when it can awaken and that's the third factor! If the nafs al-lawwama is functioning properly, it will take effect even before the act is committed, i.e., the judge would not even reach the state of drunkenness. Thus, the self-blame came into effect retrospectively because he was afraid of failure. This is a malfunctioning nafs al-lawwama. It would be a trouble if we only felt remorse after cheating our business partner or fucking the neighbor's wife. Where is the brake then? The brake setting is wrong!

And now let's put together. The problem with conscience of today is these three things:

1. deterrent effect of only the worldly sanction and disregard of the one in the afterlife
2. false set of values are used as a standard
3. delay in the restraining power of conscience.

Let's take them one by one. The man of today has no consciousness of the afterlife. It was simply extinct, destroyed. It is rare to find someone where it works. Secular thinking has succeeded to reach the level that everything what is not attributed to the genius of man should be considered as a ridiculous, obscurant and belongs to a world of custom that should be ashamed. In the long run, this has led to the fact that the consciousness of the afterlife and in this context, the accountability there cannot be evoked easily today. Most people are more afraid of how many years they will get in prison if they embezzle and don't even think about the questions what God will ask about it. As far as set of values are concerned, I think we can find the biggest trouble here. As humanity itself became a junk in terms of biology, they ate so much of their own poisons, destroyed their own health, immune system, etc., their thinking became aberrant, too. What used to be a sin, has become a pattern to be followed today. The man of today doesn't feel himself guilty when he fucks the wife of his best friend, but when he doesn't! Not when he transfers a few million from the account of the company to his own account, but when he doesn't! Not when he incites people to hatred, but when he doesn't! The benchmark of our conduct is set up by values that are completely contrary to the teachings of our Scriptures. We live under the rule of thinking that has gone through a counter-selection when people have a sense of lack when they don't shaft the other. And here is the accusation against the many worthless churches, because no matter what they teach, while they are also the greedy followers of today's values!

The third is the late-acting deterrent force. But in vain we talk about this in detail if the previous two are no longer work!

The stories of Nasrudin in their time used to teach in addition to the humor. Today those are just humorous stories and people don't even understand where the teaching is?

I often meditate on the lofty speech of some speakers, in which they exude the greatness of the principle that they represent. Just as truth is worth nothing without power, so thought is worth a piece of shit if it is not applied.



SHIRK, i.e. ATTRIBUTING A PERSON OR IDEOLOGY TO GOD'S LEVEL

Shirk means associating to God anything. It is considered main sin when persons, dictators, human made conceptions, creations and objectified things replace God. This replacement cannot take place with good intention. The motive is to acquire influence and power by manipulated superiority.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ

الْمُشْرِكِينَ (١٣٥)

They say: "Become Jews or Christians if ye would be guided (To salvation)." Say thou: "Nay! (I would rather) the Religion of Abraham the True, and he joined not gods with Allah." (Quran 2:135)

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا

مُسْلِمُونَ (٦٤)

Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will). (Quran 3:64)

No matter what religion is concerned if it becomes institutional, man like Pope, Priesthood, Rabbinate (among the Jews it was hereditary also) or Brahman will direct it and God remains behind. The original Islamic teaching calls everybody to leave differences created by men and come to the common terms what we accept as a whole. Why should war start between us based only the men-made manipulations in the name of religion while the essence of the faith is the same? The original Islamic principles are teachings for the unification.

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

(٦٧)

Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's (Which is Islam), and he joined not gods with Allah. (Quran 3:67)

Whether Abraham, Ismael and Isaac were Jew or Christian? What a question! Judaism started much later with the mission of Moses. Before Moses there were no concept to refer to as Jewish. House of Israel began with Jacob even after Moses. Who is Jew than? Only those are Jews who consider themselves Jew after the revelations came for Moses or after the establishment of House of Israel. Abraham was born much before Moses in Ur, Chaldea what is in the today Iraq. Based on the human logic every Iraqi can claim him as Iraqi.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا

لِلظَّالِمِينَ مِنْ أَنْصَارٍ (٧٢)

They do blaspheme who say: "(Allah) is Christ the son of Mary." But said Christ: "O Children of Israel! worship Allah, my Lord and your Lord." Whoever joins other gods with Allah, - Allah will forbid him the garden, and the Fire will be his abode. There will for the wrong-doers be no one to help. (Quran

5:72)

Matt. 4:10, where Christ rebukes Satan for desiring the worship of other than Allah: John 20:17, where Christ says to Mary Magdalene, "Go unto my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God." Also Luke 18:19, where Christ rebukes a certain ruler for calling him Good Master: "Why callest thou me good? None is good, save One, that is, Allah." In Mark 12:29 Jesus says: "The first of all the commandments is, Hear O Israel; the Lord our God is One Lord."

Since ancient Egypt clergy played intermediary role between heaven and earthly mortal beings. In order to keep this position, they applied mysterious, theatrical means to convince audience about their unique skill as interpreters of the divine phenomenon. Later Judaism and Christianity also suffered from the same activity of some priests. For being credible the clergy itself created the mystic elements. Faith what was taught by Prophets as it is a direct link between humans and their Creator in order to liberate them from the firm dogmas which were manipulated by their previous priesthood. However, mankind fell again into the trap of spiritual slavery time to time. God has never accepted that situation therefore Shirk is main sin.

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءَ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ (٩٤)

"And behold! ye come to us bare and alone as We created you for the first time: ye have left behind you all (the favours) which We bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs: so now all relations between you have been cut off, and your (pet) fancies have left you in the lurch!" (Quran 6:94)

Some of the various ideas connected with "creation" are noted in 2:117. In the matter of creation of man there are various processes. If his body was created out of clay, i.e. earthy matter, there was an earlier process of the creation of such earthy matter. Here the body is left behind, and the soul is being addressed. The soul underwent various processes of fashioning and adapting to its various functions in its various surroundings (32:7-9). But each individual soul, after release from the body, comes back as it was created, with nothing more than its history, "the deeds which it has earned," which are really a part of it. Any exterior things given to help in its development, "the favours which we bestowed on you," it must necessarily leave behind; however, it may have been proud of them. These exterior things may be material things, e.g. wealth, property, signs of power, influence and pride such as sons, relatives, and friends, etc., or they may be intangible things, like talents, intellect, social gifts, etc.

Persons, conceptions, principles and objects which have got distinguished role while were adored as idols in the earthly life, after death they disappear immediately. In the Hereafter they have no role. Only the spirit reckons in the same state as it arrived to the earthly life. This is the real value and credit of idols.

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنَّ

تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (٣٣)

Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge. (Quran 7:33)

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ
يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ (٣٠)

The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth! (Quran 9:30)

In 5:18, I have quoted passages from the Old Testament, showing how freely the expression "sons of Allah" was used by the Jews. A sect of them called 'Uzair a son of Allah, according to Baidhawl. In Appendix II (Surah 5) I have shown that the constitution of Judaism dates from 'Uzair (Ezra). The Christians still call Christ the Son of God.

Taking men for gods or sons of Allah was not a new thing. All ancient mythologies have fables of that kind. There was less excuse for such blasphemies after the Prophets of Allah had clearly explained out true relation to Allah than in the times of primitive ignorance and superstition.

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا
لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ (٣١)

They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah. there is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him). (Quran 9:31)

Priest worship, and the worship of saints and ascetics is a form of superstition to which men have been prone in all ages. The growth of Jewish superstition is shown in the Talmud, and of Christian superstition in the doctrine of papal infallibility and the worship of saints. The mere idea of a separate order of priesthood to stand between Allah and man and be the exclusive repository of Allah's secrets is derogatory to the goodness and all-pervading grace of Allah.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ (٣٣)

It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it). (Quran 9:33)

Every religion which commends itself widely to human beings and lasts through some space of time

has a glimpse of Truth in it. But Islam being the perfect light of Truth is bound to prevail. See also 48:28 and 61:9

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ
وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

O ye who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah. announce unto them a most grievous penalty- (Quran 9:34)

This was strikingly exemplified in the history of Mediaeval Europe. Though the disease is apt to attack all peoples and organizations at all times. Priests got rich by issuing indulgences and dispensations; they made their office a stepping stone to worldly power and possessions.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ
فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

Say: "I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah. whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner. (Quran 18:110.)

Righteousness and true respect for Allah; which excludes the worship of anything else, - whether idols, or deified men, - or forces of nature, - or faculties of man, - or Self. These are the criteria of true worship.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَائِكُمْ مَن يَفْعَلُ مِن ذَلِكُم
مِّن شَيْءٍ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾

It is Allah Who has created you: further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your (false) "Partners" who can do any single one of these things? Glory to Him! and high is He above the partners they attribute (to him)! (Quran 30:40)

The persons or things or ideas to which we give part-worship, while our whole and exclusive worship is due to Allah, are the "Partners" we set up. Do we owe our existence to them? Do they sustain our being? Can they take our life or give it back to us? Certainly not. Then how foolish of us to give them part-worship!

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ

وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ
إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾

The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him). (Quran 42:13)

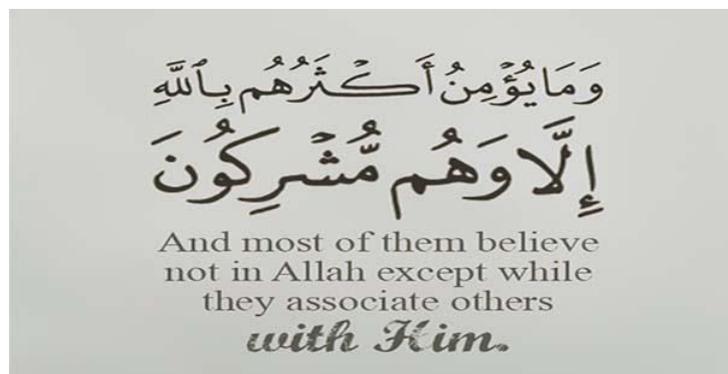
Allah's Religion is the same in essence, whether given, for example, to Noah, Abraham, Moses, or Jesus, or to our holy Prophet. The source of unity is the revelation from Allah. In Islam it is "established" as an institution, and does not remain merely a vague suggestion.

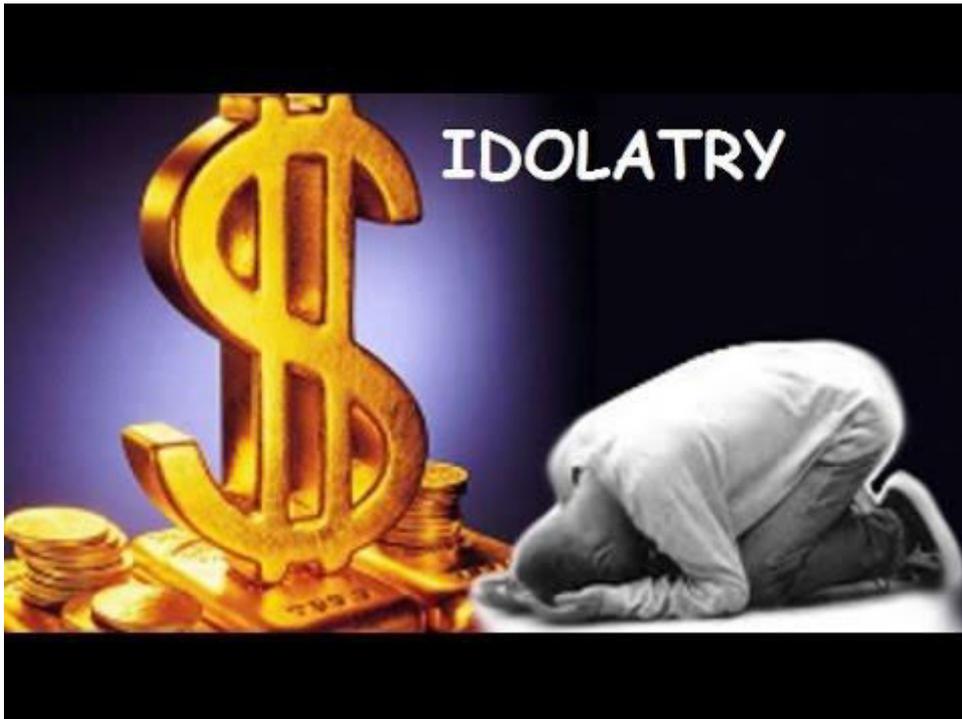
Faith, Duty or Religion, is not a matter to dispute about. The formation of sects is against the very principle of Religion and Unity. What we should strive for is steadfastness in duty and faith, and unity among mankind.

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ
دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾

And that He may punish the Hypocrites, men and women, and the Polytheists men and women, who imagine an evil opinion of Allah. On them is a round of Evil: the Wrath of Allah is on them: He has cursed them and got Hell ready for them: and evil is it for a destination. (Quran 48:6)

Associating partners, rivals to God (Shirk) is forbidden in every Monotheist religions. Shirk has two main groups: 1. Religious, 2. Secular. The purpose is in both cases the acquisition of power while souls are perished and humans are subjugated. Legislation and jurisdiction if serve Shirk have to be considered as sinner.





TEN COMMANDMENTS AND THE MAIN SINS ACCORDING TO QURAN

Let's see what is in the ten commandments:

You shall have no other gods before Me.
You shall make no idols.
You shall not take the name of the Lord your God in vain.
Keep the Sabbath day holy.
Honor your father and your mother.
You shall not murder.
You shall not commit adultery.
You shall not steal.
You shall not bear false witness against your neighbor.
You shall not covet.

However, the main sins in Islam:

6. Fitna: temptation, perturbation, intrigue, disruption.

7. Nifaq: hypocrisy
8. Kufr: denial of God
9. Shirk: idolatry, placing a person or ideology at God's level
10. Baghi: greedy desire in order to acquire worldly issues

Is this a difference or something else?

Let's take the first three commandments out of the ten, because these are similar with the main sins of Islam even if wording is different. And now let's check the remaining seven.

The ten commandments are about sins which are consequences of an intention or determined will. In order to commit them there is a need for someone whose ego dictates to his soul. This is the ordering ego (nafs al-amara). In this phase our ego has no control at all. It works as an instinct and does what it wants. Desires dominate over mind and spirit. So, the seven commandments of the ten are the result of the deed of an intemperate, ill-mannered ego.

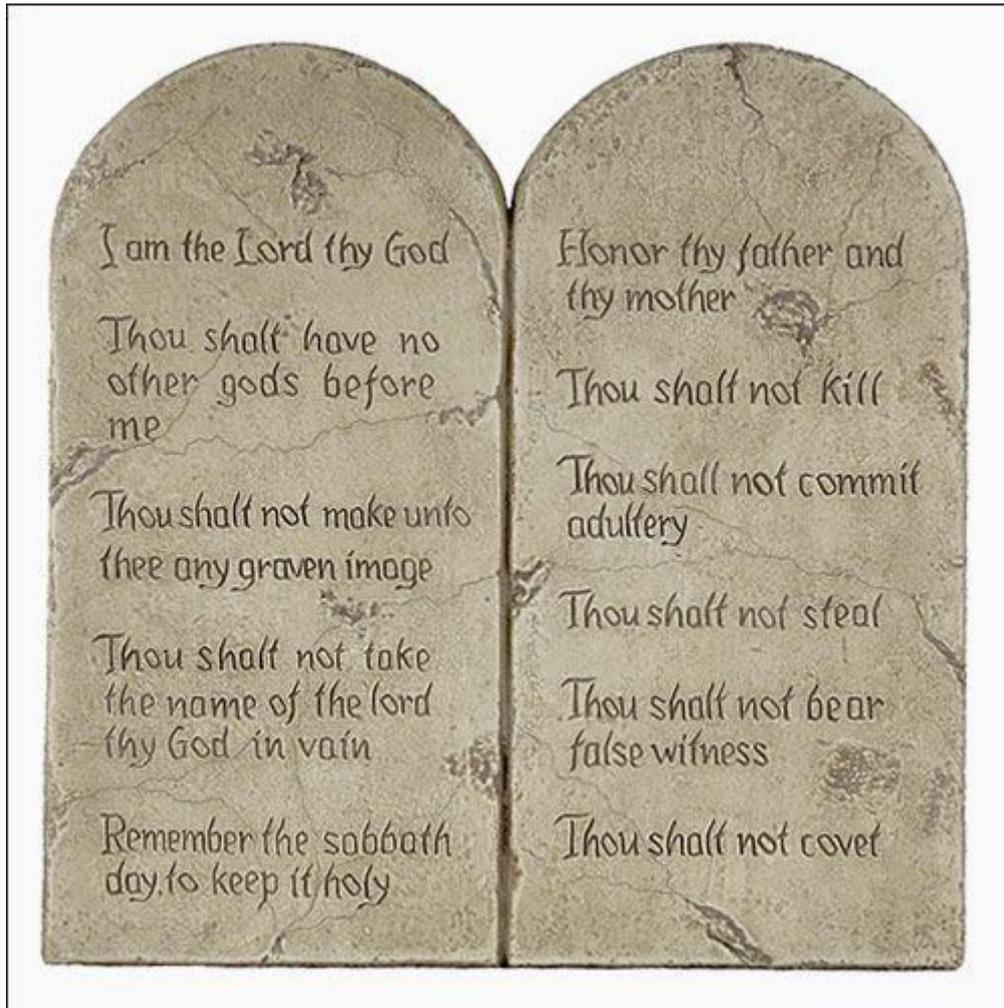
The logic of Islam is different. It is too late if we stand up from our chair in order to commit a sin. We must deal and educate our ego. If we train our ego consciously, we can reach the stage of blaming ego. Blaming ego (nafs al-la'ama) appears when control comes in operation and man starts to choose between good and bad. In the Christian culture this is the conscience. However even this ego doesn't cause for our soul rest and satisfaction (nafs al-mutma'inna). It will come when ego disappears so we call it soul what has found the way to Allah by its free will. Spirit is pure and in complete satisfaction.

Therefore, the main sins in Islam are the motivations existing in our ego which push us to the way for committing one or some of the sins mentioned in the ten commandments.

So, the two lists are completing each other and they are not at odds with each other. This is a very important statement because after analyzing these lists we have to come to the conclusion that the interpretation of a sin on every side must be the same. I know, it sounds ridiculous but it is not!

Because even after several thousands of years we regard different issues as sins in all sides. What is considered as heroic deed on one side is terrorist act on the other. Should I continue?

So, we must start here from the main sins and jurisprudence should deduct the laws after common understanding.



THE SMALL SHIRK (AL-RIYA'), SHOWING OFF, TURNS THE WORLD INTO THE WRONG SIDE

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾

So, woe to the worshippers (Quran 107:4)

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

Who are neglectful of their prayers, (Quran 107:5)

True worship does not consist in the mere form of prayer, without the heart and mind being earnestly applied to seek the realization of the presence of Allah, and to understand and do His Holy Will.

الَّذِينَ هُمْ يُرَاؤُونَ ﴿٦﴾

Those who (want but) to be seen (of men), (Quran 107:6)

وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

But refuse (to supply) (even) neighbourly needs. (Quran 107:6)

Hypocrites make a great show of hollow acts of goodness, devotion, and charity. But they fail signally if you test them by little acts of neighbourly help or charity, the thousand little courtesies and kindnesses of daily life, the supply of needs which cost little but mean much.

One day the companions of the prophet (peace be upon him) were talking among themselves and were terrified about the coming of Dajjal, the Anti-Christ. The Prophet (peace be upon him) said:

"What I fear for you the most is the minor shirk, that is ar-riya. Allah will say on the Day of Judgement when He is rewarding the people for their actions: Go to those for whom you did riya for in the world then see if you find the reward with them."

[Related by Ahmad (5/428, 429) and al-Baghawi in Sharh as-Sunnah (4135) from the hadith of Mahmud bin Lubayd, radiallahu 'anhu, with an authentic chain upon the conditions of Muslim]

The Prophet (peace be upon him) said:

"Shall I not inform you of what I fear for you more than the Masih ad-Dajjal? It is the hidden shirk. It is when a man stands up for prayer, then beautifies his prayer for another to look at."

[Related by Ibn Majah (2604) from the hadith of Abu Sa'id al-Khudri, radiallahu 'anhu. The hadith is hasan]

Riya' is when one intends to gain the people's pleasure when drawing close to Allah (SWT). It is action of the heart and not the action of the tongue.

For example: One can draw closer to Allah (SWT) in worships ('Ibadaat) or many other things. So, the one who prolongs his prostration so that people can see him is showing off.

The one who writes an article so that people say he is a scholar is showing off.

The one who gives a lecture to impress the people is showing off.

The one who gives a khutbah so people say he is a good khateeb is showing off.

The one who wears rags so people say he is simple is showing off.

The one who grows a beard and wears jalbiyya so people say he is following sunah is showing off.

The one who walks with head down so people think he is pious is showing off.

The one who carries a small copy of the Quran and reads it in public to show people is showing off.

We live in a reality where there is no shame in showing off, rather the great majority of Muslims are naive and unaware of its reality and rules. Riya is not discovered by anyone except Allah (SWT), even

the one who is doing it at times is not aware of it unless he enjoys Khalis Ikhlās. Riya (showing off) is absolutely forbidden.

رَجُلٌ عَلَيْهِ الْفِيَامَةُ يَوْمَ يُفْضَى النَّاسُ أَوَّلَ إِنَّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَلَكِنَّكَ كَذَبْتَ قَالَ اسْتَشْهَدْتُ حَتَّى فِيكَ قَاتَلْتُ قَالَ فِيهَا عَمِلْتَ فَمَا قَالَ فَعَرَفَهَا نِعْمَهُ فَعَرَفَهُ بِهِ فَأَنِّي اسْتَشْهَدُ
وَعَلَّمَهُ الْعِلْمَ تَعَلَّمَ وَرَجُلٌ النَّارِ فِي الْقِي حَتَّى وَجْهَهُ عَلَى فَسُحِبَ بِهِ أَمْرٌ ثُمَّ قِيلَ فَقَدْ جَرِيءٌ يُقَالُ لِأَنَّ قَاتَلْتَ
قَالَ الْقُرْآنَ فِيكَ وَقَرَأْتَ وَعَلَّمْتَهُ الْعِلْمَ تَعَلَّمْتَ قَالَ فِيهَا عَمِلْتَ فَمَا قَالَ فَعَرَفَهَا نِعْمَهُ فَعَرَفَهُ بِهِ فَأَنِّي الْقُرْآنَ وَقَرَأَ
وَجْهَهُ عَلَى فَسُحِبَ بِهِ أَمْرٌ ثُمَّ قِيلَ فَقَدْ قَارِئٌ هُوَ لِيُقَالَ الْقُرْآنَ وَقَرَأْتَ عَالِمٌ لِيُقَالَ الْعِلْمَ تَعَلَّمْتَ وَلَكِنَّكَ كَذَبْتَ
فَمَا قَالَ فَعَرَفَهَا نِعْمَهُ فَعَرَفَهُ بِهِ فَأَنِّي كُلِّهِ الْمَالِ أَصْنَافٍ مِنْ وَأَعْطَاهُ عَلَيْهِ اللَّهُ وَسَعَّ وَرَجُلٌ النَّارِ فِي الْقِي حَتَّى
هُوَ لِيُقَالَ فَعَلْتَ وَلَكِنَّكَ كَذَبْتَ قَالَ لَكَ فِيهَا أَنْفَقْتُ إِلَّا فِيهَا يُنْفَقُ أَنْ تُحِبُّ سَبِيلٍ مِنْ تَرَكْتُ مَا قَالَ فِيهَا عَمِلْتَ
النَّارِ فِي الْقِي ثُمَّ وَجْهَهُ عَلَى فَسُحِبَ بِهِ أَمْرٌ ثُمَّ قِيلَ فَقَدْ جَوَادٌ

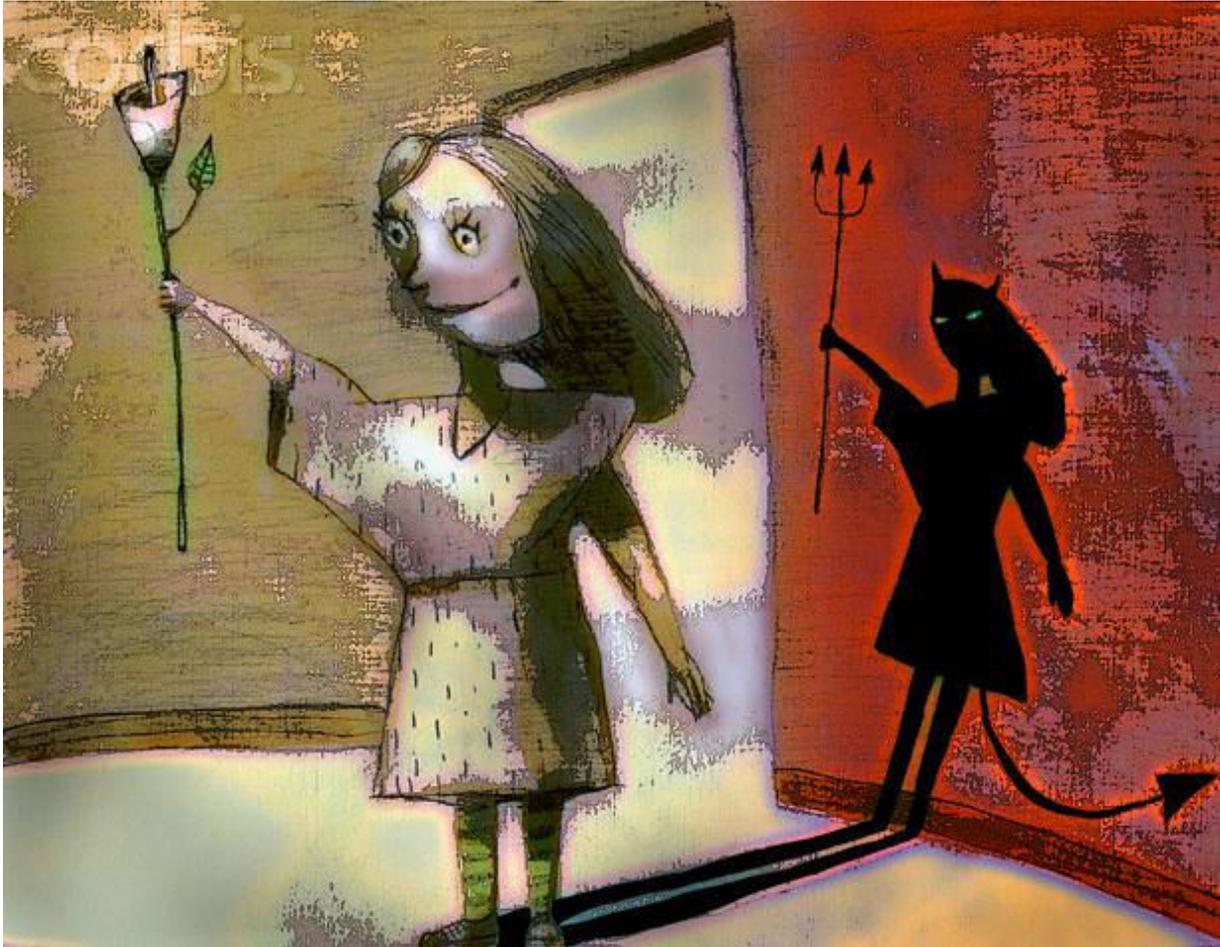
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Abu Huraira reported:

The Messenger of Allah, peace and blessings be upon him, said, "Verily, the first people to be judged on the Day of Resurrection will be a man who was martyred. He will be brought; the blessings of Allah will be made known and he will acknowledge them. Allah will say: What did you do about them? The man will say: I fought in your cause until I was martyred. Allah will say: You have lied, for you fought only that it would be said you were brave, and thus it was said. Then, Allah will order him to be dragged upon his face until he is cast into Hellfire. Another man studied religious knowledge, taught others, and recited the Quran. He will be brought; the blessings of Allah will be made known and he will acknowledge them. Allah will say: What did you do about them? The man will say: I learned religious knowledge, taught others, and I recited the Quran for your sake. Allah will say: You have lied, for you studied only that it would be said you are a scholar and you recited the Quran only that it would be said you are a reciter, and thus it was said. Then, Allah will order him to be dragged upon his face until he is cast into Hellfire. Another man was given an abundance of blessings from Allah and every kind of wealth. He will be brought; the blessings of Allah will be made known and he will acknowledge them. Allah will say: What did you do about them? The man will say: I did not leave any good cause beloved to you but that I spent on it for your sake. Allah will say: You have lied, for you spent only that it would be said you are generous, and thus it was said. Then, Allah will order him to be dragged upon his face until he is cast into Hellfire."

Source: Ṣaḥīḥ Muslim 1905.

I have a lot of questions why am I not happy when new trend enters in the Islam where spectacle and show elements attract masses of reverts and converts. The reason is given above in the Ahadith and Quran. To be persecuted is better than to be in fashion. When Muslims are persecuted the teachings remain profound. Please don't misunderstand! Under the terminology persecuted I don't mean that sins are committed in the name of Islam what are persecuted. That is ok of course. With searching popularity, "show off", small shirk dominates what is small polytheism, where all problems begin. Small shirk is the basement of hypocrisy and hypocrisy is the basement for the advent of Dajjal.



**2.2.2. CONCEPTS INTERPRETED ACCORDING TO ISLAM RELATED TO COEXISTENCE
ISLAMIC APPROACH TO THE WORLD, TO PEOPLE AND TO ME**

**AVOID THINKING WITHIN THE FRAME OF RELIGION BUT WITHIN SET OF VALUES
ISLAM IS SET OF VALUES**

We often hear that every decision is taken by the brain. This is true. But a little word is forgotten. Because decisions are taken not in anyone's mind, but in your brain. Society consists of the individual, the family, and beyond, the different groups that follow many principles. It is useless to communicate on TV, in the media, on the Internet to the masses, when finally, the reading, watching and taking decision takes place at individual level. The conscious state of these individuals may be zombies, flock of sheep, followers or thinkers, analysts. The latter one only analyzes and draws opinions based on the information available in his/her brain. Therefore, it is important to constantly provide our brains with independent knowledge and information.

Most of the instructions in the Quran are for the individual. There are numerous references like "don't you comprehend it?", or "don't you remember"? In spite of the plural, the individual is regarded while reading. If there is no order in the mind of the individual, it is useless to bring knowledge to the level of the family and society. If order or some kind of system is formed, the next step can be the family, but there too, with moderation, leniency, freedom of choice, and respect. Behold:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾

And admonish thy nearest kinsmen, (Quran 26:214)

وَإِخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾

And lower thy wing to the Believers who follow thee. (Quran 26:215)

That is, be kind, gentle, and considerate with them, as a high-flying bird is when she lowers her wing to her offspring. 17:24 and 15:88

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢١٦﴾

Then if they disobey thee, say: "I am free (of responsibility) for what ye do!" (Quran 26:216)

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾

And put thy trust on the Exalted in Might, the Merciful,- (Quran 26:217)

Then we come to the largest group, the society, where, over time, values take a completely different direction. If the building blocks represented by the individual and the family are weak, the building collapses. The Quran and other Scriptures are referring to the birth, pursuit of values, prosperity, abandonment of values, and destruction of the different peoples, whether Lot or Median or others.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ (٨٤)

And we rained down on them a shower (of brimstone): Then see what was the end of those who indulged in sin and crime! (Quran 7:84)

What do I want to point out? That you make up your family and your society. If you are stupid, so will they. And if you train yourself, you are thinking, there's a chance to create a meaningful environment around you.

God has repeatedly shown in history that He can destroy peoples. Their destruction has always occurred when their values have turned over into a misguided quest for pleasure. They were replaced by other nations whose set of values were in place. They were fine at the social level and at the individual level, too. I know, there are examples of barbaric conquests as well. Retrospectively, a historical evaluation often classifies societies as barbaric or civilized based on interests. When placed in the context of the time, Roman orgies may have been considered more barbaric than the traditions of the neighboring tribes. And our Hun ancestors? Were they not barbarians? This is what many people think. These are just words. Whoever they were, they had power as long as they had a set of values that they could follow on individual level, which turned them into a strong community.

Everyone knows that the world is still following bad set of values. In any way it has to change. In many cases, mankind has been given the time to change. The decision on changes is taken in the head, in your head. Executives above society are not interested in change, but in maintaining power. But power only needs to be changed if, along with it, the value system is restored, too. Before my words will be misunderstood, I am not thinking of Islamic Revolution and similar nonsense. Islam is also a value system that doesn't differ in its basic principles from other value systems that have launched individuals who have established creative societies. So, I'm talking about values in general. This is the riddle of today. The set of values in written form exist, but at the individual level, followed consciously, which would consolidate in a mass accord, doesn't exist. And many are working to keep it that way. As long as we argue about whether Jesus was the Son of God or not, or whether the Trinity is idolatry or not, and we manage to keep our debates, our hostilities at that level, the world and its values will remain like that for a long time!



BOTICELLI

Take a look on the painting of Boticelli, titled “The Spring”. Leave the prohibition on figural imagery away. I hope I speak to intelligent humans and not to Arabs who lived 1400 years ago in the Arabian desert. They established worship to every bullshit where they discovered form or shape. Even today some has the same amount of brain however among these very people occur some who buy paintings which worth half a billion dollar and they coincidently forgot them in their yacht.

Well, Boticelli imagined spring that way. This is an opinion which is his opinion. This is a feeling what emerged in him when buds were blossoming and trees got green. Another painter would have painted the same spring differently. Maybe he could have been touched by other sight what would have generated in his soul different emotions or he also could have applied other technics and content. This would have been another opinion or explanation on the spring. However, anybody painted the spring while having the best intention, he transfers for us a sort of inspiration what spring has. In the reality nobody can paint spring the way it is! In addition, spring takes place in every year differently. This is a miracle what surrounds us in the creation of Allah. And we humans can see

only a simple painting and blame it. The world is very dynamic, always changing while humans are static in it and they live among stereotypes.

Islam is similar. Everyone sets up a view on it and reveals: this is the true, they say! And they don't understand it at all. What we humans comprehend from Islam is only an instinct, emotion, what we think as truth and the most devoted of us are sure about their certainty. There is only one certainty: the faith! As we know the believer knows and the wise believes. We have only emotions, presumptions what we consider as truth inside our faith. It is only a mere opinion what was painted by Boticelli! However, if you want to experience the truth you have to die!

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَتُّوا الْمَوْتَ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٩٤﴾
وَلَنْ يَّتَمَّتُوهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

Say: "If the last Home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere."

But they will never seek for death, on account of the (sins) which their hands have sent on before them. and Allah is well-acquainted with the wrongdoers. (Quran 2:94-95)

Are you shocked, aren't you? If you want to reach closer to the truth you may live for thousand years and perhaps your mind will comprehend more, you can learn more as you survive more. So, chose between death or immortality. If we have no share from any of them, we have to exist in a very short period of time where everything is relative.

In a simple theatrical drama truth is different in the first, second and third act. How can man this way reveal truth out of his own faith? Take a look in the longest Surah of Quran how many times truth is mentioned:

2:26, 2:42, 2:61, 2:71, 2:91, 2:109, 2:119, 2:121, 2:144, 2:146, 2:147, 2:149, 2:180, 2:213, 2:228, 2:236, 2:241, 2:247, 2:252.

And in every case Quran warns us: the truth is only with Allah! So, be humbled and if you speak begin like this: according to my opinion, I see as if..., etc. You have no right to reveal! Regarding Islam you are not allowed to reveal at all! People who use faith for strengthening their position or for obtaining political advantages when they hide faith inside nationalist emotions, commit historical sin. Anybody who does like that prepares a Boticelli picture on spring and he allows nobody to see spring differently as it is on the painting. This was the way how people who explained Bible did in the Medieval:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is). (Quran 2:42)

I don't like when Islam is forced on liberation wars of people as truth-maker.

Here you are another parable.

Imagine there is an infinite library what contains all books what were written in the past and books what will be written in the future. This is really a treasury of knowledge without limits. However, it is more, because I could make you bring closer to only a human-made knowledge. Now you imagine

the table of contents of that library. Well, this is the Quran! Whoever reads Quran reads a table of content. I often smile when I speak and people interrupt me saying they have already read Quran and it writes different things. Here we can immediately remind Spring of Boticelli and his opinion about reality. Also comes to surface the missing contexts what would have been available if the respected interrupter had read the whole library as well.

We also face a lot of literature what support Islamophobic emotions of people. These are brochures on Islamic terrorism and other bullshits what want to wash together issues which are antagonistic. There is a big need for these literatures because some politics finance them. Are they worth to have any reaction on them? Here you are, now I did it.

However, the case worse if we Muslims give fertile soil to these opinions and fake news. The news mainly are true but behind the news there are fallible humans and not the teachings of Islam. No matter if there are 99 ordinary people if there was one criminal between them. He can pull the rest of them to the mud.

Our real problem is that we don't visit our library. We quote only its table of content and we expect that world will bow down when they listen us. However, world is laughing on us. It has become clear for everyone that there are severe volumes behind each verse what general people started to discover and we, Muslims are not conscious of that. People step by step understand Quran more than we do while we recite it and we are not aware!



CERTAINTY, CONJECTURE, DOUBT AND IMAGINATION

Sharia derives secular classifications regarding the authenticity of an opinion based on the degrees of certainty revealed in the Quran. Immediately in the first ayas of the Baqara Sura it becomes clear who is certain, unshakable, firm in his/her faith. The one who has no doubt at all about:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

This is the Book; in it is guidance sure, without doubt, to those who fear Allah. (Quran 2:2)

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them; (Quran 2:3)

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter. (Quran 2:4)

Moses was also surrounded by skeptics:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١١٠﴾

We certainly gave the Book to Moses, but differences arose therein: had it not been that a word had gone forth before from thy Lord, the matter would have been decided between them, but they are in suspicious doubt concerning it. (Quran 11:110)

An example of the conjecture on which faith is based:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah.:- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein

are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:- (Quran 4:157)

This leads to the following derivation:

Certainty is 100% commitment to a statement, to faith. In Arabic this is Yaqeen **يَقِين**

A commitment of around 70% is Zann **ظَن**, i.e. conjecture, not complete certainty.

The 50% commitment is doubt, concern, for which there are two words: Reib **رَيْب** and Shekk **شَك**

The weakest attachment to a concept is called Wahm **وَهْم**, which means imagination, hallucination.

Of course, the percentages are only to express magnitudes.

These are brain-sharpening concepts that are important to master in order to examine our own claims accordingly before making a statement.

When considering the opinions of others, and even analyzing the measures taken over us, it is good to clarify the strength of the concepts. You should know, that you choose your law, not the law chooses you. Provided you are conscious.



CLAIMING RESPONSIBILITY

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ جِمْلِهَآ لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾

Nor can a bearer of burdens bear another's burdens if one heavily laden should call another to (bear) his load. Not the least portion of it can be carried (by the other). Even though he be nearly related. Thou canst but admonish such as fear their Lord unseen and establish regular Prayer. And whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to Allah. (Quran 35:18)

Natural relationship may be considered as a reasonable cause or opportunity for bearing each other's burdens. For example, a mother or a father might offer to die for her or his child, and vice versa. But this does not apply to spiritual matters. There the responsibility is strictly personal and cannot be transferred to another.

This is what Islam says about claiming responsibility.

Sharia divides this issue into many parts. I'm trying to hand over the explanations of many volumes in a simple form. I ask the honorable commenters not to try to improve the Islamic position, because I am not publishing material to be discussed but the teachings of Islam from which logic must be filtered out and has to be made general.

Identification.

In the traffic news, we hear: a truck collided with a Renault car, or a Mercedes ran into a tree. In Islamic jurisprudence, these statements are incomprehensible I know other jurisprudence systems are similar in this aspect. It can only be interpreted that William Brown, who was driving a truck, collided with Joseph Smith who was sitting in a car. Jeremy White led his Mercedes into a tree. A truck does not collide with a car by itself, nor does a Mercedes hit a tree. An identifiable offender must be found behind every act and intention. Only he can be responsible.

Prohibition of stigmatization

Examples: Hungarians break their promises, the Gypsies steal etc. This is not just about the importance of identification, but more. There is no collective guilt. A group cannot be blamed for the actions of individuals with the intent to discriminate the whole group. Labelling, stigmatization is the backyard of discrimination, followed by racism.

Tracking back to a person or persons.

Jews invaded the West Bank. This statement is incomprehensible that way. Not all Jews invaded the West Bank, but Moses, David, and those whom they gave command. But neither does Moses nor David invade unless Netanyahu commands this. So rightly, at the command of Prime Minister Netanyahu, Moses and David ordered the occupation of the West Bank. Not all Jews were there, so they have no responsibility. There are no Arab terrorists either, only Ahmed and Yusuf, who carried out the blast. If the offender did not commit the crime of his own will, the instigator should also be named. Incitement is greater sin than the act itself, because it is considered Fitna, the most serious crime that one can commit.

Transfer of responsibility.

Islam does not allow the transfer of responsibility. Therefore, no false testimony can be made in order to transfer part of the responsibility of our relative, friend, or business partner to ourselves or others. Of course, there is forgiveness, so a crime that has been committed can be forgiven, but that does not mean anything concerning the prohibition of responsibility transfer. But there are no two identical cases. Even forgiveness does not work in general either. Because on an individual level, a murder may have been forgiven by the victim's family, but due to its social weight, such an act cannot be dismissed by the court.

Transfer of responsibility from the theological point of view.

Is there Redemption in Islam? Let's clarify the meaning of the word. If by redemption we mean that Jesus will come to restore the order before the Last Judgement, then we agree. If redemption means that Jesus redeemed people from their own sins, then Islam does not agree. Everyone redeems themselves with intentions and actions.

There is an earthly justice, but the real judgment is in the hands of Allah.

As a result of the above statements, those who profess Islamic values must claim responsibility after any deed and face the consequences. There is no misinterpretation, no transfer of responsibility. We must stand in front of a mirror and face ourselves.

Are you sure you do this?



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COMPLIANCE, BUT TO WHOM?

There is a nasty word that has come into vogue: compliance. Others tell us to what we have to comply to. They also prescribe the order of compliance for things and processes. Then the order fails and comes another what we must comply to again. When can we comply to our own order? Why should we fit to the compliance of others throughout our lives? But once we fit in, why don't we comply to something that harmonizes with us and is eternal?

Mathematics, geodesy, and abstract sciences have discovered long ago that without a stable external point it is not possible to determine distance or location. A solid mountain, elevation point should be chosen and the location of the plot or estate on the map can be determined in comparison to them. Or people can find their location if they rely on the sun by day, and stars by night. So, we are talking about objects what are free of human errors, right? In contrast, the basement of comparison what compliance is relied on is always a rule that is full with human errors. If I do comply to it even for short term, besides my own mistakes, I absorb the mistakes inherent with the rules.

Let me recall the fall of Baghdad (1258). By this time, Muslims were divided by their desire for power. They have enjoyed their life filled with pleasures in countless caliphates. The caliphs were no longer powerful rulers keeping the state and faith together, but became gentle-minded poets who should have been entrusted with arts rather than leading the Ummah. But even Umma didn't exist anymore. Nationalism broke into pieces what Islam had previously merged together. Conflicts entered into peoples, tribes, and families at the level of national independence. Of course, all of them wanted a separate caliphate. In Baghdad, the caliph was Musta'sim that time. He ignored the arrival of Genghis Khan. Yet Genghis Khan came by force. His slogan was: one sun, one khan! He was the stable point for Mongols to rely on. He was the compliance for Mongols! And due to the stability of the leader they could adjust themselves to him.

When Mongols reached the border of Baghdad, Musta'sim was enjoying the dance of a belly dancer. A Mongol tensed his bow and fired at window of the palace. The arrow crossed the curtain and killed the belly dancer. The reaction of Musta'sim was just that another belly dancer had to be brought! Such an Ummah was annihilated by the Mongols! Because this Ummah deserved to be annihilated! And now I'm only talking exclusively about the moral aspects of the time, not the scientific achievements. The punishment of Muslims comes in this world:

عَلَيْهَا لَيْسَ مَرْحُومَةٌ أُمَّةٌ هَذِهِ أُمَّتِي عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَالْقَتْلُ وَالزَّلَازِلُ الْفِتْنُ الدُّنْيَا فِي عَذَابِهَا الْآخِرَةُ فِي عَذَابِ
سنن أبي داود ك تاب ال ف تن والملاحم باب ما يرجى في ال ق تل

دواد ي ب أ حي حص ي ف حي حص ث د ح م ل ا مك ح ة ص ال خ ي ن ا ب ل أ ل ا ث د ح م ل ا 4278

Abu Musa reported: The Messenger of Allah, peace and blessings be upon him, said, "This nation of mine has been granted mercy. Their punishment is not in the Hereafter. Their punishment is in the world, in the form of persecution, earthquakes, and slaughter."

Source: Sunan Abī Dāwūd 4278

Then the Mongols turned against Mecca and Medina with the intention of destroying the Home of Islam. If Muslim Unity was not reborn, then this plan would have come true. The Mamluk Sultan, Muzaffar Kutuz, together with the Ayyubid emirs, defeated the Mongol army at Ain Jalut in 1260. What do I mean with this symbolism in these days?

We have become lazy and our leaders corrupt the Islam. The generation of scholars whom we were proud of, had become victims to ISIS, Al-Qaeda and other Islamic criminals. Those Shiite and Sunni scholars who taught tolerance were hanged on the trees of the streets of Mosul. Remained the waste. And there are those whose support the waste because they want to propagate waste under title of Islam in order to keep people under pressure of fear and terror. That is how to sell the fear while the waste-Muslims enter the game voluntarily! Meanwhile, bloodshed is going on in Yemen, Syria, Iraq, Afghanistan. In China alone there are two million Uighurs in concentration and transformation camps.

What if one hundred thousand people in Europe were sent to concentration camps? Would Europe let this happen? Behold, you can see the fulfillment of the words of the Prophet (peace be upon him): The Minor Signs. Fitna, which spreads through the world and we have not missed it, we are in the forefront. Earthquakes. Have you observed how many natural disasters, earthquakes, tsunamis have struck Muslim countries in the last 20 years? And bloodshed. It is not over yet. It is going on.

In the context of these facts I ask, what do we have to comply to? What kind of compliance is there to keep in mind? Everyone knows the answer.

Thanks to God, the code that is created inside us and that works within us lives on in people's heart. Relying on that the truth of God can be revived.



**COOPERATING WITH OUR FELLOW HUMAN BEINGS
ALSO WITH NON-MUSLIMS FOR REALIZING THE GOOD AND REJECTING THE
BAD**

In this article, I bring up more than usual quotes from the Quran in order to try to avoid my own opinion about the matter. I ask Allah to stand by me in this attempt.

In difficult times shows up who is who and what is the example or pattern that can be followed. Until the trouble hasn't struck, we could only see examples that suggested the rise and dominance of the ego. Along with the unprecedented concentration of capital, we have experienced the mass appearance of misery. We, Muslims have also committed a sin in this process. Muslim capital and the unprincipled betrayal of their leaders have contributed to the enrichment of the few and the impoverishment of many. So, we cooperated in bad things, even if we were only suspecting those were bad. This will not give excuse for anyone:

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ
(٣٦)

But most of them follow nothing but fancy: truly fancy can be of no avail against truth. Verily Allah is well aware of all that they do. (Quran 10:36)

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا
(٣٦)

And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning). (Quran 17:36)

بَلِ الْإِنْسَانُ عَلَى 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.

Now the principles are rearranged and the humanity is forced to follow new examples (insha Allah). It is not important if one considers him/herself to be important, but becomes important only if he/she is important to others, too. If we follow this set of value, harmony will be created between our hearts. The question arises here: can there be harmony and cooperation between Muslim and non-Muslim?

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ
(٧)

It may be that Allah will grant love (and friendship) between you and those whom ye (now) hold as enemies. For Allah has power (over all things); And Allah is Oft-Forgiving, Most Merciful. (Quran 60:7)

Apparent religious hatred or enmity or persecution may be due to ignorance or over-zeal in a soul, which Allah will forgive and use eventually in His service, as happened in the case of Hadhrat 'Umar, who was a different man before and after his conversion.

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ
وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just. (Quran 60:8)

Even with Unbelievers, unless they are rampant and out to destroy us and our Faith, we should deal kindly and equitably, as is shown by our holy Prophet's own example.

...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿٢﴾

...Help ye one another in righteousness and piety, but help ye not one another in sin and rancor: fear Allah, for Allah is strict in punishment. (Quran 5:2)

We've got two answers above. A historical and a Divine answer. Historically, it makes no difference that I follow the example of Mecca where Muslims were in a minority under the supremacy of Qureish (see Abu Talib) or the example of Medina where the majority were Muslim; in building a constructive set of value, understanding, harmony and cooperation is needed between Muslims and non-Muslims.

Remember that Muslim and non-Muslim are just words. And behind the word can hide many contents. It may be that a non-Muslim follows Islamic values and a Muslim does not.

The other is the Divine Order, which elevates this principle to the level of revelation.

I'm an idealist and I deeply believe inside that there are many good goals to realize together. It's just a belief, an assumption, because my eyes see something else. I see the good yet, but the man who struggles for it, less and less. I hope my eyesight is wrong.



CRITERIA OF THE DECEPTION

If we narrow our expressions down to our modest space, then we can be understood globally, while those who proclaim global, binding truth are lost in their own vanity. They feel that, therefore they use different methods.

Hey people, listen to me! I'll tell you the perfect truth! If somebody starts like that, then there is something wrong. There is no need to tell either the perfect truth or the absolute obvious. There must be a simple opinion, if there is one, and the person must conduct a reconciled, peaceful life. When someone explains in full vehemence and is committed to something, he/she only reveals where he/she gets the money from. Nothing more.

Pay 1% of your tax here! Pay the fee of church here, or Zakat! Buy this book and learn the secret to being rich! We'll show you the way!

Is it familiar for you? These are all deceptions of the proclaimer in order him/her to prosper, and you pay or offer your services. Because you are a victim of words. Let's see what are the ten most common methods used for verbal deception.

Lack of self-reference. Deceptive people often use language that minimizes references to themselves. One way to reduce self-references is to describe events in the passive voice.

"The safe was left unlocked" rather than "I left the safe unlocked."

Verb tense. Truthful people usually describe historical events in the past tense. Deceptive people sometimes refer to past events as if the events were occurring in the present.

Answering questions with questions. Even liars prefer not to lie. Outright lies carry the risk of detection. Before answering a question with a lie, a deceptive person will usually try to avoid answering the question at all.

Equivocation. The subject avoids an interviewer's questions by filling his or her statements with expressions of uncertainty, weak modifiers and vague expressions.

Oaths. Although deceptive subjects attempt to give interviewers as little useful information as possible, they try very hard to convince interviewers that what they say is true.

Euphemisms. Many languages offer alternative terms for almost any action or situation. Statements made by guilty parties often include mild or vague words rather than their harsher, more explicit synonyms.

Alluding to actions. People sometimes allude to actions without saying they actually performed them.

Lack of Detail. Truthful statements usually contain specific details, some of which may not even be relevant to the question asked. This happens because truthful subjects are retrieving events from long-term memory, and our memories store dozens of facts about each experience.

Those who fabricate a story, however, tend to keep their statements simple and brief.

Narrative balance. A narrative consists of three parts: prologue, critical event and aftermath. The prologue contains background information and describes events that took place before the critical event. The critical event is the most important occurrence in the narrative. The aftermath describes what happened after the critical event. In a complete and truthful narrative, the balance will be approximately 20 percent to 25 percent prologue, 40 percent to 60 percent critical event and 25 percent to 35 percent aftermath. If one part of the narrative is significantly shorter than expected, important information may have been omitted. If one part of the narrative is significantly longer than expected, it may be padded with false information.

Mean Length of Utterance. Most people tend to speak in sentences of between 10 and 15 words. When people feel anxious about an issue, they tend to speak in sentences that are either significantly longer or significantly shorter than the norm.

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ (٥٤)

And (the unbelievers) plotted and planned, and Allah too planned, and the best of planners is Allah. (Quran 3:54)

فَلَيْسَ السِّلَاحَ عَلَيْنَا حَمَلٌ مَنْ قَالَ وَسَلَّمْ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ أَنْ عَنْهُمَا اللَّهُ رَضِيَ عُمَرُ بْنُ اللَّهِ عُبَيْدٌ عَنْ
مِنَّا
مِنَّا فَلَيْسَ غَشْنَا مَنْ قَالَ أُخْرَى رَوَايَةٌ وَفِي

Abdullah ibn Umar reported:

The Messenger of Allah, peace and blessings be upon him, said, "Whoever takes up arms against us is not one of us."

In another narration, the Prophet said, "Whoever deceives us is not one of us."

Source: Ṣaḥīḥ al-Bukhārī 6659, Ṣaḥīḥ Muslim 98

حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنِ عُبَيْدِ اللَّهِ بْنِ مَرْثَةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ
" أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ عَمَرُوا، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ التَّفَاقُ حَتَّى يَدَعَهَا إِذَا أُؤْتِمِنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ
فَجَرَ ". تَابَعَهُ شُعْبَةُ عَنِ الْأَعْمَشِ.

Narrated 'Abdullah bin 'Amr:

The Prophet (peace be upon him) said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays.
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

Reference: Sahih al-Bukhari 34

Why am I telling you all this? Because the name Dajjal (Antichrist) in English means: deceptive.



DESIRE FOR SUPREMACY

Well, stop telling me the truth and I'll tell you what's up! Are you familiar that phrase, aren't you? This is heard day by day, in which an individual, a community, or even a nation expresses its primitiveness. Another version of that is also true when criticism is expressed in the same style. How dare you open your mouth when you put a curtain on women and ride roughshod over their right and cut the hands and feet?

Ignorance, illiteracy meets a turbulent temper and the above formula is produced. It is not the critics of one side on the field, but of everyone who is involved in today's debates. An intelligent approach never emphasizes its own cleverness in a conversation, but ready for the openness in order to supplement its own knowledge. When new information confronts with what is one's mind, we should listen to each other till the end then bring up arguments and wait for our partner to confirm or amend. But that's not what happens. Crashing door to the house! There are arguments declared how our partner should look according to a standard what we apply for ourselves. Standards, though, can be dangerous. Especially when it comes to stone-etched standards that cannot change. I'm not talking about standards in the physical sense.

I started my African career with the arrogance of white people. „I'll show you! You're stupid, but I'll explain!“ I introduced my own primitive culture into a much more intelligent medium that was physically stone age, while I came from the atomic age. By my standards, they were barbaric, ignorant humanoids to whom I had to descend and raise them to my damn height! Then, when I was thirsty and couldn't find water in the savannah by my standards, but they found, and they even ate tasty food according to the standards they followed, I realized that I need to change. In my culture,

my own narrow knowledge is sure that sounds nicely, but going beyond the boundaries of my culture it worth nothing. In the middle of the savannah, in vain I explain the significance of $E = mc^2$, and in vain I know Shakespeare's Romeo and Juliet, if there is no use of that.

There, this knowledge was temporarily superfluous, but only temporarily! By learning the skill of finding water, living with local people it creates a state where they ask questions. Then, with the appropriate conduct and modesty, the standard within which my culture sees the world, can be explained. Behold! They never mocked me. At most they laughed at things they thought were strange. But in their brains, they put together that this knowledge is necessary for survival in my area. Because, in the savannah, information serves survival, so it's not a joke.

Returning to Europe, I've found a completely different approach. Here the information is not for survival but for slandering others, desire for supremacy or simply a content for sale. We are misled by the seeming culture that we regard as our own achievement, even though it is nothing more than a passing state. Yes, it is! If it is capable for constant change, it will disappear, but if it stiffens, unable to change, it will simply be extinct. This item is well known to aboriginal peoples, therefore they listen to the stories of the strangers around the fire, because their survival may depend on the knowledge what is conveyed to them. But as far as the culture of supremacy, humiliating and arrogance is concerned, it eliminates itself, no matter which power practices it.

I would like to make it clear that I am not criticizing the classical forms of cultures or faiths, but the people's current attitudes towards each other, which make them unable to exchange knowledge in peace.

To avoid being accused of prejudice, let me recall an Iranian story here.

After a long stay in Africa, I went to Iran, where an Ayatollah was wondering how could I spend so much time with blacks? I started my stories and told that I experienced in the ndebele tribe this and in the bambara tribe that. True, they do not have a Book, but they all fit in with harmony to the creation as it is recorded in the Scripture, otherwise they would not be able to survive. They do not need a Book, they know what the Divine Law is even without it. When I put together the customs of 4-5 African tribes, the truth of almost the entire Quran becomes practice before my eyes. The Ayatollah looked ahead for a long time, then said: in our case, when 4-5 Muslims meet and argue, Satan's truth becomes practice.

مِنْ ذَرَّةٍ مِثْقَالِ قَلْبِهِ فِي كَانٍ مَنْ الْجَنَّةِ يَدْخُلُ لَا قَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عَنْ مَسْعُودِ بْنِ اللَّهِ عَبْدِ عَنِ
بَطْرُ الْكِبْرِ الْجَمَالُ يُحِبُّ جَمِيلٌ اللَّهُ إِنَّ قَالَ حَسَنَةً وَتَعْلَهُ حَسَنًا تَوْبُهُ يَكُونُ أَنْ يُحِبُّ الرَّجُلَ إِنَّ رَجُلًا قَالَ كِبْرُ
النَّاسِ وَغَمَطُ الْحَقِّ

إِيمَانٍ مِنْ حَرْدَلٍ حَبَّةٍ مِثْقَالِ قَلْبِهِ فِي أَحَدِ النَّارِ يَدْخُلُ لَا قَالَ أُخْرَى رَوَايَةٌ فِي

وَبِ يَانَهُ الْكَ بَرْت حَرِيْم بَاب الْإِيْمَانِ ك تَاب مَسْلَم صَدِيح 91

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: Şahīḥ Muslim 91

Grade: Sahih (authentic) according to Muslim



DO YOU WANT TO BE A LOSER?

Let's see who are those who lose themselves?

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ
فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ (٢٧)

Those who break Allah's Covenant after it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: These cause loss (only) to themselves. Quran 2:27)

There are three statements:

1. Those, who break Allah's Covenant after it is ratified. According to some chronically judeophobe commentators this sentence refers to the Covenant between Jews and God which was broken by Jews. If it was true, we should consider Quran as a tight history book and interpretations cannot exceed the relation between Children of Israel and God. However, we have already a Book like that. It is called Torah or Old Testament. No matter we accept it as genuine or not, we have to admit that Torah is the revelation what covers the relation between God and the Jews. Is Quran the same? It is quite different! If Quran is different the statement above has to be considered as parable and its meaning is general

what covers the relation between MEN and GOD including us! So, my friend even you are not excluded at all! You cannot read Quran as an outsider. While reading it you are travelling with its internal meaning as if you were involved in a divine journey. Yes, God has a Covenant even with you! Since He blew soul in your body, He is with you and you are responsible for keeping this Covenant. You are debtor with your intentions, deeds, life and wealth for your Creator, because these are only deposits what don't belong to you! Deposit is not your property so you have to treat it in a way that depositor would like it. Here you are the Covenant between you and your Creator!

2. Those, who sunder what Allah Has ordered to be joined. Everything is moving on an orbit. The movement or circulation takes place according to a divine law. Even physics knows laws like gravitation etc. You can refuse it or act against it, however, it is useless. Gravitation effects on a well calculated way on the earth. Everything follows laws like gravitation. The regulations are followed by the whole nature including men. Discovering the laws what are followed by objects is prescribed for us. Several ayas in Quran orders for us to watch and study carefully the Signs of the external world. Men is part of the creation so men cannot hide from the applications of the laws in the creation. Men cannot exclude themselves from creation and cannot behave like tyrant in the creation. They can do only one thing: to fit into creation. If they do differently, they may enjoy on short term the advantages however on long term they lose themselves. Same happens on the scale of society, too. Men can pass laws by their own or by their parliaments, they can put on the market foodstuff which are cheap but the ingredients contain hazardous materials, they can force interest rates, they can involve people's money to prohibited speculations etc. but if these all go against the prescriptions of Allah it is only matter of time and everything will turn upside down. Free will and consciousness doesn't mean advantage sometimes. If the motivation is based on weakness the free will and consciousness are disadvantages.
3. Those who do mischief on earth. There are creative and constructive characters and there are those who survive on the expense of others like parasites. They are those who show off from themselves different issues what they have. They look as if they were wise and give orders but they miss the wisdom. They look as if they were the embodiment of morality but they are fallible. They look as if they have content but they are empty. Without them the world can survive properly however they cannot survive without the world. They stick to what they hope to be profitable than suck, put in the pocket their booties without taking into consideration the consequences. In their arsenal we can find the Fitna (intrigue, temptation, perturbation), Hypocrisy and in their character dominates Baghi (greedy desire for acquiring), which are the main sins in Islam.

Many people fit the above "loser" definition, don't they? So, calm down! The time will come for every loser!



DONKEY LOADED WITH BOOKS

Let's see some verses regarding our behavior:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾

O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not. (Quran 49:2)

Here comes the crying donkey as a parable. However, the verse is not about the donkey. It is about the men who transgress the regulations of etiquette:

وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

"And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass." (Quran 31:19)

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٥)

The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people who falsify the Signs of Allah. and Allah guides not people who do wrong. (Quran 62:5)

The Children of Israel were chosen as special vehicles for Allah's Message early in history. When their descendants corrupted the Message and became guilty of all the abominations against which prophets like Isaiah inveighed with such zeal and fire, they merely became like beasts of burden that carry learning and wisdom on their backs but do not understand or profit by it.

You should notice that the verse here is not about the donkey and some Jewish literates who went astray from the right path! This is a parable. Parable is always about you, me and we. We have to discover ourselves in it! How true is it! We throw the world of Allah to every direction excluding the spirit of Quran which is the most important. Where is submission and finding peace in Him when we throw His words?

Let's see how does this warning work in people of today regardless their religion and affiliation? Men are self-conscious, wiseacre, explaining every small and big issues. They read some books and they have smart telephones in their hands what have access to Google. Therefore, they think that the whole knowledge of earth is available with them!

It makes me smile. There are cases what they even cannot approach as these issues take place in the irrational dimension. Such cases are love, belief and anything where heart can see and brain cannot. What kind of explanation can be given if there is no heart and everything is judged according to material arguments-counterarguments, evaluated by worldly measures or by access to the data bank of Google?

However, not Google and not the brain can see everything. They can see issues according to the information stored in them. Their data base if goes through the decision taking process will become not objective as it is linked to a particular person. And men as we know is fallible, forgetful and mortal. And he is dunderhead sometimes, too! So, let's bring the donkey back and load on him the books. However, even smart telephones can be loaded over him! The result will remain the same.

So, hold back the demanding ego hidden in ourselves and let's learn the vision by our hearts which is the greatest science no matter which age and place we live. And it has another advantage: donkeys don't carry hearts!

The likeness of those who were charged with the Torah, then they did not observe it, is as the likeness of the donkey bearing books, evil is the likeness of the people who reject the communications of Allah; and Allah does not guide the unjust people. Surah Al Jumu'ah 62:5



ENDURANCE, PRESERVANCE

We are often angry, scold while live with adversities. E. g. we are fired from our workplace, our relationship ends up with somebody, we have financial problems, and so on. With a negative attitude, this is all misfortune. But why don't you ask yourself what is the purpose of Allah? Perhaps Allah closes the door for us not because He wants evil, but a new door will open, which will yield more to us than the path we have taken before. Maybe if you are not fired, you will never be forced to stand on your own feet and be an entrepreneur. May have been your removal was needed that finally you build something better based on your own resources, abilities. Maybe your empty relationship with someone will be replaced by a more valuable one. At the first glance events that look negative can be turned into positive events in the long run. Whoever believes in Allah has also hope in the hopelessness. We should know that there is a reason for all, and if we rely on Him, the reasons will benefit us.

وعن أبي يحيى صهيب بن سنان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "عجبا لأمر

المؤمن إن أمره كله له خير، وليس ذلك لأحد إلا للمؤمن : إن أصابته سراء شكر فكان خيراً له، وإن أصابته ضراء صبر فكان خيراً له" ((رواه مسلم)).

Abu Yahya Suhaib bin Sinan (May Allah be pleased with him) reported that:

The Messenger of Allah (peace be upon him) said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him".

[Muslim].

Some people pretend as if they were not themselves. Their greed makes them a person who is different than their real character. Their lives are an artificial setup, based on lies, in reality they are all about deceiving others. They accumulate a lot of tension in themselves, which they are going to get rid of in a place where they don't have to pretend anymore, where they can release. This is their tight family, the environment of their closest friends. The real character comes up where we need to be recharged and we need to recharge others. Among our family, wife, brother. If the soul is noble, it is most noble in the family environment. However, if the soul is guilty, it blasts in this environment and it cannot be recharged, nor can it recharge others. It sucks the energy of others and exhausts itself, too. And going through difficult times is easier when we are together and bear the burden together. One single sinful member of our tight environment puts a lot of burden on him/herself and on others. The sinner may be beyond the scope of judging him/herself. Because in sin Satan makes us blind, we don't see even ourselves. And pious, virtuous life makes us to see. We see our world and the afterlife, which brings contentment to our hearts. Therefore, it is important to clean and keep the heart pure.

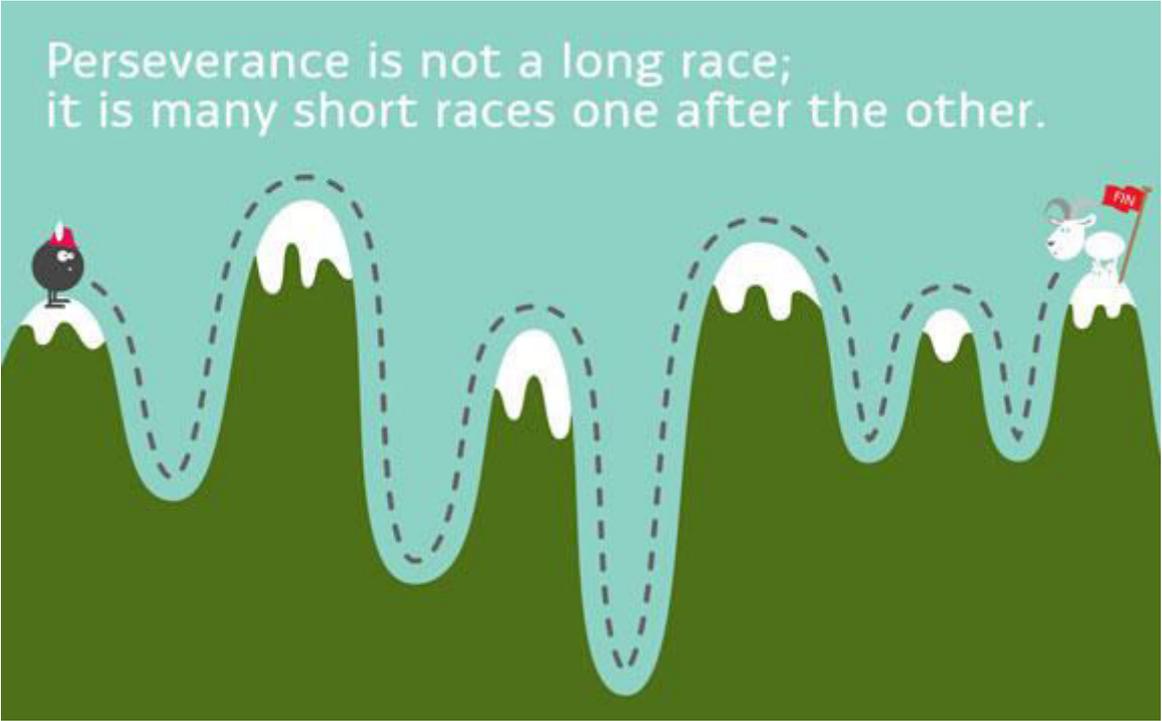
The result what we achieve by sweating, is lasting. The little money is hard to come by, but hard to run out. Big money comes quickly and disappears by the weekend. If we see the latter process, then it is certain that there is some Haram in our earnings what we "lubricate". Always the Haram devours money. If the Haram is filtered out, the order will be restored.

Help, support others even in difficult times and Allah will help you. Do you want money? Give to others and Allah will give you back ten times more. If you do not think about yourself in your most difficult situations, you will be doubly relieved. Once because dealing with others distracts you from your own concerns, and secondly because you can count on the generosity of Allah to take you out of your vicissitudes. As long as we have a "this is mine" consciousness, we find it difficult to relieve ourselves. But remember: all charity starts within the family!

If your heart is attached too much to this world, you will lose your hereafter.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith." (Quran 2:286)





ENVY IS THE TWIN BROTHER OF ARROGANCE

There are those who just love themselves. If they speak, only they are right, if they do something, only the good what they do. If you speak, they correct you, they will reshape your opinion until it matches theirs. If they could, they would set a mirror image of themselves everywhere and spend their life among those reflections. There is no room for arguments against such a people because the fault of the ego makes the arguments impossible to function. This quality is the arrogance, pride, in Arabic Kibr كِبْر. I've already written about that subject in the article titled "Arrogance and pride have caused the destruction of human societies in the past and will cause the same in the future".

There is another disease of ego, the envy, in Arabic Hasd حَسَد. That is, even worse than the former. Because envy doesn't need a reason to attack. An envious person is bothered when someone is happy, has achieved something, or just has peace. You don't even have to know that person, talk to him/her, represent a different opinion, and give him/her a reason to attack. He/she attacks for no reason. The phenomenon that results envy causes hatred in him/her, which is often not spectacular, but encourages him/her for sly, sneaky action. He/she does not rest until the root causes, such as happiness, health, lucky events, cease. He/she feels joy when the other suffers, is afflicted. Pride and envy are often present together.

Do we remember the paradise scene and Iblis (Lucifer)? He is the embodiment of Kibr (pride, pride) and Hasd (envy). So, the original sin, Adam's confrontation with the Lord, was brought to the surface by these two qualities of Iblis. In ordinary people, like us, those two are constantly whispering and directing us. We seek refuge in the Lord from these inner voices:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

Say: I seek refuge with the Lord of the Dawn (Quran 113:1)

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

And from the mischief of the envious one as he practises envy. (Quran 113:5)

So, in response to those who see religiosity as a vanishing phenomenon of the past, my message is that the Bible, Quran, and the Scriptures are not nonsense, just we need to be able to read them properly! It is not the tale that needs to be understood from them, but the message. The point is not whether Lucifer had horns or not, but to understand the symbols. In vain do we say that our book is good, your books are bad. Many times, the results obtained after the derivations are similar today and that is the point. Are not relevant the above two verses and the whole 113-114. Surah? Do those not fit into the man of today? Because it is a timeless message, we can see that man and the dangers around him/her have not changed and will remain so until the end of time.

But let's move on. What happens if these two sins, arrogance and envy, Kibr and Hasd, come to power? Here is the hadith:

حتى قديلا إلا ب عدي الجور ي ل بث لا وسلم عليه الله صلى الله رسول قال
لا من الجور في ي ولد حتى مثله، العدل من ذهب شيء الجور من طلع ف كلما ي طلع،
الجور من ذهب شيء، العدل من جاء ف كلما ب العدل، الله يأتي ثم غيره، ي عرف
كذلك العراقي الفضل أبو ورواه... غيره ي عرف لا من العدل في ي ولد حتى مثله،
177-178:ص القرب محجة في به احمد الامام إلى ب إسناده

Narrated by Abu Fadl al-Iraqi and Imam Ahmed in the “Muhajjat el-Qurb” (The argument of proximity) p. 177-178

The Prophet of Allah (peace be upon him) said: “It doesn’t take long for the injustice to manifest. Whenever the injustice emerges, the same size of justice goes away. Until who is born in an injustice doesn't know anything else (than injustice). Then Allah comes with the justice and whenever something comes out of justice, the same size injustice goes away. Until who is born in justice doesn’t know anything else (than justice).

The root cause of injustice is arrogance and envy. Yes, these two can take over the authority and settle injustice as if it was a natural state. Anyone who is born into it doesn’t even understand what’s wrong with that. Isn't that a message to the age we live in? But Allah does not let it. As He never used to let before. Change will come, truth will emerge, and whoever will be born into it will be natural. History in a spiritual approach is nothing more than waving, an alternation of righteous and unjust ages. Nothing is eternal that is human.



EVEN PROPHET (PBUH) HAD NO RIGHT TO PROPAGATE ISLAM

We need to be aware of the meaning of the words here. If we meant propagation by force or condition, even the Prophet (peace be upon him) had no right to do it. Because he could only be a warner or conveyer of message who had no power over the free will of others:

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾

Therefore do thou give admonition, for thou art one to admonish. (Quran 88:21)

لَأَنْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢٢﴾

Thou art not one to manage (men's) affairs. (Quran 88:22)

The Prophet of Allah is sent to teach and direct people on the way. He is not sent to force their will, or to punish them, except in so far as he may receive authority to do so. Punishment belongs to Allah alone

Here you are the prohibition of compulsion:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things. (Quran 2:256)

Those who commit violence and use Islam to introduce it as the religion of terror and inhuman principles don't know this aya. No compulsion in religion says our Quran. And don't forget: this aya revealed in Medina in the middle of external and internal attacks of non-Muslims. Christians put Jesus in the center of love and tolerance. Giving respect for our Christian brothers and the ministry of Jesus we also have to call the attention of the world to this aya which prescribes maximum tolerance and love in any circumstances.

فَإِنْ حَاجُّوكَ فَقُلْ أَسَلَمْتُ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلِ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ

أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ (٢٠)

So if they dispute with thee, say: "I have submitted My whole self to Allah and so have those who follow me." And say to the People of the Book and to those who are unlearned: "Do ye (also) submit yourselves?" If they do, they are in right guidance, but if they turn back, Thy duty is to convey the Message; and in Allah's sight are (all) His servants. (Quran 3:20)

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَيَّ رِسُولِنَا الْبَلَاغُ
الْمُبِينُ (٩٢)

Obey Allah, and obey the Messenger, and beware (of evil): if ye do turn back, know ye that it is Our Messenger's duty to proclaim (the message) in the clearest manner. (Quran 5:92)

And the same message here: 3:20, 5:67, 16:35

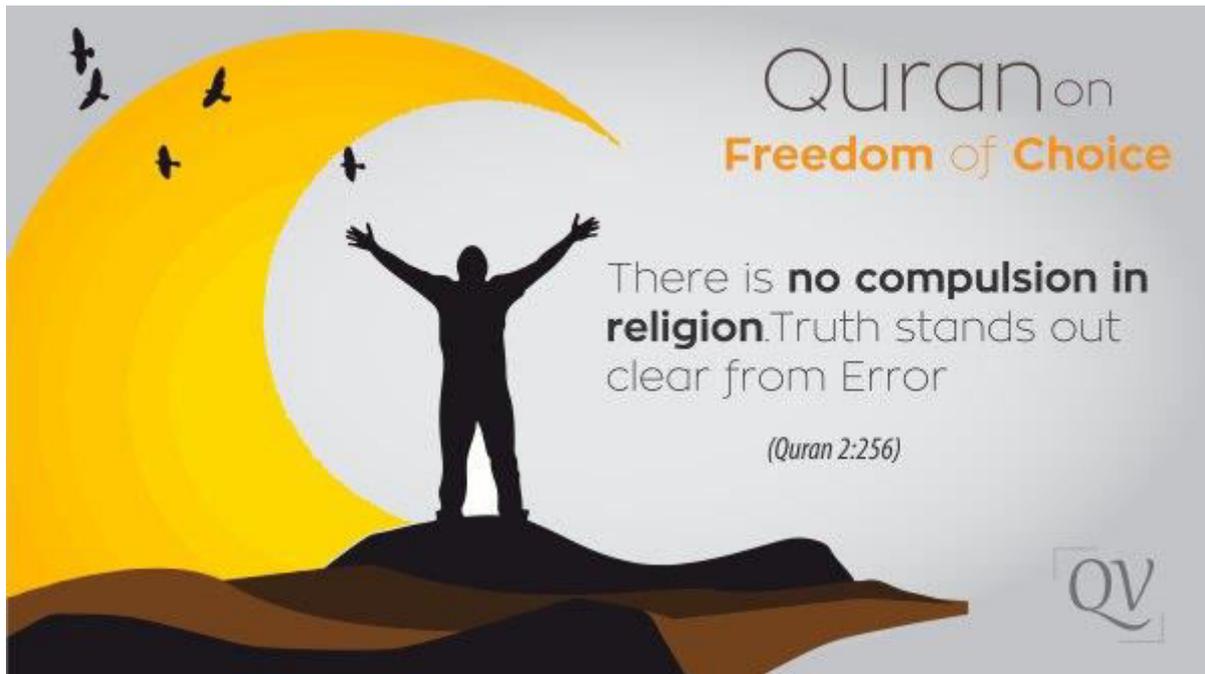
Islamic propagation today is expressed by the word "Da'wa", which avoids the essence of propagation. It rather means call. We can find the word "Da'wa" in the Quran as worship or direct call of God by the believer:

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.

This is the theory on the prohibition of compulsion and propagation. I cannot answer the question why history and sometimes even actual events show other practices.



EXPERIENCE THE SAME WHAT COLUMBUS DID

In fact, among the people whom we call "primitive," I came to realize the essence of faith, which I never understood from books.

These people have more than one from everything, so they don't feel trauma if they lose one thing. Even they have more than one life. If their physical existence does not develop well, it doesn't mean problem at all, they move to a spiritual something to survive the calamities as if they were swimming to an island and waiting for the situation to turn right. If they die, it's okay, because they continue everything in another existence. In some countries of Africa there are totem names instead of family names, which can be the names of animals or phenomena. Ngulube (warthog), ndlovu (elephant), unyoga (snake) are all names of animals, but also of families and tribes. Each totem symbolizes something like strength, fertility, sharp vision, etc. Generally, these animals are not huntable for the particular tribe, so are taboos. The continuity of life is also ensured by the totems, so that the person comes from his own totem and after the physical death of his body his soul returns to the same totem. Therefore, when I shot a snake, the women screamed in disapproval because they believed that their ancestor had come to visit them in the form of a snake, whom I had killed.

When a woman gives birth to a baby, she does not put the baby in a basket, but carries him on her back. But not only she, but all her sisters do the same. So, an infant gets used to the "back" of about 4-5 women, and he will feel all of them as a mother. Once he starts to speak, he should call all of them as mother and the mother-child relationship will develop between 4-5 mothers and one child. If the blood mother dies for some reason, it will not be so painful for the child, because there are 3

more mothers! This is where I realized the importance of the worlds. How important it is that people live in more than one world!

The "advanced, civilized" Europe and white cultures are the places where citizens are deprived of their worlds and left for them only one thing what is rationally explained on scientific level of the age. Well, this is a world what in many cases is alien for the individual. The actual thinking-dictatorships outwardly express free opinion, but in reality, they accept only one kind of thought. Because, you may have free thinking in general, but if you have other opinion than your employer, you can lose your job. Then we can step further and get to the level of politics. If that is the reality, then the great freedom what is proclaimed is the spiritual terror itself, leading to depression or complete burnout. Thinking is simplified because it is fixed on a path what is "scientific" and rational while the many colorful worlds in which our ancestors found their happiness slowly disappear. Even the "cursed regime of past" was better than situation is today. People of that time had to move on obligatory paths, but they learned to understand and live between the lines of the texts. They communicated as if they had a "world" between the lines. Today many people do not understand anything even if they are kicked in the ass.

Faith is a huge world. Beside the existing obligatory paths, I will not make an offer for opening towards the faith because I have no authority for that. Faith has real value only if this path is discovered by the individual himself. Then he will experience the joy of Columbus and enters the New World. This World is called in Islam A'alam al-Ghaib, Unseen or Hidden World.

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَّبَعِ إِلَّا
مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

Say: "I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me." Say: "can the blind be held equal to the seeing?" Will ye then consider not? (Quran 6:50)

Literally it might mean that the men of God are not like vulgar soothsayers, who pretend to reveal hidden treasures, or peer into future, or claim to be something of a different nature from men. But the meaning is wider: - They deal out Allah's great treasures of truth, but the treasures are not theirs, but Allah's. They never take this Truth from Allah and never say that this Truth belongs to them - they have greater insight into the higher things, but that insight is not due to their own wisdom, but to Allah's inspiration;; - they are of the same flesh and blood with us, and the sublimity of their words and teaching arises through Allah's grace to them and to those who hear them.

And the method is also there. It is the reliance and connection (tawakkul) to the inspiration. I could compare this to the secretary of a travel agent who, of course, does not know all the flight data from her own head. When you tell her where do you want to go, she asks you back that when and how many persons is going to travel? Then she connects to a central data bank via her computer and relies on what the data bank says. Connecting and relying on the spiritual world is similar. It is a tremendous loss for humanity to deprive itself of this security what is ensured by the reliance and connection to the A'alam al-Ghaib.



EXPLAINING SHARIA

Without understanding Sharia and harmonizing it to our age coexistence with 1.5 billion Muslims will become impossible and series of conflicts will be raised. So, let us understand what Sharia means! It must be clear: it doesn't mean cutting off hands and legs, not even stoning women and other similar issues what are spread by anti-Islamic communications in large scale.

Quran has two main elements: doctrines (aqida) and order of divine legitimacy (sharia). The doctrines don't differ from other Monotheistic principles. It has three main chapters: Belief in One God, Hereafter and Prophets. Regarding Sharia people say it is law however it is not! Law is worked out by humans but Sharia is deducted from divine revelations and principles. About 40% of Quran are doctrines and 60% is Sharia. Doctrines cannot be changed because those are dogmas. Sharia can be Judaism, Christianity and Islam. Yes, this is the way how classical Islam sets up the categories. The three Monotheistic beliefs don't differ in doctrines. The difference exists in Sharia.

Judaism creates a sort of law from traditions followed by Jewish communities under the jurisprudence of learned rabbis. The Christian Sharia is the Canonic Law. The fundament of Islamic

Sharia is the Holy Quran. The principles of Sharia cannot be changed. However numerous orders of legitimacies have been worked out after taking deductions in order to adapt jurisprudence to a particular age and place. For deduction the first step needed is a contemporary interpretation of Quran. Quran is considered as a Constitution itself however it cannot be considered as Source of Law directly. It will become Source of Law if it is interpreted by Ulemas of the local community of the particular age. These interpretations should be focused on legal terms and not on theoretical issues in general.

This huge work was done by the institute of Caliphate. The systems of Caliphate harmonized Sharia in the last 1400 years to ages and places. Therefore, the order of divine legitimacy (Sharia) was different in Baghdad, Cairo, Córdoba etc. Local fuqaha's (scientists of law) and their administration adapted and set up the system of Sharia to the required form and practice what could be followed locally. This work needed huge libraries, experience and research activity.

The institute of Caliphate was abolished in 1924. At the moment doesn't exist corresponding institute what can adjust Islamic jurisprudence to the actual age, so modernizing legal comprehension cannot be achieved. What is the response of Muslims? They've fled back to the age in their minds when their particular Caliphate flourished. As Hungarians who wish the great Hungary back with three sea-shores and old Constitution. Muslims think similarly. And this is the key of the problem! Part of Muslims wish to stay in modern ages but another part flees back virtually to stone ages and their requirement for jurisdiction follows their virtual trip. So, it is a cultural issue and not a religious one. A goat-shepherd from Afghanistan requires quite another Islamic conduct regarding legal terms than a teacher from Egypt. Don't forget that Islamic world is more heterogenic culturally than those countries where secular laws are in force.

After colonial system and institute of Caliphate have been abolished (I know the two issues took place in different times), masses of Muslims migrated to Europe. The first wave of them came for freedom, money, secured social system etc. They didn't deal with Islam so much. Their main motivation was integration and money. The second generation who were born in Europe wanted to discover their own identity. In order to support their wish for identity a lot of missions arrived to Europe in the late 90's and they exported their own Islamic comprehension what was propagated in different mosques. Enjoying religious freedom guaranteed by law numerous mosques and Islamic sect has got legitimacy. However, a very significant work was not done: harmonization of Sharia to European conditions! Without harmonization an unblessed situation comes true what brings us every day closer to conflicts and chaos. It is no time for cry or hatred! This issue has to be solved by both sides black and white.

I speak now for Muslims:

- It is incredible that you bring with yourselves a belief and you apply the jurisdiction of that belief without reconciliation with the country what has received you. Even our Prophet (pbuh) agreed with those who opened chances for Muslims (see Nagashi Abyssinia, or Treaty of Aqaba 1 and 2 with Khazraj and Aws of Al-Medina).
- It is incredible that you refuse to follow local laws! Always "Shura takes decision" (Quran 42:38) what is called parliament in this case.
- In case laws of the country what has received you are not good enough for following Islamic life, you can leave and go further. This option is always there.

Some words about issues what you cannot do: you migrated here and you were received. You have got training and courses to learn language and job. You have income and livelihood. How it comes that you open your mouth and blame unbelievers who look after you! This is the biggest sin in Quran called Fitna! (Intrigue, temptation, perturbation).

So, we need a Sharia harmonized to our age and site in order to regulate Muslims and guarantee security and peaceful coexistence for all people. Harmonization means that Islamic law has to be harmonized to the law what legislation (parliament) of a particular place pass.



**FAIN WOULD THEY EXTINGUISH ALLAH’S LIGHT WITH THEIR MOUTHS
BUT ALLAH WILL NOT ALLOW
YOU SHALL NOT TAKE THE NAME OF THE LORD YOUR GOD IN VAIN**

We all follow patterns. The patterns of our parents, the patterns of our narrow environment, and as we expand our knowledge about the world, we choose other patterns. However, this assumes that we have the capacity to absorb knowledge.

We can see how different the languages of peoples are. We can also see how differently the words are set up by people in the particular languages in order to describe the similar concepts. Because language consists not only of words but also of mentality. Language is not enough to understand

another nation, mentality must also be understood. And in the mentality, we need to know what patterns one grew up with.

The same is true with humor. What we believe is humorous and we share it with a stranger who is socialized in another culture, he/she may not laugh. For him/her, our humor is incomprehensible and what makes him/her laughing is strange to us.

And in this complex world, with the diversity of words, mentalities and sense of humor, the dominance and supremacy come along. Obviously, this is politics from here. If we only understand the daily material components of politics and do not become aware of the subjective elements behind politics, the given reactions and responses will remain incomprehensible.

In a white culture, laughter drains the tension. We communicate with laughter and humor, and the level of understanding of our jokes gives us an idea about the intelligence of the person we are talking to, whether he comprehends it or not? In Iran, crying drains the emotions. I know the comments will come that some readers have an Iranian friend who laughs. I am aware of. But there's a pattern in the crowd. This is the martyrdom of Imam Hussein, which is eternal mourning in the hearts of all Persians and they cry when the name Hussein is heard. This feeling is much stronger than experiencing the birth or crucifixion of Jesus in Christian culture. Simply because mourning in Iran is a mass catharsis. The pattern is based on this crying. Seriousness, self-sacrifice, depth, etc. This mentality results different reactions from those of our "white" world. What we arrange with a simple wave of hand is considered bloody serious on the other side, which is a pain for us, it causes a smile there.

Such a statement, "God is on our side," is very divisive. For there is God for all, and for all He is by his/her side. God is even there for an atheist. Moreover, the majority of individuals do not have faith, but have religion where God has already disappeared from.

Analyses are getting to work. It is analyzed who is a terrorist and who is not. Who killed how many people here and there? Then we realize that both the analyst and the analyzed are guilty. They have abused the creation of God, only the patterns, languages, and perceptions they followed were different. Perhaps the biggest mistake on every side is that patterns have replaced the place of God in their souls. One side believed that David Livingstone discovered the Victoria Falls and ignored the fact that the Himba, Lozi and Tonga tribes living there and they knew, used and coexisted with the waterfall for thousands of years. The other party believed that they had composed human rights first in written form. The concept of human rights is a burning issue in the present day. While it may seem like a new development, the idea of human rights has its roots in ancient Persia. The armies of Cyrus the Great, the first king of ancient Persia, conquered the city of Babylon in 539 BC. Cyrus freed the slaves and gave people the right to choose their own religion by establishing racial equality. This declaration was recorded in a baked clay cylinder known as the Cyrus Cylinder. It was written in the Akkadian language with cuneiform script.

Then who composed the human rights? Does it matter if no one applies it?

There is a lot of tension in the air and a lot of "big head" searches for justice. The sinners are growing and the sins are increasing. Crimes are committed by following the patterns, so all parties are exonerating themselves, as they simply do what their predecessors would do.

Vanity, self-esteem, national pride, and civilization dominance replaced the place of God in the hearts of men. Whoever says in this time that God is on our side, whether Muslim, Christian, or anyone, commits one of the most serious sins, the Blasphemy. Because he/she is not really thinking of God, but of the vain things that have replaced Him.

Calls, threats are made, forcing on people the supposed truths. Mass deception. Using modern terminology: communication. No one calls to the side of God but to his own side. Of course, he swears that God is there too. But He is not there! It's only a pattern there linked with interests! I begin to understand why to mention the name of God should be done with caution:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

(٣٢)

Fain would they extinguish Allah's light with their mouths, but Allah will not allow but that His light should be perfected, even though the Unbelievers may detest (it). (Quran 9:32)

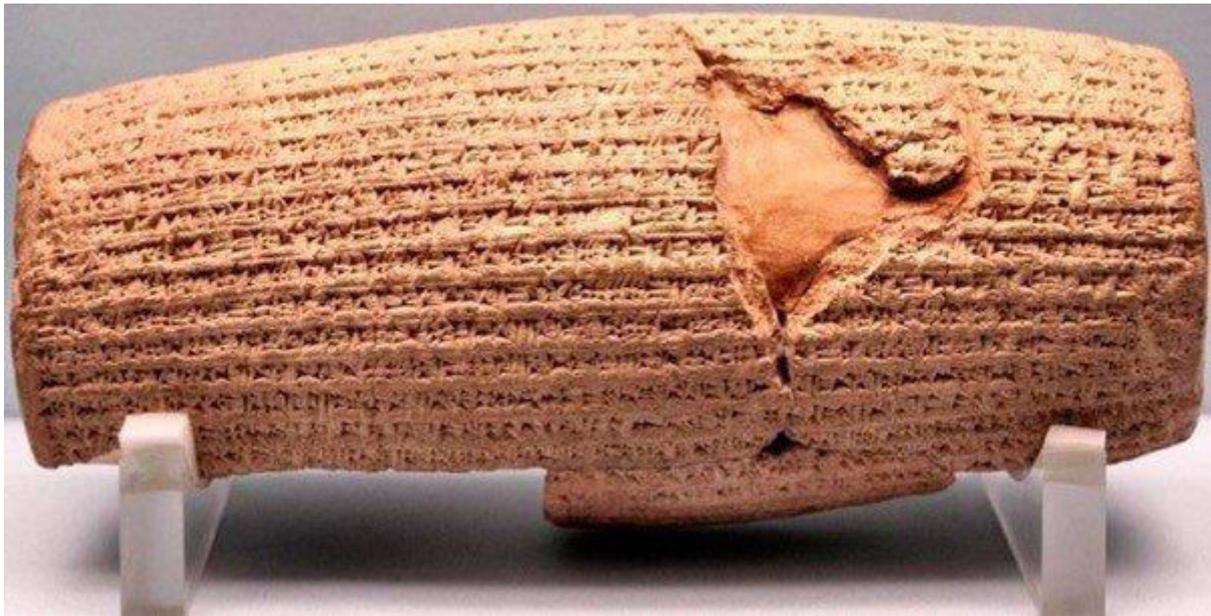
“You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.” (Exodus 20:7)

I don't care who “is right”, the one with turban, the one with bouffant blonde hair, or the half-cut giant KGB boss? A couple of years and they're all dead! Jesus and Mohammed (peace be upon them), taken out of context, do not mean anything to me, for today they are references, quotes, puppets used by sinners for our deception.

I am not interested in Shiite or Sunni emotions. I consider all of these to be schism. Seeing with heart (Basirah) doesn't mean that you wander in darkness, blinded by emotions while a crazy, wearing turban is leading you.

I am not asking you not to stand for your brother, to protect his wealth, his life. I can't do that because Allah prescribes it for us! I just ask you to consider first what you are doing.

Don't drift with the tide, don't get caught! Retire to the silence, find the depth and contact with Him, whose light should not be extinguished by your mouth. When you do this, you will experience that God (SWT), the Eternal One, is not on the side of those who refer to Him while they bring devastation to the world, but He is with you and you will feel the real Jesus and Mohammed (peace be upon them) just in your neighborhood. This is Islam, the inner peace. Ameen.







FEAR

Imagine that there is no universe, only one earth. Imagine that there is only one country on earth that you live in. There is no social relationship in that country, everyone is averse to the other. These people are bound to the existence only by their jobs and the livelihood that is resulted by the jobs. There is only one kind of communication and its explanations that delivers the news to the individuals, all other communications are excluded and considered as false. You listen an untrue communication that states this kind of life is the fulfillment of perfection. There is no religion, no belief, no other way of thinking that would open the door to a different worldview. If there is another country where people are fed similarly by another religion, worldview, they should be communicated hostile and those who may flee from there are to be considered as enemies. Practically, the existence dependent on adherence to a narrow path. Every day pass by so that the individual does not slip off this narrow path, for he/she loses his/her livelihood. Keeping the path is the only way of survival. For this the individual not only accepts, tolerates and follows the situation, but is able to break, betray his/her friendship, family relationships, and thus transforms from human to biological being.

What I have described is the today's definition of fear.

The first condition of fear is that you cannot escape it. There should be no other space where you can laugh at the intimidation from outside. So, the gates will be closed, one after another. Then hatred is generated against those outside the gates, and once the space is tight enough for you, there will be a sword hanging over your head that you can't run away. The system is structured so that your livelihood is also put at the service of the order. Is that all familiar?

The same recipe is applied when your employer, your spouse, your tax office, your church or anyone else designs and deploys the fear over you. The first is always to build a bond in order to get you into a tight space, so you can't escape, then wait for the conditions.

Do you want to get rid of your fears? I ask because there are some who don't. For some people this is the natural state where they can see their livelihood assured. They not only accept it, but expect with optimism to see new enemy images and get new loops around their necks, because if one of them is removed, they can glorify the savior. They don't even realize that there's enough loops left. However, one loop is never removed. That's the money. Money that is not operated according to the laws of Allah. It is a satanic loop, but no matter how much is satanic, it can be torn.

If you really want to get rid of fear, there is a way. Start opening the gates gradually. Try to believe that there are other spaces too, than the one you live in. Because man is silly. He/she tends to tie him/herself in a chariot like a horse, letting him/herself be whipped and pulling it until he/she breaks while scolding the Creator or his/her own destiny. But why did he/she tie him/herself to the chariot? The horse cannot break out because it has no free will, but you do! Yeah! The livelihood... I understand. But the livelihood does not require that you don't open up another world, not to be informed and to realize the mountains of lies surrounding you. Even the burden of everyday life is easier if your soul is liberated. Because, not just your body, your instincts but your soul is trapped, too. If you do not liberate your soul and make yourself aware that there is a wider space, and even another one wider beyond, and then an infinite one, so God has created in vain the wings if you don't use them! The wings will wither away, and you will never learn to fly!

Are you dissatisfied because you live in a tyrannical system? You can only be dissatisfied if you live in this system with the essence of your soul. No matter you live alone in an Eskimo igloo between seals or as a slave of a pharaoh, it is you who decide in your soul who you really are! No soul can be trapped in an igloo or tied to a chain. It is the body you are talking about! And the body is under the control of the soul. If you do not liberate your soul, your body will never be free!

There is more than just one sort of calculation to live accordingly. You are not created according to the law of only one country or the globe. There is a causality in the logic of God's creation. According to this logic the body and soul of humans was formed. You become an earthly, national, and workplace being when you are aligned and withered to these levels and you are follower of the rules of these smaller dimensions. If the wind is enclosed in a glass coffin, it blows no more, losing its essence of what it works for, so it cannot be called wind anymore. This is how you lose your energies, the essence of your creation. You are gradually losing why man is man for. Fear is a mean by which the withering process takes place. Eventually, you become a mean in other's hands, too. Do you understand?

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِيرٍ
الصَّابِرِينَ (١٥٥)

Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere, (Quran 2:155)

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return": - (Quran 2:156)



FITRA AND HUDA, i.e. INTERNAL PROGRAM AND GUIDANCE

When a spider weaves a web, it does so to trap insects and sustain its life by consuming them. It is driven by instincts, yet it lives an intelligent life.

We humans often get lost on this path. We are intelligent beings, yet we live a foolish life that goes against all logic.

Perhaps we conduct our life most logically in childhood, so I will not give an example from that period. I do it from another one when we already believe that our intelligence is fulfilled. Well, we always do something to make our life simpler and happier, right? When we get married, we do it in order to share the burdens of life and to enjoy the many beauties and experiences. In contrast, the practice is - respecting the exception - that our burdens get increasing, which often results a mass of annoyances. When we get to work, in addition to money, we do it because we love that job, we understand it, and if the payment is good, the work environment is right, it brings ease into our lives. From here, everyone can continue the story what happened to him/her. Question: Has the situation become simpler or more complicated? I can continue with buying a new house, a plot where the neighbors are loud, the roof is soaking, the tap is going bad, etc. But I can mention the long-awaited vacation we planned in advance, but the bags didn't arrive, it rained all the way. Let's not forget our favorite food that we wished, but it ended up with diarrhea and the beautiful shoes that are small and hurt the feet.

The point is that the spider has far fewer "unhappiness", as the only thing that makes it annoyed if comes into its life a predator larger than it. Waterfowl will catch fish even if the anglers on the shore cannot, the wild game will find food in the forest even if you and I are not gotten paid and have nothing for shopping. And if you sum it up, you start countless events in order to simplify your life and you'll end up realizing that a thousand troubles have fallen into your neck. Well, that's what we call intelligent and planned life. In addition, setting the attempts mentioned above causes so many frictions that millions of regulations have to be placed between us, otherwise we will cause trouble to others and to ourselves.

This is because creatures do not follow their own laws, but the laws of their most intelligent Creator:

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
وَالجِبَالُ وَالشَّجَرُ وَالذَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ
فَمَا لَهُ مِنْ مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ * (١٨)

Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth, - the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace, - None can raise to honour: for Allah carries out all that He wills. (Quran 22:18)

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرُ صَافَاتٍ كُلُّ قَدْ عَلِمَ
صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ (٤١)

Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do. (Quran 24:41)

There are several additional quotations in the Quran with similar content. The point is that it is not the animals who are intelligent, but Allah, Whose order they follow. This chance is also given to man,

not once, but twice. Allah (SWT) launches us, people, with two priceless supports. Most of us ignore both, or reprogram or rewrite them:

1. Fitra

The Prophet Muhammad (peace be upon him) said:

كَمَثَلِ يَمَجْسَانِيهِ، أَوْ يُنَصِّرَانِيهِ أَوْ يَهُودَانِيهِ فَأَبَوَاهُ الْفِطْرَةَ، عَلَى يَوْلَادِ مَوْلُودٍ كُلِّ
جَدْعَاءَ فِيهَا تَرَى هَلْ الْبَهِيمَةَ، تُنْتَجِ الْبَهِيمَةَ

"Every child is born in a state of fitrah (i.e. to worship none but Allah Alone). Then his parents make him a Jew, a Christian or a Magian, as an animal delivers a perfect baby animal. Do you find it mutilated?"

Maybe you've already experienced an inner voice speaking to you and proposed something. When you listened to that voice you made the right decision. This is the fitra. A working program encoded in us, however it only comes to the surface when we care about it. Fitra is not religion dependent. It's in everyone. The word itself is to launch, so it also means that we are launched with it on a journey in life and we have the program launching us to make decisions.

2. Guidance

If we stumble even with the fitra, here are the Creator's "most intelligent" rules, the Guidance what He has revealed to man. We have two choices: to follow or not? It depends on the free will.

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (٢)

This is the Book; in it is guidance sure, without doubt, to those who fear Allah. (Quran 2:2)

Who fear, in Arabic text Muttaqin coming from Taqwa which means to restraint or guarding one's tongue, hand and heart from evil. For a true believer the level of faith depends on the level of his restraint from evil

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣)

Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them; (Quran 2:3)

Unseen, "Gheib". In Islam there is the Visible World and the Unseen One. Both of them has its rules, inhabitants and logics. However, both of them are subordinated under Allah. We mankind are the inhabitants of the Visible World what is endless itself. In order to recognize the Greatness of Allah we must try to discover it and do our utmost to extend the limits of our knowledge about it. A true believer however accepts the existence of the Unseen too and the context of the Two Worlds to each other. If one can coexist with the Unseen he can be more responsive to the divine signs what are surrounding.

Spend or sacrifice out of what We have provided for them. Nothing is free of charge. If there is an investment, we can expect return. Allah has invested in us and provided our livelihood. If we have the fortune to enjoy it we cannot be selfish. We have to spend from it for those who are in need, suffering from poverty or who are on the way of Allah. If we want to prove for the entire world that Islam is for mankind we must do for mankind.





HARDNESS OF HEART

You smile, don't you? How can this topic be addressed in such depth? This is how it is raised today, incorrectly. Such a simple item as stone-heartedness is associated with many other sins. If we don't go back to basics, dealing with additional sins is pointless.

I understand historians to invent a new history in every age because they have to justify the sins of the present with the events of the past. They come up with a lot of stories for the past, because that's the only way they can prove the territorial claims, the legitimacy of atrocities committed, etc. Every Scripture other than the Quran fell into this error, but we were not innocent either, creating many Hadith (sayings attributed to the prophet) that he (peace be upon him) did not even dream of. These are facts.

However, it is also a fact that there are parts in the Scriptures that the politics did not rewrite because there was no interest to do that. Yet parables dealing with hardness of heart and sins, are in

many cases more important than the whereabouts of the boundaries. If people would draw a lesson from their sins and their hearts would soften, it doesn't matter if there is a border at all? Hold on now. The Quran does not cite the stories of Jews as counter-examples (so, I mean the children of Israel, not Moses and his followers!), saying that Jews are so bad and sneaky! These are the misinterpretations of today. Only the prophecies deal negatively in the eschatology of Islam about the raise of Jerusalem before the Last Day. However, when the Quran was revealed, the Jews had been living in a diaspora for 600 years, all over the world. They were not in a position to be "bad". The Quran brings up their stories as a counter-example, because you are the "bad" dear reader, whoever you are! If you stay that way, you will suffer from the similar destiny like them! After all, is the Quran universal or not? That is the point of the idea. If you weren't stone-hearted, sneaky, what would be the sense of coming up with the thousands of years of sins of the Jews? I know, in the age of the Prophet (peace be upon him), the Jews of Medina were sources of much trouble. But this is the problem of the Prophet and the Jews of Medina, we have nothing to do with it. The Quran does not want you to copy the example of a micro-community, but to draw conclusions from what the micro-community has gone through. The life of the Prophet (peace be upon him) and his responses to the social, religious issues in the circumstances of the age is a pattern for all of us. We have a lot to learn from him that we need to adapt to our own age. The story in the Bible (or call it Torah, which is confirmed below by the Quran, was not revealed first to the Muslims but to the Jews at that time! Allah (SWT) merely confirms it in the Quran! So, the critique is well ahead of Mohamed's time!

If we profess that the Quran is not for the Arabs but for humanity, then the time-journey to Medina only reinforces a much greater, more comprehensive thought. The sins in the sight of Allah are the same ever since the world was created. There is no Jewish and Arab sin, no Hungarian and Romanian sin. Here is an example on the hardness of heart that binds our thinking no matter who we are.

And one more thing. I do not share these thousands of years of thoughts in order to show off my classical knowledge, which is not worth a piece of shit today, but to support you for not to start exploring the sources of your troubles, because those have been articulated long ago in a very chiseled and deep way. I am just a mean that convey these thoughts.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَ أُنْفُسًا فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾

Remember ye slew a man and fell into a dispute among yourselves as to the crime: But Allah was to bring forth what ye did hide. (Quran 2:72)

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

So We said: "Strike the (body) with a piece of the (heifer)." Thus Allah bringeth the dead to life and showeth you His Signs: Perchance ye may understand. (Quran 2:73)

When a body of slain man was found in a field and the slayer was not known, a heifer had to be beheaded and the elders of the city next to the slain's man domicile had to wash their hands over the heifer and say that they neither did the deed and saw it done, thus clearing themselves from the blood-guilt. When heifer was sacrificed God by a miracle disclosed the guilty person. A portion of the

sacrificed heifer was ordered to be placed on the corpse which came to life and disclosed the whole story of the crime. Deuteronomy 21:1-9: "If someone is found slain, lying in a field in the land the LORD your God is giving you to possess, and it is not known who the killer was,² your elders and judges shall go out and measure the distance from the body to the neighboring towns.³ Then the elders of the town nearest the body shall take a heifer that has never been worked and has never worn a yoke⁴ and lead it down to a valley that has not been plowed or planted and where there is a flowing stream. There in the valley they are to break the heifer's neck.⁵ The Levitical priests shall step forward, for the LORD your God has chosen them to minister and to pronounce blessings in the name of the LORD and to decide all cases of dispute and assault.⁶ Then all the elders of the town nearest the body shall wash their hands over the heifer whose neck was broken in the valley,⁷ and they shall declare: "Our hands did not shed this blood, nor did our eyes see it done.⁸ Accept this atonement for your people Israel, whom you have redeemed, LORD, and do not hold your people guilty of the blood of an innocent person." Then the bloodshed will be atoned for,⁹ and you will have purged from yourselves the guilt of shedding innocent blood, since you have done what is right in the eyes of the LORD."

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (٧٤)

Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do. (Quran 2:74)

A wonderful poetical allegory in order to describe that even a rock which is the hardest material in our notion can obey and turn to life and motion giving creature. Even if our heart is hard as a stone with prostration, surrender His will our attributes can turn towards life and harmony.

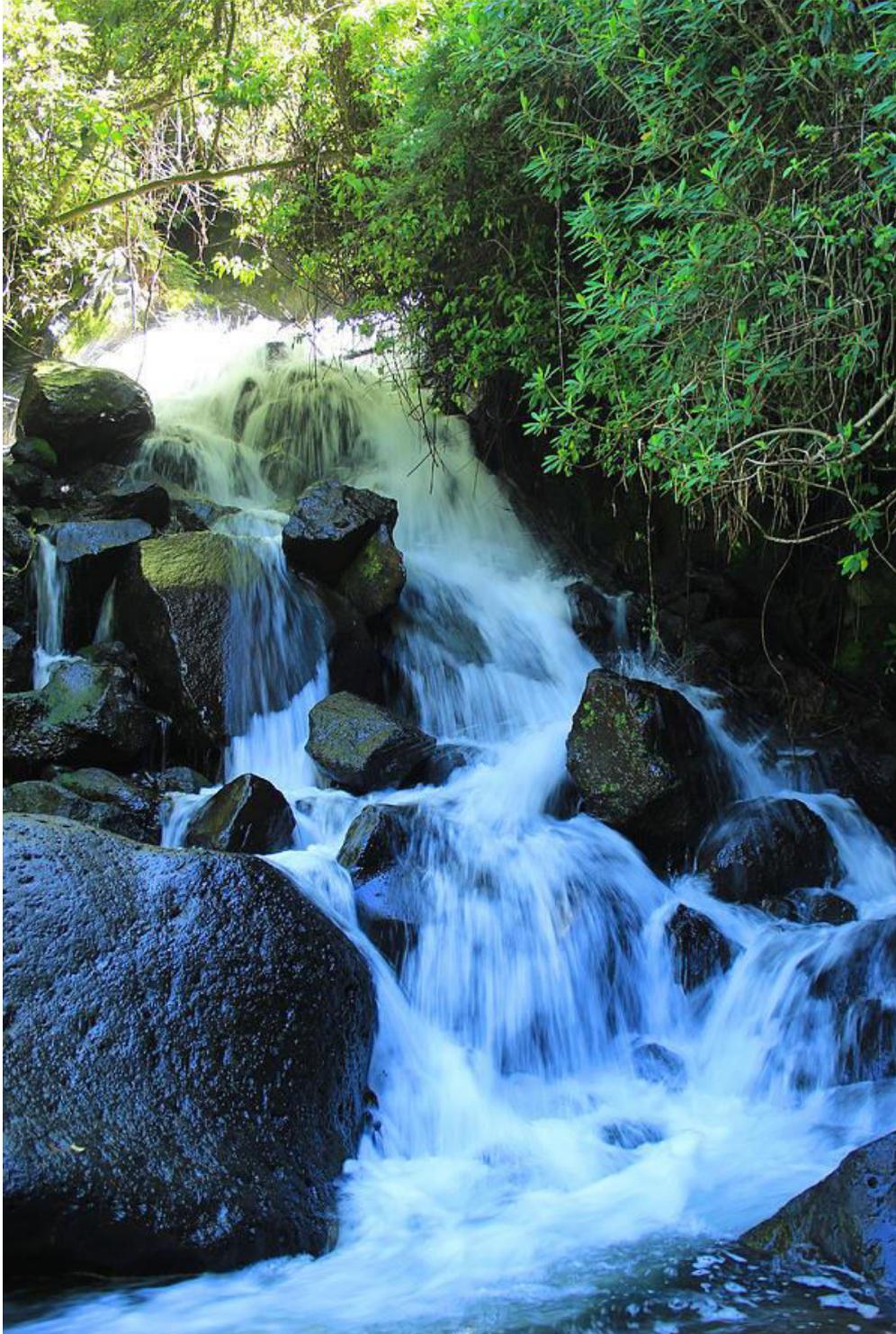
And here it is! We've got to the hardness of heart. After offering the sacrifice of the slaughtered heifer, God brought the murdered man to life and he revealed the identity of the sinner, who until then denied his act. His heart has hardened in the sin. Statement of the Torah (Bible) and Quran together! It was needed a divine miracle for the sinner to confess. Neither repentance nor human inquiry led to that result.

According to the scholars of Sunnah, the causes of hardness of heart are the constant satiety, tempting environment, forgetting repentance, and excess of self-confidence. The Quran is adding the most important, the example of the rock, which either hardens and resists even more, or it shatters and a stream flow from it. Those, from which a stream comes forth symbolize a broken heart that is confessing and repentant. Water means life, so it carries life after repentance. The ones which hardens and resists drift, paint a picture of those whose sins embrace them and lead them to Hell:

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

(٨١)

Nay, those who seek gain in evil, and are girt round by their sins,- they are companions of the Fire: Therein shall they abide (Forever). (Quran 2:81)



HOW IS THE TRUTH INTERPRETED?

Absolute Truth in earthly dimension doesn't exist! There is no absolute or exclusive way prescribed in the ayat of Quran for humans! There is one Absolute Truth: The Variable Truth! And Quran is about the Variable Truth!

In the theatre drama the truth in the first act is different than in the third act. Even in life the best way of solution depends on the particular situation.

The prophet (PBUH) was born in 570 A.C. but the revelations started in 610 till the end of his life in 633. The period in Mecca was in 610-623 and Medina 623-633. Speaking in the language of numbers: Prophet got the ayas of Quran during 23 years. 13 years in Mecca and 10 years in Medina.

Practically I have spent the matured part of my life with study of the Holy Quran. I have reviewed contemporary literatures, memorandums of followers, records of historians. The result: Ayas of Quran judge situations differently within the 23 years. And this is how it has to be!

In Mecca Muslims were a persecuted minority. In Medina they were founders of a state! The survival of Muslims in Mecca demanded huge spiritual struggle, steadfastness and tolerance of miseries. A sort of Jihad in this situation has quite different content than defending a state in Medina against external attacks.

The word Hypocrite has different meaning in Mecca and Medina. In Mecca Hypocrites were Muslims who concealed their beliefs. In Medina Hypocrites were citizens who pretended Islam in order to destroy the newly established state.

When followers of Prophet fled from Mecca to Medina the Ansars of Medina gave them abode and share them their livelihood. In these circumstances regulations of inheritance regarded the hosts and migrants as one community where property was considered common. After the state consolidated the order of divine legitimacy (shariya) was based on family, kinship. Therefore, we always have to follow the logic when we take family of other social unit as basement of our judgement.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ
وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا (٣)

If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. (Quran 4:3)

In the defensive wars of Medina, specially after the battle of Uhud a lot of men died. Majority of women became widows and the balance between males and females changed. Polygamy which was

in practice even before Islam had to be settled in an organized way. So, Polygamy started even before! The logic of settlement followed the next requirements:

- The properties of widows and orphans should be involved into the institute of marriage and this way it will serve the interest of people on settled form.
- Changing the rate of sexes should not result sexual crisis in the society. Sex is a biological need. Repression of it can cause more harmful consequences than its satisfaction in organized way.
- Orphans need a solution how to join them to normal families. A society can easily consider them as non-required "bastards" if this issue is not treated in time!
- Number of wives is max four in case the husband can keep justice between them. In the pre-Islamic period number of wives was not decided.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا
كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا (١٢٩)

Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful. (Quran 4:129)

And here you are the other side of Truth! Only a few pages later we can read this: "Ye are never able to be fair and just as between women, even if it is your ardent desire." There is a small, but very important word in the Arabic text: *lan* which is a strong never! It is a very emphasized opinion. It means that polygamy is not allowed however tolerated in some cases. The situation after the battle of Uhud was the main reason. In normal circumstances Islam doesn't allow polygamy. If the rate of sexes doesn't change in the society, exceptional excuses are needed for another woman like infertility of wife or psychotic case etc.

Pork is also forbidden but not categorically forbidden. If there is a strong need pork is tolerated as well. Everything depends on the given situation.

In which cases can we declare categorically anything? There are unseen issues what can be judged categorically however, man cannot declare it as he doesn't see them. They can be seen only by Allah. This is the intention. We can see intention in our own case categorically only. Intention is the only area where categorical yes or no exists. With bad intention (Fitna) even the good deed is evil and with good intention even the sin can be forgiven. It is impossible to spread slander about someone with good intention.

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

...for tumult and oppression are worse than slaughter (Quran 2:191)

A Hadis Nawawy about intention:

اللَّهُ إِلَى هِجْرَتِهِ كَانَتْ فَمَنْ ذُوِيَ مَا أَمْرِي لِكُلِّ وَإِذَا مَا بِالذِّيَاتِ الْأَعْمَالِ إِذَا مَا
أَوْ يَصْدِي بِهَا ذِي إِلَى هِجْرَتِهِ كَانَتْ وَمَنْ وَرَسُولِهِ، اللَّهُ إِلَى هِجْرَتِهِ وَرَسُولِهِ
إِلَى يَهْلِكُ مَا إِلَى هِجْرَتِهِ يَنْكُحُ امْرَأَةً

It is narrated on the authority of Amir al-Mu'minin (Leader of the Believers), Abu Hafs 'Umar bin al-Khattab (may Allah be pleased with him), who said: I heard the Messenger of Allah (peace be upon him), say:

"Actions are according to intentions, and everyone will get what was intended. Whoever migrates with an intention for Allah and His messenger, the migration will be for the sake of Allah and his Messenger. And whoever migrates for worldly gain or to marry a woman, then his migration will be for the sake of whatever he migrated for."

Concerning our earthly sense of justice, it often deceives us. Sometimes the reward doesn't come at the time when we expect it. We are impatient and we scold the fate due to the events what has happened with us. However, we aren't aware that in many cases the chagrin, misery, fatigue is the best way to reach success on long term.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ
تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not. (Quran 2:216)

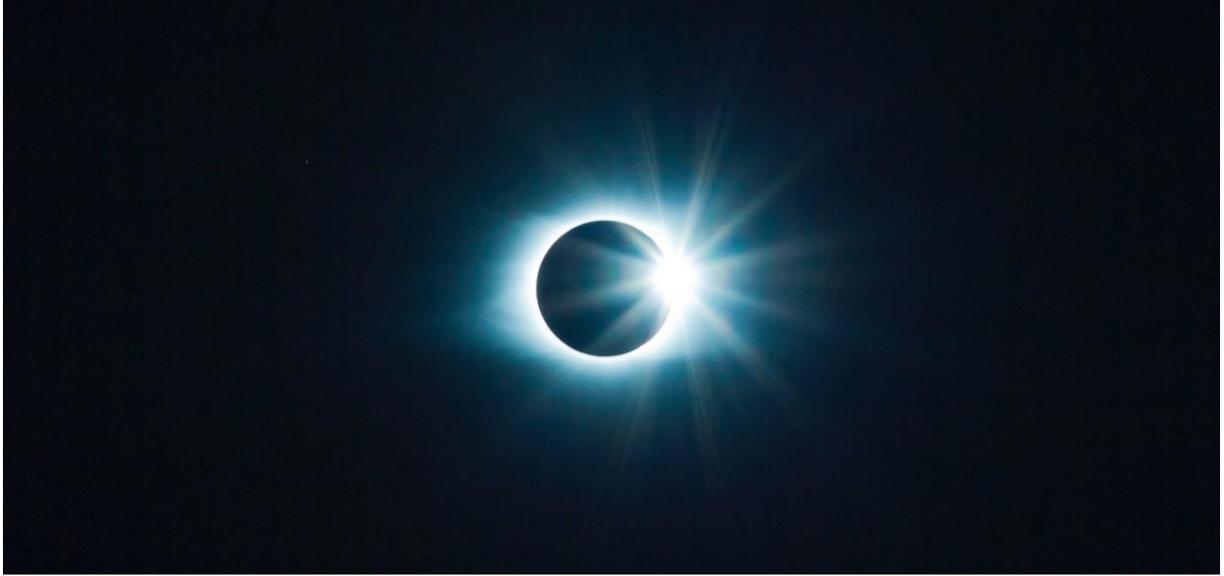
Back to Medina and the regulations of the age.

We should not forget that the new Islamic State attracted masses to Medina who came from vast areas of Arabic peninsula. They imported different traditions, habits. It was similar as the migration to USA in the beginning of 20th century. People from Sweden, Poland, Ireland, England, Russia arrived massively while bringing their own culture. It was necessary to unite them under the force of one law. The same happened in Medina. This law was the Shariya what fulfilled its duty. The actual situation is different. Another Shariya is needed. We don't need to change the words of Allah only we ourselves have to change. Our thinking has to be modernized in order to put the words of Allah over us as law in our days.

We can see that even Allah prescribed for us different regulations during 23 years according to situations. So, we cannot transfer everything literally.

When I see someone quoting one verse from the Quran as evidence and reference for supporting his judgement while his judgement doesn't match with the situation and age it creeps me out. They are those who don't apply the logic of Quran however, they rely on a particular age and they push their followers back to this age. So, what should we follow? Let's take a decision! Or we follow the word of Allah what is timeless, or we follow the word of Allah what was valid 1400 years ago in the environment of Medina. If we follow the age than swords out and wage war with Quraish.

However, if we want to be aware the surrounding world, the global climate changes, environmental crisis, the widening universe, scientific innovations, external control of our natural resources, world politics we have to reevaluate ourselves in this world. We have to review the role of man and woman and put under revision our limits between good and bad where our affiliation to a particular group of people should not influence our decision. Until we judge virtue and sin differently on the surface of globe, Satan casts division between us. The motive of Allah is different.



HUMAN GODS

My generation was involved to praise earthly people as if they were deities. Those who have the same age as me or a bit older remember the ovations when names of Stalin or Rakosi were mentioned. Later, the Dictatorship of the Proletariat under the regime of Kadar was lighter. However, the political changes in 1989 have not brought tranquility, in fact it resulted rivalry:

- in plundering the country as soon as possible,
- in creating charismatic leaders under the umbrella of democracy who become human-deities.

Plundering was successful and masses of human-deities are among us. They are those who declare everything exclusively!

الْهَآكُمُ التَّكَاثُرُ (١)

The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things), (Quran 102:1)

Acquisitiveness, that is, the passion for seeking an increase in wealth, position, the number of adherents or followers or supporters, mass production and mass organization, may affect an individual as such, or it may affect whole societies or nations. Other people's example or rivalry in such things may aggravate the situation. Up to a certain point it may be good and necessary. But when it becomes inordinate and monopolizes attention, it leaves no time for higher things in life, and a clear warning is here sounded from a moral point of view. Man may be engrossed in these things till death approaches, and he looks back on a wasted life, as far as the higher things are concerned.

I turned towards Islam because Quran doesn't allow anyone to mediate between me and Allah. Even Mohammed (pbuh) cannot! Do you understand? Even a Prophet (pbuh) cannot stand between me and Allah! As he was also a human. A teacher, the last one! I feel comfort in Islam because I am in a human dimension without any human-deity and I am not going to leave that space!

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ
وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

Muhammad is no more than an apostle: many were the apostles that passed away before him. If he died or were slain, will ye then Turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah. but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude. (Quran 3:144)

There are no flying creatures with wings around me and I am not threatened by monsters with hoofs and horns. I can purify myself with 1400 years old teachings what make me more perfect and relaxed.

There is always a smile on my face when I look on those human-deities. They try to force innocent people into their material world where they can take away earthly assets by payment warnings, execution orders and tax policies in order to push you in slavery. However, I am not involved because there is nothing with me what they can take away!

There is also smile on my face when I see the actual preachers of Islam. Some of them have become human-deities, too. There are huge sources behind them but those who finance them don't understand the essence of Islam: if they pull down their minions into the material world what works according to their material regulations, in the long term they and their show-Islam preachers will be doomed to fail.

COMPETITION IN [WORLDLY] INCREASE
DIVERTS YOU, UNTIL YOU
VISIT THE GRAVEYARDS.

AL QURAN (102:1-2)



**IF THE PROPERTY BELONGS TO ALLAH, IT SETS YOU FREE
BUT IF IT BELONGS TO ME, IT WILL BE A BONDAGE**

One of the many lessons that can be learned from the Battle of Badr is the guidance on the relationship between property and man. This is the battle that Muslims fought shortly after they fled to Medina. Quraish, the attacking tribe of Mecca, wanted to destroy the powerless Muslim community that was just settling, whose only strength was in their faith. They had no equipment, no property, no wealth. They left everything when left behind their homes. And in vain the triple strength of Quraish troops in number and in vain their experienced commanders, the weak, unprepared Muslim army triumphed with the support of Allah (SWT).

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ
الْمَآبِ ﴿١٤﴾

Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (To return to). (Quran 3:14)

Here you are the conclusion: "Don't seek for earthly desires and rewards but seek refuge in Allah." Badr is an example for the Power and Existence of Allah. According to human calculation it was impossible for Muslims to gain victory. However, with the help of Him everything is possible if followers are devoted. Who inserts himself in the Universal Plan of Allah as a piece of mosaic, he will win. Who is going to realize plans which don't mach with the Universal Plan of Allah, will fail.

Many people think that to own something is security. If they have guarantees like property, house, possessions, they will not be surprised. This is because assets are attractive. They inspire you to take them, possess them, follow the feeling of owning them, and you feel safe. But that's not what happens. If we do not limit the instinct of possession, a chain reaction is triggered, which results that man cannot dominate over the desire to acquire, but this instinct will dominate over the man. Acquisition itself induces another acquisition, and on the other hand, the law of things and assets provides us the rules of the game and the regulations that elevate us over the possessions are losing their validity. The law of things and assets will rule us.

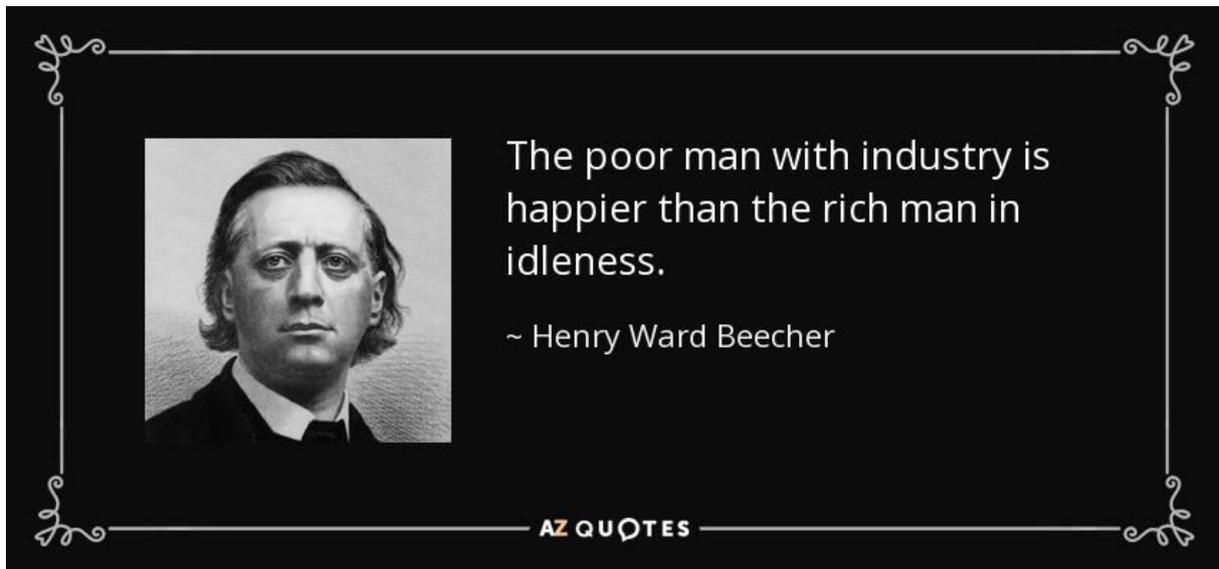
We are just working and investing huge efforts to pay the costs of maintaining them, taxing, and somehow compensating our losses when they cause damage. Because the damage will come, it's just a matter of time. Property always gives birth to envy. Whoever sees it, wants it. You are surrounded by liars, you are looted by fake rules, you are made a beggar by fake lovers. When this happens and the poverty reappears, we realize that richness doesn't mean the acquisition, expropriation of our own possessions, but owning the assets of Allah according to His laws. If we do this, we will never suffer of any loss. If we have nothing but a "deposit from Allah", we are the richest. The law of Allah does not allow that an asset to take control over anyone. The role of wealth, of property is the servitude. It also serves Allah. In the hands of man, it becomes unrestrained, like a wild horse. Its task is to provide livelihood and providence for every creature.

If you do not see this in practice, then things are not working according to the law of Allah. I know, you're still starving, your kids are out of clothes, there is no money for the old to buy medicine. But maybe I can suggest something. Don't run after dreams. The reality has to be put in the hands of Allah. No matter how much difficulties you have, do not lose confidence in Him. Do not beg, do not cheat others, do not try to be rogue, or to make money with short term scams, because these incomes go the way as they came. Senselessly.

Instead, organize your relationships around yourself. Select them. Break links with the parasites, keep the good ones with whom you can exchange ideas in a constructive way. Lock up the negative gates and open the positives. Your surroundings will be changed around you and you will find that just by settling your relationships most of your problems will be solved. Because there is no poor man. If you open in the right direction, you will put into effect the laws of Allah and you will enjoy the fruits of relationships and care that your positive surrounding can provide. To do this, do not choose

a "labeled" relationship based on whether they are Muslims or not, because you will be disappointed. Don't wealth attract you anywhere because it is fraudulent. A wealthy man is not rich because he gives, but because he takes away. Look where Allah's law works! Where do people think about social matters as those are mentioned in the Quran? You will be shocked! In most cases, they are not simply non-Muslims, but they are not even religious. Because Allah is never with those who just refer Him pointless or treat Him as a puppet, but where His program makes the hearts work, no matter His name is mentioned or not. Learn to see hearts, not just hear words and you will get out of the trouble.

"The poor man with industry is happier than a rich man in idleness" Henry Ward Beecher





IF YOU FORGIVE AND DON'T COMPLAIN YOU WILL LIVE EASIER THAN IF YOU DON'T FORGIVE AND YOUR LIFE IS A FLOW OF COMPLAINS

In Hungary one has to take care when asking the question: how are you? People take it seriously and one can expect a half-an hour complaint. Believe me, nobody cares about your problems. You complain in vain. It reminds me the story of an African wise man.

People have been coming to the wise man, complaining about the same problems every time. One day he told them a joke and everyone roared in laughter.

After a couple of minutes, he told them the same joke and only a few of them smiled.

When he told the same joke for the third time no one laughed anymore.

The wise man smiled and said: "You can't laugh at the same joke over and over. So why are you always crying about the same problem?"

Moral of the story: Worrying won't solve your problems, it'll just waste your time and energy.

A story tells that two friends were walking through the desert. During some point of the journey they had an argument, and one friend slapped the other one in the face.

The one who got slapped was hurt, but without saying anything, wrote in the sand: "Today my best friend slapped me in the face."

They kept on walking until they found an oasis, where they decided to take a bath. The one who had been slapped got stuck in the mire and started drowning, but the friend saved him. After he recovered from the near drowning, he wrote on a stone: "Today my best friend saved my life."

The friend who had slapped and saved his best friend asked him;

"After I hurt you, you wrote in the sand and now, you write on a stone, why?"

The other friend replied;

"When someone hurts us, we should write it down in sand where winds of forgiveness can erase it away. But, when someone does something good for us, we must engrave it in stone where no wind can ever erase it."

Moral of the story: Don't value the things you have in your life. But value who you have in your life.

الْحَادِمِ عَنْ أَعْفُوَ كَمْ اللهُ رَسُوْلَ يَا فَقَالَ وَسَلَّمْ عَلَيْهِ اللهُ صَلَّى النَّبِيِّ إِلَى رَجُلٍ جَاءَ قَالَ عُمَرُ بْنُ اللهِ عَبْدُ عَنْ
مَرَّةً سَبْعِينَ يَوْمٍ كُلَّ وَسَلَّمْ عَلَيْهِ اللهُ صَلَّى فَقَالَ

1949 ال خادِم عن ال ع فوف ي جاء ما ب اب وال صلة ال بر ك تاب ال ترمذي سدن

Abdullah ibn Umar reported: A man came to the Prophet, peace and blessings be upon him, and he said, "O Messenger of Allah, how many times should I pardon my servant?" The Prophet said, "Seventy times in each day."

Source: Sunan al-Tirmidhī 1949

Grade: Sahih (authentic) according to Al-Albani

What was my goal with the parables and hadith? To demonstrate the connection between our grieving life, our ego which is unable to forgive, and our unhappiness and fatigue. Just go into a shop

or walk down the street. Even old women are wrinkled with hatred in their faces. Negative questions, negative answers. A deterrent force appears everywhere. How can one be constructive in this atmosphere? If our youngsters leave the country, even with medium talent one can easily be rooted in a foreign place because the atmosphere what we have here does not exist there. They feel better that side, but according to the laws of mathematics, the waste stays at home and the shit thickens further. The concentration of negative emissions increases. Don't blame the government and the politics, though partly they are the reasons as well. If you do not start the changes inside yourself, you will be dried up and immersed in this swamp.



IN AN UNTRUTHFUL WORLD THE LIE IS THE TRUTH

In an untruthful world the lie is the truth. If the lie replaces the truth, the meaning of the words is lost. The content of peace will not be peace, but something else. Promises lose their credibility, the statements can be questioned at the moment when those are declared. Only strength dominates and whoever rules it keeps the untruthful truth alive.

Decades have passed since the disaster of the two towers of the World Trade Center. Since then, a lot has turned out, the picture has come together. The identities of those individuals will be never revealed who were behind the crime (I am not thinking of the specific perpetrators), but we have received since long ago the answer for the motives. Yet the "legend" remains. This is a lie, which is the truth for now. The coronavirus is similar. Certainly, it exists, just as those two towers existed. We shall never get an answer for the question regarding "who did it", but the picture will come together regarding the motives. Meanwhile, a thousand lies gets into the circulation. The one who hangs on the media, considers those as truth. But now let's leave the zombies! Even those have got tired in the space between lies and truth, who are able to deduce from the end result of this drama, what is that scenario for? And now I'm not thinking about conspiracy theories, so I'm not searching for answers of "who did it"? Different playwrights will be born for that. For now, let's stay on the ground and declare: from this play, everyone on their own level will take a huge advantage. When I say everyone, I mean about 1% of people. The rest 99% go bankrupt and can live on as a slave. Dependence and exposure to conditions is growing, while we are playing the new script of the play called Democracy rewritten for this situation. Of course, the word democracy, having gone through so many twists and turns, is moving towards the destruction with a completely different meaning. It became a set of lies that is served as daily truth. We maintain its all institutions, the brakes and counterweights, where every side is one side. They play a scenario for the zombies, quarrel in the play, fall to each other, but as the curtain descends, the actors go to the first pub and discuss the scenes of the next performance with the writer of the playwright over a beer. The lie intensifies and the people, the God-given people, board a new ship that will take them to the new ocean of truth. We became travelers on lies. Where does all this lead? To the apathy. We're not even talking about it anymore. We became sheep. There is no one who represent us, stand up and pour out the chamber-pot. No, because whoever would stand up on our behalf, in our representation, is not performing that play. That's not why he/she gets paid.

Anyone who thinks I'm talking about Hungary now is wrong. I'm talking about a world phenomenon. It's everywhere the same.

And if that happens in the brains, the same scenario spreads in the economy and other areas of life. Lies convert to true there as well! This is how guarantees, assurances and executions work. A system built on each other's deception is created, where the single loser is: a decent, law-abiding man who still professes the "traditional" set of values. They all go bankrupt. The people in the sector of 1% grows further and will be strengthening those who live out of lies.

Where does all this relate to Islam? It is connected very much. We do not have a pope, we do not have an administration linked to personal leadership, which is based on a hierarchy. At least it is not there in the classic form. There is nothing that can stop us from opening people's eyes and confronting the deceits of this world. Anyone who is a believer, studying the Quran and its literature, knows exactly what phenomena these are. We have a clear list of what happens. We know exactly at what age occurs the emptiness of words and people. We know what the role of money is, what is the

standard of value and how interest works? Chapters are there about that. However, there's the rub! We know it in vain.

With the help of the internet, I follow the speeches of our emblematic thinkers and read their writings every day. I hear beautiful thoughts about the Afterlife and how to manage our ego. One of them talks every day about the teachings of our Prophet (peace be upon him) for his followers regarding resurrection, which is very beautiful and instructive. I see an Islamic soap opera where I hear those thoughts our Book that should be cited if everything is beautiful and good and we can ponder and meditate on passing away. But dear Sirs! The situation sucks! In this situation your job is at least to explain the analytical ayas of Allah (SWT) for this situation. In contrast, I see that they have assimilated in the trend. They make us asleep. Let me express my respect for the exceptions of them.

What is the future of Islam? Islam will survive because it is not in the hands of humans. Allah takes care of it, as He has done so far. The future of Muslims is different. I can't comment about that. If the opportunism remains, we will join the ranks of those who dilute Islam. We make soap operas out of it, we cover the "awkward" parts and we don't teach them. We're afraid of worldly consequences: look out, the emir won't transfer the money, look out, I'll be fired from my job if I'm talking about that. As long as such restraining conditions hold back the words and teachings and not the Afterlife reckoning is exposed in front of your eyes, you are in big shit my little buddies. But you can't deceive Allah. You deceive only yourself, but He stays and restores everything. The original meaning will move back into the words, lies and truth get into their place. Amen.

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهْزُوا إِنَّ اللَّهَ
مُخْرِجٌ مِمَّا تَحْذَرُونَ (٦٤)

The Hypocrites are afraid lest a Sura should be sent down about them, showing them what is (really passing) in their hearts. Say: "Mock ye! But verily Allah will bring to light all that ye fear (should be revealed). (Quran 9:64)

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ (٨)

Their intention is to extinguish Allah's Light (by blowing) with their mouths: But Allah will complete (the revelation of) His Light, even though the Unbelievers may detest (it). (Quran 61:8)

Allah's Light is unquenchable. A foolish, ignorant person who thinks of extinguishing it is like a rustic who wants to blow out electric light as he might blow out a rush candle!



**IN SILENCE, WITH CONSCIOUSNESS, AVOIDING VANITIES
BECAUSE LIVING IS WORTH ONLY LIKE THAT!**

Many times, only in the deathbed do we realize the futility of our lives. How much we are not paying attention to what we should! Business, interests, money goes in, it comes out, profit, loss, I purchase it, I sell it, I acquire it, I conquer it and so on. The hour will come and I don't know what the point of that all was. I'm not leaving behind anything lasting, just things that my beloved ones will quarrel for. And yet every man has a mission, believe me! Nobody expects you to write volumes. Bringing up a good child is also a huge mission. Don't waste your life for vanities, find true values:

weak, he/she wouldn't ask for help. Subsequent mentions, remarks remind people of our partner's weakness. That's a mistake!

The third type mentioned above is the one who sells his goods and thoughts with lies. This Hadith doesn't cover only physical goods. Many times we meet someone claiming to have bought something for \$ 90 (wallahi!) and can't sell it for less than \$ 100 otherwise he has no profit. Why to mention this 90? It's a lie anyway! Nobody declares the real purchase price. Isn't it easier to say it's \$ 100 and I can't give it cheaper? It's that simple! The same market example interweaves with many of our other transactions. In order to make people believe our speech, we support it with false arguments. How many are there, aren't? Ostentation, remarks and false arguments. What kind of castle can be built on that basement? Ostentatious, boastful and false. Is it worth living in such a castle?





INFERIORITY COMPLEX

You have a sense of inferiority complex when you are inferior. It's that simple. And you will be inferior if the standard of your company is low. Those who are short (I don't mean their stature) they do not like if their inferiority to be exposed, so they seek or create a lower one than themselves. Here you get into the picture. The other solution if you shit your trousers from the highness of another person and you voluntarily assign yourself under him/her. You think you can never be like the one up there on the heights. He/she is much better than you, more perfect while you are burdened with mistakes. You are looking for reasons within yourself that may not even exist. The inferiority complex is accompanied often with touchiness. You are hiding your imaginary disadvantages; therefore, you are compensating them by immediate sensitive reactions. You think you can become great with your constant resentment. Believe me, people are shitting on you.

I started by saying that your company is of a low standard. Replace it. A mouse should not want to push its fortune in the company of cats. It is possible that an elephant will be its best friend and if it gives a support, the importance of cats will disappear. That requires the mouse to take the courage and turn to the elephant.

Allah (SWT) is more than an elephant to us. He is not just a power radiating strength that shows an authority, but our best Knower, for He created us. He knows what our healing, our consolation is, what leads us to prosperity.

It is a matter of decision to get rid of your stifling feelings that are there in you. You have to make a decision to be proud of what you are! Or be ashamed, keep it a secret, and eventually you leave behind who you have been so far and become alienated from yourself. If you are mocked because of your hijab or one spits on you because of your beard and you can't stand the constant bullying due to your prayers, fasting, then leave it all. In this case, your environment has won over you. However, if you proudly bear your destiny, you don't blow up the comments you get, you let fly away the malicious sentences next to your ear, all of a sudden you notice that the elephant stands behind you and the gaze of people is becoming more respectful. As you take the first step towards Allah (SWT), He will come and help you do the second, third and the rest. Suddenly your friends do not want to make you drunken during Ramadan, and you will be asked questions about it instead. Perhaps, some will try it, out of a joke and finally they realize it's not stupid thing. They keep asking and everything you wear, you show out of yourself, your conduct, attitude become a kind of pattern. To do this, however, you must stop feeling ashamed, offended. The sensitiveness, touchiness is for what, when you have all the potential of the Universe behind you? You can watch everything from above!

If someone is in trouble in the unbelieving world, they turn to addictions. Addiction is everything what you get used to or others make you to become addicted to. I consider also human knowledge and sciences as addictions, to which people are accustomed not because those serve them in all cases, but because those are businesses. So, because of the changed approach behind them those have become addictions. Thus, the consumption of part of human knowledge available to us is a sort of addiction. I do not want anyone to deduce from this statement that I devalue the sciences! I don't underestimate them! I devalue only the approach behind them. Maybe science has reached much further and differently than we know, but since can't be made a business out of it or is a secret, it cannot serve you. You can reach what is accessible at the zombie level and all zombies can pay for it. Another form of addiction are the things that people seek refuge in. Drugs, tablets, alcohol, superficial lifestyles, quick profit and pleasure-seeking. Well, this is the world that glowers at who you are and what you do. Would they be the ones who make you feel inferiority complex? After all, they only represent 1% of problem solving potential while you have the 100% with you! (Of course, for that to happen, you need to know the recipes of Allah). You are in a position to help them because they are the fallen, not you! The joy what you see on their faces is mere appearance! As long as the soul of man is in turmoil and cannot find rest in something, everything is an addiction in which people live. They think it's the blissfulness, but it's not! You have the key! Yet you are now looking at them with a sense of inferiority complex while even their key is lurking in your pocket!

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ
وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ ﴿١٠﴾

If any do seek for glory and power, - to Allah belong all glory and power. To Him mount up (all) Words of Purity: It is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil, - for them is a Penalty terrible; and the plotting of such will be void (of result). (Quran 35:10)



INSTINCT FOR ACQUISITION

Imam Bukhari and Ibn Jarir have cited this view of Hadrat Ubayy bin Ka'ab: "We took the Holy Prophet saying: "If the son of Adam had two valleys full of wealth, he would long for a third valley; the son of Adam's belly cannot be filled but by earth, to be from the Quran until Alhakum at takathur was sent down."

الْهَآكُمُ النَّكَآثُرُ (١٠)

The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things), (Quran 102:1)

Acquisitiveness, that is, the passion for seeking an increase in wealth, position, the number of adherents or followers or supporters, mass production and mass organization, may affect an individual as such, or it may affect whole societies or nations. Other people's example or rivalry in such things may aggravate the situation. Up to a certain point it may be good and necessary. But when it becomes inordinate and monopolizes attention, it leaves no time for higher things in life, and a clear warning is here sounded from a moral point of view. Man may be engrossed in these things till death approaches, and he looks back on a wasted life, as far as the higher things are concerned.

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

Until ye visit the graves. (Quran 102:2)

كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾

But nay, ye soon shall know (the reality). (Quran 102:3)

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾

Again, ye soon shall know! (Quran 102:4)

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾

Nay, were ye to know with certainty of mind, (ye would beware!) (Quran 102:5)

لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾

Ye shall certainly see Hell-Fire! (Quran 102:6)

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾

Again, ye shall see it with certainty of sight! (Quran 102:7)

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

Then, shall ye be questioned that Day about the joy (ye indulged in!). (Quran 102:8)

We shall be questioned, i.e., we shall be held responsible for every kind of joy we indulge in-whether

it was false pride or delight in things of no value, or things evil, or the enjoyment of things legitimate, -the last, to see whether we kept this within reasonable bounds.

Here is another teaching as well. Anybody who is serious in his faith knows that after earthly life there is an eternal life for his soul. This is a timeless dimension where one doesn't have to push desires and satisfaction of instincts to tight limits. Reaching the graveyard doesn't mean that one reached to the end. Only those think like that who are not conscious about afterlife and want to accumulate greedily everything in the limited period of the physical life. This unquenchable thirst removes him from happiness and welfare.



INSTINCT OR MIND?

The man pretends in vain to be an intellectual creation when his deeds are under the influence of his animal instincts. The two most dominant of them are the maintenance of being and maintenance of

race. We can satisfy our instincts only on individual level. There is no sexual orgasm on community level or there is no communal feeling of satiety. Since our primitive leaders are aware of that, they can manipulate us by our instincts and cut us off from our communities which defend us. Our religious leaders are even worse. They promise us satisfaction both in satiety and orgasm in the eternal life of Hereafter and they don't ask more in exchange than our lives in this world. Here you are the Jihad!

Life can only be claimed by the One who gives life. And life can be offered Who deserves it. And this is not man.

It is one of the injustices of the nature that in our advanced age the instincts don't work properly so the ability to be influenced is less. The only thing what remains is the mind and wisdom. But who cares about that?

I already know that I can't take with me anything to Hereafter what is the material. Neither my pleasures. The soul and its content remains.

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُوا لِقَاءَ
يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥١﴾

"Such as took their religion to be mere amusement and play, and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject Our signs. (Quran 7:51)

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ
الْمَآبِ ﴿١٤﴾

Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (To return to). (Quran 3:14)

Here you are the conclusion: "Don't seek for earthly desires and rewards but seek refuge in Allah." Badr is an example for the Power and Existence of Allah. According to human calculation it was impossible for Muslims to gain victory. However, with the help of Him everything is possible if followers are devoted. Who inserts himself in the Universal Plan of Allah as a piece of mosaic, he will win. Who is going to realize plans which don't match with the Universal Plan of Allah, will fail.

Regarding instinct and consciousness, here you are a Hadith which according to imam Shafa'i represents one-third of the knowledge of Islam.

This hadith was said by the Prophet (peace be upon him) at the time when people emigrated from Makkah to Madinah during and there was one among them who did it for the sake of marrying someone and not for the sake of Islam.

وعن أمير المؤمنين أبي حفص عمر بن الخطاب بن نفيل بن عبد العزى بن رياح بن قرط بن رزاح بن عدى بن لؤى ابن غالب القرشى العدوى. رضي الله عنه، قال: سمعت رسول الله صلى الله عليه وسلم يقول: " إنما الأعمال بالنيات، وإنما لكل امرئ ما نوى فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله، ومن كانت هجرته لدنيا يصيبها، أو امرأة ينكحها فهجرته إلى ما هاجر إليه" ((متفق على صحته. رواه إماما المحدثين: أبو الحسين مسلم بن الحجاج بن مسلم القشيري النيسابوري رضي الله عنهما في صحيحهما اللذين هما أصح الكتب المصنفة)).

Narrated 'Umar bin Al-Khattab (May Allah be pleased with him), reported:

Messenger of Allah (ﷺ) said, "The deeds are considered by the intentions, and a person will get the reward according to his intention. So whoever emigrated for Allah and His Messenger, his emigration will be for Allah and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for".

[Al-Bukhari and Muslim]

These teachings also indicate that how far we are from Islam while we are criticizing others. And the farthest ones are those among us who orientate us.



IS THE DISPUTE BETWEEN SHITE AND SUNNA PART OF ISLAM?

Jesus was what? Was he Catholic, or Reformat? Mohammed was what? Shite or Sunni? What a ridiculous dispute is it, isn't it? The Shite-Sunna dispute is not considered as part of Islam. This is only part of the history of Islam. The period of revelations of Islam came to end with the 5:3 verse of Quran what was mentioned by Mohammed (PBUH) in his last sermon what he delivered before his death:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. (Quran 5:3)

So, whatever happens after this verse it cannot be considered as part of Islam.

There are volumes about the formation of Shite-Sunni sects however briefly the following issue happened. After the death of Mohammed (PBUH) dispute started about his heritage. In other words: who can be the caliph? The followers were divided into two main groups. One of them said that the caliph has to come from the household of the Prophet (PBUH). This group is called Shite. The other group said that lineage of household of Mohammed has nothing to do with the power. Only Sunna, the tradition and prescriptions of Mohammed have to be followed. These are the Sunnis. However, both sects follow the same Quran and regard Mohammed (PBUH) as Prophet. So, the difference between them are the power and the control over Muslims. This subject cannot be considered as part of Islam. In fact, it is pure politics what always caused wars against them for gaining the power and not because of eliminating the differences between doctrines. Even today the situation is the same. If politics is the dividing line, Saudi Arabia, Israel and USA represent the Sunni part, and Iran, Russia and their allies represent the Shite side. Yes, I know that Israel, USA and Russia are not Muslim countries but this is how politics works. Before the Islamic revolution in Iran Reza Pahlavi shah ruled Iran and he was ally of US. That time there was no Shite-Sunni dispute! And maybe after 50 years the axis what divides shite and sunna will be in quite different place. But no matter what dispute raises between Muslims it goes against the will of Allah:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among

yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided. (Quran 3:103)

Yathrib (later Madina) was torn with civil war and tribal feuds and dissensions before Prophet set his sacred feet on its soil. After that, it became the City of the Prophet, Medina and unmatched Brotherhood and pivot of Islam. This poor quarrelsome world is a larger Yathrib. Can we establish the sacred feet on its soil and make it a new and larger Madina? This aya calls for Unity of Muslims and calls for Brotherhood of all who make good deeds, want peace and prosperity.

I know, that some very clever comments will complete my article and they will enter into the details of uncountable blames against each other due to the fake Hadises and different traditions in practice however the most important issues should not escape from our concern. Even Shite follows sunna and even the Sunni respects the household of Mohammed (PBUH). So, the whole debate is barren and in long term when thinking of Muslims will reach a more rational stage it will lose its significance.



LET ME SUMMERIZE WHAT HAS HAPPENED IN THE LAST1400 YEARS CONCERNING THE THINKING OF MUSLIMS?

In order to avoid misunderstanding: I roughly summarize the changes in the minds of Muslims. So, I mean the Muslims and not the Islam.

Islam as it has been revealed: Monotheism in Doctrines (monotheism, prophets, hereafter) without difference with other Monotheistic religions. Only jurisprudence makes distinction between religions but the faith is one.

Islam as Muslims follow it today: Islam is the only Monotheism regarding Doctrines while Judaism and Christianity are considered distorted.

Islam as it has been revealed: Islam has an Order of Divine Legitimacy (Sharia) deducted from the Doctrines. The spirit of Sharia comes from the Doctrines but its harmonization to age and location is made by scholars (fuqaha)

Islam as Muslims follow it today: Islam has many Sharia systems what are authenticated by the rule of man with different cultural level.

Islam as it has been revealed: Islam is One

Islam as Muslims follow it today: There are many schools of Islam where the particular sect is the combination of a particular Doctrine and Sharia school.

Islam as it has been revealed: Calls for believing in all Holy Scriptures, Prophets before Mohammed (PBUH). The Quran and Mohammed said: "follow the line of Abraham, the straight one"

Islam as Muslims follow it today: Calls for following Mohammed (PBUH) and ME! Follow Mohammed (PBUH). "Follow Mohammed, so follow ME"

Islam as it has been revealed: Don't follow blindly the footsteps of the forefathers. Discover the world on your own using the experience of your fathers! (I mean here the discovering of world and not the decision-making processes in legal cases or disputes).

Islam as Muslims follow it today: Follow blindly the footsteps of forefathers, sheikhs and imams. Discover the world as they say.

Islam as it has been revealed: Islam is a Holy revelation where is nothing else except the word of Allah (SWT).

Islam as Muslims follow it today: Islam is collection of heroic eposes and superstitions

Islam as it has been revealed: No identity. Islam lifts the follower out of his/her identity.

Islam as Muslims follow it today: Strong identity

Islam as it has been revealed: What is our place in the creature together with others?

Islam as Muslims follow it today: What is our place in the palette of politics and power? Superiority and hegemony

Islam as it has been revealed: With very limited Ego
Islam as Muslims follow it today: With strong Ego and dominance

Islam as it has been revealed: Opening doors for discovering the creation of God
Islam as Muslims follow it today: Closing doors in front of everything. Living an in-bred life regarding thinking.

Islam as it has been revealed: Prohibition of the behavior of Jahiliya (age of Ignorance before Islam)
Islam as Muslims follow it today: Return to the behavior of Jahiliya in the cover of Islam.

Islam as it has been revealed: Based on love, tolerance, acceptance
Islam as Muslims follow it today: based on hatred, segregation, intolerance

As you can see, Islam in the public consciousness today is fundamentally different from its original form. This is another religion that I cannot identify with. I am the follower of the original, classical teachings. Maybe alone, but still.

العلم يـقـبـضـ وـلـكـنـ الـنـاسـ مـنـ يـنـتـزـعـهـ انـ تـزـاعـاـ الـعـلـمـ يـقـبـضـ لـاـ اللـهـ انـ
فـسـدـلـواـ جـهـالـاـ رـعـوـسـاـ الـنـاسـ اتـخـذـ عـالـمـاـيـ تـركـ لـمـ اـذاـ حـتـىـ الـعـلـمـاءـ بـقـبـضـ
وـاـضـلـواـ فـضـلـواـ عـلـمـ بـغـيـرـ فـاـفـتـوا

Allah will not remove knowledge by pulling it out of people, but He removes knowledge by removing scholars, until when there will be no scholar left and people will take ignorant leaders. They will ask them questions and they will give fatwas without knowledge, misguiding themselves and misguiding others. (Muslim)

Before anyone attacks Muslims, what a bastard people they are that they did with their religion such a bad thing, let me make a note: it is too early to attack. There is no religion, principle, or any -ism with which has not happened this, or worse. So, everyone should stay calm and think over. Man does this with everything that comes into his hands. With the world too. Just look around!





LIE

Now, when we see that only human cooperation and unity can help, we ask: was it worth to generate so much hatred between people?

It's like a war movie we're watching from an armchair, eating paprika-chicken with a noodle, yawning and worrying for the protagonist. All what he does is running, shooting, hiding while the camera takes him from all sides. Of course, we have no idea that in such a situation it is impossible to shoot with camera from all sides and a war in reality is completely different.

Meanwhile, we scold the neighbor who cleans the carpet and the wind blows dust to us.

Now we are suddenly in a state of war. We see that it is not easy to escape, if we shoot, someone shoots back, so it is not a shooting-gallery and we can become easily targets ourselves. Suddenly we are shitting in our panties, panicking and we are in "oh, what will happen with us" mood. Well, how nice would be to hear the calming words of the neighbor if I would have no quarrel with him just last week! How nice it would be if he called me now and agree when we're going for fishing!

Maybe our human relationships are becoming more valuable, maybe we won't consider each other as means like we did in the past. Perhaps we can see the events clearer and find out how many lies we have been told about the wickedness of others, their bad intentions, and we have become the

source of further, additional lies. Instead of ignoring these news, we heated up our emotions and searched for communication-related phenomena in our own environment, then we entered the game of hatred. All sides are guilty. We live in a system built on a Goebbels-like communication where the lie of the power has infiltrated into our homes, our privacy and poisoned it. And I'm not identifying which power I mean, because all of them did it! As they do it today, in this unfortunate situation! I say this because, even in the time of epidemic, the political communication is stronger than the biological one about our real state.

This is a great opportunity to introduce our teachings about liars:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is). (Quran 2:42)

This is the essence of lying: taking out the true parts from a statement, obscuring them and replacing them partly or totally with false elements.

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾

...Truly Allah guides not one who transgresses and lies! (Quran 40:28)

يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾

...But Allah guides not such as are false and ungrateful. (Quran 39:3)

ر ضى - الله عبد عن وائل، أبي عن منصور، عن جرير، حدثنا شيبه، أبي بن عثمان حدثنا
قال وسلم عليه الله صلى النبي عن - عنه الله
صديقاً، يكون حتى ليصدق الرجل وإن الجنة، إلى يهدي البر وإن البر، إلى يهدي الصدق إن "
يكتب تى كاذب، الرجل وإن النار، إلى يهدي الفجور وإن الفجور، إلى يهدي الكذب وإن
". كذاباً الله عند

Narrated 'Abdullah:

The Prophet (peace be upon him) said, "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar."

Sahih, authentic

Reference: Sahih al-Bukhari, Book of Good Manners, Hadith 116.

Lie can be established on different motives. It can be a simple mistake, a form of behavior or a deliberate intention. We cannot issue judgment in the following cases:

السَّلَامُ عَلَيْهِ عَلِيٍّ، عَنِ الضُّحَى، أَبِي عَنِ خَالِدٍ، عَنِ وَهَيْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، بْنُ مُوسَى حَدَّثَنَا وَعَنْ يَسْتَيْقِظُ حَتَّى النَّائِمِ عَنِ ثَلَاثَةٍ عَنِ الْقَلْمِ رُفِعَ " قَالَ وَ سَلَّمَ عَلَيْهِ اللهُ صَلَّى النَّبِيِّ عَنِ بْنِ الْقَاسِمِ عَنِ جُرَيْجِ ابْنِ رَوَاهُ دَاوُدَ أَبُو قَالَ . " يَعْقِلَ حَتَّى الْمَجْنُونِ وَعَنْ يَحْتَلِمَ حَتَّى الصَّبِيِّ " وَالْخَرَفِ " فِيهِ زَادَ وَ سَلَّمَ عَلَيْهِ اللهُ صَلَّى النَّبِيِّ عَنِ عَنهُ اللهُ رَضِيَ عَلِيٍّ عَنِ يَزِيدَ

Narrated Ali ibn Abu Talib:

The Prophet (peace be upon him) said: There are three (persons) whose actions are not recorded: a sleeper till he awakes, a boy till he reaches puberty, and a lunatic till he comes to reason.

Abu Dawud said: Ibn Juraj has transmitted it from Al-Qasim b. Yazid on the authority of 'Ali from the Prophet (peace be upon him). This version adds: "and an old man who is feeble-minded."

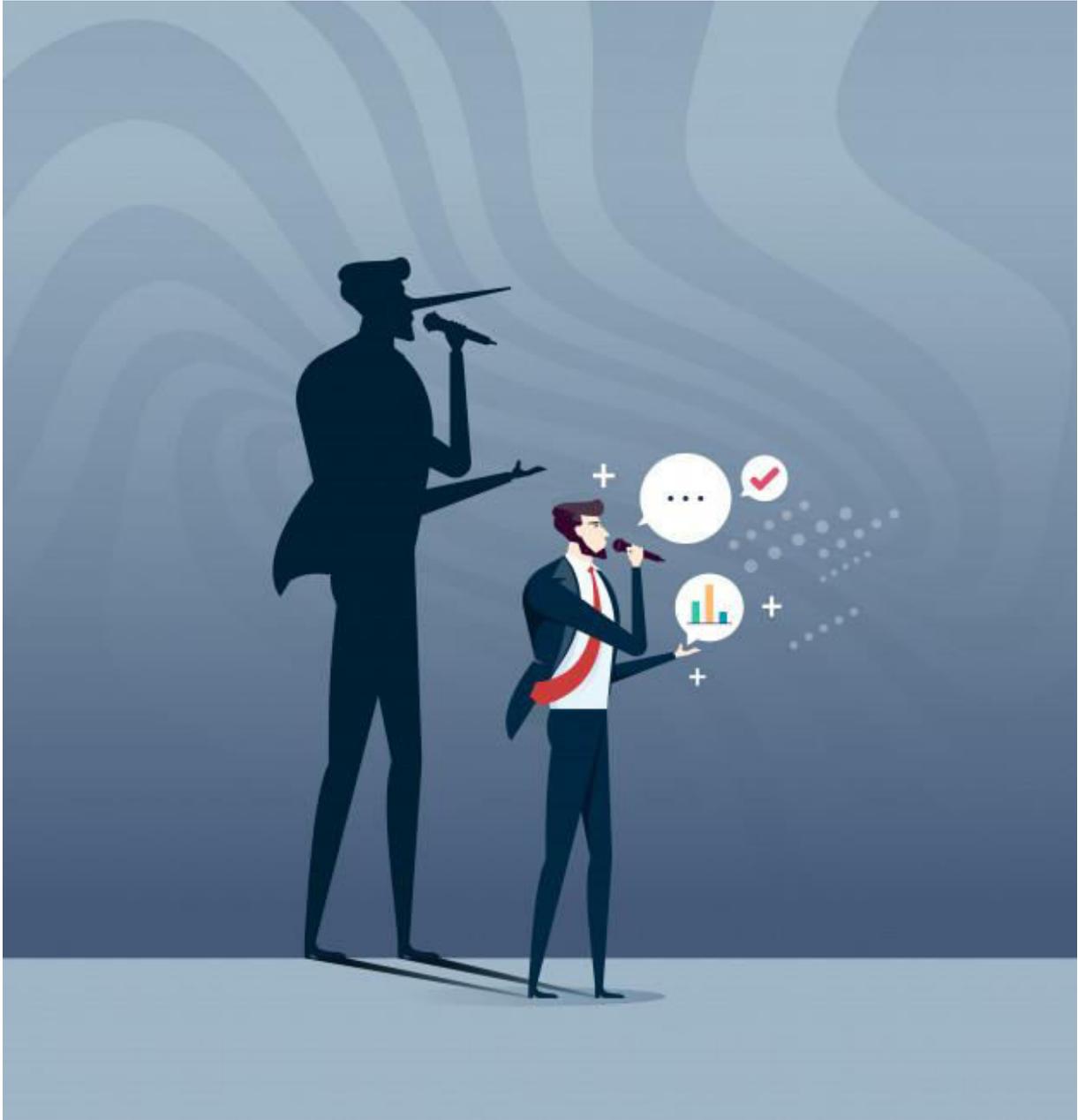
Sahin, authentic (al-Albani)

Reference: Sunan Abi Dawud 4403

Relief is given therefore, for a minor, an unconscious condition that can be the result of illness, old age, compulsion, or external impacts and weakness. The external impact or weakness means becoming victim to an influence, that can be gullibility, a fall into false news, which is not followed by a deliberate move further on this path.

If bad intent, planning is involved into a lie and its distributor does not include into the exempted categories, he/she can be subject of sanctions. The earthly sanction is always decided by the norms of the society of the given place and age. Regarding the judgement of Allah (SWT), He decides it alone.

After you analyze these aspects, form a new view of your neighbor, be forgiving, but clear your vision where you are deceived. Because there are many plans around you!



MARTYRDOM IN ISLAM

WHICH IS DIFFERENT FROM WHAT IS MANIPULATED ACCORDING TO THE CURRENT INTERESTS

We often hear martyrdom to be set and explained that throwing or sacrificing our lives is an act pleasing Allah. It is certain that martyrdom places the believer among the privileged of Allah, but only a few interpret the deeds what grade mortal people as martyrs according to Islam.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ (١٦٩)

Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord; (Quran 3:169)

A beautiful passage about the Martyrs in the cause of Truth. They are not dead: they live, -and in a far higher and deeper sense than in the life they have left. Even those who have no faith in the Hereafter honour those that die in their cause, with the crown of immortality in the minds and memories of generations unborn. But in Faith we see a higher, truer, and less relative immortality. Perhaps "immortality" is not the right word in this connection, as it implies a continuation of this life. In their case, through the gateway of death, they enter, the true real Life, as opposed to its shadow here.

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (١٧٠)

They rejoice in the bounty provided by Allah. And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve. (Quran 3:170)

وَيَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ (١٧١)

They glory in the Grace and the bounty from Allah, and in the fact that Allah suffereth not the reward of the Faithful to be lost (in the least). (Quran 3:171)

The above ayas mention only those who die in battle. But let's not stop here! Because the list of martyrdom does not end here.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا تَعْدُونَ الشَّهِيدَ فَيْكُمْ " . قَالُوا يَا رَسُولَ اللَّهِ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ قَالَ " إِنْ شُهِدَ أُمَّتِي إِذَا لَقِيلَ " . قَالُوا فَمَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ " مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ وَمَنْ مَاتَ فِي الطَّاعُونَ فَهُوَ شَهِيدٌ وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ " . قَالَ ابْنُ مِقْسَمٍ أَشْهَدُ عَلَى أَبِيكَ فِي هَذَا الْحَدِيثِ أَنَّهُ قَالَ " وَالْعَرِيقُ شَهِيدٌ " .

It has been narrated on the authority of Abu Huraira (through another chain of transmitters) that the Messenger of Allah (peace be upon him) said:

Whom do you consider to be a martyr among you? They (the Companions) said: Messenger, of Allah, one who is slain in the way of Allah is a martyr. He said: Then (if this is the definition of a martyr) the martyrs of my Umma will be small in number. They asked: Messenger of Allah, who are they? He said: One who is slain in the way of Allah is a martyr; one who dies in the way of Allah, is a martyr; one who dies of plague is a martyr; one who dies of cholera is a martyr. Ibn Miqdam said: I testify the truth of your father's statement (with regard to this tradition) that the Prophet (peace be upon him) said: One who is drowned is a martyr.

Reference: Sahih Muslim 1915

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الشُّهَدَاءُ خَمْسَةٌ الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْغَرَقُ وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ " .

Narrated Abu Huraira:

Allah's Messenger (peace be upon him) said, "Five are regarded as martyrs: They are those who die because of plague, Abdominal disease, drowning or a falling building etc., and the martyrs in Allah's Cause."

Reference: Sahih Al-Bukhari 2829

شهادة، والنفساء شهادة، الله سبيل في القتل: قال - وسلم عليه - الله صلى - النبي أن
شهادة وال بطن شهادة، والسُّلُ شهادة، والغرق شهادة، والحرق

The Prophet (peace be upon him) said: Fight for the sake of God is martyrdom, the death while giving birth is a martyrdom, burning is a martyrdom, drowning is a martyrdom, tuberculosis is a martyrdom, disease is a martyrdom.

<https://www.alukah.net/sharia/0/64420/#ixzz6PzEuTjph>

Let's sum up.

It's not only on the battlefield someone becomes a martyr. In fact! There can be the least, as this is the least opportunity. The goal is not to "produce" occasions for such a martyrdom. The concept of martyrdom in Islam is much broader than that. The above hadiths mention the victims of diseases, pregnancy, childbirth, gynecological complaints, suffocation, burns, collapses of buildings, hence the consequences of earthquakes, floods, natural disasters, epidemics but even simple accidents.

But there are much more hadiths, so I just list the further contents. The victims of Fitna (conspiracy, intrigue) are martyrs. Those who have been wronged are martyrs. Those who were killed for their wealth, for their family, for their faith, are martyrs.

If we notice, any of us is a martyr who conducts a normal, God-pleasing life, endures the vicissitudes and struggles for the better future of our children, for the fulfillment of the will of Allah.

The one who sends you to the battlefield, demanding martyrdom from you, first he has to demonstrate an example. Do not follow him, but the Scriptures.



NAZERIYA, i.e. THEORY

What will be the future of Islam? Many young people have changed the path, their lives are moving to the direction of “modernization”. So, will Islam and other religions be lost? Let's predict.

What will happen to the other religions, I do not know, but I am sure that Islam will remain and will even strengthen. But let's be clear! If we mean the permanent saying of Allahu Akbar and Inshaallah as empty slogans, I hope it will disappear soon. I'm talking about Islam.

What are my arguments? My own life. I was born, I was a kid, I played and I wasn't much interested in serious thoughts. This is normal like that. I learned; I adopted a knowledge that is the knowledge of the age according to the worldview of the people of the age. I entered the professional life and wanted to run a career with the knowledge I gained. I wanted to prove that I can become successful and rich with my knowledge. But I only used the knowledge I gained from school benches and from books of the age. I didn't get on in life, but as an old man I had to realize there was a lot of trouble. There is no trouble with me, but with the knowledge and worldview of the age. No matter how I embrace this knowledge, as millions do, we do not assign ourselves for the benefit of each other. There is no intention that forges us together to achieve a common success, but we become competitors because we all want to benefit from something. Taking benefit of something or someone can also mean that I take advantage of situations, but inevitably advantage is taken of me as well. Most people are disappointed when they become old. Not just because of their own life, but because of the whole world. By then, one can clearly see that things are going like shit! The family, nation, civilization and whole humanity is a failure! There is no human regulation what can settle this situation. By regulation, I do not mean a law, but an internal attitude. It's lost. Well, this is the point where Islam is of immense importance. It is a real managing force. Provided we maintain and make the values of Islam available.

The second question comes. If Islam is such a very smart thing, then why we haven't developed a corresponding -ism? Like socialism, capitalism? Why is there no regulation for a state management what is detailed at the level of ministries and different sectors prescribing what to do? This would be called Islamic regulation, in Arabic **حكم اسلامي** (Hukm Islami). Although the word Hukm also means reign. But let's come back to the point. The point is that this is not the mission of Islam. Islam is not to create -ism, but to stand over the -isms. No matter what kind of -ism is just in force when shit people are in control. Islam is for shaping the human approach, the attitude. It is not Hukm but Nazeriya **نظريّة** i.e. theory, attitude. However, Islam has a complete system for that. It has theory regarding man, society, economy, finance, environment, broken down almost by every sector, but does not provide a specific description on operational level. This should be developed by the administration of a given place in the given age, after deducting it from the theory.

In practice, we are just touching the essence of Shariya, which today is a dirty word and incorporates primitive contents into its meaning that do not exist there. Although Shariya is an existing concept in other religions, including Judaism. Its synonym, the Law, is mentioned 69 times in the Torah.

Obviously, this is not a human law. True, the Gospels never mention the Law. Maybe that's why the world is going in an unbridled riverbed?

The third question comes. What does Islam say about nationalism? Being a Muslim overwrites everything, but that doesn't mean one can't be proud of his/her nation. Christianity, for example, longs for the kingdom of Christ based on Scripture, i.e. the kingdom of God which is mentioned by Christ in the New Testament. In Christology it is said that Jesus Christ in his person is the kingdom of God. In Ecclesiology, the Church is considered the kingdom of God, or at least the kingdom of God here on the Earth. There is not a single word about the nation. On the basis of the Scripture they cannot even deal with issue of the nation. The reality, on the other hand, is different. Several Christian churches form opinions on issues related to the nation.

We know that Islam acts against the influence of the ego. But this is not mean that a person cannot feel national pride! If the ego entices one to represent supremacy, superiority under a national title, then the case is different!

In the Islamic view, i.e. in Nazeriya, construction does not start from borders, governments, and armies, but from the narrowest circle, the family. If there is an impairment here, the whole system is not worth a penny. So, family is the foundation. Families form a national community. National communities form linguistic, cultural units and the different national communities can create a civilization. The multiple civilizations together create the humanity, however the case does not end up here either, because humanity also has a duty towards the creatures and the whole world. I have told the division where Islam by Nazeriya builds a system where every individual can represent him/herself at all levels without being a competitor to another. I can belong to family, nation, language community, civilization, and humanity without being an enemy to anyone.

And here, too, Shariya is the key word. Because if we live in a Christian world order and there is no Shariya in Christianity, it may happen that people are deceived by referring to the loving heart of Jesus (peace be upon him) because of different interpretations of love, as usually everyone loves own self the best. Love alone is a huge concept and there are many opportunities for a subjective approach. Nazeriya breaks down into branches and provides a theory in order to compose family, nation, civilization, etc. at the operational level.

A believer knows that Nazeriya has an arrangement submitted to God. So, this is the decisive factor in our priority. But there are others as well, not just believers. Therefore, let us study our Islamic theories, and let other people to make study it with the eyes of outsiders as well, because it is important to realize that Shariya if it is fertilized by Nazeriya is one of the most pragmatic case management that exists in the world.

Thus, in old age, learning Islam, one realizes that Nobel Prize-winner geniuses, professors from Harvard can come however, they cannot give medicine to heal the disappointment of many aging men. All just push the world further into a deepening chasm. There is a way out. And this is my answer regarding the future of Islam. The question should not be asked whether will Islam disappear from the earth, but whether will humanity disappear from the earth? Islam can be a mean for survival.



NIGGARD WITH OTHERS, GENEROUS WITH HIMSELF. SUCH IS THE MAN

The following verse gives answer what man would do if he could replace God and have the storehouse and power of His grace:

قُلْ لَوْ أَنُّنْمُ تَمَلِكُونِ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ
قَنُورًا (١٠٠)

Say: "If ye had control of the Treasures of the Mercy of my Lord, behold, ye would keep them back, for fear of spending them: for man is (every) niggardly!" (Quran 17:100)

A fresh argument is now addressed to those who would confine Allah's revelations to a limited circle of men, such as they themselves belonged to. A particular race, or caste, or a particular kind of culture, claims to be the custodian of Allah's Message, whereas it is universal. Allah's Mercy is universal, and He scatters the priceless Treasures of His Mercy broadcast among His creatures. They are not exhausted by spending. It is only the misers who hoard their wealth for fear it should be used up by spending. 'Are you spiritual misers going to keep back Allah's holy Message from the multitude? Is that the reason why you deny the advent of the new Teacher, who comes as a Mercy to all men-to all Creation?'

The verse does not contain only spiritual message. In material space we also hold back what we have. Even though we have more than others, we do not realize that it is not ours that we receive. It's just a deposit. If we have more than enough, God puts in our hand the obligation to care for others. I wrote obligation and not opportunity. But man is different. Money, wealth, desire for possession generate instincts. Animals also have instincts, but those work within the orbit prescribed by Allah. An animal catches what it needs to make its living on a daily basis. It takes no more from nature than is enough to its sustenance. Man is different. Due to his free will transgresses these boundaries and accumulates. Man overthrows the proportions. He does so with everything he touches. Yet, we came with nothing and go with nothing. It is only the earthly existence that disturbs our brains.

This is the case also with the truth. That's how we treat it, too. Sometimes it makes me smile when I read comments where people dispute who's right? Who doesn't fuck it? Leave this stupid thing! Understand that no one is right! You only have a sense of justice, which is false! If you observe your life a little longer term, you will see later that old truths become obsolete and new ones replace them. And if you expropriate the truth, the result will be the same as the expropriation of the material world. You give it to yourself, to others you just drip it. There is no truth on earth. There is a right on earth that is produced by humans. Because we are all human beings, the right created by the majority is our right and it has to be respected, whether we are Muslims or not. But we must know that what we have produced is not the truth! It is right! Although the institution that works with it is called service of justice, it is in fact a service of right, and due to its imperfection, it is in constant change because must follow the ever-changing space in which is operated. And there is something else to follow: the will of existing power and the character of those who are above the law. Because we are human!

You and I are zombies, let's face it. We're zombies because we think we see, understand, comprehend everything, but we're actually fooled. We are subjects to the law created for zombies. This is what regulates our lives, our days, and this opens chance for every lawyer, who "defend us" to earn abundant amount of money even in cases where to enforce the law is impossible. Why? Because it is structured in such a way that two of three laws strike each other, so by following the law you become a criminal and need protection. Zombies live in such a trap.

Some are above the law. They are not subject to these regulations. It is up to their own or their institution's strength to decide what they can do. Moving on, we reach the level of superpowers, who are not subject to any right. They act solely according to their power of their army or money. Of course, you can say that there is international law! And who create that? For whose benefit it was laid down! Yeah, and the UN? I ask the same question: who maintains it? Who pays the highest percentage of the fees? And whatever decisions it make, who follows them?

I was in jail several times in Africa. Usually I always knew the reason. They closed me, they got money and let me go. That was the right there. There was one time when I didn't know why I was locked up and why I was released. Later I discovered some serious reasons, but those were related not with facts but with interests. Obviously not my interests were concerned.

So, it is how things work if one is living on earth with free will, controlled by instincts. If anything violates your sense of justice, remember the above verse. Sure, you will not calm down, but at least you may find an explanation of whom you live with and in which direction you would change if you were to deal the cards. None of us are different.

You are a zombie at home while Orban is not a zombie. In the international arena, Trump and Putin are not zombies and Orban is a zombie. It could go on, but eventually everyone gets to the level

where we are all zombies and only Allah (SWT) is the only One Who is not a zombie. There you go!
Here is the eternal truth and justice, which is no longer right!



POLITICAL PARTIES IN THE NAME OF A RELIGION

For a believer who has faith in God rather than in church, God precedes everything. God, the Creator and the constant relationship with Him affects every moment of their life.

As far as religious parties are concerned, belonging to them, supporting them, is not a religious task, an expectation. God was before they were formed and will be there after they fail. Joining these parties by assigning them religious values is equal to limiting or degrading the power of God. In these, it is only a matter of time and the place of love is replaced by hatred.

A relationship that begins at birth and ends with death cannot be replaced by an interest-to-interest relationship for power, where the name of God is the password!

Yes, faith itself is politics! But differently. As everything is politics. Even if we don't form any opinion is a sort of politics. Keeping distance and contemplation from above is also a policy. The order of birth, life and death is not decided by parliaments.

On an individual level, everyone can join the group they want. But involving God into that is pathetic. God has His own party, don't worry. In the long run, His party always wins.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾

As to those who turn (for friendship) to Allah, His Messenger, and the (fellowship of) believers,- it is the fellowship of Allah that must certainly triumph. (Quran 5:56)





PROPORTIONS IN LIFE

I've got a question about family and healthy lifestyle.

Much has been said so far about male-female relationships, the role of women and men in the family life, Halal and Haram, and consumption habits. These have been discussed in detail in the past and will be dealt with in the future as well. However, the issue is complex and it is worth talking about the proportions of life, as family and lifestyle are connected to it.

I know, in the image suggested by the media, a shooting, shouting, quarreling figure is identified with Muslims. Today, it may be the interest is that Muslims and through them the image of Islam to be captured in such a way as to arouse fear. But I have to wake up everyone that the image is different. Only an orderly, peaceful interior can bring harmony and integration to the outside world. For that, the proportions must be discovered. After a rough look at the following ayas of Surah Ar-Rahman the image of a market is projected in front of us. However, the meaning is much more complex. Allah (SWT) urges us to transfer the proportions placed in the universe into our own human world. Let's learn from creation! If we cause confusion in the balance of the human micro-world, the balance of the outside world and the environment will also be upset.

The harmony of our family, our health, our way of life affects the harmony of our environment. If we have dissonance within us and in our microenvironment, we create dissonance in our macro environment as well.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾

And the Firmament has He raised high, and He has set up the Balance (of Justice), (Quran 55:7)

The "balance of justice" in this verse is connected with "the Balance" in the next two verses, that men may act justly to each other and observe due balance in all their actions, following the golden mean and not transgressing due bounds in anything. But the Balance is also connected figuratively with the heavens above in three symbols: • Justice is a heavenly virtue: • the heavens themselves are sustained by mathematical balance; and, • the constellation Libra (the Balance) is entered by the sun at the middle of the zodiacal year.

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾

In order that ye may not transgress (due) balance. (Quran 55:8)

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

So, establish weight with justice and fall not short in the balance. (Quran 55:9)

To be taken both literally and figuratively. A man should be honest and straight in every daily matter, such as weighing out things which he is selling: and he should be straight, just and honest, in all the

highest dealings, not only with other people, but with himself and in his obedience to Allah's Law.

قَالَ - عَنْهُ - اللَّهُ رَضِيَ - هُرَيْرَةَ أَبِي عَنِ الْمُقْبِرِيِّ، سَعِيدٍ عَنِ ذُنُبٍ، أَبِي ابْنِ حَدَّثَنَا آدَمَ، أَحَدَثَنَ يَا أَنْتَ وَلَا قَالُوا. "عَمَلُهُ مِنْكُمْ أَحَدًا يُنَجِّي لَنْ" و سلم عليه صلى الله رسول قال وَشَيْءٌ وَرُوحُوا، وَاعْدُوا وَقَارِبُوا، سَدِّدُوا بِرَحْمَةٍ، اللَّهُ يَتَعَمَّدَنِي أَنْ إِلَّا أَنَا، وَلَا " قَالَ اللَّهُ رَسُولَ " تَبَلَّغُوا الْقَصْدَ وَالْقَصْدَ الدُّلْجَةَ مِنْ .

Narrated Abu Huraira:

Allah's Apostle (peace be upon him) said, "The deeds of anyone of you will not save you (from the (Hell) Fire)." They said, "Even you (will not be saved by your deeds), O Allah's Apostle?" He said, "No, even I (will not be saved) unless and until Allah bestows His Mercy on me. Therefore, do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise)."

Sahih, authentic

Reference: Sahih al-Bukhari 6463

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنَا حُمَيْدُ بْنُ أَبِي حُمَيْدٍ الطَّوِيلُ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ جَاءَ ثَلَاثَةٌ رَهْطٍ إِلَى بُيُوتِ أَرْوَاحِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أُخْبِرُوا كَانَتْهُمْ تَقَالُوهَا فَقَالُوا وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. قَالَ أَحَدُهُمْ أَمَا أَنَا فَإِنِّي أَصْلِي اللَّيْلَ أَبَدًا. وَقَالَ آخَرُ أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ. وَقَالَ آخَرُ أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَنْزَوِّجُ أَبَدًا. فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللَّهِ إِنِّي لِأَخْشَاكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأَفْطِرُ، وَأَصْلِي وَأَرْفُدُ وَأَنْزَوِّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي " .

Narrated Anas bin Malik:

A group of three men came to the houses of the wives of the Prophet (peace be upon him) asking how the Prophet (peace be upon him) worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet (peace be upon him) as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Messenger (peace be upon him) came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So, he who does not follow my tradition in religion, is not from me (not one of my followers).

Reference: Sahih al-Bukhari 5063

In summary:

No need to be reverential or obscene. We do not have to behave pompously, but we do not have to surrender to the will of another person if it is against us. We don't have to dominate, but we don't have to live oppressed. There are many hours ticking in the outside world and inside us. Those measure with precision the balances and proportions of time and space. Our genetic, biological and moral programs are ticking there, too. Do we listen to these measures suggested by our heart which are confirmed by our Quran or not? It's up to us! Or is the man smarter? Is he/she following the measures of what other people find out? You can also choose this path, but look what they have done to the world and to themselves. If you have thought about it, choose the path that is easier to walk, where your inner programs are in harmony with the proportions and measures of the creation. You will find your happiness and peace. Believe me! Amen.





RELAX AND MAKE YOURSELF RELY ON THE WAVES OF LIFE

An old man lived in the village. He was one of the most unfortunate people in the world. The whole village was tired of him; he was always gloomy, he constantly complained and was always in a bad mood.

The longer he lived, the more bile he was becoming and the more poisonous were his words. People avoided him, because his misfortune became contagious. It was even unnatural and insulting to be happy next to him.

He created the feeling of unhappiness in others.

But one day, when he turned eighty years old, an incredible thing happened. Instantly everyone started hearing the rumor:

“An Old Man is happy today, he doesn’t complain about anything, smiles, and even his face is freshened up.”

The whole village gathered together. The old man was asked:

Villager: What happened to you?

“Nothing special. Eighty years I’ve been chasing happiness, and it was useless. And then I decided to live without happiness and just enjoy life. That’s why I’m happy now.”

Moral of the story:

Don’t chase happiness. Enjoy your life.

بَيْنَ فَقْرِهِ وَجَعَلَ أَمْرَهُ عَلَيْهِ اللَّهُ فَرَّقَ هَمَّهُ الدُّنْيَا كَانَتْ مَنْ عَنِ زَيْدِ بْنِ ثَابِتٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الدُّنْيَا وَأَتَتْهُ قَلْبِهِ فِي غِنَاهُ وَجَعَلَ أَمْرَهُ لَهُ اللَّهُ جَمَعَ نَيْتَهُ الْأَجْرَةَ كَانَتْ وَمَنْ لَهُ كُتِبَ مَا إِلَّا الدُّنْيَا مِنْ يَأْتِهِ وَلَمْ عَيْنِيهِ
رَاغِمَةً وَهِيَ

اي ن دل اب مهلا باب دمزل ا باتك هجام نبا ن نس 4105

Zayd ibn Thabit reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever makes the world his most important matter, Allah will confound his affairs and make poverty appear before his eyes and he will not get anything from the world but what has been decreed for him. Whoever makes the Hereafter his most important matter, Allah will settle his affairs and make him content in his heart and the world will come to him although he does not want it."

Source: Sunan Ibn Mājah 4105

Grade: *Sahih* (authentic) according to Al-Albani

I know there are big troubles in the world. Injustice, oppression, humiliation everywhere. But in vain, you can't help on that.

There are troubles within you, too. Even not small troubles! You can deal only with these. I know, with the help of smart opinion dictators in a pub, the situation in the Middle East can be solved in two minutes, but even after five drinks or six, the situation in the Middle East will remain the same no matter of their cleverness. However, when you go home, your family will miss the price of the five drinks and the time you could have spent with them in love. Instead, meaningless figures like Orbán, Gyurcsány captured your tiny "Hungarian" brain, who, if you think it through, injected hatred and division inside you. In fact, when you go home, you also import your "national fuck" into your family. Do you think this is life? Do you have to deal with this? Do you think you should live your life in national, Mexican or Turkish soap operas? Those bring you a lying, distracting world that is sure to cause peace in your mind for a while, but once you live in them, you become a captive. When you look at your side, you can see your child there, for whom you cannot assure to integrate gradually into the world's community, where the boundaries of thinking have long ago overrun the boundaries of your village. Shouldn't you rather care about him/her?

Let the superfluous words fly away which will not bring a solution to your life. Let go away the desires that falsely present opportunities for you. Take on your own size and just think about what the message of life is for you! Not the message of your neighbor, but the one what is sent for you!

In the parable above, the old man pursued happiness throughout his life, but it ran away from him, eventually he became unhappy and sad. Don't chase anything. Rejoice for what life brings to you. Because everything coming in your way is a message, a Sign. If you don't understand these Signs, you will lose all chance of finding joy in this world and in the afterlife. The mentioned hadith referred to this.

Evaluate: Whom did the "coincidence" bring to your way? What unexpected events have had a messaging effect in your life? What offers did you get for a job, contact, or even a good word, consolation? Should not distract from these Signs any kind of daily event in which you can only be a victim. Believe me, anyone who delivers an inspirational speech in the position of power does not do it in order to share power with you. However, there is the One who sends Signs which are messages to rely on them and make yourself carry with the waves that He is directing towards you!



SECULARIZATION

Secularization is the transformation of a society from close identification with religious values and institutions toward nonreligious values and secular institutions. The secularization thesis expresses to the idea that as societies progress, particularly through modernization and rationalization, religious authority diminishes in all aspects of social life and governance. The term "secularization" may also occur in the context of the lifting of monastic restrictions from a member of the clergy. (<https://en.wikipedia.org/wiki/Secularization>)

Secularization today means the separation of state and church. The state is not involved in the affairs of the church, and the church is not involved in the affairs of the state. But actually, they do. It is inevitable that the Church has no message regarding the policy of state, and that the State regularly uses the Church's influence on people for its advantage and, if it cannot, hinders its functioning.

But what I want to say is not that, but the following: the state has never become separated from the church, no matter how is it communicated. The fact that there is a law on the right to freedom of conscience and religion and on the status of churches, denominations and religious communities shows subordination, so that the church cannot function independently of the state. Only the one

who subordinates others creates law over the others. However, this could never happen in reverse. So, a church could never promulgate regulation concerning its behavior with the state. But I do not dare to criticize this condition, and save us God from having the rule of the churches, and their staff in their actual level, because they would mess up everything. It's quite normal to have them within their limitations. My aim is merely to record the facts: secularization doesn't exist according to the above definition. There is a kind of interest alliance between state and church, where the state collects votes through the churches, while the church receives assets and rights from the state. Meanwhile, they are proclaiming that they act independently. This business relationship that virtually led to the materialization of the Church, and caused the extinction for which it was born: the faith.

Now, when the world is in distress, one can ponder about it. Most believers desire faith, the call of God. The depth of faith can penetrate us even in the corner of our room and is equally pervasive than in the temples and mosques. It was completely superfluous to loot the Incas, Mayans and Aztecs to gild the ornaments of our temples. It was also superfluous to deal with slave-trafficking, to build mosques out of billions of oil revenues, to employ foolish devotees who are there in order only to certify the truth of the emir or king with the words of the Quran. It turns out who in this situation is the true Master of life and death? Who owns the true law and power? We realize that those who exercise earthly power have only the means at their disposal to steer us, regulate us, the mortals, according to their will, but they have no power in the creation at all. The first wind blows them away. They are building a world of lies around us, which can only be upheld with an additional lie on daily base, which is being forced upon us with increasing strength.

Thinking and opinion forming has different levels. Some people cannot further see than the borders of their own villages. Some people live and think at the level of their city. Some people try to see, express their views within the borders of their country and some who go out into the international space and show their awareness there. I mention these levels because we lock ourselves into these and into more specific spaces, create real and false laws, then establish our own depression that results our distorted self, our artificial lives. If we do not go beyond that limits and reach the dimension of Creation as a whole, and try to see our own vulnerabilities, mistakes, and futility from that level, we will never be able to correct our intentions and actions.

Notice that you are still dealing with yourself! You are concerned nothing more than your survival and your financial situation. However, if the 7 billion people will think this way, the disaster will reoccur at a much higher level. I know you are suffering; you are panicking, you are worried about of yourself. However, if you are not able to deal with the current calamity at the level of the human community in order to facilitate its integration into a much higher order, then the very existence of the human community itself will be questioned. You're involved in it with your Ego that started the whole process! Why? Don't you see that your village needs to integrate into the infrastructure of a nearby city? And the city into the country and the country into the international trends? The international trend also needs to integrate in somewhere!

Welcome secularization! Bind our treacherous priests, sheikhs, put the chains on religions, churches. Make thousands of earthly laws! However, no law can fix free thought. And with thought, come on to the whole Creation! Welcome recognition! Beyond that limit it is not a religion anymore, but faith, the recognition of the Creator and the true context of Creation. It works with and without secularization.

History repeats itself. Let's judge if any human-made law or resistance was affecting the outcome of the events described here? Here it is:

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ (٩٠)

Has not the story reached you, (O people!), of those who (went) before you? - of the people of Noah, and 'Ad, and Thamud? - And of those who (came) after them? None knows them but Allah. To them came apostles with Clear (Signs); but they put their hands up to their mouths, and said: "We do deny (the mission) on which ye have been sent, and we are really in suspicious (disquieting) doubt as to that to which ye invite us." (Quran 14:9)

Even the names of all the Prophets are not known to men, much less the details of their story. If some "news" of them (for the word translated "story" may also be translated "news") reaches us, it is to give us spiritual instruction for our own lives.

That is, either that the Unbelievers metaphorically put their hands up to the mouths of the Prophets to try to prevent them from proclaiming their Message, or that the Unbelievers put up their fingers to their own mouths, as much as to say "Don't listen to them," or bite their own fingers in token of incontinent rage. Whatever construction we adopt, the meaning is that they were intolerant of their prophets even as the Quraish were intolerant of Al Mustafa and did all they could to suppress Allah's Truth.

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُخْرِجَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنَّ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ (١٠)

Their apostles said: "Is there a doubt about Allah, The Creator of the heavens and the earth? It is He Who invites you, in order that He may forgive you your sins and give you respite for a term appointed!" They said: "Ah! ye are no more than human, like ourselves! Ye wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority." (Quran 14:10)

The Prophets (generally) clear both kinds of doubt. "You cannot doubt the existence of Allah! Behold His works! We are not speaking for ourselves or deceiving you. We speak according to the Message of inspiration from Allah." Notice that the doubters had said to the Prophets, -Ye invite us. - The Prophets say: "It is Allah Who invites you, and He does it to save you by His grace.

The respite "for a term appointed", perhaps mankind repents, is a recurring thought in the Quran. Quotes similar to this and related to our destiny can be found here:

2:282, 4:77, 5:32, 6:60, 7:34, 10:39, 11:3, 13:38, 14:10, 14:44, 16:61, 22:5, 22:33, 29:5, 29:53, 31:29, 35:45, 39:42, 42:14, 63:10, 71:4.



SEEKING FOR LASTINGNESS IN THE EARTHLY LIFE

Throughout his life, Pharaoh erected a monument to his own immortality. If we look at the pyramid, it is an evidence of that. But at the same time, those millions of stone piles also suggest that thousands of human lives had to be lost while it was built. His immortality was coupled with thousand caducity. Only a few pay attentions to that, because everyone is fascinated by the impressive sizes, knowledge and technique. Well, that's what life is worth!

Let us not deny that we are all preoccupied with the eternal existence. Some people try to stay young by plastic surgery and spend practically for the most transient thing, the body. Not to maintain the health of the body, which is normal for a thing borrowed from Allah, but to its physical appearance. Wrinkles should be sewn up, bubs should be large and hard, and the nose should be straight and short. Well, these things will decompose under the ground in about a week, no matter how much care we put into them. True, we have a faith in which the Afterlife exist, but what remains after us on earth? This is also there in the minds of many.

Let's hold the hand of our couple and enrich our coexistence with experiences. It is beautiful and noble. It makes life beautiful, that's for sure.

We build a house, then we expand, decorate and enrich it. It is beautiful and noble, too. While our lives last, it means a lot for ourselves. But for someone else?

Then we collect wealth. We believe this will leave a lasting memory behind us as it will work the way we created, invested and set goals to use it. But what is the reality:

ق سمتم قد مموالك و سكرت قد ديد اركم وت زوجت قد زوجاتكم اما

As for your wives have been married, your homes have been closed, and your wealth has been divided.

Unfortunately, this awaits these investments. However, there are three things you can leave behind as lasting impression:

وعنه قال: قال رسول الله صلى الله عليه وسلم :
"إذا مات ابن آدم انقطع عمله إلا من ثلاث: صدقة جارية، أو علم ينتفع به، أو ولد صالح يدعو له" ((رواه مسلم)).

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (peace be upon him) said, "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 (for the deceased)."

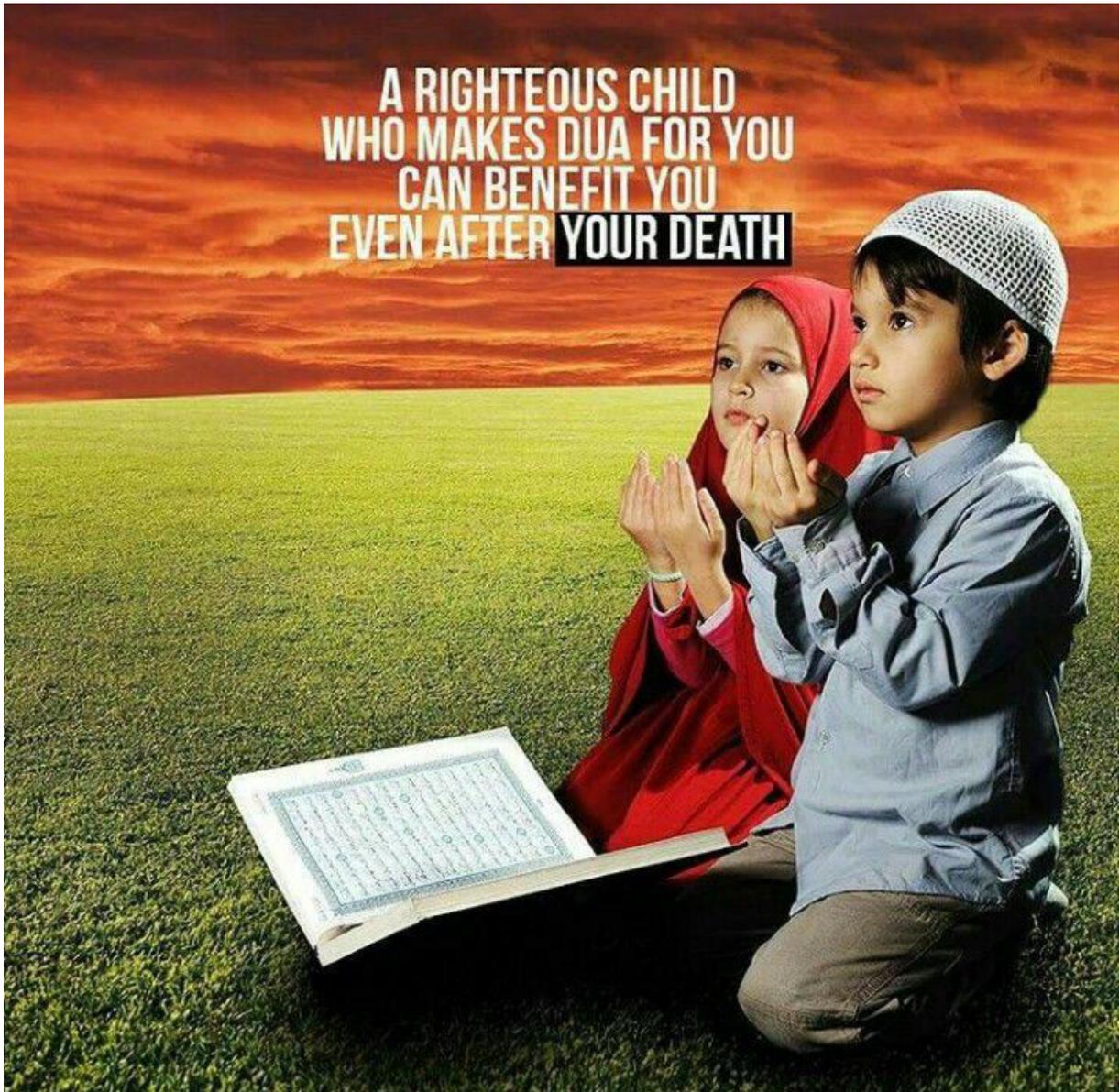
Muslim, Book 13, Hadith 8.

If you think about it, neither has a material origin. Your donations, your helpfulness, will not remain in material form, but in the spirit, you have represented them. Knowledge, when it is for the benefit

of others, is like a well. It never dries up. The more knowledge people take out of yours, the more benefit they get. And the righteous child who offers supplication for you is also not material, because it is you who live in him/her as a part of your soul. I have written a lot about charity, knowledge and science, but not about the importance of the righteous child so far.

It's up to you whom you bring up, what he/she will be like, what will he/she see out of life, what will he/she consider important and irrelevant. He/she will not find out things on his/her own. It's you who have to get him/her on the right track. He/she will be more enduring than the house you are building. Many generations can start from him/her and they may remember you, who founded them.

Why is mentioned here the supplication of the child? Because the supplication is a remembrance that comes voluntarily. The supplication is not a mandatory prayer. If you think that your child offers for you a supplication because you beat the poor guy up in your life forcing him/her to do so for you at all costs, you can be sure that as you die he/she will shit on you. But if you don't teach that with compulsion, but an inner feeling carries him/her to offer supplication for you, then you live in him/her, a part of your soul is left with him/her and carries it forth to the future generations. You can be more successful than Pharaoh. It's up to you.



SERVING INTEREST OR SERVING CREATION ARE QUITE DIFFERENT

I have noticed several times if I post pictures and articles about politicians (usually I take over articles from international news and those are not my own publications), some commenters depending on their tempers defend and some others attack the person.

This happens in case of the Saudi ruler, Egyptian president or Iranian leader equally.

However, there is no dispute about God among us! Here you are a great lesson for all of us! It looks that earthly issues plant a sort of orientation inside us.

The Saudi ruling family and other politicians who are specialized in sins leave me completely unconcerned. I use my wording this way because politics cannot be divided from sin. In politics interest-based decisions are made and conscience has nothing to do at all. If it was not so, secularization would have not been necessary and state would not have been divided from faith. I write deliberately faith and not church or religious institutes because those are not divided from state! State needs them because they are traitors of faith and serve the state. The only issues what are separated: faith and conscience. If the control of conscience doesn't work, sin remains the only factor what works. So, it does not matter the person is good face or bad face, the politics is about crime what is committed on professional level. Politicians have a variety of phrase what they can apply in order to sell their acts. They may say that their deeds are serving their nation, or representing interest of Christian or Islamic values, for making unity in Europe or making America great again. These are all simple words. Most of the cases there is a sinful intent behind these words what is followed by a sinful act.

Anybody who stands on the firm basement of faith cannot see nations, colors of skins, affiliations, genders, identities. He can see only souls. Anybody who is able to serve souls without keeping in mind national borders, regardless the profit or loss of that service, serves faith and this faith has no name.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّلْعَالَمِينَ ﴿٢٢﴾

And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know. (Quran 30:22)

The variations in languages and colors may be viewed from the geographical aspect or from the aspect of periods of time. All mankind was created of a single pair of parents; yet they have spread to different countries and climates and developed different languages and different shades of complexions. And yet their basic unity remains unaltered. They feel in the same way, and are all equally under Allah's care.



TALENT, MISSION, BURDEN AND COMPLIANCE

If you have a child you test him what sort of innate aptness or talent he has. If you discover any of it you develop him in this direction. If she makes nice drawings or singing beautifully or he is good in constructing castles from toy cubes this all shows what the direction maybe or should be. Then, after long years of busy learning based on the particular talent our children may become persons who know what their mission is. Every person has a mission, even You! If you could discover in your child what is his aptness up to even you have to discover the same inside yourself. Miserable is the one who can not realize his mission because his unawareness of his determination.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا

تُحْمَلُنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى
الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith." (Quran 2:286)

The talent is a sort of burden. It is a sweet burden and to carry it is happiness and obligation at the same time. it is obligation because our skills which were developed based on our talent have to serve others, too. As qualities and skills of others have to serve us. Tis is how it has to work.

It is also important not to develop our skills for causing damages for others. The last verse of Surah Baqara orientates us about our mission and it is a strong Du'a (worship) where we ask Allah (SWT) not to lay on us burdens as He put on those who were before us and they failed. We also ask Him not to lay on us burden greater than we have strength to bear.

Let me mention some words about some special burdens.

Maybe you don't know that people who have exceptional talents like scientists, warriors or artists, are sometimes very lonely. Because of their exceptional creature they rarely find friends or partners where their soul find rest. This is the case even if someone was brought up in different cultures and he is able to think multiculturally and able to see with different eyes. The masses are not like that. They follow patterns of the given society. However, those who are not able to follow these patterns carry very heavy burdens. If they want to speak out of themselves their internal capacities, they should find understanding minds but these minds are not available because for understanding them there is a need for a brain with the similar qualities and capacities, too. Therefore, many of them turns to God. God is multicultural Alhamdulillah.

Among the people are those who have no homeland. Maybe their forefathers were expelled from the land of their ancestors or maybe some of them lose their home today. Anybody who is homeless and wants to have a home, his status represents a burden for him. Many of them find this home in Allah (SWT). God removes from them the burden of homeless sense; He opens the doors for them and accepts them. Even the Bible tells similar stories, doesn't it? Not the Jews were the ones who were wandering without home in the desert and finally they have got their home in God? This is what the principle of chosen status up to. Obviously, after having a physical homeland the same issue has another context.

And look at the Kurds or Gypsies and other nations who have no homeland. Many of them turn to God and He removes from them this burden.

I can continue giving more examples on burdens when nations turn to God or when we personally worship for Him in order to give ease for us. However, most of the cases the extra burdens are made by us. We are not aware of the Universal Divine Plan where compliance of our talents is needed. If our talent, aptness is compliant with Plan of Allah the stream will fetch us up and our mission will be fulfilled. I repeat: every person has a mission. To become a good mother or father who establish a righteous family is a mission. To give a good example for people is a mission, too. Even handicapped and disable person has a mission! If you look at them you have to be grateful to Allah for your health! Their status is their burden what reminds you to be grateful and open your heart for charity! So, talent, mission and burden are not complete without compliance. If they comply with the Universal Plan of Allah (Tawakkul) the balance will be set up and mission works.



THE OLD MAN SEES THE CONTEXTS, THE YOUNG MAN SEES THE EVENTS

One of the big mistakes of old people, including me, is to pass on 10-20 years of experience as unquestionable truth, while the world has accelerated and the realities of yesterday become outdated for today. We have to judge the difference between constant and changing while we old people are not capable for that. However, the brain needs to be maintained and kept up to date.

In the past, after an evening meeting with a company, we all left the party with a conviction that we were up to date on a particular topic in Budapest. This is no longer true today. We can get together,

talk about anything, but at the same time the machines are clicking, the info in the cyberspace is flowing and we may lose a lot of material just within the time we spent with talking.

People call me and ask questions as an expert about Africa, Iran and the Middle East, but I can't provide proper answers, because no matter the decades that I lived in these areas but for today not a word is true from the facts what I can give as information. A laptop may worth much more for them.

Therefore, I am trying to find my way in a direction that has given me stability and security throughout my life and that is the study of the Quran. However, regarding Quran the situation is reversed. The most creative and modern period of understanding and following Islamic teachings was the time when Islam was in its infancy. That time it served as a frame for the thinking where to put the daily information, and by that it provided a system for individual and social existence. Today the situation is reversed. The ever-changing, flowing mass of information is the skeleton, the Muslim thinking is trying to connect with it, and as a result it is breaks to thousands of pieces. When some create a rigid frame, they see such a small area from the world that, when information is hanged on that, they become ridiculous, anachronistic.

Today, the place occupied by Islam in the world's consciousness is not Islamic. This place is occupied by Arabs, especially the tribes, the families. Occupied by Iran, especially tribes, families. Occupied by Turks, including city-states, villages. I could list it indefinitely. The world does not know Islam by its rank and place, but by the rivalry between some groups, how they want to put an end for one another! I'm up to date regarding this trend! Indeed! I can even foresee! The problem is that I find difficult to explain the trends, because in the system of the world the fact is that Muslims are followers of Islam! However, this is generally not true. The wording perhaps would be better that Muslims think that they are following Islam. In words they are followers, but arguers within themselves. Whatever direction they take, they say this is Islam. And the outside world concludes something what they can filter out of it.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا (٥٤)

We have explained in detail in this Qur'an, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious. (Quran 18:54)

Islam cannot look, analyze anything on an earthly scale. It cannot have national identity or regard the aspect of any affiliation. It does not see bodies, but souls, not surrenders for earthly hierarchy, but only for the one Lord. It is not dominating, but retreating, does not roar, but chooses silence and action. It does not notice the money, the power, but it notices the pious virtue. The true follower does not consider himself to be superior, but seeks his place in a mosaic image composed by Allah and fits him/herself into it. The individual cannot leave every aspect in the formation of his/her destiny to Allah, but he/she has to act, work, invest the utmost, and only then he/she can rely on Him. He/she does look at and plan life for 60-80 years on earth, but in the infinity of times. He/she is aware of the death of the body but not the soul. He/she is not a citizen of a village, city, country, but of the universe. It wasn't your image of Islam, right? However, the teachings of the Quran give only in this context the meaning what Allah brought from time to time to the human mind, but finally man always put his boundaries around it. That is what our laws and regulations serve, and that is what you can ask the old man about, because I have a sort of limited knowledge, I can see a sort of time-frame, my brain has processed a related library, but the thing what is called Islam today is incomprehensible sometimes. Allah gave one last chance 1400 years ago, when Mohammed (peace be upon him) received the revelations in this spirit as I wrote above.

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا

(١١٣)

Thus, have We sent this down - an Arabic Qur'an - and explained therein in detail some of the warnings, in order that they may fear Allah, or that it may cause their remembrance (of Him). (Quran 20:113)

The Quran is in clear Arabic, so that even an unlearned people like the Arabs might understand and profit by its warnings, and the rest of the world may learn through them, as they did in the first few centuries of Islam and may do again when we Muslims show ourselves worthy to explain and exemplify its meaning. In the history there was a period of time when we Muslims were worth to explain the Truth. These days of today don't belong to this period of time.

It took for the sheikhs of Al-Azhar in Cairo for years to blow up the boundaries of my thinking. They succeeded. I was liberated and was able to soar in places where soaring was a prohibited act. And here it is! Now I'm trying to do something similar in the digital space. This is a multi-man task. I'm glad if you read what I write, if the thoughts go through, but it's not enough to open the door of the prison, the prisoner must stand up and walk out.

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا (٨٤)

Say: "Everyone acts according to his own disposition: But your Lord knows best who it is that is best guided on the Way." (Quran 17:84)



THE PHYSICAL POWER IS DAZZLING IT IS GOOD FOR FLAUNTING BUT NOT FOR SURVIVAL

The history of mankind is the history of violence. To be more specific, our pride is the history of murder and prostitution. It is often noted that these two are the oldest occupations. In our thoughts, developments, research, literature the different varieties of these two basic ideas are present dominantly. If there is no power and seduction, our attention is not awakened, we do not attach importance to things. If weapons aren't shooting and there is no bed scene in a movie, we won't even watch it. Should we watch a movie on the life of a flower? Even if there is much more miracle in it. If I was male-centric, but ironic at men, I could say that the miracle for us is an earthly power and a female ass. What's more, we are able to conclude the female thinking from the female ass! Don't you see that? Surely there are exceptions...

Now I write only about earthly power and strength.

Wars, occupations of areas, consolidation of positions of power, strategic security, access to interests, and a thousand others. These are the goals. We have not heard arguments, rhetoric persuasions that would have realized the above goals. These may have come into play when balanced parties regarding strength were facing each other. The victory of violence was followed by the introduction of an ideology by which the winner chained the loser. This is how our religions took

their present form. I didn't say faith! I said religions. Contrary to the prophets, our churches today teach us how to tolerate the authority and lick the victorious ass. Not only religions, but also ideologies such as democracy does the same. First comes a team that defeats you then sets the proportions in the society that always vote to secure the power of the winner. If doesn't happen like that, there is no democracy! If something goes wrong with voting, it can be corrected while the votes are counted. Somewhere even democracy started with power and will continue with power. After all, the achievements must be protected! From whom? From the attack of the external forces who want to destroy our achievements and our culture! And if there is nobody who wants to do so, we will produce an enemy whose intention is to destroy us and we ourselves maintain the potential danger of attack. That way, we can always develop the "deterrent" force that protects us. It is not the reasoning, the logic, the arguments, but the power is at the center. Military parades, military exercises, etc.

So far, the international space. Now let's see your little home terrain. How many ministries do you have? Currently: Agriculture, Home Affairs, Human Resources, Defense, Justice, Innovation, Foreign Economy, Finance, Cabinet of the Prime Minister, Prime Minister's Office. Are there any of these that are not about direct or indirect representation of power? Even Health is like that, what seems to be the most innocent, as lack of care can be manipulated! Strength tells you under how many years of age one has right for health-care and above what age the patient is left to his/her fate. What kind of disease-treatment is being funded, which is not. It tells you in what regions care is available and where it is not. Whatever ministry you analyze, the main motivation is the "threatening" of power. Or can you find a ministry for poetry? If so, you can be sure that in the long run, you will only be able to win tenders with poems of the right content. Let's say by magnifying strength. The praise of the weak, fallen, is dust in the eyes of those who practice strength. That would be a reaction!

What is Allah (SWT) teaching us?

Power that comes from man is a deceptive thing. A soap bubble that bursts anytime. True, it can kill, demonstrate power, can blackmail, keep administrations alive, but when Divine power appears on the horizon, it becomes a mist. Whatever is the strength of US, Russia, China comparing to an earthquake or an asteroid strike, they would never cope with. God has asked us thousands of times in history to listen to Him and to choose the adherence and reliance (tawakkul) on Him instead of earthly power. If we relied on Him for a while we flourished, but power always came with prosperity and it was only a matter of time and the civilization of that age was lost. We see the recurring cycle of that in the human history.

Allah gives us a lesson with the story of Moses, who alone confronted the great power of his age, the Pharaoh. Mathematically, what was his chance? Zero. Moses himself lived in the dazzling of power and afraid of the wrath of Pharaoh. He had doubts about the success of his mission. Don't have to imagine him like Lenin who knew from his childhood that he was going to be the leader of the Bolshevik Revolution and he was prepared for it consciously! We were still taught such stupid things. The Quran presents Moses as a human being with fear, doubts and questions. God gives the answers, fulfills his request and stands behind him. There is no earthly power that can stand above Him! You don't need to pollute your panty, I'm there! "By no means! proceed then, both of you, with Our Signs; We are with you, and will listen (to your call)."

And the Pharaoh was lost ...

وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

Behold, thy Lord called Moses: "Go to the people of iniquity,- (Quran 26:10)

The part of the story of Moses told here is how Moses felt diffident about undertaking his commission; - how Allah reassured him; - how he went to Pharaoh with "the Signs"; - how Pharaoh and his people rejected him; - how their blasphemy recoiled on themselves, but the cause of Allah triumphed; in other words the point here is the reaction of a wicked people to the light that was held up to them, considered in its relation to the mind of Allah's Messenger.

قَوْمَ فِرْعَوْنَ أَلا يَتَّقُونَ ﴿١١﴾

"The people of the Pharaoh: will they not fear Allah." (Quran 26:11)

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾

He said: "O my Lord! I do fear that they will charge me with falsehood: (Quran 26:12)

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ ﴿١٣﴾

"My breast will be straitened. And my speech may not go (smoothly): so send unto Aaron. (Quran 26:13)

Moses had an impediment in his speech, and his mission was risky: see next note. But Allah's Plan works in wondrous ways. Aaron was given to assist him in his mission, and Moses' shortcomings were transformed by Allah's grace into power, so that he became the most powerful leader of Israel.

وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾

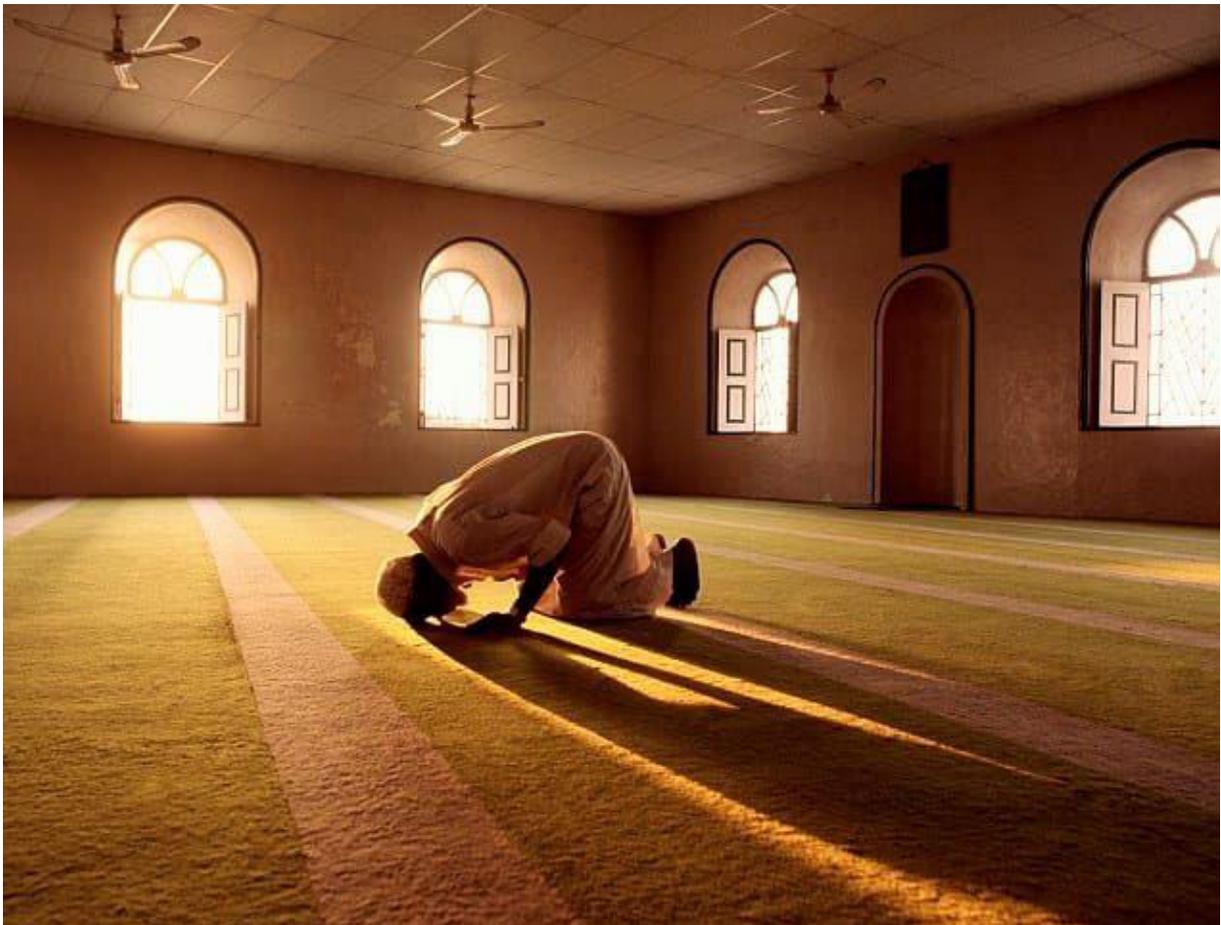
"And (further), they have a charge of crime against me; and I fear they may slay me." (Quran 26:14)

Moses was brought up in the palace of Pharaoh, as narrated in his personal story in 20:39-40 and. When he was grown-up he saw an Egyptian smiling an Israelite, and as the Israelites were being generally oppressed by the Egyptians, Moses' anger was roused, and he slew the Egyptian. He then fled to the Midianite country in the Sinai peninsula, where he received the divine commission. But the charge of slaying the Egyptian was hanging against him. He was also apparently quick-tempered. But Allah's grace cured his temper and he became wise; his impediment in speech, for he stood up boldly to speak to Pharaoh; and his fear, for he dared the Egyptians with Allah's Signs, and they were afraid of him.

قَالَ كَلَّا فَادْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ (١٥)

Allah said: "By no means! proceed then, both of you, with Our Signs; We are with you, and will listen (to your call).





THE REAL PRAISE

The real praise and recognition regard always the achievement. For a housewife her cooking is her pride, for a scientist the Nobel Prize or the practical application of her invention, for the head of a family the appreciation of his family by others, for a student the good result what he has achieved. The hip of housewife, the mustache of scientist, the glasses of the head of the family, and the briefs of a student are not a matter what should be praised with nice words. Anyone who puts something on the table has to be rewarded.

The creator is pleased that his work is useful and appreciated. It is a pleasure for the writer if people read his books and his thoughts are transplanted.

God didn't create vanity: the universe and man in it. His true acknowledgment by man is nothing less than the appreciation and service of His creation and of man. This includes protecting our environment and good deeds for the benefit of our fellow human beings:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition. (Quran 16:90)

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠﴾

Is there any Reward for Good - other than Good? (Quran 55:60)

And here is an item what should be explained:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ
وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors. (Quran 3:110)

In Arabic language past tense expresses conditional tense, too. Literally the aya says: "You were the best of peoples... Therefore this aya has two meanings and both of them are true and eternal:

- You were the best of peoples when you were enjoining what was right and were forbidding what is wrong and were believing in Allah.
- You are the best of people if you enjoin what is right and if you forbid what is wrong and if you believe in Allah.

The main idea of the verse doesn't express permanency. It links the content to historical age or a condition. The real meaning comes only after we put age or condition together.

So, when will we be the best nation again? When we learn to appreciate the Creator through his creatures. If we preserve our world, we will not abuse the earth and serve our fellow men in righteousness. According to a hadith we must dare to do against the evil:

الله رسول سمعت : قال عنه الله رضي الـ خدري سعد يد أبي عن
ف لـ يغيره مذكرا مذكرا رأى من) : ي قول و سلم عليه الله صلى
، ف بـ قل به ي سـ تطع لم ف إن ، ف بـ لـ سانه ي سـ تطع لم ف إن ، بـ يده
مسلم رواه (الإي مان أضعف وذلك

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

Messenger of Allah (peace be upon him) said, "Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith". (Muslim)

If this is the admonition of our faith (and all faith has the same!), why do we bow down before man? Who is this weak being who can cause suffering, death, but cannot create life? Why we put him in front of Allah who gives Life and Guidance and shows us the way how to walk on this path? Are you sure we did everything what we could?



VALUE ON VALUE BASIS, MAN ON VIRTUE BASIS

Identical values are interchangeable. If values are not equal, the exchange conditions are not met. In this case to involve a mediation is necessary. This mediation is called money. Thus, the money of gold or silver standard is an intermediary mean that facilitates the exchange of goods and services. If not exactly the same values are exchanged between the partners, then the Riba, known as usury, is put into circulation, what is Haram:

بْنِ سَعِيدٍ عَنْ عَوْفِ بْنِ الرَّحْمَنِ عَنِ ابْنِ سُهَيْلِ بْنِ الْمَجْدِيِّ عَنِ عَبْدِ عَنِ مَالِكٍ، أَخْبَرَنَا يُونُسُ، بْنُ اللَّهِ عَنِ عَبْدِ نَاحِدَةَ عَلَيْهِ السَّلَامُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَضِيَ هُرَيْرَةَ وَأَبِي، الْخُدْرِيِّ، سَعِيدِ أَبِي عَنِ الْمُسَيَّبِ، الصَّاعِ لَنَاخُدُ إِنَّا فَقَالَ. " هَكَذَا خَيْبَرَ تَمْرٍ أَكُلُ " فَقَالَ جَنْيِبٍ بِتَمْرٍ فَجَاءَهُمْ خَيْبَرَ، عَلَى رَجُلًا اسْتَعْمَلَ وَ سَدِّ لَمْ وَقَالَ. " جَنْيِبًا بِالْدَّرَاهِمِ ابْتِغَاءً ثُمَّ بِالْدَّرَاهِمِ، الْجَمْعُ بَعِ تَفْعُلُ، لَا " فَقَالَ بِالثَّلَاثَةِ وَالصَّاعَيْنِ بِالصَّاعَيْنِ، هَذَا مِنْ ذَلِكَ مِثْلَ الْمِيزَانِ فِي

Narrated Abu Said Al-Khudri and Abu Huraira:

Allah's Apostle employed someone as a governor at Khaibar. When the man came to Medina, he brought with him dates called Janib. The Prophet asked him, "Are all the dates of Khaibar of this kind?" The man replied, "(No), we exchange two Sa's of bad dates for one Sa of this kind of dates (i.e. Janib), or exchange three Sa's for two." On that, the Prophet (peace be upon him) said, "Don't do so, as it is a kind of usury (Riba) but sell the dates of inferior quality for money, and then buy Janib with the money". The Prophet (peace be upon him) said the same thing about dates sold by weight.

Classification: Sahih (Authentic)
Sahih al-Bukhari, 38:499

I could have started with the Quran, which gives a general wording for the prohibition of usury. From the Quran the Prophet (peace upon him) produced the tradition (hadith). On the basis of the above hadith, the prophet applied the interpretation of usury to a specific case in Medina 1400 years ago. The principle of Quran on usury, which means that the same values can be exchanged, remains eternal, while the interpretation of the Medina- Sunnah could be valid for many areas of life if it was extended with awareness and wouldn't remain an empty speech. Of course, if we get stuck on exchanging date-boxes, Islam will remain at the level of the date-boxes, too.

If we stay in the area of business, the formula above is more complicated today. There is no any value-measuring gadget, say money, that has gold or silver standard and ensures the exchange of equal values. Money today has no value, it is merely a sign, a symbol which only represents the value, but is not value itself. Since there is no coverage with any standard, the value what this symbol represents must be generated. It could be achieved by manipulation, speculation, wars, politics, but definitely by Haram. Therefore, no matter how hard we try, we cannot avoid the Haram in our lives. No matter how much prayer we say and how many times Insha Allah leaves our mouths, the Haram is there, as we touch our pockets and pay. The point is not to bypass the actual facts, but to make the teachings of Islam conscious and pass them on to a generation and age where may once be able to

apply it and the world will be able to move toward Halal, where values and not lies will play a role finally. This is the essence of the Riba (usury).

But there is a non-business world where we also trade with false values. These are human-to-human relationships. How many times do we set ourselves up to be more than we are, how many times do we give untrue information about ourselves? And when the truth comes out, the same thing happens as in business: a crisis. The recipe is the same.

There is also a meter for exchanging the values between people. This is the intent, generosity, piety, say taqwa. It is not measurable on a scale, meter bar, by liter or byte. Yet, it is the standard before God. By this standard disappear the material difference between rich-poor, man-woman, skin colors, religions, identities while another sort of difference develops. This is the difference between us based on the values what God measures inside us. This is not my claim, but the Quran.

Poor God! He can also look for the lost spiritual standard, just like the business world is looking for its own. I pray for the reconstruction of both standards and that bring prosperity to all of us.





WE HAVE TO KNOW: MY LIMITS EXTEND SO FAR, I DON'T KNOW FROM HERE

We make a big mistake when trying to answer questions where the answer relies on our own imagination. This is another job. We fall often into this mistake if we do not remain within the limits of the knowledge what is given by Allah (SWT) and His prophets (peace be upon them). Of course, a contemporary explanation also requires the literacy of a given place and age, otherwise the thought cannot be put into context. It also can happen that the imagination of a former scientist is rethought and new theories are created. Then the time will come when the latest thought turns against the words of Allah fundamentally.

The question is the thing where trouble starts. For example, what happens to the soul after it leaves the body? The answer is: it enters the Barzakh. It is a condition in which the body returns to the circulation of the material world, but the soul is waiting somewhere. This somewhere is called Barzakh. It is the place or condition where the soul is waiting for the judgement of Allah. So far, the Book of Allah and the hadith of Prophet (peace be upon him). Anyone who goes further in mysticism is fantasizing and will inevitably be trapped by his own words. We do not know what Barzakh is. We do not know what is waiting for the soul there, nor do we know how long it will last. We have to stop here.

I don't to say at the same time that one has to rely on just one book, because it would produce a terrible result. Whoever stops by one book, becomes a bigot, extremist mind who cannot be convinced about other people's truths. Because of the one-book knowledge he comes to the point where he regards himself as a revelator of Allah and is able to project his own fantasy to Allah. We

need literacy and we have to read as much books as we can in order to reach the level where others have already reached in the comprehension of the world. Let us not discover banal things and present them as huge innovations. At the same time, literacy helps to find the boundary from which fantasy and imagination separate the concepts from reality. In English: let us not state stupid things about God's creation that are the products of our own mind and having no authentic explanations for them.

Imagination takes us far, which is often good, but often wrong. Good, because if it is rooted in proper knowledge. It helps e.g. to imagine Mars, planets, or a simple atom. But if we cross the border of the world of mysticism and trying to imagine God, we are on the wrong path. We are humans and many would imagine God to be a very big man. Because He creates with two hands, we would endow him with eight hands, since according to human logic it is easier to create with eight hands. And behold! We get to the depiction of the Indian deities. But if we were cattle, we would imagine God as cattle, with up to eight horns. Unlike many others, I am not suggesting that we should not ponder our brains about this, but rather we have to find out how other cultures have come to these depictions through these fantasies. But we should be aware that all this is the product of fantasy. God's appearance cannot be justified, neither theologically nor scientifically. His existence can only be justified by the result that stands before our eyes! The Universe itself!

The concept of lightness and darkness can also mislead us. For man, daylight is the light, but for an owl the darkness of the night means the light where it can hunt and find the provision from God. So, with human perception, we know what light means in its own physical reality. But in a Holy Scripture its meaning is different. The light of the spiritual world means enlightenment.

It is decisive beyond the explanations that what sort of fire burns within us! What is feeding the burning fire within us? This is perhaps the most important issue. Hatred? Placing ourselves above others? Inferiority complex? Material interest? Self-defense? Outraged mind? Honest teaching desire? Love? Until we don't see this clearly in ourselves and on the side of the listeners, we cannot position our thoughts the way we want. So, one makes mistake if he/she gives answer in which he/she has no capacity of knowledge or responds to people for whom is unnecessary to give any reply. In addition, he/she can be motivated by something that creates an antithesis of a thought.

For a plant to emerge from the seed, viable seed must reach fertile soil. And a poppy seed knows that it's not going to be a nut tree. And as human beings, we go beyond our own limits. Hey man! Learn to stop and say: I don't know! Excuse me, I have something really messed up! I was wrong! My knowledge takes me so far and no further!

I once learned from masters who dared to say, "au Allah a'alem", in English: "or, if not, Allah knows best". Today I hear this less and less.



WHAT SHOULD WE SEE AT THE TIME OF TRIAL

What does a Muslim do at the time of a misfortune?

In any case he does not panic or rush to buy and accumulate foodstuff and does not take advantage of the situation to his own interest.

Accepting destiny is part of our faith. I am talking about the fate that I cannot control, what is the development of the external circumstances. In these circumstances I can decide due to my free will the direction of my own personal destiny. That is to say, what kind of person I am? Fate is a time of trial, a test. In addition to suffering and pain, let us also note that this is the time when Allah makes us see positive things too, in order to reprogram our future. We see who are the people, groups of people who are dedicated to providing, nursing us, educating our children, doing self-sacrificing work, creating online programs just for the benefit of the people. So far, you have passed by beside

them without a word, but now the attention is driven towards them. You are not finally paying attention to what their religion, skin color, political affiliation is, but what they do. As Allah (SWT) judges according to that aspects, too. We also see who are those who used to be opinion leaders, but now think of themselves, disappear, accumulate goods and act according to their best interests. We see how much any human power, state, government is worth, at what level are they able to intervene in Allah's order, and according to what dramaturg do they play their role? According to Allah's scenario, or according to their own script writers in order to maintain the power? We see that if we are forced to stay home, do they realize that we will have no income, we will have to lay off our employees and they will not have a livelihood? What measures will be taken in this case? Now it turns out who they are, and after so much self-glorification communication: who is for who? We see how much money we have spent so far on unnecessary expenses, office rent, transport, etc., as we have to rationalize our expenditures. I know this is not everywhere possible, but where possible, a new strategy can be outlined. We see that the world is entering a new dimension with online relationships, work, and the physical boundaries are going to disappear. If we treat this tendency positively (because it may be treated negatively, too), the odds can be leveled. No matter one lives in a slum or in a disadvantaged and disintegrated village, he/she can join the work of a New Zealand, Australian or other remote company. We see that in this direction we need to develop infrastructure, network and equipment supply. Remember, prayer is also an online connection! Didn't you know that? We see the formation of communities of people living in the same locations, strengthening family links, causing deeper relation between couples, generations, or breaking them up and turning out that the relationship has been based on a false foundation. And last but not least, we see who we are and how much we are worth? Are we afraid, trembling, panicking and spreading the news of doom, apocalypse or can we overmount by giving example and being disciplined? Where is our internal peace?

إِلَّا لِأَحَدٍ ذَلِكَ وَلَيْسَ خَيْرٌ كُلُّهُ أَمْرُهُ إِنَّ الْمُؤْمِنَ لِأَمْرٍ عَجَبًا وَسَلَّمْ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ قَالَ صُهِيبٌ عَنْ
لَهُ خَيْرًا فَكَانَ صَبْرًا ضَرَاءً أَصَابَتْهُ وَإِنْ لَهُ خَيْرًا فَكَانَ كَرَشًا سَرَاءً أَصَابَتْهُ إِنَّ لِلْمُؤْمِنِ

Suhayb reported:

The Messenger of Allah, peace and blessings be upon him, said: **“Wondrous is the affair of a believer, as there is good for him in every matter; this is not the case for anyone but a believer. If he experiences pleasure, he thanks Allah and it is good for him. If he experiences harm, he shows patience and it is good for him.”**

Sahih, authentic

Sahih Muslim 2999

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا عُمَرُ بْنُ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ
" مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا لِأَبِي رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
أَنْزَلَ لَهُ شِفَاءً " .

Narrated Abu Huraira:

The Prophet (peace be upon him) said, "There is no disease that Allah has created, except that He also has created its treatment."

Sahih al-Bukhari 5678

And the cure may not be the medicine but a radical change in our own way of life.
I know what's happening is a huge damage, a loss. Everyone feels at his/her level. But in addition,
open your eyes to what is warning and guidance.





WHY DOES NOT ALLAH ABOLISH WICKEDNESS AND INJUSTICE?

Question: God is Almighty in every monotheistic religion, so He could abolish wickedness. Why doesn't He do?

The question is right if we consider this world to be an eternal abode. Here comes the question of faith, that is, what we believe in. Monotheistic religions, including Islam, believe that this world is a transitional state. Nothing here is eternal and the earthly being has only one purpose: God is testing us with all kinds of trials. The final resting place of the soul depends on the result of the test. If we do

not conceive of it in this way, then the many injustices, war, vicissitudes, diseases that we must endure are truly meaningless.

I have to start with the quote that was exposed recently, sorry for the repetition:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ 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.

Any philosophy that concentrates on one aspect of the creation and denies or ignores the other side is partially true and partial truths are no truth at all.

First of all, Allah did not make this world a permanent world. This is a temporary world and everything here has a time limit. When its times comes it will die, come to an end and finish. Neither the good things of this world are forever, nor the bad things eternal. We are here for a short time and we are being tested.

Allah has placed a physical law and a moral law in this universe. Allah allows suffering to occur when one or more of these laws are broken. The physical law is based on cause and effect. Sickness comes if one does not take care of one's health or is exposed to infections. A car accident occurs when one is not alert, or drives in a careless manner, or if the cars are not checked, roads and freeways are not made and kept in right shape, or the traffic laws are not right or not properly enforced. Study of causes and effects is very important to facilitate safeguards. Even here we should keep in mind that Allah often saves us and He does not let us suffer from every negligence.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى
أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا (٤٥)

If Allah were to punish men according to what they deserve. He would not leave on the back of the (earth) a single living creature: but He gives them respite for a stated Term: when their Term expires, verily Allah has in His sight all His Servants. (Quran 35:45)

There would be no salvation for any of us if we went merely on our deserts. It is Allah's mercy that saves us and helps us to a better and better life until we attain the goal of our existence.

But sometimes Allah does punish people because of their violations of His laws whether they are physical or moral. The Quran tells us that many nations and communities were destroyed because of their sinful lifestyles (22:42-45)

Suffering can also be a test and trial for some people. Allah allows some people to suffer in order to test their patience and steadfastness. Even Allah's Prophets and Messengers were made to suffer. Prophet Ayyub is mentioned in the Quran as a Prophet who was very patient. Good people sometimes suffer but their sufferings heal others and bring goodness to their communities. People learn lessons from their good examples. Martyrs die for their faith, soldiers give their lives for their nations and this brings liberation and freedom for their people.

Allah sometimes allows some people to suffer to test others, how they react to them. When you see a person who is sick, poor and needy, then you are tested by Allah. Allah is there with that suffering person to test your charity and your faith. In a very moving Hadith Qudsi (Divine Hadith) the Prophet, peace be upon him, said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ، مَرَضْتُ فَلَمْ تَعُدْنِي قَالَ: يَا رَبِّ كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ فَلَمْ تَعُدَّهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ. يَا ابْنَ آدَمَ: اسْتَطَعَمْتُكَ فَلَمْ تُطْعِمْنِي، قَالَ: يَا رَبِّ وَكَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فُلَانٌ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أُطْعِمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي. يَا ابْنَ آدَمَ: اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي، قَالَ: يَا رَبِّ كَيْفَ أُسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ اسْتَسْقَاكَ عَبْدِي فُلَانٌ فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ سَقَيْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي " رواه مسلم

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said:

Allah (mighty and sublime be He) will say on the Day of Resurrection: O son of Adam, I fell ill and you visited Me not. He will say: O Lord, and how should I visit You when You are the Lord of the worlds? He will say: Did you not know that My servant So-and-so had fallen ill and you visited him not? Did you not know that had you visited him you would have found Me with him? O son of Adam, I asked you for food and you fed Me not. He will say: O Lord, and how should I feed You when You are the Lord of the worlds? He will say: Did you not know that My servant So-and-so asked you for food and you fed him not? Did you not know that had you fed him you would surely have found that (the reward for doing so) with Me? O son of Adam, I asked you to give Me to drink and you gave Me not to drink. He will say: O Lord, how should I give You to drink when You are the Lord of the worlds? He will say: My servant So-and-so asked you to give him to drink and you gave him not to drink. Had you given him to drink you would have surely found that with Me.

It was related by Muslim.

Arabic/English book reference: Hadith 18.

Prophet Jesus (peace be upon him), is also reported to have said something similar. (See: Matthew 25: 35-45)

So, to summarize, we can say that sufferings occur to teach us that we must adhere to Allah's natural and moral laws. It is sometimes to punish those who violate Allah's natural or moral laws. It is to test

our faith in Allah and to test our commitment to human values and charity. Whenever we encounter suffering, we should ask ourselves, “Have we broken any law of Allah?” Let us study the cause of the problem and use the corrective methods. “Could it be a punishment?” Let us repent and ask forgiveness and reform our ways. “Could it be a test and trial for us?” Let us work hard to pass this test.

Believers face the sufferings with prayers, repentance and good deeds. The non-believers face the sufferings with doubts and confusions. They blame Allah or make arguments against Him.

May Allah keep us on the right path, Amen!



WHY THE ANGELS HAD TO BOW DOWN TO ADAM?

For two things. For the soul and the knowledge. But what kind of soul and what kind of knowledge? This is the question! The body dies, it becomes the substance of the earth from which it was brought forth. The soul is different. It is from God; He blows into us and returns Him. We can maintain this soul what comes from God, use the Divine attributes (mercy, forgiveness, generosity, etc.) that are inherently encoded therein for His purposes, or even neglect it and follow the desires of our free will under the control of our Ego.

Today's man is more concerned with his/her body than with his/her soul. He spends huge sums of money on planting hairs in his balding head, for plastic surgery, boosting her breasts by silicone, and so on. He/she spends energy on what is transient and becomes earth. The soul, which is eternal and of God, is neglected. People of the old days were different. They traveled days and weeks for a good word, advice, and for building their souls. Bukhari spent his whole life gathering the words of the Prophet (peace upon him), collecting the moments of his life, and therefore traveled to remote lands riding donkey. Today, let's just say when death comes that "your soul will gain eternal rest", but that's a slogan, we don't perceive its meaning. The quality of soul is one of the reasons why angels and all creatures are condemned to bow before man. So, it's not about all souls!

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)" (Quran 17:85)

What is the nature of inspiration? Who brings it? Can it ask its Bringer questions? Can we ask anything which we wish? These are the sort of questions always asked when inspiration is called in question. The answer is given here, Inspiration is one of those high experiences which cannot be explained in the terms of our everyday human experience. It is spiritual. The Spirit (Gabriel) does not come of his own will. He comes by the command of Allah, and reveals what Allah commands him to reveal. Of the sum-total of true divine knowledge what a small part it is that ordinary mortals can understand!

The other is knowledge and the constant seeking for it. Because Allah (SWT) taught man the names of all things, at least the ability to learn, and thus planted in us the possibility of developing our consciousness:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

And He taught Adam the nature of all things; then He placed them before the angels, and said: "Tell me the nature of these if ye are right." (Quran 2:31)

In family life it is a predestinated instinct of mothers how they teach their baby to speak. Every mother does the same in all over the world! They tell words like daddy, mummy, dog, cat, toy, doll

etc. They never teach verbs. Only after a period of time when the small baby can comprehend the names and the nature of the issues behind the names Mum starts to pour life into these names with verbs. This process is described as a wonderful Parable when Allah taught Adam the names and the nature what is behind them. Allah taught Adam to identify the objects in the world and gave their names! Exactly like our Mother used to do with us!

At this time Angels still felt superiority above Adam who was "only" an Earthly creature. But Allah turned to the Angels asking them to identify the objects of the world and they failed.

This Surah also inspires for us that with improving our knowledge and following the Guidance it is possible to transgress our own limits.

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)

This is the moment of division between those who obey and those who not. Appears Iblis who represents the revolt against the will of Allah.

I could have quoted many other ayas, so even the first "Read!" as the call by which Gabriel first proclaimed this word on the command of Allah.

As with the soul, it should be noted that it is a matter what knowledge the Lord commands for our creatures! Destructive, or constructive knowledge, what helps us to fit in the creature? We will soon find out which one it is, because if the knowledge what is settled in the brains doesn't serve the purpose of the Lord, the creatures instead of bowing down, will unite against us! If man becomes the enemy of the world, the world will strike back and destroys man. Or don't you see that?



WITH EVERY DIFFICULTY THERE IS A RELIEF

Many thanks for my life-relationships (there were a couple) for plundering me. They did not know how good they did to me. Many thanks for them for pushing me towards the way of spiritual development. If they were not there, I will never get to another understanding of the world that is much easier to live in. I thank Bosnia, Africa for those many experiences that I collected by suffering, Egypt, Al-Azhar for wisdom and Gödöllő for science. The only thing I could not utilize anywhere is the moral values what I brought from my parent's house. No problem, many thanks also to them, it was a huge investment from their side, which resulted compunction all my life, because I could never comply to those values. But I think no one can comply them today. This lasted until I had a conscience. The conscience is there even today, but in a different form.

Virtually Balázs Mihálffy, the gentleman took until I had aspects like apartment, car, career, to show off things to others, to hide things from others. Fate has gradually deprived these of me. Yes, it was painful, because a person who is used to these things and who by his education has to achieve something what is called welfare, would find difficult to give them up. But it happened. The stations listed in the introduction have helped me to get being used to the new status. Now, for all the treasures of the world, I would not replace my current situation with what it was. As long as you have something, you only have people who envy you. I haven't people who envy me for many years.

As the door of the material world closes behind us, another opens. I know you are expecting me to describe the closeness to God, enlightenment and other feelings with reverential words, but Hungarian people do not understand such words. On the other hand, if I write that this is a world where you can "shit on everything," you understand, right? If you once get into this world, tax office, earthly law, Orban, Gyurcsany and everyone else who wants to lock you up in a "cage" will lose their significance. Because this kind of being frees you from the cages. Who is the leader than, who can exercise power over citizens who are freed from their cages and shit on everything and everyone? Of course, no one. Who is the leader who would be happy, if you say, fuck your rules, because I am subject to other laws that applied to Mars, to Jupiter, to the entire Universe, to Aristotle, Plato and a thousand others? I did deliberately not mention prophets.

Sanctions have no effect, you can't be frightened, no weight for expressions like: it will have consequences, you can even die! Because then you wave with your hands, smile, and respond: no problem, then I will continue this life in the eternity without my body. For those who are deeply involved in spirituality, this existence is only a transition. This is unbelievable for the materialistic perception of Europe, but as you are deprived of material issues, it develops inside you, believe me. First you escape to this state as a defense then you realize that there is a conscious form of it, called Islam. If you learn it and discover its wisdom, no longer earthly delusion and deception will affect you.

The code of conduct what are applied by the micro-communities within their earthly states, can based on traditions, norms among human beings or laws that are changing every year therefore are incomprehensible, inconceivable and their scopes are narrow. It's like having to get used to a hierarchy of monkeys in a zoo, which is different in another zoo, and completely different from the order of the savannah.

I do not encourage anyone to rebel. I know there must be earthly law, too. And these are the ones that the majority wants. I must follow them even if those are not in accordance with my internal law. But just as the prisoner closes his eyes in his cell and his thoughts can fly freely, so your inner harmony will bring freedom if you exclude yourself from the world from which, thanks to God, I have been expelled. So, in hindsight, I see that the material world was the real bondage. The Quran describes this principle much nicer, exemplifying the life and trials of Mohammed (peace be upon him):

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾

Have We not expanded thee thy breast?- (Quran 94:1)

The Holy Prophet's human nature had been purified, expanded, and elevated, so that he became a Mercy to all Creation. Such a nature could afford to ignore the lower motives of ordinary humanity which caused shameful attacks to be made on him.

وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿٢﴾

And removed from thee thy burden (Quran 94:2)

It is indeed a grievous and galling burden for a man to fight single-handed against sin. But Allah sends

His grace and aid, and that burden is removed, or converted into joy and triumph in the service of the One True God.

الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾

The which did gall thy back?- (Quran 94:3)

وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾

And raised high the esteem (in which) thou (art held)? (Quran 94:4)

The Prophet's virtues, the magnanimity of his character, and his love for mankind were fully recognised even in his lifetime, and his name stands highest among the heroic leaders of mankind

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾

So, verily, with every difficulty, there is relief: (Quran 94:5)

This verse is repeated for extra emphasis. Whatever difficulties or troubles are encountered by men, Allah always provides a solution, a way out, a relief, a way to lead to ease and happiness, if we only follow His Path and show our Faith by patience and well doing. The solution or relief does not merely come after the Difficulty: it is provided with it.

إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

Verily, with every difficulty there is relief. (Quran 94:6)

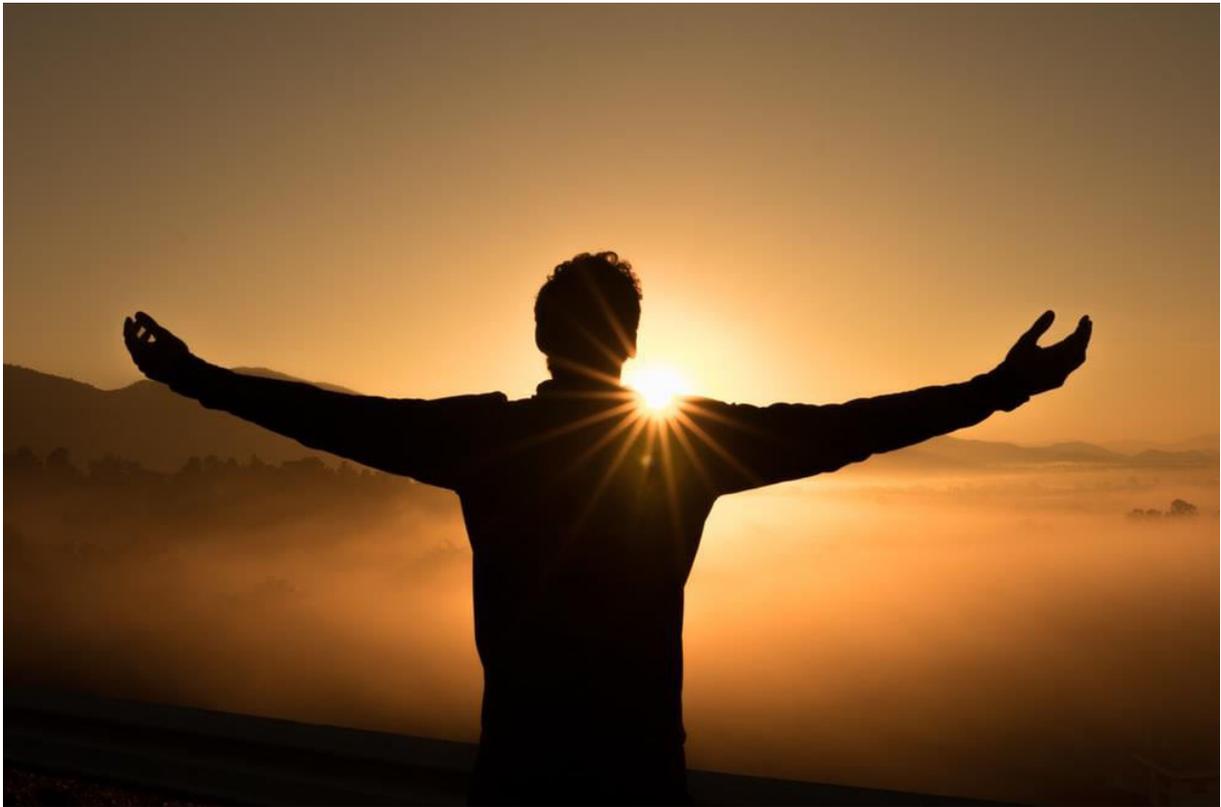
فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾

Therefore, when thou art free (from thine immediate task), still labour hard, (Quran 94:7)

The words understood may be: from thy immediate task, that of preaching to men, denouncing sin, and encouraging righteousness; or, from the difficulties that confronted thee. When that happens, that does not finish the labours of the man of Allah.

وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾

And to thy Lord turn (all) thy attention. (Quran 94:8)



YOKES AND BARS

The following verses are deterrents. Many people consider them as brutal portrayal that comes from the nature of Islam while these are describing the brutal bullshit which comes from the nature of people. As a matter of fact, God is liberating us. If His Word touches and you follows them, you can get rid of your earthly yokes. If not, you will become a prisoner. You put either these yokes on yourself for reasons of limited vision, passions, going astray, racism, national chauvinism, prejudice, licking the ass of your boss or leader or others put you in their yokes. Don't be mistaken, even the one who interpret your faith, can also put you in a yoke!

Many commentators refer the following lines exclusively to unbelievers, who are bound by their limitations to their conception. But let us lay our hands on our hearts: cannot be applied these verses for some of the believers? I think of those who profess and practice their beliefs as a narcotic, in a bigotry, blindly following a brainwashed interpreter.

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

The Word is proved true against the greater part of them: for they do not believe. (Quran 36:7)

7:30, also 17:16. If people deliberately and obstinately refuse "to believe", i.e., to receive guidance and admonition, the result must be that Allah's grace and mercy are withdrawn from them. Their own perversity inevitably blocks up all channels for their correction.

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿٨﴾

We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see). (Quran 36:8)

Refusal of Allah's Light means less and less freedom of action for man: the yoke of sin is fastened round man's neck, and it gets more and more tightened, right up to the chin. 2. The head is forced up and kept in a stiff position, so that the mind becomes befogged. Moral obliquity taints the intellect. 3. In this state of deprivation of Grace leads to such a decline in spiritual vitality that the victim can neither progress nor turn back

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾

And We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see. (Quran 36:9)

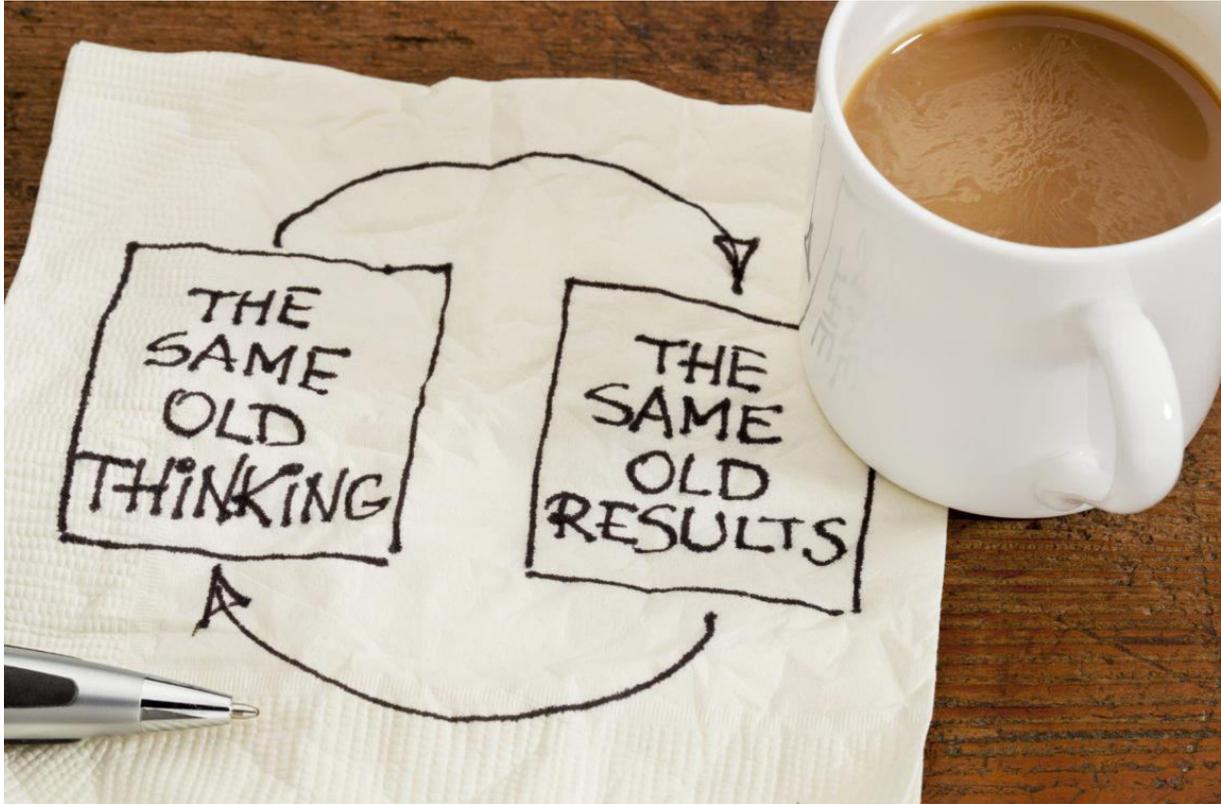
Their retreat is cut off and their progress is impossible. Further the Light that should come from above is cut off, so that they become totally devoid of any hope, and the last gleam of any spiritual understanding is extinguished in them.

The state of being locked into a yoke does not stop at an addictive pursuit of a particular passion, theme, human attitude, but bars are formed in front of and behind the man. This man keeps his/her thinking only within these limits. An example from life is drugs, alcohol, but accepting one's words without thinking, even when he/she calls for committing sin.

It is not the word of the Quran that is brutal, but the reality you fall into and become addicted to. If you are lying on a hospital bed and only one kidney can save your life, you will not ask who the donor is! If the flood is fetching you and a hand reaches towards you to pull you out of the swirling water, you won't ask to whom that hand belongs to!

Get rid of your prejudices, your yokes, for it can save life in this world and the hereafter.





YOU SHOULD BE NOT DECEIVED IN FIVE ISSUES

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (٣٤)

Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: Nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things). (Quran 31:34)

The question of Knowledge or Mystery governs both clauses here, viz.: • Rain and • Wombs. In fact it governs all the five things mentioned in this verse: viz. - the Hour; - Rain; - the Birth of a new Life (Wombs); - our Physical Life from day to day; - our Death.

Here you are the key to avoid earthly deceptions. There are five things what will never be in man's hands, so do not try to get accurate answer for them:

1. Verily the knowledge of the Hour is with Allah (alone). It is about the Hour of Judgement. We only know one thing for sure that Jesus will be its sign:

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿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.

2. It is He Who sends down the rain. Rain means life. Life is always linked with water. Creature of life and water is under His authority:

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.

3. He knows what is in the wombs. Not boy or a girl, health or illness, but concerning fate only God knows what the wombs contain.
4. Nor does anyone know what it is that he will earn on the morrow. Foreseeing the future is a prohibited space to man. Whether future poverty, riches, vicissitudes, all are invisible to men. That's why we need to shape our lives so that it can end at any moment.
5. Nor does anyone know in what land he is to die. Man does not know where and when he dies.

These five legacies are of immense importance. Usually the biggest scams between people are related to one of the five. If you are threatened to go to hell because of this or that, or you involve yourself in predictions, if you philosophize about something that misleads you because you have no influence on the subject or you say just empty speech, if you are called upon by man to follow him because he has the knowledge of the unknown, if somebody tells you that your country and your destiny will change and you will flourish, then think of these five forecasts. Yeah, and something else! Jesus will come as the sign of the Last Hour. We are greater Christians than Christians are. Have you known it?



YOU UNDERSTAND LIKE THE PRISM DIVIDES THE LIGHT

The prism is a wonderful example to demonstrate how does men understand in general. Light goes through the prism and it divides the light into its components according to wavelengths. As a result, colors like red, orange, yellow, green, blue and violet will be formed from the one light. Human understanding is the same. Some understands only the yellow, some only the red and the other understands only the blue. All of them understand well even so they are in constant dispute. If they would put the parts together, it would release the whole light.

Sure, some comments will come that Islam is the light! Of course, but what can Islam do with this light if followers can understand only the red or yellow part of it? On the other hand, followers of other religions have right also to state that Christianity, Judaism or anything else is the light. Moreover, this right is given by the Quran:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ
(٢٨٥)

The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." (Quran 2:285)

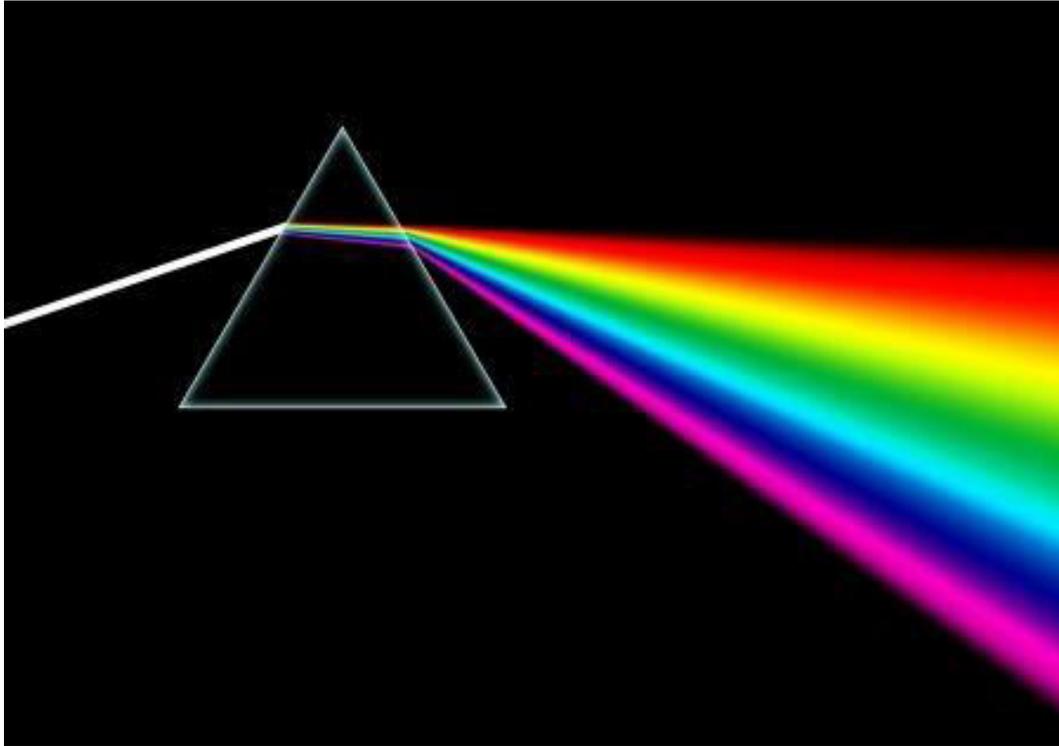
This aya was revealed in the "Hujjat al-Wida'a" the last sermon of Prophet (peace be upon him) and reflect strong call for belief and devotion to follow Allah's will. As last words they sum up the message of prophecy and give general outlook on Islam. They are very important teachings. The only faith is if we believe in Allah and His Angels, His Scriptures and His Prophets. There is no difference between Prophets! Quran uses plural form! Islam is uniting the nations and religions of monotheism. In the last aya there is a common prayer what we say together with all who believe and ask Allah in order to save us from sins and burdens what were committed and carried by those who were before us.

However, the real light would fill our mind if we would put colors together. Then we would recognize the truth in reality. So far, we can perceive only single colors:

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ (٥٣)

But people have cut off their affair (of unity), between them, into sects: each party rejoices in that which is with itself. (Quran 23:53)

The people who began to trade on the names of the prophets cut off that unity and made sects; and each sect rejoices in its own narrow doctrine, instead of taking the universal teaching of Unity from Allah. But this sectarian confusion is of man's making. It will last for a time, but the rays of Truth and Unity will finally dissipate it.



2.3. SHARIA JURISPRUDENCE AND JURISDICTION

2.3.1. FORMATION, LEGAL DEVELOPMENTM AND SITUATION OF SHARIA

DAR AL-ISLAM AND THE CLASSIFFICATION OF NON-ISLAMIC TERRITORIES ACCORDING TO SHARIA

It is known where state borders currently lie, and we also know that those are not following national affiliation but politics. The principle of Islam in this regard is neither national nor political. I don't mean the state borders of the current Arab and Islamic countries. These have nothing to do with the theory of Islam.

In the public consciousness those concepts exist, what Orientalism, i.e. politically committed researchers publish about the East. According to this, there is Dar al-Islam, **الإسلام دار** (home of

Islam), where Muslims live and Dar al-Kufr, دار كفر (home of disbelief), which is equal to Dar-al-Harb, دار حرب (home of war). With a very simple explanation this means that for Muslims all non-Muslims are unbelievers, so a war must be waged against them until they adopt Islam and become Dar al-Islam.

Well, then let's explain it.

Next to Dar al-Islam, there are other "homes" as well, that I have not mentioned so far, but neither did the "scientific" approach. Dar al-Salam, دار سلام (home of peace) is the first. It includes four homes.

1. Dar al-Islam, دار الإسلام (home of Islam)
2. Dar al-Sulh, دار صلح (home of those with whom peace is agreed)
3. Dar al-Ahd, دار عهد (home of those with whom there is any convention)
4. Dar al-Amn, دار الامن (home of those with whom the coexistence is simply safe)

They are subject to the following aya:

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاؤُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلْمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا (٩٠)

Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: Therefore if they withdraw from you but fight you not, and (instead) send you (Guarantees of) peace, then Allah Hath opened no way for you (to war against them). (Quran 4:90)

Except: the exception refers to "seize them and slay them", the death penalty for repeated desertion. Even after such desertion, exemption is granted in two cases. - One is where the deserter took asylum with a tribe with whom there was a treaty of peace and amity. Presumably such a tribe (even though outside the pale of Islam) might be trusted to keep the man from fighting against the forces of Islam -in the modern phrase, to disarm him and render him harmless. - The second case for exemption is where the man from his own heart desires never to take up arms against Islam, though he does not wish to join the forces of Islam, to fight against a hostile tribe (perhaps his own) fighting against Islam. But he must make a real approach, giving guarantees of his sincerity.

These four categories are completely equivalent according to the jurisprudence of Sharia, as there is no violation of law in any place in terms of religious practice and judgment of human values. I emphasize that it does not matter what kind of religion is followed in these places and even secular, non-religious countries are involved to that group. So, none of them is Dar al-Harb. Even if there are "unbelievers" among them, there is no obligation waging war against them.

Dar al-Harb is category of countries that carry out aggression, so they attack from the outside. Then defense is necessary, in fact obligatory and this is one kind of Jihad out of many. However, war has

rules as far as Sharia is concerned and that bind Muslims. Before comments come let me put it clear: I am talking about war, not crimes committed by terrorists, because they don't follow these rules. A child, a woman, an old man, a diplomat, a priest of any religion, a farmer, a businessman, i.e. civilians, cannot be attacked. No casualty or damage can be caused on shrines, sanctuaries, crops, trees, animals.

In the era of weapons implementing bacteria, viruses and radiation, it is strange to hear these rules when the majority of victims in a war today are civilians. Destroying infrastructure, food, water and life-sustaining logistics represents the priority. At the end of the day, only the soldier is left out of the events in today's wars.

When one sees the many senseless bloodsheds even among Muslim countries, we take out incomprehensibly the books and laws which condemn and confront these terrible deeds.

We all, who are in Europe should be grateful to Allah for living in the territory of Dar al-Salam (home of peace).



HOW TO FOLLOW THE FATWAS

What fatwa should be followed?

Fatwa is a decree, a judgment, issued by a person who knows the religion. Depending on whether there is a qualified scholar in a given community, the decision of the person matters who is accepted by the community. In the case of a smaller community, he may be a sheikh who is a religious leader, a teacher, and in a larger community, a qadi (judge), a mufti, etc.

Fatwa is needed when a believer does not find an answer to his/her question in the Quran and subsequently in the Sunnah. The sequence is very important! The first is always the Quran, because it and its contemporary explanation are the primary source of law. This is followed by the Sunnah, which means the Prophet's approximately 60,000 commandments, statements related to him (peace be upon him), recorded by authentic sources. If we do not find the answer in these either, we can find a solution in Idjma, which is a commonly accepted opinion of scholars. If that's not enough, we can turn to the scholars in our community, who go through practically the same steps and searching for analogies work out the so-called "Inferred or derived" decisions and the methodology of these inferences is the Qiyas. It is a science what was developed for that.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (٧)

He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding. (Quran 3:7)

The person or scholar who studies, derives, concludes, analyzes, is called Mujtahid, the work he does is Ijtihad, which is a selfless sacrifice for the cause of Islam. So, the one who performs Ijtihad, be it a person of any rank, position, is a scholar whose opinion matters for the others. The former aya uses the term for them as "rasikhun fi al-ilm," i.e. those who are firmly grounded in knowledge.

In the spirit of these, let us return to the basic question: what fatwa should be followed?

Such a question should not be asked. The question is basically wrong! The fatwa should be followed which is issued by the mufti, qadi, sheikh, so the Mujtahid. But only the Mujtahid whom we follow by our own! For only the Mujtahid has mazhab, i.e. "religious trend," and he knows the jurisprudence of the particular Islamic law school. The common people have no "mazheb", only the mufti, mujtahid has. An American law is different from a Chinese law. The legal system and regulations of those are known only to American and Chinese jurists in detail, not to American and Chinese people! This is also the case with Islam. Therefore, a person who seeks fatwa and wanders from one mufti to another until he finds the most suitable decree for himself is making a mistake! This is forbidden! An

even bigger mistake is to search for fatwa on the internet and surf until we find the best one. That cannot be possible! General legal opinions can be searched on the Internet, previous cases and the fatwa issued on them can be displayed, but the judgement and decree of a particular Mujtahid should be linked to the specific case. In today's conditions, this Mujtahid may be someone working on the net who issues fatwa in this way, but then all other cases should be addressed only to him. It is also not possible to choose between courts in civil cases. If a court makes a decision, it can be appealed, but a court decision cannot be rejected by looking for another court until a good decision is made.

Surfing the net or library in legal matters is only accepted in one case. It is possible if a particular mujtahid wants to review what judgments the scholars of the various madzhebs have been made in the past and on what basis. This comparative legal study is called "talfiq". This requires preparation, so not everyone is suitable for practicing talfiq.

So, what kind of fatwa should be followed? The Quran, the Sunnah, the Ijma, and regarding local cases, the Mufti, or Mujtahid, whom we belong to. And once we've started to follow someone, let's consistently follow their decisions in the future.



LEGAL THINKING, JURISPRUDENCE

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (٥٩)

O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination. (Quran 4:59)

Uli al amr: those charged with authority or responsibility or decision, or the settlement of affairs. All ultimate authority rests in Allah. Prophets of Allah derive their authority from Him. As Islam makes no sharp division between sacred and secular affairs, it expects governments to be imbued with righteousness. Likewise, Islam expects Muslims to respect the authority of such government for otherwise there can be no order or discipline.

Regarding Islamic legal terminologies, the following basic concepts should be clarified. Terminology like Islamic law does not exist. This is an invention of non-Muslims. They have given the names of their own concepts for terms what is completely different in Islam. After all, law is a man-made relationship system, including the source of law and principles of law. In Islam, two fundamental principles must be distinguished. One is the sharia and the other is the fiqh. Sharia is the Order of Divine Legitimacy. So, the legal principles which are revealed by Allah (SWT), are laid down in the Quran and hadith. Even if in certain cases, the Quran and the hadith refer to specific sanctions, those are considered as legal principles. The specific judgment is a message for the age and place; however, the principle is general. The sanction has to be decided always by the norms of the majority society. So, the sharia is the principle of law, which cannot be changed and the contemporary law can be derived from it. Fiqh is the legal comprehension, which means how the sharia is comprehended and applied in order to form law from it in a certain age. So, fiqh is different of sharia! It is merely the perception of sharia at a given time. The juristic scholar who derives legal interpretation from sharia is called faqih, its plural is fuqaha. They are those whose vocation is the discovery of sharia. The term Islamic law (qanun al-Islami) is the product of colonization that dates back to the nineteenth century. By this time, however, in the Islamic world, secular legal systems were applied alongside sharia, that had undergone their own legal development. Thus, the foreign law applications imported here were working not only against sharia, but also prevented the development process of the local secular law. The consequences were profound and can be felt even this day.

The legal interpretation of the fuqahas is based on the derivation of historical analogies. The derivation of analogies later evolved into science; this is the qiyas. It is based on the theory that Prophet Muhammad (peace be upon him) and his life, thus sunnah, embodied a Divine Commandment which is the manifestation of the shariah of God. This lifestyle was captured in anecdotes from the prophet's followers, called hadith. These stories were passed from generation to generation, which eventually led to the formation of legal thinking, the fiqh. From the eighth century several masters have played role in creating different traditions, trends and schools based on Quran and hadith.

The most significant masters of Sunni schools were Abu Hanifah (699-767), Malik ibn Anas (711-795), Mohamed ibn Idris al-Shafi (767-820) and Ammed ibn Hanbal (780-855). The four Sunni schools appreciated each other and provided support for other smaller, short-lived schools.

After the separation of Sunni and Shiite orientations, the most dominant Shiite jurisprudence was the Ithna Ashari (twelfth) or Imamic tendency, which in many ways corresponds with the Sunni legal tradition. It is based on the work of the Sixth Imam (meaning the sixth generation of descendants of Mohamed), Ja'far al-Sadiq (702-767). In addition, others, such as the Khowarij, the Zeydites, and the Ismailites, have established jurisprudence based on their own traditions.

The progress of law within schools was based on the following two basic concepts as far as text interpretations were concerned. The first is the synchronic principle, which required that any wording of the law should at any time be justified by a revelation. The second, the diachronic principle, was just as important, though it was often overlooked by some observers and sometimes the practitioners were underestimated. This required from the followers, whether Sunni or Shiite, to maintain loyalty to the tradition by taking into account the interpretive achievements of the elder masters. The law had to be justified on the basis of the deductions of the school and these deductions gave identity for the school.

Muslim jurists came to the meaning of revelations from the derivations of the hadiths, based on the thinking-patterns of a school. This principle ensured dynamism and flexibility as tradition preserved the experience of the community and appeared in a sophisticated literary form. Within the Sunnis, the Zahiri opposed the above principles of legal thinking and ordered a literal return to the resources instead. Suggests the same, though not by the same extreme manner, the selef orientation (selef: the earliest generations of Islam) associated with Ibn Taymiyah (1263-1328) and the Akhbari movement within the Shiite Imamic movement.

The principle of law in the classical period was the canonical interpretation of the Quran and the hadith (Shiite and Sunni with different collections). Of these two, the word of the Quran is superior, being directly the word of God.

Modern historians generally did not accept the traditional derivations of Islamic law. They prepared alternative accounts, which were linked to the names of three scientists, Goldziher Ignác (1850-1921), Joseph Schacht (1902-1969) and John Wansbrough (1928-2002). Goldziher argued that

historical and theological hadith cannot be accepted as credible for depicting the life of the prophet, because those are the product of community debates carried out in the first and second centuries after the Hijra. Schacht extended this by view by saying that the legal interpretation of the hadith was not the result of a legal debate of Muslim communities. Wansbrough stated that the Quran was not revealed during the life of the prophet, but it is the product of liturgical worship rituals and sectarian debates within the community which took two centuries. By this he meant that revelations should not be looked as an event, but as a result of a progress in which the creativity of different communities appeared, not the prophet. In his view, it was not Hijaz (Mecca and Medina) but the cities of North Africa, Syria and Iraq were the geographical epicenters.

Don't forget, that the time when these scientists worked coincided with the colonialism. In addition to that undoubtedly transposing many facts from Islam and making them accessible to European culture, they did a job. The job was to create a distorted image that continues till this day.

It is perhaps interesting to mention the historical fact that for a thousand years no one in his mind had the idea that either the Quran or the hadith were unreliable. As Islamic scholars still refer to authentic documents besides the direct word of God. But thanks to the work of these three scientists and the science they created the period of disintegration in Islamic thinking has come. In that project not only they, but also, we, Muslims have committed/commit huge mistakes.



LEGISLATIVE HARMONIZATION

The West does not want to hear two words about Islam: Caliphate and Sharia. However, without the contemporary interpretation of these two words, it is not possible to coexist without conflicts with the Islamic world. Instead, both are communicated as some pre-medieval horror from which humanity must be saved. As we know, words have power. If something is communicated as horror for a long time, it will become a horror.

The world made great mistake - maybe some can see it today - by the abolishment of the institution of the Caliphate in 1924 and with the artificial introduction of Western type republics or monarchies in the Islamic world. The terminologies of caliphate and sharia are included in the Quran! Interfering into this is a historical mistake!

1. The following quote describes the scene in the Heaven. God speaks to angels before the creation of Adam:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (٣٠)

Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." (Quran 2:30)

New content starts. This is about the creature of Adam and earthly life. In the Unseen World there are inhabitants, too. They are the Jinns and Angels. A conversation begins between Allah and the Angels where Allah declares His will to create vicegerent (Caliph) on Earth. The Arabic word "Khalifa" means a person who is a representative or follower. This word also expresses subordination under the One Who has to be represented and followed. Angels were doubted about the advent of any creation in the Visible World who is able to realize this mission with responsibility without being selfish what leads him to the side of sins. This is a Biblical forecast of the future by the Angels. However, this is only a forecast by them but Allah knows what is going to happen and what will come at the end.

Adam was created by the Lord as a caliph (procurator) to make His Guide available to mankind. خلف (khalif) means behind and خليفة (khalifa or caliph) means successor who represents the Lord in His behind. Here, too, I would like to dispel the concept that Islam is counted from Mohammed (peace be upon him). In our view, Islam existed forever in the material world and is constantly here in the world of mankind since Adam and Eve. Caliph is the chief among people who makes the law (fiqh) taking in consideration the doctrines of the Lord (aqida) and the order of divine legitimacy (sharia),

and this law is always adapted to a given age and place. Within this conceptual system were Abraham, Isaac, Ishmael, Moses, Jesus all Caliphs, and even the first Islamic kingdoms of the earth were established by David and Solomon, who both - even if it is strange for you - were kings according to the order of Islam. Were they not subordinated their kingdom to the One God? Do you dispute about it? If you can't dispute it, then this is called in Arabic Islam and even according to the Islamic definition of its essence is Islam as well! Prophet Muhammad (peace be upon him) was a Caliph in this sense, for he made law according to the doctrines and divine order of legitimacy based on the Quran. Here you are:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ (١٨)

Then We put thee on the (right) Way of Religion: so follow thou that (Way), and follow not the desires of those who know not. (Quran 45:18)

The quoted Arabic text also includes the word sharia! The Quran cannot be rewritten, nor can its words be exchanged with others, such as democracy or republic.

The Caliphate was the institution that could have modernized the perception of Islam. The scholars of Islamic law (fuqaha) of the Caliphate shaped the law to be appropriate for the time.

The Caliphate could have secured coexistence, and if its legal side was managed by scientists, together with scientists of secular law they could have created "sharia compliant" law system which is analogous with the secular laws in terms! The abolition of caliphate is similar to the abolition of the "Voivode" institution among Gypsies.

The consequences are tangible both in case of the Gypsies as well as in the thinking of Muslims. As a matter of fact, there are those who integrate, but the majority are not able to become European law-followers, either because of historical reflexes or due to the comprehension and diversity of legal terminologies in the community. Not because they don't want to, but because they are not able! At least for a couple of generations they cannot change. And if it remains so, masses of parallel societies will be formed. And that won't be good for anyone.

Two sides must work together:

1. The integrating societies must realize that they cannot do with Muslims what they did with Christians. It is not possible to create shallowness in this belief with spectacle, show elements, Hollywood cinema-effects, cathartic scenes, music and dance. Why not? It's because Muslims are practicing Islam on mass basis. They are not Sunday temple-visitors, but everyday faith-practitioners. Such attempts will lead to radicalization. Once the Caliphate as a legal institution is no longer exists, it is necessary to begin a process of legislative harmonization in which we bring our legal interpretations under the similar direction.
2. Muslims also need to reassess their current knowledge of Islam. Besides of memorizing the sacred texts, it is also worth to go deep in understanding of the Quran. It is time to realize that we are our own enemies due to our ignorance and not others are our enemies. Our emblematic scholars should not be driven by the pursuit of popularity, or causing disintegration in the society, but the intention of cooperation. We must be rid of the preachers who cause segregation for Muslims and are responsible in the creation of parallel societies. Collaboration requires knowledge. Not only Islamic knowledge, but also secular knowledge. Dialogue can only take place if both parties are familiar with both languages, terminologies and concepts.

In the Iberian Caliphates, Jews, Christians and Muslims have been harmonizing law for 800 years. That was the case in Baghdad as well and during Fatimids in Egypt and I could list more. By the 15th century, Suleiman the Great had practically secularized the Caliphate. He reigned as the possessor of earthly power, that's what the word sultan means and he was not a Caliph. He placed the control of religious life in the hands of Islamic scholars and muftis, which he did not deal with. Whatever era I study, I find thousands of examples of legal harmonization what was taken place with the method of deductive analogies (Qiyas). All this has not happened since 1924.

Israel has inherited part of the Ottoman tradition. They transfer Muslim family law, conciliation and arbitration issues, and special cases that the majority society does not want to deal with, to the treatment of the community itself. There is a Sharia court in Israel whose members, its president, get their legitimacy from the president of Israel. Of course, the Sharia court cannot override the laws of majority society, and it works in harmony with it.

There are many ways we can live together. With fences, trenches, segregation, hatred, publishing hostile literature, slandering each other and behind all of these there are enough political intentions. I would like to suggest one that does not segregate but brings us closer and is offered by the Islam itself. I suggest legislative harmonization. It is essential for the non-Muslim side to get used to the positive interpretation of the word sharia, and for the Muslim to understand that his knowledge about sharia is past, inapplicable and is impossible to follow. I emphasize, I said: what Muslims know about sharia today! I didn't say sharia.

I ask Allah to accept my thoughts and forgive me if I was wrong.



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THE STATE OF LEGAL DEVELOPMENT TODAY

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The nineteenth century brought about changes and in many areas the tradition of fiqh was gradually ended. New principles from the West, defensive analysis of Islam and not least, the secular education systems that ruled out traditional legal doctrines, all urged an approach to a new legal practice. Both Muslim administrators and Muslim reformists felt that the Sharia should be practical and similar to the Western codes. The earliest sign of a move in this direction was the “Mecelle” that the Ottoman Turkish authorities began to apply as a Civil Code in 1876. This was a Hanafi codification of certain parts of the Sharia, designed for practical purposes. In some former Ottoman territories (such as Iraq and Israel) remained partially in force. The Egyptian reformer Muhammad Abdu (1849-1905) called for a new, creative approach to Ijtihad (the quest for Islamic interpretation). This meant ignoring the traditions of the schools and realizing an eclectic approach to the whole tradition. His purpose was to define and embed the rules of the needs of independent Muslim communities in administrative, institutional forms.

When senior jurists began discussing the Iranian constitution in 1906, the Shiite tradition demonstrated its ability to adapt to modern legislative techniques.

With the retreat of colonial and mandate authorities in the Middle East and elsewhere, modern Muslim nations have largely passed pragmatic, eclectic laws based on both Muslim tradition and Western principles. The influence of Sharia was strongest in the traditional areas of marriage, divorce and inheritance. Some countries (such as Tunisia) have passed extremely progressive personal status laws, while maintaining a very creative interpretive relationship between the code and the tradition of fiqh. The Egyptian lawyer Abd al-Razzaq al-Sanhuri has argued that Sharia may be an effective source of the codification practice. Abd al-Razzaq has been involved in drafting new civil codes for many Arab countries.

If codification is one aspect of the legacy of nineteenth-century reform, then Islamic fundamentalism is another one, which is more complex. This term is used in many ways, not always with professional care. Fundamentalism in the history of religious doctrines denotes movements that deny the authority of tradition and overleap the accumulated historical, spiritual experiences of the community in order to return to the resources, to early generations, to the foundations. In this sense, there is a recurring fundamentalist tendency in the history of Islam, such as the Zahiri (literal interpreters) and the Selefis (returning to the original generations). The term fundamentalist is also used to describe groups that represent radical political views. It is no coincidence that, for example,

from the Wahhabis of the eighteenth-century to the twentieth-century Muslim Brotherhood, they are all fundamentalists, in strictly doctrinal sense. The Selfies look at Ibn Taymiyyah, the forefather of the Selefi theory, as a symbol and hero. The situation is similar with Sayed Qutb, one of the defining ideologists of the Muslim Brotherhood, who was executed in Egypt in 1966.

The Islamic Revolution of Iran (1978-1979) is called by some as a fundamentalist movement, but in a strictly doctrinal sense this is not the case. In the theory that underlay Khomeini's Ayatollah propaganda, which gave him legitimacy, the legal thinking of Shiite Islamic tradition played a central role. Khomeini relied on traditions, did not abandon or cheapen them. Eventually, the tradition was not incompatible with Iran's constitutional and legal structures and political institutions.

Today, the application of Islamic jurisprudence in a Muslim country may be divided into three different categories. In the twentieth century, jurisprudence was subordinated to Sharia in Iran and Saudi Arabia, while in other countries Sharia only influenced the practice of law. In Algeria, for example, Sharia is not explicitly mentioned as a source of jurisprudence, but mixed marriages were banned, as in most Muslim societies. Sharia was cited as a source in Kuwait and Bahrain, but considered by Qatar and Syria as the "main" source and Mauritania as the "sole source". Many modern Muslim constitutions do not mention Sharia - Algeria, Burkina Faso, Cameroon, Chad, Djibouti, Gambia, Guinea, Guinea Bissau, Iraq, Mali, Morocco, Niger, Senegal, Tunisia and Turkey - and declare their jurisprudence as independent of Sharia. In general, however, Sharia law was at least partially in force, even if its application varied from country to country. In 2002, Sharia was reintroduced in Afghanistan and parts of Nigeria, while efforts were made to achieve similar adaptations in Malaysia and Indonesia.

After 2001, especially because of associating Islam with terrorism, a new approach was needed to reject false accusations that Sharia law is a seed-bed of violence. In July 2005, over 170 leading Muslim religious scholars from 40 different countries gathered in Amman, Jordan in an international Islamic conference. They endorsed religious edicts that banned the declaration of any Muslim an apostate and limited such credentials to qualified clerics from the eight schools of Islamic jurisprudence. All major religious authorities signed this petition, including Sheikh Al Azhar, Muhammad Sayid Tantawi, Iraqi Ayatollah Al Sayid Ali al-Sistani, Mufti Ali Juma'a of Egypt, Mufti of the Omani Sultanate Ahmad bin Hamad al-Khalili, Mufti of the Hashemite Kingdom of Jordan, Sheikh Izzeddine al-Khateeb, Dr. Yusuf al-Qaradawi Sheikh from Qatar-Egypt and many others. Representatives of all four Sunni schools (Hanafi, Maliki, Shafi'i and Hanbali), Jafari Shiite school, Zaydi school, Ibadhi school in Oman and Zahiri school (referred to the Muslim movements based on the teachings of Muhammad ibn Abdul Wahhab) confirmed who is to be considered a Muslim.

Well, we've reached here fourteen centuries after the Quran was revealed. As the revelations took roots in the hearts and minds, they brought a golden age to human civilization and the Order of Divine Legitimacy (Sharia) could play a major role. At that time, the matter who is considered Muslim or non-Muslim was not raised, though Abraham, Isaac, Ishmael, Moses, David, Solomon, Jesus were all Muslims in the Quran. So, the HUMAN is Muslim who submits him/herself to the will of one God, believes in Him, in His Books, in his Angels and in the Last Judgement. And today, the emblematic representatives of the Umma are still debating that whom should be considered as Muslim. Perhaps that they are those who do not meet the criteria.

Islamic law has been throughout the history of Islamic culture the prime focus of intellectual effort. It is a complex affair. It is a structure in which several traditions of juristic thought and many types of social reality have had to be discovered to be in some kind of justificatory harmony with one another and with the texts of revelation. For the Muslim community, the assimilation of its messages to the needs of the current generation, now as in the past, is a challenge that requires spiritual devotion and inspiration, as well as a generally acknowledged religious duty. Cohabitation is demanding the urgent need for legal harmonization, which necessitates the establishment of passages between Sharia and other secular jurisprudences, and the similar use and interpretation of legal terminologies. For this, it is essential to create a source of law that is the contemporary interpretation of the Quran in the 21st century, from which fiqh and secular law scholars can form a common comprehension and application of law. That's what my work serves.



WE HAVE A LONG RUN IN FRONT OF US

It's time to reinterpret Sharia. Not the principles, but the words. The principles cannot be reinterpreted, for those are laid down in Doctrines, Aqida, which cannot be changed until the end of times. But Sharia is different.

Homicide. I don't want to repeat what a thousand studies describe. We know the concept of Fitna, what is temptation, perturbation, intrigue, disruption. We know what premeditated murder means what is committed purposely. We understand the accidental deaths and lives lost in wars. We know the judgment of Qisas, proportional punishment, the forfeit and more. Here I want to deal with something else.

It is sure we pay attention if there is bloodshed somewhere and many people die. Rwanda, Biafra, Jewish Holocaust, Iraq, Afghanistan and I could endlessly list. Millions have died and are dying. We can quote from the Quran and others, depending on the person who quotes and his attitude, the explanations get different meanings. There is no agreement yet. Human lives are lost and those are labeled heroic act on one side and terror on the other. Something's wrong here, right? For me, human life cannot be qualified differently according to Muslim and non-Muslim divisions. The Quran speaks about the children of Adam and does not highlight a single group. We do it ourselves.

But there is another important aspect. Today, many more people die without we even aware of them. Why don't we talk about the ecological damages? Why are we so silent about the carbon dioxide emissions? Polluting the earth, rendering it inoperable and reducing its potential for life. Is that all not murder? Also, why is this murder not regarded as profit oriented, committed in a criminal organization?

Failure to provide assistance even under the Criminal Code is a misdemeanor: "166th § (1) Not providing assistance for person who is expected to be injured or to a person whose life or physical integrity is in imminent danger. Misdemeanor: 2 years." Then how can be qualified the failure to provide assistance with a premeditated intent? And now, let's not be linked to the migrant issue alone. I am talking about ordinary people who are in trouble due to the decisions of others. Finally, they need help that they don't get.

A single budget can cause poverty and atrophy for regions in controlled way. Infrastructures, supply systems can be ceased and lives of masses of people become unbearable. I am speaking of those innocents who were not involved in the decisions to develop their regions and either the decisions that cause regression. They put their lives on this, built, invested their possessions and became destitute out of their fault. They might have made one mistake: they believed in a future what was lied to them. Isn't this considered murder? And I could go on with mentioning the bank credits and a thousand other subjects that show how man can put the lives of innocent people at risk and devastate them massively.

Why do I raise all this? Come on, who else is going to raise it? The law? Such topic is never discussed by jurisdiction because the laws are passed by those who plan and commit this sin. Who else can raise such things than those who give priority to the law of God and not of man? What I have mentioned are crimes where people become victims not because of their identity or affiliation. If

there is a Divine order for legitimacy (Sharia), then surely, we need to notice and discover its aspects today.

Or is it better to bow down and humiliate ourselves? Is it more profitable? I know the church is not a charity organization... (it's not my opinion). How good that the Aqida (doctrines) cannot be changed in our side!

You can ask me: what the sheikh wants with all this? Is his brain flooded at his elderly age by liquid manure and he is demanding blood? Or claiming jail and judgement? No, my dear brothers and sisters! I don't want any sanction because it is the business of God alone. I want simple to highlight to the importance of consciousness of our deeds. What we are doing today is conscious too, but it is not conscious in the right direction. I just want to emphasize on that. But the word of God is not for making ourselves humiliated, but for being exclamation mark for those who do not obey it. I know it's not profitable to preach it, but it will be fulfilled in the long run.

Because we have a long run!

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

This is the Book; in it is guidance sure, without doubt, to those who fear Allah. (Quran 2:2)

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them; (Quran 2:3)

Unseen, "Gheib". In Islam there is the Visible World and the Unseen One. Both of them has its rules, inhabitants and logics. However both of them are subordinated under Allah. We mankind are the inhabitants of the Visible World what is endless itself. In order to recognize the Greatness of Allah we must try to discover it and do our utmost to extend the limits of our knowledge about it. A true believer however accepts the existence of the Unseen too and the context of the Two Worlds to each other. If one can coexist with the Unseen he can be more responsive to the divine signs what are surrounding us.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter. (Quran 2:4)

Reference to the previous Books. Islam accepts Torah of Moses and Gospels of Jesus. What Islam doesn't accept is the today form of Torah and Gospel due to the changes originated from hand copying of manuscripts, translations, misinterpretations or willful distortions. We say that the today form of these Scriptures are not equal with the Word of Allah what was revealed to Moses and Jesus (peace be upon them). However, the Words what these prophets got in their time were the same what Mohammed (peace be upon him) got.

Assurance of the Hereafter is one of the essences of the Faith. As one Hadis says: "Be in this world as a stranger or if the one who only overpasses on it". For a true believer the dimension of existence is

endless. We cannot push our life within the boundaries of this world. If we would do it we would lose our hope for happiness and completion. Who has no faith in Hereafter has a Godless and unhappy life. They want to press all their desires and joys inside their imagined limits where they are never satisfied and happy.





WHY REVIVAL OF CALIPHATE CANNOT TAKE PLACE?

Because it doesn't match with the so-called modern forms of states. If it doesn't match there is no chance to impose global financial processes in order to influence its politics and regulate the relations of its citizens and their consumer behaviors.

So, how is it in detail? The Caliphate is not secular system. It is based on Islam. The contemporary interpretation of Quran served as source of law. Jurisdiction was deducted to a particular place and time from the contemporary interpretation. This was the jurisprudence (fiqh) what represented the basement of the Caliphate. Islam unlike the European comprehension is not religion. It contains about 40% doctrines and 60 % order of divine legitimacy (Sharia). Please, pay attention of the words! I didn't say law but I said order of divine legitimacy! Law is secular terminology however the order of divine legitimacy is not secular. Even so Sharia changes in every age and place because "progress of law" has to take place however it is deducted from the interpretation of Quran in the given time and site. The contemporary Quranic interpretations and Sharia deducted from them was achieved by the institutes of Caliphates. It is matter of dispute that Ottoman Empire to which extent can be considered as Caliphate regarding formal aspects as Turks were pragmatic and they secularized some elements of its operation. Therefore, they called their state Sultanate where Sultan practiced unlimited secular power. So, the abolishment of Caliphate in 1924 was only a formal process. The real abolishment of classical Caliphate has taken place in 1492 in Iberia and 1258 in Baghdad.

The British knew well why they cannot allow the revival of Caliphate. The Caliphate is home for every Muslim regardless of their sects. A Muslim doesn't need visa for entering the Caliphate as it is his own land. If the ruler is King instead of Caliph the terminology of nation-states comes into force. A Kingdom forms its actual politics with other nation-states according to its own national interest and this can result very divided relations between nations and their citizens. That way the mass of states can be manipulated easily. Therefore, British were in a hurry to create thrones and kings from their puppies.

Frankly speaking it is impossible today to achieve the revival of Caliphate system. The financial conditions are missing. Currencies are unsecured without being backed by any value. It means that dollar is backed by speculation, manipulation. Practically the US policy defines the rates. Euro is the same. There is no any definition for how many grams of gold or silver is equal with one dollar. When dollar was created by the founding fathers there was a rate but today doesn't exist. Caliphate can operate only with backed and secured money. Dinar and dirham were always converted to gold. As a result, the financial transactions were secured. Interest was forbidden and it was not chargeable. The actual bank systems are based on unsecured currencies without being backed by real value. During transactions currencies often don't appear what is not a problem however the insecurity is the problem.

However, there is an unavoidable issue. After 1924 the Muslim world has become confused. Its legitim system has been abolished. Imagine if one day USA, France, Germany, Britain and their

institutes of democracy abolish from one day to another. Their citizens run away to live in stable states like China! No matter they stay in China the democracy and its institutional order still remains in their mind. It has become their genetical program!

Muslims go thru this stage. Plenty of them migrated to Europe where they enjoy human rights and freedom of religion. However, practicing religion in Islam means practicing order of divine legitimacy! Situation is even worse because there is no Caliphate what can work out contemporary interpretation of Quran as a basic in order to deduct Sharia from it. If this work would be available the legal comprehension of Muslims would not be deviated so much from the secular jurisprudence. Instead of that uneducated preachers declare fatwas based on Sharia which was valid in the time when their homeland was a superpower in the Medieval. It is an anachronistic jurisdiction what goes back to the years of 1200 and 1400. It is not possible to take out particular verses from Quran and interpret them independently from the others. Anyway, this is the actual situation. Or the whole system of interpretation has to be harmonized to the 21th century or it should have been left in the Medieval as a whole and wait for conflicts. At the moment mosques what create parallel societies don't adjust interpretations to modern life however they adjust life to the old ages as they have authentic texts for that. This situation cannot be maintained.

So, no matter there is Caliphate under this name or doesn't exist its work has to be achieved. A sort of jurisprudence (Fiqh) has to be worked out to form Islamic understanding on law in order to evaluate sin and virtue similarly. Please don't misunderstand! I am not speaking about implementation of Sharia law! I speak about the adjustment of legal thinking of Muslims to the European comprehension. Until we don't have this work done, we always face conflicts. If you detain someone from us, he will become hero in our communities and vice versa.

We have to change ourselves as well. We cannot go on with the traditional Sunnah. I said Sunnah what is the tradition of Mohammed (peace be upon him). I didn't say Quran! Sunnah is simply outdated. Law or fatwa can be deducted from Sunnah after studying the analogies however it cannot be applied word by word in our age as it was implemented 1400 years ago in Arabia. Eg. the chapter of Purity (Tahara) today is different. In the old times the flowing waters of rivers were pure. There was not any hazard if one drinks from them or washes himself. These rivers today are sewage. The chapter of Halal-Haram is outdated too. What is the Islamically right slaughtering worth for if the meat is full of hormones and antibiotics?

Relation between humans regarding Muslim-Muslim, Muslim-other religions, Muslim-secular world as well as woman-man aspects have been changed as well. Thoughts of Abraham as it is prescribed in the Quran are more applicable in our time than interpretations linked with a particular historical event or the ones adjusted to local traditions. If we continue the distortion of our religious thinking the pre-Islamic age of Jahiliya (Ignorance) will occupy Islam in the cover of Islam. Once man used to wage war and his family relied on his muscles essentially. Several centuries ago powerhouses and engines have been discovered and muscles were replaced by mind and creativity where women can play the similar role as men. Principles of Quran are unchanged and even in the modern ages they pave the same way for us. However, the work what has been left since 1924 has to be completed. Our legal relations have to be harmonized to age and site. And Caliphate is not a condition for that any more. We need good will and knowledge.



2.3.2. CIVIL LAW, RELATIONS BETWEEN CITIZENS, HALAL-HARAM

2.3.2.1. BIRTH

NEWBORN ARRIVED, WHAT TO DO?

Boy or girl? Whatever he/she is, the things to do are not different:

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَّا لَهُ نَائِبُونَ
الذُّكُورَ (٤٩)

To Allah belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His Will (and Plan), (Quran 42:49)

The first sound and words a Muslim baby should hear is the call to prayer. The father whispers into his/her child's pure little ears. The call to prayer is also known as Adhan which Muslims hear five times a day before they face their Lord.

عَنْ سُفْيَانَ، أَخْبَرَنَا قَالًا مَهْدِيٍّ، بِنِ الرَّحْمَنِ وَعَبْدُ سَعِيدٍ، بِنِ يَحْيَى حَدَّثَنَا بَشَّارٌ، بِنِ مُحَمَّدٍ حَدَّثَنَا
 اللَّهُ صَلَّى اللَّهُ رَسُولَ رَأَيْتُ قَالَ أَبِيهِ، عَنْ رَافِعٍ، أَبِي بِنِ اللَّهِ عُبَيْدٍ عَنْ اللَّهِ، عُبَيْدِ بِنِ عَاصِمٍ
 . بِالصَّلَاةِ فَاطِمَةَ وَلَدَتْهُ حِينَ عَلِيٍّ بِنِ الْحَسَنِ أُذُنٌ فِي أُذُنٍ وَ سَلَّمَ عَلَيْهِ

Narrated 'Ubaidullah bin Abi Rafi':

That his father said: "I saw the Messenger of Allah peace be upon him say the Adhan in the ear of Al-Hasan bin 'Ali - when he was born to Fatimah - the Adhan of Salat."

Jami` at-Tirmidhi, Book of Sacrifices, Hadith 1514

After whispering the call to prayer in the baby's ears, it is recommended to do Tahneek for the child, accompanied by a supplication. Tahneek means to chew or soften a date and then rub the palate of the newborn child with it.

Naming the baby can be done on the day he or she is born or on the seventh day based on the Hadith (narration of the Prophet peace be upon him) below.

عَمِّي، حَدَّثَنِي عَوْفٌ، بِنِ الرَّحْمَنِ عَبْدُ بِنِ إِبْرَاهِيمَ بِنِ سَعْدِ بِنِ إِبْرَاهِيمَ بِنِ سَعْدِ بِنِ اللَّهِ عُبَيْدٌ حَدَّثَنَا
 عَنْ شُعَيْبٍ، بِنِ عَمْرٍو عَنْ إِسْحَاقَ، بِنِ مُحَمَّدٍ عَنْ شَرِيكَ، حَدَّثَنَا سَعْدُ بِنِ إِبْرَاهِيمَ بِنِ يَعْقُوبَ
 وَوَضَعَ سَابِعِهِ يَوْمَ الْمَوْلُودِ بِتَسْمِيَةِ أَمْرٍ وَ سَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ أَنْ جَدَّهُ، عَنْ أَبِيهِ،
 . وَالْعَقَّ عَنْهُ الْأَدَى

Narrated 'Amr bin Shu'aib:

From his father, from his grandfather that the Prophet (peace be upon him) ordered naming the child on the seventh day, removing the harm from him, and Al-'Aqq (removing the hair and slaughtering the animal for 'Aqiqah).

Sahih, authentic

Jami' At-Tirmidhi, Book of Manners Hadith 2832

It is not permissible to name a child with attributes that are only for Allah such as Ar-Rahman (The All Compassionate), Al-Mutakabbir (The Greatest/ Most Majestic) and so on. It can, however, precede with an "Abd" to indicate the servant's position of the child before God such as Abd Ar-Rahman (the servant of the Most Merciful). Similarly, the child must not be named as servants of anything other than Allah such as Abdur-Rasul (the servant of Messenger of God) as that would contradict the true meaning of Islam – to submit to One and Only God.

In any case, names must not contain any mockery or anything that would cause embarrassment and insult to the child.

On the seventh day after the Muslim baby is born, it is recommended to sacrifice a livestock animal. This is known as Aqiqah. On slaughtering the animal, it is obligatory to mention the name of Allah with the intention the Aqiqah is made for the new Muslim baby.

On the same day of the Aqiqah after the sacrifice, the baby's head can be shaved completely. The weight of the baby's hair is measured. Then, the parents donate that amount in silver to charity. Regarding circumcision of boys there is another article discussing it in detail.

Muslim women are encouraged to give their children the nourishment of breast milk. The Quran instructs that if a woman breastfeeds her children, their period of weaning is two years.

It is common for close family members to visit right away, and for other visitors to wait until a week or more after birth in order to protect the child from exposure to illnesses. The new mother is in convalescence for a period of 40 days, during which friends and relatives will often provide the family with meals.



2.3.2.2. MAN, WOMAN, MARRIAGE, DIVORCE

ABOUT WOMEN'S RIGHT IN BRIEF

I have previously written an article on Hijab or veil in the Quran and in reality:

https://www.facebook.com/permalink.php?story_fbid=2854608271280394&id=454097781331467&_tn_ =K-R

Now we look the women's rights in Islam ... Once more: in Islam! So not in the thousands of traditions of Arab, Iranian, Afghan, Pakistani and other families, but in the written revelation of Islam in the Quran. Of the many aya, here are just a few about equal treatment. There is no privilege for one or the other. In front of Allah man and woman is treated equally:

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِّنْ
بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا
لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ
وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ (١٩٥)

And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another: Those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain,- verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath;- A reward from the presence of Allah, and from His presence is the best of rewards." (Quran 3:195)

In Islam the equal status of the sexes is not only recognized but insisted on. If sex distinction, which is a distinction in nature, does not count in spiritual matters, still less of course would count artificial distinctions, such as rank, wealth, position, race, color, birth, etc.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا
يُظَلَّمُونَ فِيهَا شَيْئًا (١٢٤)

If any do deeds of righteousness, - be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them. (Quran 4:124)

مَنْ عَمِلَ صَالِحًا فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنْتَى وَهُ
 مِّنْ عَمَلٍ صَالِحًا مِّن ذَكَرٍ أَوْ أَنْتَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ
 بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions. (Quran 16:97)

Faith, if sincere, means right conduct. When these two confirm each other, Allah's grace transforms our life. Instead of being troubled and worried, we have peace and contentment; instead of being assailed at every turn by false alarms and the assaults of evil, we enjoy calm and attain purity. The transformation is visible in this life itself, but the "reward" in terms of the Hereafter will be far beyond our deserts.

وَ الْمُؤْمِنُ فَاُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

"He that works evil will not be requited but by the like thereof: and he that works a righteous deed - whether man or woman - and is a Believer- such will enter the Garden (of Bliss): Therein will they have abundance without measure. (Quran 40:40)

What is the consequence out of this all? If we are subject to equal treatment before Allah, this must also be true in our earthly life.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ
 أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ
 فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا
 إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore, the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all). (Quran 4:34)

“Qouwamun” means stand for or protect. Maybe Allah has bestowed the privilege of strength and power for men over the women but He prescribed for men what to do with this privilege. Men has to protect women and they have not to take advantage from their position. Women have to obey men and guard the house and properties in the absence of men. Also, it is not allowed for her to speak out the secrets of the house. If women are disobedient or they show the signs of disloyalty (here doesn't men sexual disloyalty), men can first give them warning peacefully. The second step is if men

refuse to sleep with his wife. If women don't give up to be disloyal than comes the third possibility to flap her. It is forbidden for men to hit women with strength and hurt her or cause wounds for her.

Conclusion: In the Basic Law of Islam, Allah judges man and woman equally. He did not create them in an unequal form or equal biological ability, but this difference cannot be a cause for subordination in front of law in the world of humans, for they are equal in the world of Allah. The protection of equal opportunities and of women's rights is the responsibility of men. This is what "Ar-ridjal Qoamun ala al-nisa" means in this verse, therefore men must stand for women...

Anyone who argues that woman inherits half as much as the man, must know that the dowry is the man's burden, where women are the beneficiaries. So, in a long-term settled relationship, the burdens and benefits are levelling off. The dowry is the sole property of the woman what man has nothing to do with it after the marriage.

There is also the issue of testimonies. Here too, a misunderstanding must be dispelled. Each female vote is worth the same as a male vote, 1: 1. There is only one exception, where two female witnesses are equal to one male (Quran 2: 282). And this exception is the testimony of certifying the obligations of the debtor!

Why do we argue so much about women's rights? Because the reality is different. In many places local traditions override Islam. Even worse when local traditions are forced to follow as if they were Islamic obligations.

Societies are overwhelmingly patriarchal. Not just in the Islamic world, but in Europe, the US, virtually everywhere. It is men who determine attitudes within society, including the position of women. The Quran and other Scriptures cannot do much about it. Maximum there is a chance to twist and misinterpret their words. But once Sharia has reached the point of giving women equal rights and safeguarding their virtues, then at least in the developed Europe, it should be possible for men to protect women's rights and stand for women. Not on a legal basis, but simply because they are women! If a Muslim woman, at her own discretion and free will puts on a Hijab (not a Niqab what covers the full face), which does not prevent anybody to identify her, but she feels good about it, then she should have the right to wear it, that is my opinion.

Everybody wears what they want. Piercing, body jewelry, all kinds of tattoos, I don't care about it and it is the right of people to do this. If our women are not able to exercise their rights in all Islamic countries, at least we have to provide for them the chance to wear Hijab according to their free will. And if we, men, are proud of our European upbringing and of the "ladies first etiquette", let us not hurt them, insult them, but should be honored to protect our ladies.

Remember, today it is a different world. Our 1400-year-old law may be in force, but the forklift replaced the man's muscle. And in the brain, the odds level out. The burden is divided between man and woman naturally. Not only in Europe, but also in the societies of Muslims. The right what is guaranteed by the Quran still exists today. We practice our religious life in the context of a new Sunnah where we do not need to develop a way of life for living in desert, but we have to maintain our faith and attitudes in the European circumstances:

ال ترمذي رواه «ال شيطان ثالثهما كان إلا بامرأة رجل يخلون لا»
الأل باذي و صححه

The words of the Prophet, peace and blessings of Allah be upon him: "No man is privately alone with a woman; but their third is Satan" [Reported by At-Tirmidhi and authenticated by Al-Albani];

This cannot be followed today. A simple job interview undermines this regulation. Then, at least it should be allowed clothing that makes our ladies feel comfortable.



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ABOUT WOMEN’S RIGHTS A BIT LONGER TURNING AGAIST THOSE WHO TURN AGANIST

The primitive European knowledge meets the primitive Muslim attitude and as a result a situation emerges. However, Islam rises above both but neither sides understands it. Both sides just bark at it like a dog barks up to a high tree. The “scholars” of those branches of Orientalism, which are criticizing and mocking Islam, while growing their fattened asses and being only aware of their own literary publications, draw deep conclusions about traditions rooted in the "goat culture" and present it to the limited-minded zombie masses as an alarming image, saying: well, you see! This awaits you if you let them in, if you give your daughters to them, and if you have a business relationship with them! And this is confirmed by the many beasts who, quoting the Quran, live, think and act contrary to its spirit.

When I separated from the literary environment called “European high-level” science and did not join today’s Muslim communities, I did so that nothing and no one would influence my return to interpreting the original context of the Quran without a bastard holding me up and proving the importance of ass washing six times a day, as an idea that can only be understood by him.

Putting women’s rights in this light, let’s see what Islam has done for their liberation? Yes, Islam liberated and gave rights to women who could not inherit before Islam. They could become subjects of divorce in a Zihar way, i.e. they could be thrown off the houses with a disgraceful statement without nothing, so they were practically articles of pleasure. It was customary to bury the firstborn girl alive, sacrificing her to the deity Moloch. If they survived their childhood and grew up in Jahiliya’s society, they had no right to express their opinion. In comparison, what did Islam gives:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise. (Quran 9:71)

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect. (Quran 30:21)

بَعْضُكُمْ مِنْ بَعْضٍ

... Ye are one from another... (Quran (4:25))

هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٍ لَهُنَّ

...They are your garments and ye are their garments... (Quran 2:187)

Of the countless quotes, that's all I mentioned, in headwords, so men and women are: each other's protectors, ... are created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts), forgiveness between you, you are from each other, you are each other's garments! What more is needed? Should I enter to word explanations? I know all this is often not in line with the practice of some Muslim societies, but I also state it is not in line with European practice either.

Freedom of speech. Caliph Omar ibn Khattab from the pulpit argued the people that the amount of dowry that is to be given to women should be limited. His speech was interrupted by a woman quoting the Quran, which was contrary to Omar's arguments. Omar realized his mistake and modified his speech. Hence the saying:

رعم وأخطأ امرأة أ صاب ت

"A woman called back when Omar misinterpreted"

Let me ask: not only at that age, but even today, when can a woman intervene in order to question the truth of a speaker preaching in a pulpit? By way of comparison only, I present two passages of epistles from Apostle Paul regarding women's rights.

1 Corinthians 14:34-35

³⁴ Women ^[a] should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. ³⁵ If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.

1 Timothy 2:11-14

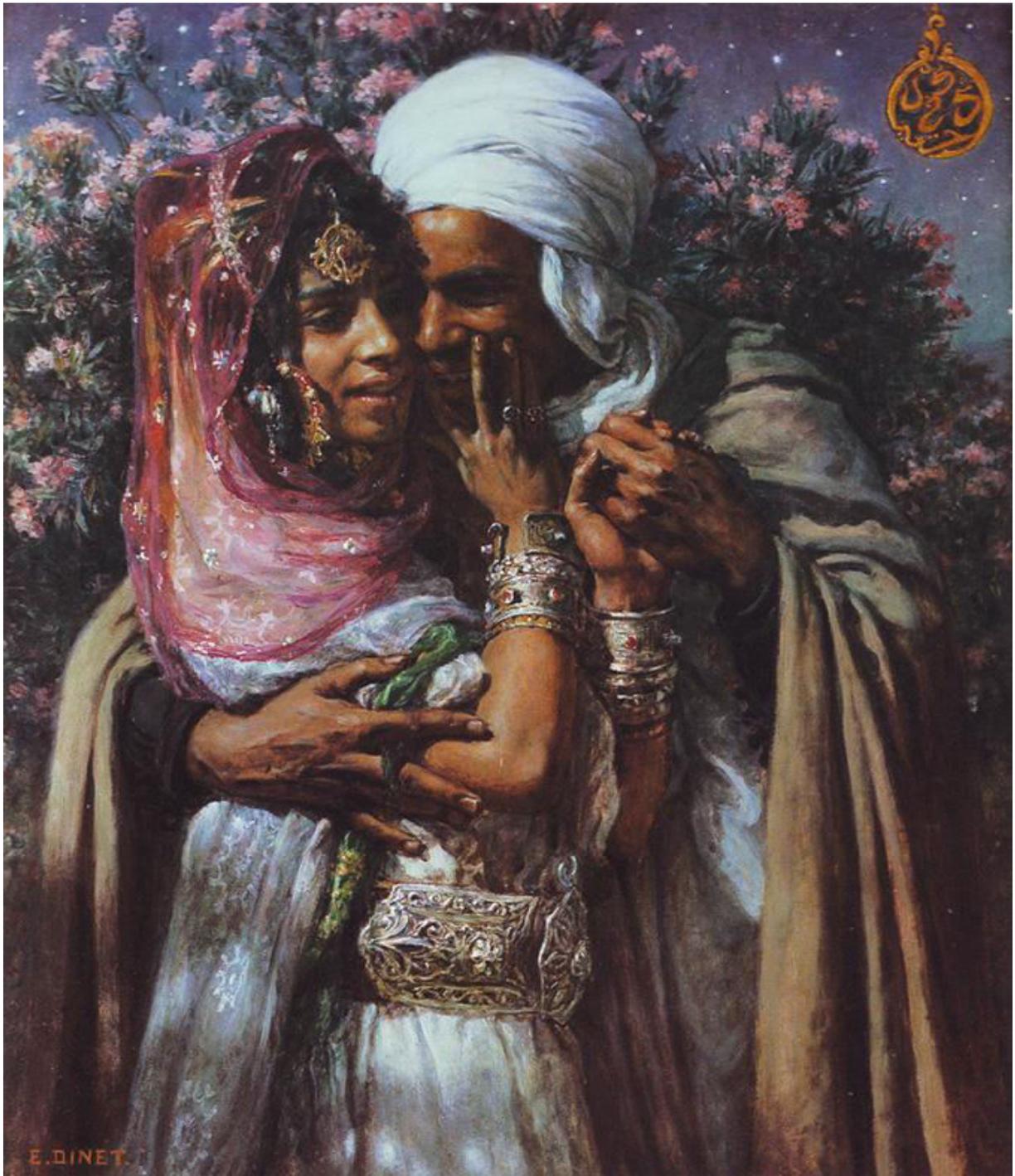
¹¹ A woman should learn in quietness and full submission. ¹² I do not permit a woman to teach or to assume authority over a man; she must be quiet. ¹³ For Adam was formed first, then Eve. ¹⁴ And Adam was not the one deceived; it was the woman who was deceived and became a sinner.

And here you are the old boring subject, i.e. inheritance. Why, according to Sharia, does a man inherit twice as much as a woman? If you take a piece of paper and a pencil, you can calculate that women inherit much more. There are two reasons for that. On the one hand, the man inherits from only four kind of legacies and the woman from thirty. The other reason is the title-deed. The man's legacy is to expend it to his family. So, this represents the sustenance of his wife, children, parents. The woman's legacy is a guarantee. It is a deposit that the family has nothing to do with. It's about to invest or start a new life out of it in the event of a divorce. Huge difference.

In the European consideration that values itself as superior above all other values, women have much less rights as in the theses prescribed by classical Islam. Europe is experiencing the age of family crisis. That is why I have a cold shiver when hear that, on the basis of European consideration, women must be freed from Islam in order to have their rights. The one who is aware of the Quran knows that it is the other way around. The guarantees of the Quran must be returned back to

women so that they can regain their rights inside and outside the Islamic countries. Yes, Arabs? Muslims? Sorry, I was talking about something else.





ADVERTISEMENT OF MARRIAGE, DATING SITES

What is the picture we are going to paint? A single, childless, wealthy young man with a Rolls-Royce is looking for a partner in his palace". The reality is in contrast: a poor guy wearing fake jewelries in a photoshop-made picture, where he is mounted with a beautiful car, wants to fuck. Painted picture: "A single woman in her 20s looking for a partner in her life." The attached picture shows Naomi Campbell or Britney Spears. But in reality, a whore with missing teeth wants to pull some money from someone's pocket.

Real content does not coincide with the form. Most people judge after the form, barely on the content. Few would apply if a woman confesses the truth: "I'm standing here with four kids, my husband has left me, my dad has expelled me, the street is no longer feeds me because I am getting older. No one needs me either in Dubai, send me money to charge my phone so that I have at least my daily dose of drugs." Or in case of men: "I made a bet with Joe and other guys that I can collect here four girls today. It's going to be a party, Joe brings the material, my business are the women." I don't think I'm far from the truth. Who does in this world need deep thoughts? And the TV, the media are just putting a surplus to this emptiness! It's getting a good business! Yes, it is, but we are losing what makes us human!

There are cultures, social norms and those are constantly changing. We scold America, even though beside the existing superficial phenomenon there is formed a sort of convention in business life, or above a social level, morality and setting of boundaries has begun to show a value. However, in the most rigorous Islamic world, contrary standards are spreading. They believe to be in line with the world trend if their conduct converts towards the Western, free-moral style. Hungary is what it is. Instead of standards, instinct-based survival is the trend.

"An old homeless, financially in minus who lives from day to day, with several children is looking for partner. What he has: debt, speech, and part from the ancient knowledge that makes him able to quote from the Quran and classic literature. He is looking for a partner who visits him once a week, makes cleaning, doesn't talk, doesn't import her own troubles, but puts twenty thousand forints on the bedside table and leaves in the morning silently." Would be there any candidate for this? Never! Maybe the knowledge of the old man, if not the survival, but would serve a better comprehension of life and worth more than the cheating-guys standing with fake cars. But this was just an example, don't take that as a personal advertising. My goal is to show: the content and the need searching for it is extinct from us. Today, this is the case here, in other places different. We should never consider a condition as permanent. Norms and traditions are in constant change. Just one important thing: does the value remain constant in the change? Many places the value remains but in many places it disappears. Therefore, I warn anyone to attach too much importance to the surface! In vain there is a Rolls-Royce or a hijab in the picture, if in reality it doesn't couple with value.

Once upon a time dating had rules. Elderly members of families were looking for youths who were matching. It is true that over time this has been overwritten by interests, forced marriages, etc., as in human hands everything changes the original direction. But if we are already relying on ourselves, go to a silent place and think it over without emotions, instincts, and hormones: where an emotion-based relationship leads to if we are going to be build our future on it? What is the probability that couples will find each other on social network sites? I'm not saying it is impossible, but what is the probability?

We tend to use benchmarks that have lost their credit. We believe that the Academy of Science is the benchmark for science, though it may be that this science serves only the goals of a narrow group.

We follow the Sunnah, traditions where the written form is excellent, but the man to whom it was once tailored has worn off. Not only man but also age has changed. It was once the trend:

أُخْتِ، ابْنُ سَعِيدِ بْنِ مُسْتَلِمٍ أَخْبَرَنَا هَارُونَ، بْنُ يَزِيدٍ حَدَّثَنَا إِبْرَاهِيمَ، بْنُ أَحْمَدُ حَدَّثَنَا عَنْ قُرَّةَ، بْنِ مُعَاوِيَةَ عَنْ - زَادَانَ ابْنَ يَعْنِي - مَنْصُورٍ، عَنْ زَادَانَ بْنِ مَنْصُورٍ إِنِّي فَقَالَ وَ سَدِّ لَمِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ إِلَى رَجُلٍ جَاءَ قَالَ يَسَارِ، بْنُ مَعْقِلِ الثَّانِيَةَ أَتَاهُ ثُمَّ . " لَا " قَالَ أَفَأَتَزَوَّجُهَا تَلِدُ لَا وَإِنَّهَا وَجَمَالٍ حَسَبِ ذَاتِ امْرَأَةٍ أَصَبْتُ . " الْأُمَمَ بِكُمْ مُكَاتِرٌ فَإِنِّي الْوَلُودَ الْوَدُودَ تَزَوَّجُوا " فَقَالَ الثَّلَاثَةَ أَتَاهُ ثُمَّ فَفَنَهَا

Narrated Ma'qil ibn Yasar:

A man came to the Prophet (peace be upon him) and said: I have found a woman of rank and beauty, but she does not give birth to children. Should I marry her? He said: No. He came again to him, but he prohibited him. He came to him third time, and he (the Prophet) said: Marry women who are loving and very prolific, for I shall outnumber the peoples by you.

Book: Marriage (Kitab Al-Nikah)

Grade: Hasan Sahih (Al-Albani)

Reference: Sunan Abi Dawud 2050

In-book reference: Book 12, Hadith 5

English translation: Book 11, Hadith 2045

The above hadith is true when there is a man who takes care of his family, supplies his children with knowledge in order that they become more than he is. And there is a woman who can provide an emotional foundation for her husband and children, in her priority the cause of her family is before the beautician or fashion. Hadith is about building a quality society, not about fucking and producing waste on mass level. Huge difference!

Thus, there is no specific answer to the question whether advert of marriage, dating on a social site is permissible according to Islam or not? If there were sincere human revelations, manifestations of real intentions that please God, then why would it be Haram? But there are not any! Most people here are lying! Therefore, the question falls back to its originator. The relationship what you enter to, qualifies you. The real question is, can you reckon this relationship with Allah? Not before your family, your society, but before Allah! This is the question and there is no general answer. Every case is different.



CAN A MUSLIM WOMAN HAVE A NON-MUSLIM HUSBAND?

The answer is: she can't. Categorical no. But...

In the following, we will only examine the case indicated in the title. Because a Muslim man may have a wife from the followers of other Monotheistic religions, too. But let's stay with women.

Let's break this issue down into further details. First, let's examine who is Muslim according to the Quran? So, not according to Ali and Yusuf, but according to the Quran? Because, the ayas of the Quran were revealed in the life of Mohammed (peace be upon him), and the word Muslim was used in the Quran regarding prophets and their followers who lived before Mohammed, according to the original, classical sense. Submission to the One God and to be reconciled in Him. This is what the word means and it was not used to denote a religion. For the sake of completeness, I will only refer to this by indicating the numbers of ayas in the Quran:

2:132, 2:133, 2:136, 3:52, 3:64, 3:80, 3:84, 3:102, 5:111, 29:46.

According to the above verses, Abraham, Moses, Jesus and I could go on, they were all Muslims! So, Muslim means following Monotheism and not just following a single prophet! Of course, I mean the Monotheism in its original and not in a distorted form of what is present today. If we look at today's conditions, the Islam has distorted forms too, like Christianity and Judaism! (I said forms, not original teachings!). In this sense, there is no Muslim! And if we refer with the word Muslim only to shihada, the oath of creed and not to representing a value, then even a parrot can be a Muslim.

First conclusion: today, the word Muslim means a religious separation on the basis of external features, ignoring the pursuit of internal values. In its original, classical form of Islam, the reverse was true: it was a unifying faith based on the inner values proclaimed by previous prophets.

Let's see the following aspect concerning Christians and Jews:

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ
وَأَلَيْنَ اتَّبَعَتْ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ
(١٢٠)

Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah,-that is the (only) Guidance. " Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor helper against Allah. (Quran 2:120)

Non acceptance creates tension in the society and on individual level as well. If Jews and Christians don't accept Muslims it makes tension but if Muslims do the same it is a mistake too. Note that this aya drives a historical allegory what Jews and Christians committed against Muslims of the age but it is linked to the phenomenon and not the subject who had committed it. At this point everybody has to cast a glance to the mirror. We all have to discover in peace that the Guidance is the one which

does not make difference between us and what is for all of us.

We must place this aya in the historical context in which it was revealed. At that time, other religion meant a different political view, because a lot of interests were stuck to the religions. Or is that not the case today? After all, if we had a faith, there would be nothing wrong with us, but we became religions, so Satan broke gaps between us.

Let's continue with the forbidden category, the idolater.

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَا مَؤْمِنَةً خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا أُعْجَبْتُمْ وَلَا
تُنْكَحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أُعْجَبْكُمْ أُولَئِكَ
يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ (٢٢١)

Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise. (Quran 2:221)

Marriage is the most intimate communion and the mystery of sex causes its highest fulfilment when intimate spiritual harmony is combined with the physical link. If religion is at all a real influence in life to both parties or to either party, a difference in this vital matter must affect the lives of both more profoundly than differences of birth, race, language or position in life. It is therefore only right that the parties to be married should have the same spiritual outlook. If two persons love each other their outlook in the highest things of life must be the same. Note that religion is not here a mere label of a matter of custom or birth. The two persons may have been born in different religions but if they come to see the truth in the same way, they must openly accept the same rites and the same social brotherhood. Otherwise the position will become impossible individually and socially.

Let us lay our hands on our hearts. Are we Muslims or idolaters? Don't we lick the ass of our dictators? Do we not put our prosperity, ourselves, above all other? Do we not explain Scripture according to our best interest? Are we not following people, teachers, who are manipulating us? Based on these, we can also ban ourselves from marriage with those who have faith.

Let's come to the third point. Where and when was the rule revealed what said that Muslim woman can marry only Muslim man:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ
عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ
وَأَتَوْهُنَّ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا
بِعِصْمِ الْكُوفِرِ وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ أَلْوَا مَا أَنْفَقُوا ذَلِكَمُ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ

O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower), and there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah. He judges (with justice) between you. And Allah is Full of Knowledge and Wisdom. (Quran 60:10)

Under the treaty of Hudaibiyah women under guardianship (including married women), who fled from the Quraish in Makkah to the Prophet's protection at Madinah were to be sent back. But before this Ayah was issued, the Quraish had already broken the treaty, and some instruction was necessary as to what the Madinah Muslims should do in those circumstances. Muslim women married to Pagan husbands in Makkah were oppressed for their Faith, and some of them came to Madinah as refugees. After this, they were not to be returned to the custody of their Pagan husbands at Makkah, as the marriage of believing women with non-Muslims was held to be dissolved if the husbands did not accept Islam. But in order to give no suspicion to the Pagans that they were badly treated as they lost the dower they had given on marriage, that dower was to be repaid to the husbands. Thus, helpless women refugees were to be protected at the cost of the Muslims.

A non-Muslim woman, in order to escape from her lawful guardians in Makkah, might pretend that she was a Muslim. The true state of her mind and heart would be known to Allah alone. But if the Muslims, on an examination of the woman, found that she professed Islam, she was to have protection.

So, the rule was linked to a historical context.

And now come to the fourth aspect. At that time, Muslim men were men of inner values and women were women of inner values. They replaced the era of Jahiliya, that is, ignorance, barbarism, and spread morality, legitimacy and pure faith. The Quranic revelations were applied to them and not to the today Arabic and other Muslim caricatures with soft spine. These today have nothing to do with revelation in terms of value, just in terms of words.

Based on the above, I will ask you back. Who do you choose? The who carries the values of Islam, or who repeats stereotypically something while committing the greatest sins that can be committed, all referring to Allah? Take a decision.



CONTRACEPTION AND ABORTION

Muslims strive to build a strong family and community bonds, and they welcome children as a gift from Allah. Marriage is encouraged, and raising children is one of the main purposes of marriage in Islam. Few Muslims choose to remain child-free by choice, but many prefer to plan their families through the use of contraception.

For men who could not afford to get married, they are encouraged to fast. Marriage allows mankind to continue his ancestry and to populate the earth. With the birth of children and the strengthening of the family's foundation, marriage reinforces the spirit of helping amongst the community in their everyday lives.

The prophet (peace be upon him) forbade Muslims from living celibate lives. Instead, he encouraged the ummah to marry as stated in his *hadith*:

الْقِيَامَةَ يَوْمَ الْأُمَمِ بِكُمْ بِكُمْ مَكَائِرُ فَإِنِّي الْوَلُودَ الْوَدُودَ تَزَوَّجُوا

“Marry a woman who could bear many children as I would be proud of you on the Day of Judgement for populating the ummah. “

The prophet (peace be upon him) also stated that:

مَنِّي فَلَيْسَ سُنَّتِي عَنْ رَغِبٍ فَمَنْ سُنَّتِي النَّكَاحُ

“Marriage is my way of life, So, he who deviates from my way is not from me (not one of my followers)” Ibn Majah

The Quran does not specifically refer to contraception or family planning, but in verses forbidding infanticide, the Quran warns Muslims:

قُلْ تَعَالَوْا أَنزِلْ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا
أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ
وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

Say: "Come, I will rehearse what Allah hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want;- We provide sustenance for you and for them;- come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus, doth He command you, that ye may learn wisdom. (Quran 6:151)

See 17:31 too.

Muslims have interpreted this as a prohibition against contraception as well, but this is not a widely accepted view.

ضرار ولا ضرر لا

“Do not inflict harm nor repay harm with another.”
(Narrated by Ibn Mājah and al-Daral-Quṭni).

According to this ruling, the husband and wife should both be aware of contraceptive use, and ensure that it does not result in harm. This harm includes possible health hazards to users, such as affecting the chances of having a baby in the future.

On the issue of family planning, we can find a similar situation in the time of the Prophet. In those days, some of the Prophet’s companions practiced family planning with a method called “*azal*”, which is ejaculation outside of the woman’s womb to prevent pregnancy (coitus interruptus). When this matter was raised to the Prophet, he neither forbade nor encouraged it since the true intention of marriage is to conceive children. From a *hadith*, it is understood that adopting the practice of “*azal*”, with the intention of spacing pregnancies, is permissible.

نَعَزَلَ أَنْ و سَدِّ لَمَ عَ لَ يَه اللهُ صَلَّى اللهُ رَسُوْلُ نَهَى قَالَ عَنْهُ، اللهُ رَضِيَ عَمْرَ عَنْ بِإِذْنِهَا إِلَّا الْحُرَّةَ عَنِ

“ The prophet (peace be upon him) forbids a husband from performing “*azal*” when ejaculating without the permission of the wife who is a free woman.” Ibn Majah.

This is because the relations between husband and wife would not be fulfilling and it is cruel towards one of the parties in this relationship. However, with the use of modern contraceptives, the process of “*azal*” is not necessary.

The Islamic law contains rulings on various types of contraception.

1. Natural family planning: This was commonly practiced during the time of the prophet Muhammad, and he did not universally object to it. Spouses need to be sensitive to each other's needs for fulfillment, however, and practice this method only if both agree.
2. Barrier methods (condoms, diaphragms, etc.): These are designed to prevent conception, and are therefore accepted by most Muslim scholars.
3. Hormonal and other methods (pill, patch, IUD, etc.): These work through a combination of preventing fertilization and interfering with implantation. Most scholars frown upon such methods except under medical supervision—particularly if those methods may cause harm to the woman using them.
4. Surgery (vasectomy, tubal ligation, hysterectomy): Islam forbids a couple from choosing to be permanently child-free through the use of surgeries that are irreversible, unless for medical reasons.

Abortion is defined as a procedure to medically remove a foetus from the womb. Originally, this act is prohibited, but it is allowed (in the following circumstances):

1. To save the life of the mother;
2. If the unborn child was conceived out of wedlock (with the condition that it has to be less than 120 days old i.e. before it develops into a foetus).

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ ﴿٧١﴾

Behold, thy Lord said to the angels: "I am about to create man from clay: (Quran 38:71)

This shows that the material world round us was created by Allah before Allah fashioned man and breathed of His soul into him. Geology also shows that man came on the scene at a very late stage in the history of this planet.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾

"When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him." (Quran 38:72)

See 4:171 and 15:29, too.

مِثْلَ مُضْغَةٍ يَكُونُ ثُمَّ ذَلِكَ، مِثْلَ عَلَقَةٍ يَكُونُ ثُمَّ ، نُطْفَةً يَوْمًا أَرْبَعِينَ أُمَّه بَطْنٍ فِي خَلْقِهِ يُجْمَعُ أَحَدَكُمْ إِنَّ
وَشَقِيٍّ وَأَجَلِهِ وَعَمَلِهِ رِزْقِهِ يَكْتُبُ : كَلِمَاتٍ بِأَرْبَعٍ وَيَوْمَ الرُّوحِ فِيهِ فَيَنْفُخُ ، الْمَلَكُ إِلَيْهِ اللَّهُ يُرْسِلُ ثُمَّ ذَلِكَ،
سَعِيدٌ أَوْ

“Verily the creation of each one of you is brought together in his mother’s womb for forty days in the form of a drop, then he becomes a clot of blood for a like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: to write down his sustenance, his life span, his actions, and whether he will be happy or unhappy” (narrated by al-Bukhārī and Muslim).

Every life is from Allah. According to the conception of Islam the human soul enters man directly from Allah. According to some perceptions, this occurs around the fourth month of pregnancy. Scholars agree that abortion after the fourth month is haram, it is in fact is a criminal act. Such an act is similar to killing a living, fully-formed being. Therefore, Muslims are prohibited from it unless it is to save the mother's life.

For abortion before four months, opinions of the *'ulamā* differ. This is because there are disagreements on whether the embryo/foetus is alive. The majority of *'ulamā* view that, based on medical evidence, it is alive; they consequently prohibit its abortion.

Since medical knowledge indicates that a foetus is alive from the point of conception (fertilization of male and female cells), the Fatwa Committee has decided that abortion is prohibited, no matter the age of the embryo/foetus in the womb.



EQUAL RIGHTS

“WHEN MEN ARE OPPRESSED ITS A TRAGEDY. WHEN WMOMEN ARE OPPRESSED ITS TRADITION”

The Hungarian language gives equality to men and women, as there are no separate tenses for males and females at the level of words or conjugation. There is no he, she it or Der, Die, Das. Behind a term of a believer or an unbeliever can be both man and woman.

However, most languages in the world are not like that. It is also evident in Arabic, what genders are involved in the context. This also came into view to one of the wives of the Prophet (peace be upon him).

Concerning the causes of the revelation of verse 33:35, the commentaries of exegesis relate several versions whose meaning and content are similar but which differ over the characters involved. The most common interpretation is that reported by Tabari concerning Umm Salama the wife of the Prophet. According to this version, Hind bint Abi Umayya, better known as Umm Salama, is reported as having once said to the Prophet, “*Why are we women never mentioned in the Quran as men are?*” On the same day, during the Zuhr prayer, the Prophet announced from the height of his pulpit: “*O all of you – ya ayyuha nnas – here is what God says in His Quran...*” (Tafsir, at-Tabari, hadith reported by Ibn Shayba)

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ
وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ
اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا (٣٥)

For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise,- for them has Allah prepared forgiveness and great reward. (Quran 33:35)

Another relatively well-known version attributes the claim to Umm Ammara al-Ansariya who supposedly said to the Prophet: “*I can see that everything favors men and that women are hardly mentioned by the divine words!*” (Tafsir, al-Qurtubi, hadith reported by Tirmidhi)

Despite the divergence amongst scholars over the authorship of this feminine request, it is nonetheless clear that its content remains the same. These women were expressing their foremost dissatisfaction to the Prophet, (concerning a Qur’anic discourse that appeared – in their eyes – to ignore them). Moreover, given the various existing sources concerning this story, it is highly likely that it was not one but several women who articulated the same resentment.

They wanted an equality transcribed for eternity in the sacred Text even though they were acutely aware that the Quranic discourse, through its neutral masculine *tone*, concerned them as much as men. However, and as though they had felt *prejudiced* against at a given moment in history, they wanted to express their dismay openly and publicly before the entire community with the clear intention of reasserting a position of equality.

The above revelation had taught them that they were human beings who were born free and that no other submission but the submission to God could ever be accepted in Islam. This same revelation had taught them to behave as responsible and autonomous beings; human beings free to express their disapproval, to protest and to demand in the name of their faith. And in the name of these principles they *criticized* what they perceived as a somewhat masculine connotation of the sacred Text; a reproach that emanated from their deep conviction in divine justice!

Could one ever imagine such a scenario in contemporary Muslim societies without prompting a clamor of protest or worse still inflammatory accusations? Could it even be conceivable in this day and age when the simple step of engaging in religious debate is frowned upon and where the mere act of questioning religious interpretations is deemed sacrilegious?

Faced with this genuine *grievance* from the women of his community the Prophet had no specific response. Instead he kept his silence, a compassionate silence. Can you imagine that response from a clergyman today?

The content of the above verse is an attestation of the divine Will to materialize the wish of Muslim women to be solemnly mentioned, honored and eternally acknowledged. In this verse God explicitly distinguishes the two genders in order to emphasize His egalitarian vision.

Indeed, Umm Salama expressed her deep regret at the Quran's silence over the women's participation in the exile, or *hijrah*, which was a vital stage in the history of Islam.

The tradition relates that Umm Salama questioned the Messenger: "Why are the men being praised for their sacrifices in the *hijrah* (migration) and not the women!" This prompted the revelation in the following verse:

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِّنْ
بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا
لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ
وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ (١٩٥)

And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another: Those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain, - verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath; - A reward from the presence of Allah, and from His presence is the best of rewards." (Quran 3:195)

In Islam the equal status of the sexes is not only recognized but insisted on. If sex distinction, which is a distinction in nature, does not count in spiritual matters, still less of course would count artificial distinctions, such as rank, wealth, position, race, color, birth, etc.

God is Just and while His divine Words were intended to question all humans, whether women or men, He answered to Umm Salama's appeal, stating once again that women and men are fundamentally equal in their spiritual and political commitment.

However, it is distressing to see how some classical texts of exegesis completely oppose the Quranic conception of harmony, unity and equality between both sexes.

A certain number of scholars, prisoners of their respective cultural contexts prove themselves incapable of interpreting such verses other than according to a customary and archaic vision, even though they have more or less admitted a certain spiritual equality; an equality endlessly reiterated by the sacred Text.

Faced with ambiguous verses, they bypass the Quran's egalitarian image and end up *coercing* the Text by assigning it a discriminatory and disparaging connotation.

This misogynistic interpretation, transmitted to generation after generation of Muslims, themselves locked inside a conformist reading, has ended up replacing the Quranic message, to become an immutable Islamic principle. (Asma Lamrabet).

I don't care what happens in reality between men and women. No matter how many deterrent cases you bring up from the Islamic World and elsewhere. I am convinced that man's inner spiritual world ultimately shapes his rational world. If the law of the spiritual world is bad, then the rational world of man cannot be good! I wanted to demonstrate that the issue regarding men's and women's rights is settled in the laws that operate in the spiritual space of Islam. If it might seem like it's not the case, compare it to other similar Scriptures or to the practice of your "modern" country. If in reality the situation is different, do not attack the law.

My message to the converts and reverses: do not be upset, you have chosen the good faith. There is nothing wrong with faith, only with those who preach and teach with a big muzzle.





FEMALE GENITAL MUTILIATION AND ISLAM

In the title I wrote ...and Islam, and notin Islam. Because there is no place for FGM in Islam. Below I collected the main thoughts issued by different scholars on FGM in order to give image about the condemnation of that terrible practice. Therefore, let's begin with the words of Satan in the Quran:

وَالضَّلَّانَ وَالْمُنِينَهُمْ وَالْمُرْتَدَّهُمْ فَلْيُبَيِّئْنَ آذَانَ الْأَنْعَامِ وَلَا مُرْتَدَّهُمْ فَلْيَغْيِرْنَ خَلْقَ اللَّهِ
وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرًا مُّبِينًا (١١٩)

"I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah." Whoever, forsaking Allah, takes Satan for a friend, his loss is manifest. (Quran 4:119)

The sentence I refer to: (Satan) ...I will order them and they will change the creation of Allah.

Fatwas refer to "Do no harm" principle.

In November 2006, Islamic scholars from all parts of the Muslim world met at the prominent Islamic Al-Azhar University in Egypt to discuss female genital mutilation. They came up with a ban on the practice. Following we document some statements:

Professor Ali Goma, the Grand Mufti of Egypt, stated: „The female genital circumcision practiced today harms women psychologically and physically. Therefore, the practice must be stopped in support of one of the highest values of Islam, namely to do no harm to another – in accordance with the commandment of the Prophet Mohammed "Accept no harm and do no harm to another". Moreover, this is seen as punishable aggression against humankind. “

The popular TV-preacher Yussuf Al Qaradawi stated „There is no doubt that the four sources of Islam (Koran, Sunna, Consensus and Analogy) have no evidence that requires or recommends this practice. Moreover, we have found no evidence whatsoever which forbids this custom or considers it deplorable. (...) According to a religious point of view, permitted acts can be prevented if damages accrued. The level of this prevention could have the meaning of frowned upon or prohibited (...) The objective study by neutral experts and specialists, who do not follow their wishes and the wishes of others shows that the circumcision, in its current form, harms women's physical and psychological state and affects their marital life. Therefore, this practice and all allowed acts that bring about damages must be stopped. (...) Based on what we said, we consider that circumcision or cutting a part of woman's body without medical care, according to the current way of practice and without justification, is not permitted and is illegal. It enters in the aspect of changing God's creation which is a work of the devil and it is not permitted by God. “

Among the Shia Ayatollah Ali Al Sistani recently took a strong position against FGM saying: "If the purpose of female genital circumcision is cutting the clitoris this operation is not right and is not a religious tradition. If the girl is hurt, it is prohibited."

Fatwas criticize hadith supporting FGM as not authentic.

In 1996, the Islamic scholar Muhammad Lufti Al-Sabbagh published a booklet Islamic Ruling on Male and Female Circumcision which was funded by the World Health Organizations Regional Office in Alexandria, Egypt. Al-Sabbagh argues that the Hadiths referring to female circumcision are not confirmed and poor in authenticity. Referring to all the physical and psychological risks he concludes that FGM cannot be legitimate under Islamic law, „particularly that nothing that recommends it, is definitely established as said by the Prophet. It is, however, established that he has said: Do not harm yourself or others. This hadith is one of the basic principles of this True religion. “

In the same book Al Amin Al-Dawood argues. "The prophet says: "Tattoo-makers are cursed by God" and goes on, adding all those who tamper with God's creation." (...) A Hadith reported by Al Bukhari and Muslim recounts how Abdullah Ibn Masoud, a companion of the Prophet, was blamed by a woman for cursing women practicing female circumcision. He answered: "Why should I refrain from cursing those cursed by the Prophet."

Muhammed Salim Al-Awwa, the General Secretary of the International Federation of Islamic Scholars, argues in the same book that all hadiths referred to by those defending or requiring female circumcision are weak in authenticity. Only one hadith is authentic, stating that "when the two circumcised organs meet, bathing becomes obligatory". Al-Awwa argues that the dual case is often

used in Arabic and follows the habit of calling two objects or persons after the more familiar, thus the sun and the moon may be called “the two moons”.

The popular Sheikh Al Arefe explains on his YouTube channel: “There is a hadith saying that circumcision is a good deed to women, but it is a wajib for men (tabari) but it’s a weak hadith, because it has been proven that it is not a good deed, and it was a habit done by Arabs pre Islam.”

Fatwas stress respect for marital relationship.

Muhammed Salim Al-Awwa published the booklet FGM in the context of Islam supported by the Egyptian National Council for Childhood and Motherhood in which he argues that in worldly affairs the Islamic jurisprudence should follow the opinion of scientists and physicians. “The scientific opinion on FGM is clear. It is the total or partial cutting of the female’s external reproductive organs which deprives the body of its natural functions and of legitimate physical pleasure. In short, it is a social practice to control women and constitutes a violation of her rights. “

Al Awwa adds. „The precepts of Islam ensure the woman’s right to a successful and satisfying marital relationship. The precepts of Islam call for the respect of the sexual relationship between a man and his wife and emphasize that each party is entitled to a successful and happy relationship. It would therefore be considered selfish and egoistical, a matter interdicted by Islam, should one party, and not the other, attain satisfaction. “

Al Awwa makes very clear that there can’t be any form of Sunna circumcision. „The Sunna does not stipulate any form of female circumcision and the Prophet’s biography which has recorded the details of the prophet’s life and that of his household does not mention that the Prophet circumcised his daughters, wives or any female member of his household. “

Fatwas point out that prophet disliked practice.

Muhammed Munir a professor at the department of law at the International Islamic University of Pakistan lists in a paper on Islamizing Custom or Customizing Islam: The Case of Female Genital Mutilation or Female Circumcision, published in 2013, several fatwas condemning FGM, among them one by the late Sheikh of the Egyptian Al Azhar Muhammad Syed Al-Tantawi who declared that female circumcision has no Islamic justification. Tantawi argued that “*The Qur’an and the Sunnah do not mention it (female circumcision).*” Tantawi left it to medical doctors to determine whether it should be carried out in individual cases or not.

A similar argument is brought forward by the Ahmadiyya community concluding that female circumcision. “Is not a matter of Islamic law at all”, *but* “was an old custom which was not made unlawful as such by the Holy Founder”, *yet* “the Holy Prophet did not encourage it; indeed he subtly expressed his dislike for it.”

This opinion is supported by the late Grand Sheikh of Lebanon Sayyad Mohammed Hussein Fadlallah (Shia) referring also to Islam’s stance on slavery: “Islam did not forbid it (FGM) at that time because it was not possible to suddenly forbid a ritual with strong roots in Arabic culture; rather it preferred to gradually express its negative opinions. This is how Islam treated slavery as well, (gradual preparation of the society for the final forbiddance of slavery).”

Fatwa calls FGM outdated

A different approach takes Ayatollah Khamenei who simply calls it outdated: “because the social norms have changed today, this action would not be acceptable like many other topics which their sentences were changed due to circumstances and facts.”

My opinion is simply that this is a barbaric primitive habit. We have to take determined judgment and prohibit it.



FORNICATION AND ADULTERY IN ISLAM

We shall understand this chapter if we read the article on homosexuality and lesbianism, too. Many people judge adulterers according to ayas which are applied to homosexuals. There's a lot of confusion.

We speak about fornication if there is an unlawful sexual relationship between a man and a woman where marriage is not present in each case. It is important to note that neither of them is married to a third person. This is "Zani", the one who commits fornication:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهِدُ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ (٢٠)

The woman and the man guilty of adultery or fornication, - flog each of them with a hundred stripes:

Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment. (Quran 24:2)

Zina includes sexual intercourse between a man and a woman not married to each other. It therefore applies both to adultery (which implies that one or both of the parties are married to a person or persons other than the ones concerned) and to fornication, which, in its strict signification, implies that both parties are unmarried. The law of marriage and divorce is made easy in Islam, so that there may be the less temptation for intercourse outside the well-defined incidents of marriage. This makes for greater self-respect for both man and woman. Other sex offences are also punishable, but this Section applies strictly to Zina as above defined. [Although Zina covers both fornication and adultery, in the opinion of Muslim justice, the punishment laid down here applies only to un-married persons. As for married persons, their punishment, according to the Sunnah of the Prophet (peace be on him), is stoning to death. Remember that this jurisprudence was applied in Medina 1400 years ago, so it was tailored to the ancient community of Medina. It is not the judgment itself that has to be taken literally, but the logic. Judgment and jurisprudence depend on age and place and follow the norms of the given community.

The punishment does not stop here:

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمٌ
ذَلِكَ عَلَى الْمُؤْمِنِينَ (٣٠)

Let no man guilty of adultery or fornication marry and but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden. (Quran 24:3)

From here, let's review the case of adulterers. They are those who live in a marriage relationship and commit sexual act with a third person. We are speaking exclusively about woman and man:

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا
تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ (٤٠)

And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations),- flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors;- (Quran 24:4)

The most serious notice is taken of people who put forward slanders or scandalous suggestions about women without adequate evidence. If anything is said against a woman's chastity, it should be supported by evidence twice as strong as would ordinarily be required for business transactions, or even in murder cases. That is, four witnesses would be required instead of two. Failing such preponderating evidence, the slanderer should himself be treated as a wicked transgressor and punished with eighty stripes. Not only would he be subjected to this disgraceful form of punishment, but he would be deprived of the citizen's right of giving evidence in all matters unless he repents and reforms, in which case he can be readmitted to be a competent witness.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

Unless they repent thereafter and mend (their conduct); for Allah is Oft- Forgiving, Most Merciful. (Quran 24:5)

وَالَّذِينَ يَزْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾

And for those who launch a charge against their spouses, and have (in support) no evidence but their own,- their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; (Quran 24:6)

The case of married persons is different from that of outsiders. If one of them accuses the other of unchastity, the accusation partly reflects on the accuser as well. Moreover, the link which unites married people, even where differences supervene, is sure to act as a steadying influence against the concoction of false charges of unchastity particularly where divorce is allowed (as in Islam) for reasons other than unchastity. Suppose a husband catches a wife in adultery. In the nature of things four witnesses - or even one outside witness - would be impossible. Yet after such an experience it is against human nature that he can live a normal married life. The matter is then left to the honour of the two spouses. If the husband can solemnly swear four times to the fact, and in addition invoke a curse on himself if he lies, that is prima facie evidence of the wife's guilt. But if the wife swears similarly four times and similarly invokes a curse on herself, she is in law acquitted of the guilt. If she does not take this step, the charge is held proved and the punishment follows. In either case the marriage is dissolved, as it is against human nature that the parties can live together happily after such an incident.

وَالْخَامِسَةُ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ وَيَدْرَأُ ﴿٧﴾

And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. (Quran 24:7)

عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾

But it would avert the punishment from the wife, if she bears witness four times (with an oath) By Allah, that (her husband) is telling a lie; (Quran 24:8)

وَالْخَامِسَةُ أَنْ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾

And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser)

is telling the truth. (Quran 24:9)

In the above ayas, only the sanction is mentioned where an outsider slanders a decent woman. If he does not come up with four witnesses, his act should be punished by eighty stripes. We often hear that four independent witnesses need to prove adultery. If that was the case, proof would still be practically impossible. But we have argued earlier that the four witnesses prescribed in the Quran are not for adultery, but for proving homosexuality and lesbianism. Ayas regarding adultery do not even mention the worldly punishment. We can read only about the afterlife punishment. See details above. If the spouse suspects his/her partner with adultery, he/she has to take an oath four times. If he/she swears the fifth time, he/she calls for the curse of Allah. This means that if he/she is right, the perpetrator will go to hell, if he/she sworn falsely he/she will go to hell. Other worldly punishment is entrusted by the Quran to the community, which judges according to the cultural level and norms of that age and place.

قَالَ مَسْعُودٌ، بِنِ اللَّهِ عَبْدِ عَنْ مَسْرُوقٍ، عَنْ مَرَّةَ، بِنِ اللَّهِ عَبْدِ عَنِ الْأَعْمَشِ، عَنِ مُعَاوِيَةَ، أَبُو حَدَّثَنَا هَذَا، حَدَّثَنَا اللَّهُ رَسُولٌ وَأَتَى اللَّهُ إِلَّا إِلَهَ لَا أَنْ يَنْتَهَدُ مُسْلِمٍ أَمْرِي دَمٌ يَجِلُّ لَأَنَّ " وَ سَلِمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ عُثْمَانُ عَنِ الْبَابِ وَفِي قَالَ . " لِلْجَمَاعَةِ الْمُفَارِقِ لِدِينِهِ وَالتَّارِكِ بِالنَّفْسِ وَالنَّفْسِ الزَّانِي النَّيْبِ ثَلَاثٍ بِأَحَدِي إِلَّا صَحِيحٌ حَسَنٌ حَدِيثٌ مَسْعُودِ ابْنِ حَدِيثِ عَيْسَى أَبُو قَالَ . عَبَّاسِ وَابْنِ وَعَائِشَةَ .

Narrated 'Abdullah bin Mas'ud: that the Messenger of Allah (peace be upon him) said: "The blood of a Muslim man, who testifies that none has the right to be worshipped Allah, is not lawful except for one of three cases: The (previously married or) married adulterer, a life for a life, and the one who leaves the religion and parts from the Jama'ah (the community of Muslims.)

Book: The Book on Blood Money

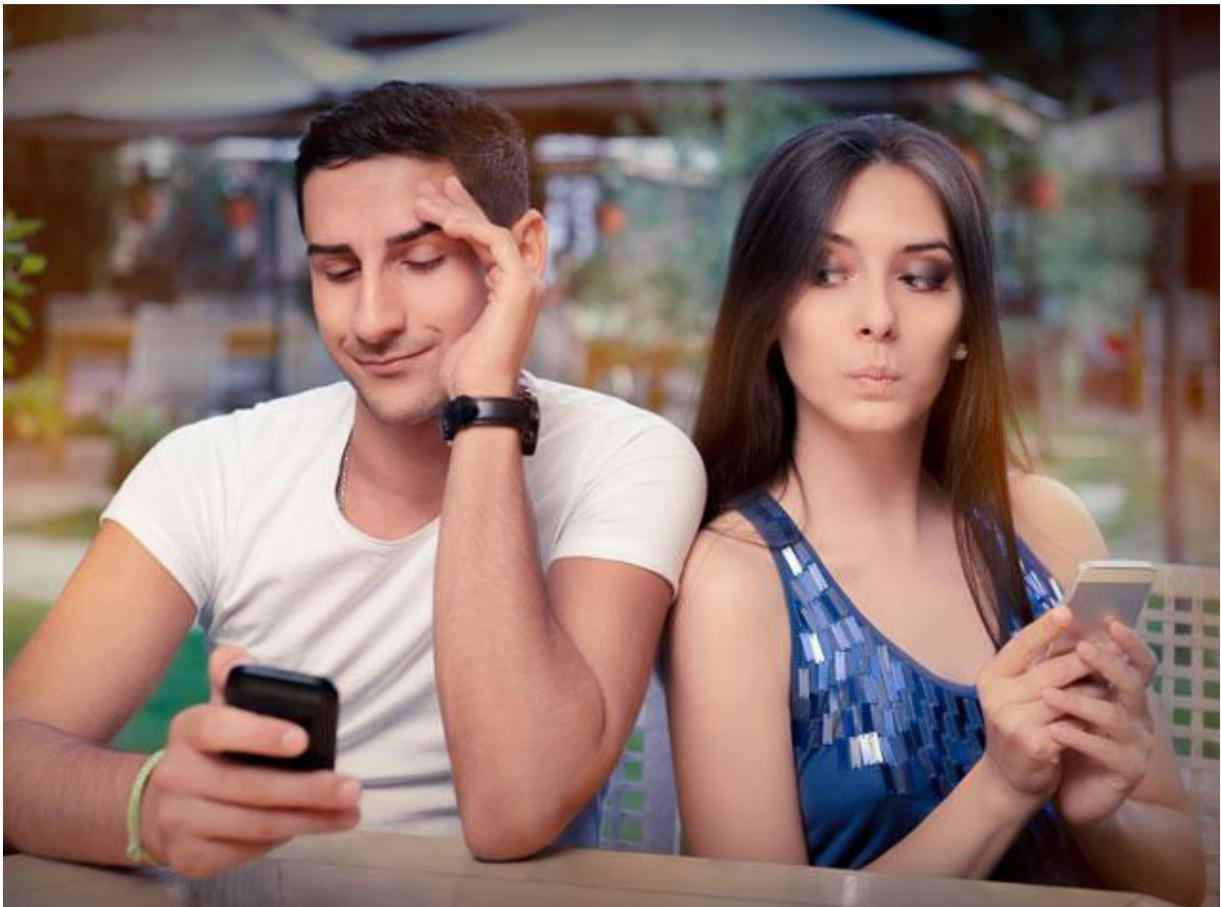
Grade: Sahih (Darussalam)

Reference: Jami` at-Tirmidhi 1402

In-book reference: Book 16, Hadith 18

This hadith sets up the logic that is represented by the Islam. I am not talking about judgment, but about the logic. Because it's about betrayal. Marriage is a sort of belonging to a small community that ensures succession. Respect the sanctity of life is the foundation of belonging to any community. The betrayal of faith or community in Medina meant high treason, for the Islamic State was based on faith and law. Thus, the derivation ends up with betrayal.

Now I could quote a lot of other Hadith about the sentence of this deed by stoning, execution but I don't do that. I have already done this when dealing with homosexuality and lesbianism. Then, compared the Hadith to the Quran, the outcome became different. The Quran does not open the door of the concrete legal sentences and also raises the idea of repentance and forgiveness which does not appear in human judgments. Following Islam, we have to decide whether we want participate in a time-travel back to the past or we should transpose the logic and spirit of Quran into the present. I profess the latter one, so I'll stop here in this case.



HIJAB OR VEIL IN THE QURAN AND IN THE REALITY

In the Quran the word hijab occurs seven times, which means shroud, shawl, curtain, veil, robe, etc.:

1.

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ
أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

Between them shall be a veil, and on the heights will be men who would know everyone by his marks: they will call out to the Companions of the Garden, "peace on you": they will not have entered, but they will have an assurance (thereof). (Quran 7:46)

This is a difficult passage, and Commentators have interpreted it in different ways. Three distinct schools of thought may be discerned in the interpretation. 1. One school thinks that the men on the Heights are angels, or such men of exalted spiritual dignity (e.g., the great prophets), as will be able to know the souls at sight as regards their real worth: the Heights will be their exalted stations, from which they will welcome the righteous with a salutation of peace, even before the righteous have entered heaven; the salutation of peace being itself an assurance of salvation to those whom they salute. 2. Another school of thought thinks that the men on the Heights are such souls as are not decidedly on the side of merit or decidedly on the side of sin, but evenly balanced on a partition between heaven and hell. Their case is yet to be decided, but their salutation to the righteous is a wistful salutation, because they hope for Allah's Mercy. 3. The third line of interpretation, with which I agree, is close to the first, with this exception, that the partition and the Heights are figurative. The higher souls will rejoice at the approaching salvation of the righteous.

2.

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾

When thou dost recite the Qur'an, We put, between thee and those who believe not in the Hereafter, a veil invisible: (Quran 17:45)

If all nature, external and within ourselves, declares Allah's glory, those unfortunate who cut themselves off from their better nature are isolated from the true servants of Allah and the revelation of Allah, because; - they are unfit for being in their company, and - because the servants of Allah and the revelation of Allah must be protected from the pain which blasphemy or rebellion must cause to their unsullied nature. The veil is none the less real even though it is invisible.

3.

وَأذْكَرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾

Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East. (Quran 19:17)

The story of Mary as related in 3:42-51. Here the whole theme is different: it is the personal side of the experiences of the worshippers of Allah in relation to their families or environment. To a private eastern chamber, perhaps in the Temple. She went into privacy, from her people and from people in general, for prayer and devotion. It was in this state of purity that the angel appeared to her in the shape of a man. She thought it was a man. She was frightened, and she adjured him not to invade her privacy.

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

She placed a screen (to screen herself) from them; then We sent her our angel, and he appeared before her as a man in all respects. (Quran 19:17)

4.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاظِرِينَ
إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكَ كَانَ
يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا
فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا
رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾

O ye who believe! Enter not the Prophet's houses, - until leave is given you, - for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behavior) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity. (Quran 33:53)

The rules of refined social ethics is as necessary to teach to-day as it was with the rude Arabs whom the holy Prophet had to teach in his day. Those mentioned in this verse may be briefly recapitulated thus: 1. Enter not a friend's house without permission; 2. if invited to dine, don't go too early; you are asked to dine, not to wait for the preparation of the food; 3. be there at the time appointed, so that you enter when you are expected and invited; 4. after the meal, don't get familiar with your host, especially if there is a great distance between him and you; 5. don't waste time in tittle-tattle, causing inconvenience and perhaps annoyance to your host; 6. understand what is proper behavior for you: he may be too polite to ask to depart. All this has a spiritual as well as social bearing: respect and delicate consideration for others are among the highest virtues.

The actual manner of showing respect to ladies may be different in different circumstances. But it is an essential principle of good society to show the greatest deference to them. To the "Mothers of the Believers" this respect was due in an exceptional degree.

5.

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ (٣٢)

And he said, "Truly do I love the love of good, with a view to the glory of my Lord,"- until (the sun) was hidden in the veil (of night): (Quran 38:32)

I interpret it to mean that, like his father David, Solomon was also most meticulous in not allowing the least motive of self to be mixed up with his spiritual virtues. He was fond of horses; he had great armies and wealth; but he used them all in Allah's service. Cf. 27:19. 27:40, etc. His battles were not fought for lust of blood, but as Jihad in the cause of righteousness. His love of horses was not like that of a mere race-goer or of a warrior: there was a spiritual element in it. He loved by a kind of love which was spiritual,-the love of the highest Good.

6.

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِن بَيْنِنَا وَبَيْنِكَ حِجَابٌ
فَاعْمَلْ إِنَّا عَامِلُونَ (٥)

They say: "Our hearts are under veils, (concealed) from that to which thou dost invite us, and in our ears in a deafness, and between us and thee is a screen: so do thou (what thou wilt); for us, we shall do (what we will!) " (Quran 41:5)

The consequence of their willful rejection is that a distance is created between Revelation and those for whom it is meant; their ears become deaf, so that the voice falls fainter and fainter on their ears: they feel a bar between themselves and the Messenger who comes to teach them. Cf. 7:25.

7.

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ
بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيُّ حَكِيمٌ (٥١)

It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise. (Quran 42:51)

How can man be fit to speak to Allah? He is not fit. But there are three ways in which Allah, in His infinite Mercy, communicates with man. Three ways are mentioned: - Wahyun, Inspiration; - from behind a veil; and - by the sending of a Messenger.

See the notes following, Wahyun. Inspiration, is interpreted to be of two kinds: 1. a suggestion thrown by Allah into the heart or mind of man, by which man understands the substance of the Message, whether it is a command or prohibition, or an explanation of a great truth; and 2. verbal or literal inspiration, by which the actual words of Allah are conveyed in human language.

Behind a veil: not of course a material veil, but the veil of Light.

Messenger: Rasul: the angel Gabriel, through whom the revelations were given to the Holy Prophet. These spiritual visions, conveying the message of Revelation, are the basis of the Quran.

It is evident that mainly the transmitted intellect is emphasized, that is a veil that separates the visible world from the invisible, or which provides security from sin and temptation. Putting on a

hijab is recommended due to the events detailed in Surah No. 24 and 33. When state of Medina could not be defeated on the battlefield, the defilement of Prophet (peace upon him) began with slander warfare, which by the way continues to this day. His intimacy and the virtue of his wives was attacked. First Zainab than Aisha were the targets. In response, the following aya was revealed:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss. (Quran 24:31)

The need for modesty is the same in both men and women. But on account of the differentiation of the sexes in nature, temperaments, and social life, a greater amount of privacy is required for women than for men, especially in the matter of dress and the uncovering of the bosom.

Well, the Quran says nothing extreme. It does not specify the size, color, fragrance, etc. of a piece of textile. It is code of conduct what is perfectly normal. Of course, this can change in ages and places, or can become tradition or fashion. Now, I don't want to go into Sunnah which is the tradition of our prophet (peace be upon him) concerning of that time and place, because I don't want to open an impassioned debate. I remain with the Quran, which is eternal.

It is not necessary to argue about Hijab what women wear in general, but we have to understand the reason why do they wear Hijab? Whether they are forced to wear it or they do it voluntarily? If they wear it voluntarily and with conviction, what's wrong with that? The nuns too, wear their own attire voluntarily with conviction and they get respect rather than contempt.

Too much condemnation, criticism, however, provokes reverse reactions. As a result, many women are being dressed Hijab who have never come to their mind to wear it before. And this is not radicalization! It's a natural reaction. Anyway, everyone wears what they want. It is not the dress that matters, but the transmitted intelligence what is in the Quran.



HOW TO CHOOSE A SPOUSE FOR YOURSELF AND DO YOU NEED A SPOUSE AT ALL?

Let's see what is in the Hadith:

عَنْ إِبْرَاهِيمَ، عَنِ الْأَعْمَشِ، عَنِ مُسْهَرٍ، بِنِ عَلِيٍّ حَدَّثَنَا زُرَّارَةَ، بِنِ عَامِرِ بْنِ اللَّهِ عَبْدِ حَدَّثَنَا لَهُ فَقَالَ مِنْهُ قَرِيبًا فَجَلَسْتُ عُثْمَانَ بِهِ فَخَلَا بِيَمْنِي مَسْعُودُ بْنُ اللَّهِ عَبْدِ مَعِ كُنْتُ قَالَ قَيْسٍ، بِنِ عُلْفَمَةَ اللَّهِ عَبْدِ رَأَى فَلَمَّا مَضَى قَدْ مَا بَعْضَ نَفْسِكَ مِنْ تَذَكُّرِكَ بِكَرًّا جَارِيَةً أَرْوَجَكَ أَنْ لَكَ هَلْ عُثْمَانُ - اللَّهُ رَسُولُ قَالَ لَقَدْ ذَلِكَ قُلْتُ لَنْ يَقُولُ وَهُوَ فَحِثُّ بِبِيَدِهِ إِلَى أَشَارَ هَذَا سِوَى حَاجَةً لَهُ لَيْسَ أَنَّهُ أَغْضُ فَإِنَّهُ فَلْيَنْزَوِجِ الْبَاءَةَ مِنْكُمْ اسْتَطَاعَ مِنَ الشَّبَابِ مَعَشَرَ يَا " - وَ سَلِمَ عَلَيْهِ اللَّهُ صَلَّى . " وَجَاءَ لَهُ فَإِنَّهُ بِالصَّوْمِ فَعَلَيْهِ يَسْتَطِيعُ لَمْ وَمَنْ لِلْفَرْجِ وَأَخْصَنُ لِلْبَصْرِ

It was narrated that: Alqamah bin Qais said: "I was with Abdullah bin Masud in Mina, and Uthman took him aside. I was sitting near him. Uthman said to him: 'Would you like that I marry you to a young virgin who will remind you of how you were in the past?' When Abdullah saw that he did not say anything to him apart from that, he gestured to me, so I came and he said: 'As you say that the Messenger of Allah said "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. Whoever cannot afford it, let him fast, for it will diminish his desire.

In addition to the above, there are many recommendations for religiousness, similar social level, good nature, virtue, good family background, and more. The above Hadith is aimed at young people and supports them to marry as soon as possible so that they can live their natural biological order within legal framework.

Let's dig into this topic further.

When a man, whether male or female, comes to the gate of a life-defining decision, he/she sets out his/her own expectations and needs. Yes, we only have our own point of view and not the view of the other person. Whoever thinks differently is not telling the truth. There are physical, psychological, emotional, social and let's admit financial needs and expectations. Anyone who does not say so is lying because this is the normal program. Many people believe that with choosing a spouse they will satisfy all the five needs and they will be happy. Here's the mistake. We should be happy with one or two accomplishments that we can get from each other. Even this is wonderful! Where none of the conditions are met, the connection does not work. It is better that it does not come into existence.

We live in diverse societies and we are many kinds of people. There are places where marriage is an expectation, family obligation, while some other places it is instinctive and the thousands of transitions of these two provide the environment for making such a decision. It is very rare that this life-deciding decision is conscious. However, it should be conscious. What to consider before making a conscious decision?

The world today is different than it was 1400 years ago. Is it necessary at all to live in marriage or not? According to an African saying: if you want to go quickly, go alone, but if you want to go far, it's better to have a companion with you. But if your companion is crazy and holds you back, you'd better be alone.

People tend to believe themselves to be immortal and this false consciousness pervades their plans, their future ideas. Very few are aware that we can die at any moment. But the consciousness of immortality suggests distorted plans. So, according to the African saying, if you appoint the end of the road very far and you are not aware that your partner will change, will be grow old, nasty, sick, or even may have plans that are not coincide with yours, then do not expect a lasting relationship. If you set the end of the road too short, have short-term goals, expect death at any moment, do it alone and don't involve in it anybody else. There is a bar between these two paths, the content of which can be filled with rational or conscious decisions regarding a partner. In making these decisions, it is important to know that the other party also has physical, psychological, social, emotional and financial expectations. And if you can fulfill some of them, that should be enough. If you combine all of this with the classical recommendations of Islam and go through the discussions regarding conciliation, you will surely make the right choice. I emphasize: recommendations! And not obligations! If you do not accept it, then no matter recommendations of Islam or anything else, you will increase the number of those who are victims of modern life and will raise the statistics of divorces.

So far, I have not come out of the framework of teachings and rationality. But now I have to come out. What about love? This is the moment when I stand up and don't answer. If I answer, I'd try to force an irrational thing in a box with rational arguments. That would be idiotism. Love is not in a space that could be reached through logic, reasoning, teaching. Love can upset all my previous explanations and teachings or it can confirm them. I don't know. This is always different. But just as love is in the irrational space, so is faith. If faith is to be explained, it is no longer faith. And these two, love and faith are essential in our lives to build strength, recharging and to get our spiritual nourishment. Perhaps with the example of love, I can make non-believers think, because they also can be in love and can perceive that in a lover and in a believer, there are enormous energies that can break every rational barrier. Therefore, no one should abuse these energies. If it explodes, there is no equation for how long it explodes and how large is the crater what remains behind. This is a message to those who set hatred in the hearts.



MARRIAGE CONTRACT IN ISLAM (AQD AL-NIKAH)

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect. (Quran 30:21)

Earlier I promised to write about the rules of marriage in Islam.

In Islam marriage is not a bond in heaven but between people, in fact it is a contract (Aqd Al-Nikah). Islamic marriage seems like a very easy procedure. You need the bride and groom who are going to be married, two witnesses and one Muslim who is accepted by all parties as religious dignity who carries out the ritual. It is about accepting one another voluntarily and agreement on the amount of the dowry. That's all. At least, that's all if people would be credible and there would be guarantees

and families behind the parties who are going to marry. These guarantees and families would secure the words in long term what have been agreed upon. Let's go into the details and examine the logic of the system.

Marriage contract must be negotiated together with the conditions of divorce. Strange, but very logical. In the period of love, it has to be assumed that the relationship will fail for some reason and after several years it leads to divorce. The couple may have children and joint property this time. How this all then will be shared and managed? It is better to discuss this before marriage than later with anger and resentment, if it turns that way. If we understand this basic principle, we shall also see the role of dowry. Contrary to popular misconception, the dowry is not the "purchase price of the woman", but it becomes exclusively the property of the woman, which the husband will have nothing to do with when the marriage takes place. The woman can invest it, can start an enterprise with or without her husband and it serves as a guarantee in case the relationship fails and the woman has to start a new life. Yes, I know! You see other examples in real life, don't you? Maybe. I'm talking about the written rules of Islam, not about the stuff of a camel fair in a village.

The link below contains a marriage contract approved by us after being harmonized with European law. (<http://www.eufatwa.com/sharia/marriage-contract-sample/>)

I am writing that it is harmonized with European law because in the optional conditions it involves an "agreement on right of properties" what contains division of properties between the parties. If this agreement is made before a notary, it can be part of the Aqd Al-Nikah what is supported by Sharia law. So, both rights can be followed at the same time.

وَأَلِهَ عَلَيْهِ اللَّهُ صَلَّى وَ قَوْلُهُ ، «شَرْطِ مِائَةِ كَانِ وَإِنْ بَاطِلٌ فَهُوَ اللَّهُ كِتَابِ فِي لَيْسَ شَرْطِ كُلِّ
«حَلَالًا حَرَّمَ أَوْ حَرَامًا أَحَلَّ شَرْطًا إِلَّا شُرُوطِهِمْ عَلَى الْمُسْلِمُونَ» : وَ سَلَّمَ

"Every condition what is not in the Book of Allah is void, even if there is a hundred conditions", and he said (peace be upon him): „Muslims define their conditions, except the condition what allows Haram or forbids Halal”

"Minden olyan feltétel, amely nem szerepel az Allah könyvében, semmis, még akkor is, ha száz feltétel létezik."

és azt mondta (béke legyen vele): „A muszlimok maguk határozzák meg feltételeiket, kivéve azt a feltételt, amely lehetővé teszi Haramot, vagy megtiltja Halalt”

It is clear from the contract that property acquired before marriage cannot be regarded as the subject of division of property. Neither is what one or the other party received as a gift during the period of marriage. Only property what is acquired jointly during the marriage can be divided between the parties. Jointly acquired property does not mean that woman must always be a partner in her husband's business. She is a co-owner even if she is a housewife, because this is her investment.

The marriage contract specifies the person (s) (Wakil) who will be accepted by the woman as the husband's representative if the relationship goes wrong. At the same time woman is represented by the elders of her family or a religious leader. Even if divorce is the right of the husband but it is negotiated between Wakil and a religious leader. If the contract contains items that details the rights of woman in case her husband mistreats her, consummates alcohol or drug, doesn't allow him to marry second wife, leaves or separates her for more than six months, bans her wife to practice her

religion (which may be any Monotheistic belief) or he divorce her in civil court what is not followed by Islamic divorce, etc., the husband can be persuaded by Wakil and Sheikh to declare Islamic divorce. If he doesn't do this and the conditions of divorce which are stipulated in the contract exist, the sheikh may cancel the contract. Behold! It is true that divorce is the right of husband but Islam also protects the woman's right. However, since she may represent herself poorly, it is not her but the religious leader is the one who represents her case. Nobody talks about that!

If divorce is completed, all points in the contract must be fulfilled. So, it is understandable that divorce is very easy as husband only needs to be declared it three times (however, there are rules how to realize it!!!), but at the time when divorce takes place the "agreement on the division of properties" comes into effect.

So. it's not that easy to become divorced. It is easy only when the marriage contract is crappy, she was blinded by love and believed to Ali, who made her signed an Arabic-language menu-card as Aqd Al-Niqah and she had no family or financial guarantees in her background.

Find love, spouse, family, but be mindful. I wish that for both parties. May Allah bless you all.

At the same time, I wish that non-Muslims would change their views on written Islamic laws to be more favorable. Personally, I consider marriage regulations in Islam as a very modern one.



MENSTRUATION AND LEGAL SEXUAL INTERCOURSE

The two topics can be discussed only together.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ
حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ
الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean. (Quran 2:222)

Inhabitants of Medina gathered together from different places bringing different customs which were related to marriage, divorce and relation between family members. Islam regulated these customs under one law which matches with the teachings of modern sciences and regulations of modern societies. Also, there is no taboo in Islam. Quran discloses even the most intimate subjects what can occur between man and woman. The next ayas are instructions for establishing healthy family and social life. Therefore, basic principles had to be clarified for all members of Umma:

- Women's course or menstruation is not a disease. It serves for purifying women.
- Sexual act is like tilling the soil and seeding. It is acceptable if the aim of sex is procreation offspring or seeking each other's pleasure by allowed way. Oral or anal sex where not the "tilth" and "fertile soil" is the objective is prohibited.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَانفُوا لِلَّهِ وَاعْلَمُوا أَنَّكُمْ
مُلَاقُوهُ وَبَشِيرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

Your wives are as a tilth unto you; so, approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe. (Quran 2:223)

In the previous aya, the Quran uses the word "tahara" three times explaining purification. This word expresses not only physical but also spiritual purification and "making ourselves purified for doing a sacred deed". In a later Surah the same kind of spiritual purification is mentioned in regard with Jesus, also using the word "tahara":

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِ مَرْيَمَ خُذْ هَذِهِ وَاتَّقِ اللَّهَ إِنَّكَ كَانَتْ مِنَ الْغَافِلِينَ
إِذْ جَاءَكَ مِنَ الْمَلَائِكَةِ الْأَتْقِيَاءِ فَاتَّخِذْ لَهُنَّ ذِكْرًا وَأَنْتَ خَالِدٌ فِيهَا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْهُمْ
سَوَّيْنَا لَهُمْ أَجْرَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسٍ يُحِبُّونَ
الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا

كُنْتُمْ فِيهِ تَخْتَلِفُونَ (٥٥)

Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute. (Quran 3:55)

In this way, Allah elevates legal sex from the world of instincts. With the word "tahara", the intercourse between husband and wife is a sanctity and becomes an act of faith. This also implies that such an act can only be done with the will of both parties. Violence is excluded.

What does separation mean during menstruation? Moving to another room? No! Here you are the answer:

أَمَّ أَنْ حَدَّثَنَّهُ سَلَمَةَ، أَبِي ابْنَةَ زَيْنَبَ عَنْ سَلَمَةَ، أَبِي عَنْ يَحْيَى، عَنْ شَيْبَانَ، حَدَّثَنَا قَالَ حَفْصِ، بِنُ سَعْدُ حَدَّثَنَا فَأَخَذْتُ مِنْهَا، فَخَرَجْتُ فَأَنْسَلْتُ الْخَمِيلَةَ، فِي وَسَلْمِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ، مَعَنَا وَأَنَا جِئْتُ قَالَتْ سَلَمَةُ وَسَلْمِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ لِي فَقَالَ فَلَيْسَتْهَا، جِئْتِي ثِيَابَ وَسَلْمِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ أَنْ وَحَدَّثَنِي قَالَتْ. الْخَمِيلَةَ فِي مَعَهُ فَأَدْخَلَنِي فَدَعَانِي نَعَمْ، قُلْتُ. " أَنْفَسْتُ " الْجَنَابَةَ مِنْ وَاحِدٍ إِنَاءٍ مِنْ وَسَلْمِ عَلَيْهِ اللهُ صَلَّى وَالنَّبِيُّ أَنَا أَعْتَسِلُ وَكُنْتُ صَائِمًا، وَهُوَ يُعْبَلُهَا كَانَ

Narrated Zainab bint Abi Salama:

Um-Salama said, "I got my menses while I was lying with the Prophet under a woolen sheet. So, I slipped away, took the clothes for menses and put them on. Allah's Apostle (peace be upon him) said, 'Have you got your menses?' I replied, 'Yes.' Then he called me and took me with him under the woolen sheet." Um Salama further said, "The Prophet used to kiss me while he was fasting. The Prophet and I used to take the bath of Janaba from a single pot."

Classification: Authentic

Sahih al-Bukhari, Book of Menstrual Periods, Hadith 319

Prayer cannot be performed only during menstruation. In case of non-menstrual bleeding, all religious duties can be fulfilled:

فَاطِمَةُ قَالَتْ قَالَتْ أَنَّهَا عَائِشَةَ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، بِنِ هِشَامٍ عَنْ مَالِكٍ، أَخْبَرَنَا قَالَ يُوسُفَ، بِنُ اللهِ عَبْدُ حَدَّثَنَا فَقَالَ الصَّلَاةُ أَفَادَعُ أَطْهَرُ، لَا إِلَهِي اللهُ رَسُوْلَ يَا وَسَلْمِ عَلَيْهِ اللهُ صَلَّى اللهُ لِرَسُوْلِ حُبَيْشِ أَبِي بِنْتُ وَسَلْمِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ الدَّمَ عَنْكَ فَاعْسِلِي قَدْرَ مَا ذَهَبَ فَإِذَا الصَّلَاةُ، فَاتْرِكِي الْحَيْضَةَ أَقْبَلْتِ فَإِذَا بِالْحَيْضَةِ، وَلَيْسَ عِرْقُ ذَلِكَ إِنَّمَا " وَصَلِّي "

Narrated 'Aisha:

Fatima bint Abi Hubaish said to Allah's Apostle, "O Allah's Apostle! I do not become clean (from bleeding). Shall I give up my prayers?" Allah's Apostle replied: "No, because it is from a blood vessel

and not the menses. So, when the real menses begins give up your prayers and when it (the period) has finished wash the blood off your body (take a bath) and offer your prayers."

Classification: Authentic

Sahih al-Bukhari, Book of Menstrual Periods, Hadith 303



METHODS OF DIVORCE AND PROCEDURE: TALAQ

The information published here should be interpreted together with article "Marriage contract in Islam". Several questions have been raised in this topic. Divorce cannot be explained in one article. Therefore, divorce is discussed separately in terms of jurisprudence and doctrines, hence the Quran.

According to Sharia law there are 4 main methods of separation in Islam:

Granting of Divorce by the Husband – Talaq

Separation by way of consent between the parties – Khula

Dissolution of Marriage – Faskh-e-Nikah

When the power of Talaq is transferred to the Wife – Tafweeth-e-Talaq

Granting of Divorce by the Husband – Talaq

The three different types of Talaq, they are as follows:

1. Talaq-e-Raj'i – Revocable Divorce
2. Talaq-e-Ba'in – Irrevocable Divorce
3. Talaq-e-Mughallazah – Irrevocable Divorce (declared the triple Talaq in one occasion)

Talaq-e-Raj'i – Revocable divorce

This type of Talaq falls when Talaq is given by the husband and he either uses or says the word 'Talaq' once or twice. He can do this in writing as well.

The Iddah period is 3 menstrual cycles and if reconciliation has not occurred before then, the Talaq is made irrevocable and is classed as a Talaq-e-Ba'in (discussed below).

Incidentally, should a couple wish to reconcile after the expiration of the Iddah period then they simply have to perform the Islamic Nikah (wedding) ceremony again and they will be classed as man and wife again.

Talaq-e-Ba'in – Irrevocable divorce

This type of *Talaq* falls when the husband utters the words, "I give you *Talaq-e-Ba'in*" or the words that are uttered in giving divorce are unclear.

It also occurs if the separation is by way of *Khula* (*Khula – The Islamic Non-Fault Divorce*) or the marriage has been dissolved by a Shariah Court (in countries where there is an Islamic legal system) or by a Shariah Council (in non-Muslim countries).

There is also an interesting Islamic principle, *Khalwat-e-Saheeha*, which means having valid privacy with a spouse. What this means in practice is any duration of time when the married couple have been alone together. If *Talaq* is pronounced by the husband **prior** to this (which is very rare and can usually only occur at the beginning of marriages), the type of *Talaq* that falls is immediately *Talaq-e-Ba'in*.

Finally, a *Talaq-e-Raj'i* converts into a *Talaq-e-Ba'in* if reconciliation is not effected by the end of the *Iddah* period.

The effect of *Talaq-e-Ba'in* is that the marriage comes to an immediate end once it is pronounced. It is not like *Raj'i* for instance where a cooling-off period is initiated. The couple can, however, re-marry any time during or after the *Iddah* by simply performing the *Nikah* ceremony again.

Talaq-e-Mughallazah – Irrevocable divorce

Finally, the most controversial method and also most misunderstood method of *Talaq*, *Talaq-e-Mughallazah* also known as giving triple *Talaq*.

Talaq-e-Mughallazah is initiated if the husband pronounces *Talaq* saying, 'I give you three *Talaqs*' or saying '*Talaq, Talaq, Talaq*' in one sitting. It should be noted that this method of separation is actually *Haram* (forbidden) in Islam, however, if pronounced it is still effective. It totally and irrevocably terminates the marriage with immediate effect.

It is also effective if three separate *Talaqs* are pronounced in the duration of three non-menstrual cycles, i.e. after each menstrual period.

This will lead to immediate ending of the marriage with the parties not being able to reconcile until the following procedure is carried out:

- Completion of the Iddah resulting from the Talaq;
- The wife marries another man by performing Nikah;
- The new couple have sexual intercourse;
- The new husband divorces the wife of his own free will or he passes away;
- The wife completes the Iddah of either the Talaq or death
- Thereafter, the first husband can re-marry his ex-wife.

The apparent reason for the undeniably draconian method of reconciliation is that it is a punishment for the husband for having resorted to pronouncing the most extreme method of Talaq when he should have exercised restraint and pronounced Talaq by either Raj'i or Ba'in, both of which have the same effect of ending the marriage, the only difference being that the door of reconciliation is left open.

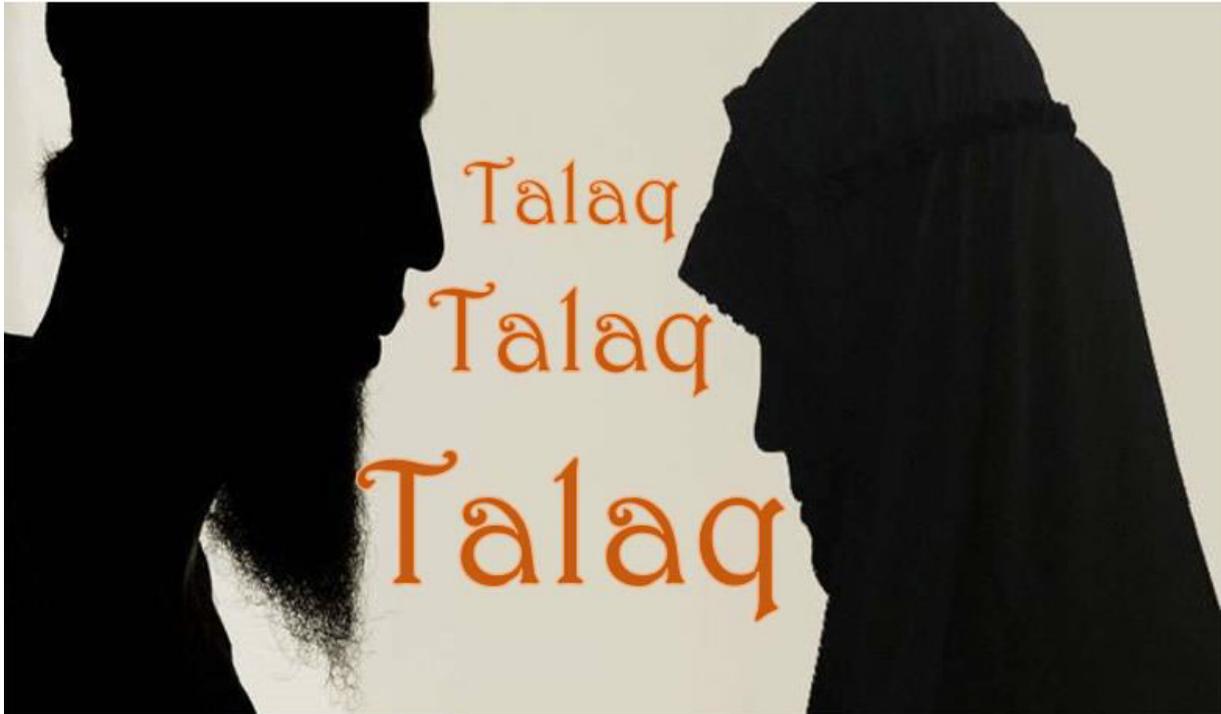
Talaq-e-Ahsan – The preferred method of Talaq

It is quite reasonable at this juncture to ask, what, if any is the best or most correct way for a Muslim man to pronounce Talaq?

Here, the husband divorces the wife once, using clear words whilst she is in her non-menstrual period and in a period in which the husband has not had sexual intercourse with her. This then leaves room for the parties to reconcile if they so wish. If not, they will be separated upon the expiration of the Iddah period.

Conclusion

One final note. I would like all readers here to consider the detail that Islamic jurisprudence places on how the marriage is brought to an end and the continuing emphasis on reconciliation and how different types of separation affect the nature of reconciliation. Islam always has and will always continue to place great importance on the structure and stability of the family unit as a whole.



METHODS OF DIVORCE AND PROCEDURE: KHULA, FASKH, TAFWEEDH

The information published here should be interpreted together with article "Marriage contract in Islam".

Separation by way of consent between the parties – Khula

Khula or *Al-Khul* is simply a situation where the husband and wife come to an agreement between themselves that the husband will grant *Talaq* (Islamic divorce) upon the wife repaying the *Mehr* (Islamic dowry payable to the wife upon marriage) to the husband. There is no allegation of fault. In some instances, if they both agree, it can also be agreed that the wife does not even need to repay her *Mehr* to the husband and the husband will grant the *Talaq* anyway.

Dissolution of Marriage – Faskh-e-Nikah

The Faskh-e-Nikah is the dissolution of an Islamic marriage pronounced by a third party (Qadhi) upon application by the wife. Furthermore, the effect of a pronouncement of Faskh-e-Nikah is the same as a *Talaq-e-Ba'in* - the marriage comes to an irrevocable end.

The reason why a woman may seek dissolution of marriage by way of Faskh-e-Nikah is when the husband refuses to give Talaq and is thereby not fulfilling the rights of the wife. This refusal to give Talaq, when there are clear grounds for doing so, is in itself prohibited for the husband from an Islamic standpoint.

The Quran is very clear in its guidance of this point in exhorting Muslim men to retain/treat women 'in kindness or let them go in kindness'. However, as with many things in life, whilst the theory is sound, its practical application is less so - Talaq is either unreasonably refused or used as a threat by some Muslim men.

The Qadhi can dissolve the marriage on the following grounds:

- dowry to the wife being excessively low;
- husband's failure to fulfil marital obligation;
- husband's whereabouts unknown;
- husband's failure to provide maintenance despite capacity to do so;
- cruelty to the wife;
- serious discord between the parties; and
- husband having married the wife by deception regarding his condition (medical or other).

The above list is not complete.

What may not be immediately clear, but is a divisive point commonly raised by husbands when they find that a Shariah council is going to dissolve the marriage, is the point that a Qadhi can dissolve the marriage simply on the point that the wife does not wish to stay in the marriage as there is serious discord between the parties. The jurisprudence here is that the Qadhi must first appoint arbitrators to try and effect reconciliation but, if that is not successful, the Qadhi can, on the wife's demand, effect separation on the ground of mutual discord.

When the power of Talaq is transferred to the Wife – Tafweeth-e-Talaq

If the husband says to the wife "I give you the right to issue a Talaq" then since he did not specify the amount of Talaq the wife can issue, the wife will have the right to issue one Talaq as long as she is in the same gathering. If she does not issue the Talaq in the same gathering and the gathering ends, she will lose the right of Talaq.

However, if the husband says "I give you the right to issue Talaq whenever you wish," then in this case the wife will have the right to issue the Talaq whenever she wishes whether in the same gathering or later on. Since the husband did not specify the amount of Talaqs the wife can issue, the wife will only have the right to issue one Talaq.



NIKAH AL-MUT'AH

Nikah mut'ah is a private contract on a temporary marriage that is practiced in Twelver Shia Islam in which the duration of the marriage and the mahr must be specified and agreed upon in advance. It is a private contract made in a verbal or written format. A declaration of the intent to marry and an acceptance of the terms are required as in other forms of marriage in Islam. According to Twelver Shia jurisprudence, preconditions for mut'ah are: The bride must not be married, she must attain the permission of her wali if she has never been married before, she must be Muslim or belong to Ahl al-Kitab (People of the Book), she should be chaste, must not be a known adulterer, and she can only independently do this if she is Islamically a non-virgin or she has no wali (Islamic legal guardian). The most authoritative view holds that if the stipulated period is not mentioned in the text of the contract, the marriage cannot take place and the contract is invalid. At the end of the contract, the marriage ends and the wife must undergo iddah, a period of abstinence from marriage (and thus, sexual intercourse). The iddah is intended to give paternal certainty to any children should the wife become pregnant during the temporary marriage contract.

Historically there were many types of marriages, used for various purposes, as opposed to a full marriage; in mut'ah some of the rights of the husband and wife are non-existent. This was primarily used by those who could not stay at home with their wife and traveled a lot. For example, a traveling merchant might arrive at a town and stay for a few months, in that period he may marry a divorced

or widow, and they would take care of each other. When he has to leave to the next down, the marriage is over, and he might sign a mut'ah contract at his next place.

The Twelver Shias based on the Quran, hadith argue that the word of the Quran takes precedence over that of any other scripture, including the An-Nisa, 24, known as the verse of Mut'ah:

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُجَلَ لَكُمْ مَّا وَرَاءَ
ذَلِكَ أَن تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ
أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ
عَلِيمًا حَكِيمًا ﴿٢٤﴾

Also (prohibited are) women already married, except those whom your right hands possess: Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise. (Quran 4:24)

Today, mut'ah is used for various situations. People who get engaged will perform mut'ah first so they can speak to each other, hang out and get to know each other with conditions set by the woman and her family. Relationships could be forbidden if pursued, so performing mut'ah under a contract for a set period of time with a dowry protects the woman.

A divorced woman can engage in relationships through mut'ah before deciding if she does or does not want to remarry another man.

Some Muslims and Western scholars have stated that Nikah mut'ah is Islamically void attempts to religiously sanction prostitution which is otherwise forbidden. The schools of Sunni law prohibit mut'a based on the Sunna (lived tradition and example) of the Prophet Muhammad, who declared after the battle of Khaybar in 629 CE that temporary marriages were no longer valid.



POLYGAMY IN ISLAM

My first sentence: Islam doesn't allow polygamy. Forbidden! So, how does it work?

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ
وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا (٣)

If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. (Quran 4:3)

Notice the conditional clause about orphans, introducing the rules about marriage. This reminds us of the immediate occasion of the promulgation of this verse. It was after Uhud, when the Muslim community was left with many orphans and widows and some captives of war. Their treatment was to be governed by principles of the greatest humanity and equity. The occasion is past, but the principles remain. Marry the widows if you are quite sure that you will in that way protect their interests and their property, with perfect justice to them and to your own dependents if you have any. If not, make other arrangements for the orphans. The unrestricted number of wives of the "Times of Ignorance" was now strictly limited to a maximum of four, provided you could treat them with equality.

So far, we saw the explanation of the aya. And here you are the law: The above verse what opens chance for polygamy, has been revealed after the battle of Uhud. Muslims were defeated in this battle and many men died leaving behind widows and orphans. In the first sentence of the verse orphans and widows are mentioned because the following statement concerns them as objects of law. And for whom is given the right of polygamy? For the very little number of men who survived as subjects of law. So, the verse describes a special situation what we cannot generalize! In normal circumstances polygamy is not allowed. Why is it not allowed? Because there is another condition here: "but if ye fear that ye shall not be able to deal justly (with them), then only one..." And now please scroll to the next page and read aya 129:

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا
كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا (١٢٩)

Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful. (Quran 4:129)

In this material world there are two principle causes of division between man and wife, - money and - "the other woman" or "the other man". Money was dealt with in the last verse. Here is the case of "the other woman". Legally more than one wife (up to four) are permissible on the condition that the man can be fair and just to all. But this is a condition almost impossible to fulfil. If, in the hope that he might be able to fulfil it, a man puts himself in that impossible position.

Polygamy in Islam can be performed only in special cases, like after war, when the rate of sexes change and big number of widows can cause social and moral problem in the community. Sex is a biological predestination and children from illegitimate sexual conducts can be considered victims of these relations. It is better for them to belong to a legitimate family where their father can look after them and is responsible for them. The other case of polygamy is if the woman is not able to bring baby or she is sick mentally or physically. In this situation it was not right conduct from the side of man to divorce her. His marriage obliges him to look after her in these cases too. However, woman cannot demand from man to renounce from his right to have offspring. These are all extraordinary situations where polygamy is allowed, however in conventional circumstances polygamy has to be avoided.

Here you are the answer for polygamy. Then, how harems were in use and why polygamy was in practice in the past? How it comes that a pragmatic principle transformed to sex-mania? Please don't ask me, but ask Muslims! If jurisdiction transfers from divine level to man's hands it will be distorted. However, the polygamy in practice is very rare. We can find it in locations where regulations of Islam are not applied correctly. E.g. in case of rulers, sheiks. Their deeds rarely remind us to Islam. As in case of "Christian leaders" nobody can find so much correlation between their deeds and the actual

standards.

Let's speak about Europe. Here the European and the actual national jurisdiction is in force. Laws are passed by a parliament (according to our understanding Shura), so those have to be followed by everybody, including Muslims. This statement has to be applied for polygamy as well. And how it comes that polygamy is in practice in some places?please stop here! I can explain the principles of the law. I have no answer for issues what starts like this: and how it comes? On paper even stealing and causing damage for others is forbidden.... and how it comes! This is my response concerning jurisprudence.

Regarding Islamic principles: polygamy is forbidden in normal circumstances, however there are special cases when it is allowed. These circumstances are listed in this study. Enlightened people of the west now snort angrily. It is impossible, they say!

Let me ask back: Having a lover or girlfriend in unregulated circumstances is permitted? And what about the life of children who are born in these secret relations? Where are the obligations? This is the moral side. Otherwise polygamy is not an Islamic phenomenon. It existed before Islam and exists today all over the world even in modern western societies. However, the Islam is the one what regulates it.

In my above paper I dealt exclusively with polygamy. Regarding marriage and divorce I will write later.





RELATION BETWEEN MAN AND WOMAN

What I write below, it doesn't reflect reality. I've built up my thoughts based on Quran and haven't put men in my regard. This is a stage what has been revealed by Allah (SWT) and it is our human responsibility to reach this stage.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً
 إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect. (Quran 30:21)

This refers to the wonderful mystery of sex. Children arise out of the union of the sexes. Another important statement: there is no love without mercy! And in contrary. During common life we

Abu Hurairah (May Allah be pleased with him) reported:

A person came to Messenger of Allah and asked, "Who among people is most deserving of my fine treatment?" He said, "Your mother". He again asked, "Who next?" "Your mother", the Prophet replied again. He asked, "Who next?" He (the Prophet said again, "Your mother." He again asked, "Then who?" Thereupon he said, "Then your father."

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ
أَمْوَالِهِمْ (٣٤)

Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means.... Quran 4:34)

“Qouwamun” means stand for or protect. Maybe Allah has bestowed the privilege of strength and power for men over the women but He prescribed for men what to do with this privilege. Men has to protect women and they have not to take advantage from their position. Women have to obey men and guard the house and properties in the absence of men. Also, it is not allowed for her to speak out the secrets of the house.

So far, the explanation.

Ages and places differ. The physical strength used to play decisive role. The strength of men was needed in battles, everyday work, and in defense of family.

Times are in permanent change and forklifts, cranes have been discovered, so the strength of man doesn't mean so much. Importance of brain, creativity is in progress where women are as good as men. I don't degrade any of the genders when I state that their values are not the same. They differ. It is quite normal that there is a biological predestination. Due to this predestination there are those differences what make us all happy in all sides. Due to these differences we can serve and complete each other. Sexuality is a very narrow area what is spoken out intensively, however, there are much more subjects where our differences are for one another. A man can see different issue than a woman in life-situations, planning, exploring each other's qualities, creativity etc. If they put together their views, their judgement will be more efficient. However, neither is inferior to the other and neither is superior to the other.

The standing for and protecting role of man and the caring love of woman is needed no matter in what age we live. And in contrary as well. The revelation of Holy Quran here is written in our soul. There were ages when this text was necessary to be exposed in written form. However, if it was necessary to explain relation between man and woman and to plant particular rights and regulations in it, the following question will be raised: who was your mother, family, nation, society where this issue has been left opened? If you expect divine revelation prescribing your relation between you and your mother, spouse, daughter and other females of your society, you have already got the answer above when I quoted the creation of male and female from a single soul. Therefore, you must think of women as parts of your souls! This thought contains everything! It contains the case even if you have no soul, too!

And now here you are my private opinion. Relation between man and woman depends on cultural level and not on religion. If the common feeling of creation from the one soul exists, after a particular cultural level the relation between man and woman automatically regulates itself no matter if differences occur in linguistic, ethnical, political, national, religious or other areas. If these two conditions don't exist even small daily quarrels, discrepancies can change life bitter. Unfortunately,

the feeling of creation from one soul and cultural understanding is missing in many cases where man and woman are from the same religion. What can any Scripture do in this case? Even there are differences between the couple in its interpretation!



THE LAW OF DIVORCE IN THE QURAN (ARBITRATOR, COOLING OFF, BRAKING ENGAGEMENT)

Divorce, however is decreed by God for the believers in exceptional circumstances when all attempts of resolving disputes between the spouses are failing. There have been a lot of abuse and violation of God's laws when it comes to divorce.

APPOINT AN ARBITRATOR

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا
يُوفِّقَ اللَّهُ بَيْنَهُمَا إِنْ اللَّهُ كَانَ عَلِيمًا خَبِيرًا (٣٥)

If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: For Allah hath full knowledge, and is acquainted with all things. (Quran 4:35)

If there is quarrel or non-understanding between husband and wife it is not allowed to give up and start divorce. It is better if the parties try to find a peaceful way to settle their problem. They can involve from man's side and woman's side people who have respect in both families and they can do they best for the reconsolidation.

WAIT 4 MONTHS COOLING OFF BEFORE DIVORCE

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِن فَاءُوا فَإِنَّ اللّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾

For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is Oft-forgiving, Most Merciful. (Quran 2:226)

Regulations concerning separation and divorce:

- If one separates from his wife and there is no sexual relation between them, after four months he has to come to final decision to return or divorce. Arab were traders and they left their spouses for long period while their caravan arrived back. If there was not a convincing family relation between them it was not allowed to make the wife wait more than four months.
- Divorce is the right of man. If he declares divorce three time during three menstruation period, divorce comes to force. Conditions: after two declaration or making sexual relation between them divorce is reversible. After the third declaration and without sexual relation during the three-menstruation period divorce comes into force and the same woman becomes forbidden for the man. He cannot marry her again only if she was married after him by another man who divorced her, too. Seemingly divorce is simple for man but the reality is different. After divorce becomes valid all obligations which are stipulated in the Marriage Contract comes into force. Woman has no right to conceal her pregnancy.
- If one dies and leaves his wife behind, she has to wait four months and ten days after his death. Following this period, she is free to decide her future. However, she has right to stay in the house of his late husband and nobody can kick her out at least for one year. This is the case if she doesn't inherit after the husband. If she inherits, the case is different.

وَإِن عَزَمُوا الطَّلَاقَ فَإِنَّ اللّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

But if their intention is firm for divorce, Allah heareth and knoweth all things. (2:227)

If the estranged couple chooses separation, they must go through with it equitably. There must be two equitable witnesses witness the divorce before God.

فَإِذَا بَلَغَنَّ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوِي عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلّهِ ذَلِكَمُ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ

اللَّهِ يَجْعَلُ لَهُ مَخْرَجًا ﴿٢﴾

Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah, He (ever) prepares a way out, (Quran 65:2)

Publicity and the establishment of proper evidence ensure that no one will act unjustly or selfishly. All should remember that these are matters of serious import, affecting our most intimate lives, and therefore our position in the spiritual kingdom. In these very delicate and difficult matters, the wisdom of jurists provides a less satisfactory solution than a sincere desire to be just and true, which is described as the "fear of Allah".

COMPENSATION WHEN MARRIAGE IS NOT CONSUMMATED

Breaking the Engagement:

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدْرَهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (A suitable gift), the wealthy according to his means, and the poor according to his means;- A gift of a reasonable amount is due from those who wish to do the right thing. (Quran 2:236)

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (Is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget Liberality between yourselves. For Allah sees well all that ye do. (Quran 2:237)



THE LAW OF DIVORCE IN THE QURAN (CAN A WOMAN DIVORCE)

UNDER WHAT CONDITIONS CAN A WOMAN DIVORCE HER HUSBAND?

Whichever party chooses for divorce must obey the laws as aforesaid. Normally divorce is mutually decided by the couple. If the aforesaid laws are observed, there could be a situation where either of the spouse may not give their consent but if the arbitrators from both the families decide that divorce is the best solution for the estranged couple then they would, nevertheless go through divorce. The divorce laws are applicable to both man and woman (4:35 and 2:237 indicate this) except that there are certain additional laws which a divorced woman has to observe.

The following seem to be the only conditions where a believing woman leaves her husband without observing the above laws. In fact, I think in this case even a formal divorce is not required under Quran. However, if the law of the land requires a formal divorce then one must follow suit.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ
 عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ
 وَآتُوهُنَّ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا
 بِعِصَمِ الْكَوَافِرِ وَسَأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ أَلْوَا مَا أَنْفَقُوا ذَلِكَمُ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ
 عَلِيمٌ حَكِيمٌ ﴿١٠﴾

O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower), and there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah. He judges (with justice) between you. And Allah is Full of Knowledge and Wisdom. (Quran 65:10)

Under the treaty of Hudaibiyah women under guardianship (including married women), who fled from the Quraish in Makkah to the Prophet's protection at Madinah were to be sent back. But before this Ayah was issued, the Quraish had already broken the treaty, and some instruction was necessary as to what the Madinah Muslims should do in those circumstances. Muslim women married to Pagan husbands in Makkah were oppressed for their Faith, and some of them came to Madinah as refugees. After this, they were not to be returned to the custody of their Pagan husbands at Makkah, as the marriage of believing women with non-Muslims was held to be dissolved if the husbands did not accept Islam. But in order to give no suspicion to the Pagans that they were badly treated as they lost the dower they had given on marriage, that dower was to be repaid to the husbands. Thus helpless women refugees were to be protected at the cost of the Muslims.

A non-Muslim woman, in order to escape from her lawful guardians in Makkah, might pretend that she was a Muslim. The true state of her mind and heart would be known to Allah alone. But if the Muslims, on an examination of the woman, found that she professed Islam, she was to have protection



THE LAW OF DIVORCE IN THE QURAN (DIVORCED WOMEN TO BE PROVIDED FOR, CAN STAY IN THE HOUSE)

DIVORCED WOMEN HAVE TO BE PROVIDED FOR

This is probably one of the abused laws in the Quran. But God holds us responsible for our innermost thoughts. If one observes God's laws then God makes it easy for him/her.

لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا
إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

Let the man of means spend according to his means: and the man whose resources are restricted, let

him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief. (Quran 65:7)

We must trust in Allah, and do whatever is possible for us in the interests of the young life for which we are responsible. We must not be frightened by difficulties. Allah will give us relief and provide a solution if we act with honest integrity.

Alimony for widows and divorcees:

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ
إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ
حَكِيمٌ ﴿٢٤٠﴾

Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave (The residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is Exalted in Power, Wise. (Quran 2:240)

وَالْمُطَلَّاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾

For divorced women Maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous. (Quran 2:241)

DIVORCED WOMEN ENTITLED TO STAY IN THE SAME HOUSE SHE STAYED BEFORE DIVORCE

Do Not Throw the Divorcees Out Onto the Streets:

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا
تُمْسِكُوهُنَّ ضِرَارًا لَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا
وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

When ye divorce women, and they fulfil the term of their ('Iddat), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if any one does that; He wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things. (Quran 2:231)

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ
أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ
وَأْتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فَسْتَزِيعُ لَهُ أُخْرَىٰ ﴿٦﴾

Let the women live (in 'iddat) in the same style as ye live, according to your means: Annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf. (Quran 65:6)

A selfish man, because he has divorced his wife, may, in the probationary period before the divorce becomes absolute, treat her with contumely, and while giving her residence and maintenance, may so restrict it as to make her life miserable. This is forbidden. She must be provided on the same scale as he is, according to his status in life. There is still hope of reconciliation, and if not, yet the parting must be honorable.

If there is pregnancy, a sacred third life comes on the scene, for which there is added responsibility (perhaps added hope of reconciliation) for both parents. In any case no separation is possible until after the child is born. Even after birth, if no reconciliation between parents is possible, yet for the nursing of the child and for its welfare the care of the mother remains the duty of the father, and there must be mutual counsel between him and the mother in all truth and sincerity.



THE LAW OF DIVORCE IN THE QURAN (IDDAT, INTERIM PERIOD)

DIVORCED WOMEN TO OBSERVE AN INTERIM PERIOD (IDDAT)

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي
أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا
إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

{٢٢٨}

Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise. (Quran 2:228)

وَاللَّائِي يَيْسُنَّ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ
يَحِضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ

يُسْرًا {٤}

Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same): for those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy. (Quran 65:4)

For normal women, the 'iddah is the three monthly courses after separation: if there are no courses or if the courses are in doubt, it is three calendar months. But that time it will be clear whether there is pregnancy: if there is, the waiting period is still after delivery.

Exception for observing interim period:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ
عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسِرَّحُوهُنَّ سِرَاحًا جَمِيلًا {٤٩}

O ye who believe! When ye marry believing women, and then divorce them before ye have touched them, no period of 'iddah have ye to count in respect of them: so give them a present. And set them free in a handsome manner. (Quran 33:49)

After the fulfilment of the interim the divorced woman is free to do whatever she wants. Although the following verse is in context of widows, it appears to be applicable to a divorcee too:

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
(٢٣٤)

If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do. (Quran 2:234)

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنْكُمْ سَتَذَكَّرُونَ لَهُنَّ وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابَ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ
(٢٣٥)

There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: But do not make a secret contract with them except in terms Honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah Knoweth what is in your hearts, and take heed of Him; and know that Allah is Oft-forgiving, Most Forbearing. (Quran 2:35)

Marriage or engagement in Islam is not sanctity but the result of mutual agreement. The conditions of the agreement like dowry, woman's right for accommodation in case of divorce or other rights concerning ownership of properties, etc. are laid down in the Marriage Contract. This practice is spreading even in the modern societies. Before fulfilling contract, conditions and coming to final agreement it is not allowed for man to establish sexual relation with the woman. However, separation between man and woman can occur even before realizing the deal. In this case:

- If separation occurs before deciding the amount of dowry the case can be deleted. If man gives gifts it is considered as virtuous act.
- If they decide to delete engagement after they agreed on the amount of dowry man has to give half of the dowry. If the family of woman dispense from their right it more virtuous for them.



THE LAW OF DIVORCE IN THE QURAN (RETRACTED TWICE)

DIVORCE CAN BE RETRACTED TWICE:

In other words, if the couple reconciles after the first divorce and wish to be husband and wife again, they can re-marry. This is allowed for two divorce only. If the couple divorces third time they have to observe God's commandment in 2:230 (quoted below.) God makes it not-so-easy for the couple to divorce. This law serves as a deterrent for those who want a divorce for the third time and they would be very careful to take this step.

الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا
آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ
عَلَيْهِمَا فِيمَا افْتَدَتَا بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ
الظَّالِمُونَ (٢٢٩)

A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah. so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong (Themselves as well as others). (Quran 2:229)

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا
بَيْنَهُم بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ زَكَاةٌ
لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (٢٣٢)

When ye divorce women, and they fulfil the term of their ('Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course Making for) most virtue and purity amongst you and Allah knows, and ye know not. (Quran 2:232)

Before the first marriage the virtue of girl is in the hand of her father, uncle or elder brother. They practice the right of “Uqdat al-Nikah” over her. It means they can take decision to let her marry the man and they lay down the conditions of the marriage. Regarding divorced or widowed ladies, the right of “Uqdat a-Nikah” is practiced by the lady herself. She alone can take decision about her future.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ
يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ (٢٣٠)

So, if a husband divorces his wife (irrevocably), He cannot, after that, re-marry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand. (Quran 2:230)

Also note the words “It is not lawful for you, (Men), to take back any of your gifts (from your wives)...” in 2:229.

In case there is a baby during the interim: If during the observation of the interim period it is discovered that the divorced women is pregnant then as stated in 65:4 the interim ends upon giving birth. God has decreed the following law dealing with the infant:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى
الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ

بَوْلِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ
 مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ
 إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (٢٣٣)

The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be Treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do. (Quran 2:233)

Quran prescribes for mothers to feed their babies with their own milk for two years. Don't forget we are speaking about the time when no vaccines or artificial vitamins were available. Therefore, breast-feeding was essential. During the period of breast-feeding the father is responsible of the mother's life and welfare conditions. If mother has no milk enough or based on an agreement between husband and wife, they can employ a foster-mother. She has the same right as the mother. For the child foster-mother represents the same like the original mother regarding his conduct. If foster mother has her own kids than they and the child whom she breast-fed are considered as real brothers or sisters.



WHO CAN BE WIFE OR HUSBAND?

Who can be wife or husband? We would think that even a caveman knew that he cannot fuck his mother or sister. Sorry, but it is not clear like that. Sometimes even in a Hungarian village people don't know! This may be strange for those who are city dwellers and are literates but the world doesn't consist of city dwellers and literates. If you move out you see a lot of human-looking zombies living with you, who are different from animals because animals have gone further in evolution than they did. Surely, sex occurs in these circles among father and daughter, brother and sister even within an EU country! If a DNA test was done, in many places even the test tube would be ashamed of the truth! Take off the mask of hypocrisy and let's say it clearly: regulation is still in time today (unfortunately):

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا (٢٣)

Prohibited to you (For marriage) are:- Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers (Who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in,- no prohibition if ye have not gone in;- (Those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful;- (Quran 4:23)

This Table of Prohibited Degrees agrees in the main with what is usually accepted among all nations, except in minor details. The scheme is drawn up on the assumption that the person who proposes to marry is a man: if it is a woman, the same scheme will apply, mutatis mutandis.

"Fosterage" or milk-relationships play an important part in Muslim Law, and count like blood relationships: it would therefore seem that not only foster-mothers and foster-sisters, but foster-mother's sister, etc., all come within the prohibited degrees.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُجِّلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَن تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (٢٤)

Also (prohibited are) women already married, except those whom your right hands possess: Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is

prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise. (Quran 4:24)

“Those whom your right hand possesses” means slave women however, the word slave meant different thing in Islam. These women were the wives of prisoners of war. As this status has been abolished by history, this regulation is no longer in force today. Or is it still valid? Is it applied in some areas of Africa and Asia which are hidden from human’s eyes? Maybe. Just like in the villages of Eastern Hungary it is not allowed trafficking girls but this industry still works. Reality and law do not follow each other.

The above regulations give also answer whether Islam allows marriage between cousins? No, it doesn’t allow!

Heckler commentators sure discover male-female relationships in the above verses what they can't interpret or they understand, but they are happy if they can brabble with. Well, the above text covers all imaginable forms of a family model 1400 years ago. Many of them disappeared in history and are not present today.

In the institution of polygamy, for example was not allowed to marry two sisters. This was only tolerable if man had already married two sisters in the pre-Islamic age.

There is another very important issue what should not avoid the attention! Regulation is not about free sex but about marriage! Sexuality can only exist within marriage! And marriage has conditions! I will write them in a separate article in detail.

I am convinced that the regulations like this will not lose its relevance for a long time. As long as culture and law remain superficial phenomenon and the building blocks of values are not formed inside human beings, everything remains the same. However, laying down these building blocks is not the task of politicians because they are also missing these values. And with such pedophile priesthood and brain-washed beheading sheiks this task cannot be accomplished. Respect has to be given to the exceptions because even there are those whose service is fair. However, the activity of a few anachronistic Martians can overshadow the fair services. You, the individual remains the pledge, future is yours.



2.3.2.3. LIFE

ALCOHOL AND OTHER MIND-ALTERING DRUGS ACCORDING TO ISLAM

I hear a lot of weird arguments about drinking alcohol. The word Haram (forbidden) word is not present in regard of alcohol in the Quran. However, it is forbidden by Islam. Here you are three ayas which gradually increase the ban of any activity regarding alcohol and all intoxicating materials:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

(٢١٩)

They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah Make clear to you His Signs: In order that ye may consider- (Quran 2:219)

In Islam "Khamr" means drink or material what cause state under influence. Alcohol is one of them but even drugs, narcotics and any material what prevents human to control his will is included to this group. However not the material is prohibited only but the status to be under external control. Gambling "Maisar" is game where the income does not depend on struggle or work. Fortune or luck can cause loss or benefit however the loss is bigger. E.g. both can result big income for those who sell them but both can harm families or the consumer himself.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا
إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ
الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ
وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ غَفُورًا (٤٣)

O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,- nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again. (Quran 4:43)

In Islam not solely alcohol is forbidden. "Al-Kohool" is an Arabic word and we cannot find it in the Quran. We find "Khamr" what is a fermented material which contains anything what can influence our control on ourselves. The other word "Sukara" which means stupor. Generally speaking the intoxicated status and stupor is forbidden.

In case there is no water and someone climbs up the highest and cleanest place where the sand is always clean, this sand can replace the water for ritual washing before prayer. This is called "Tayammum." Consequently Tayammum cannot be implemented with ordinary soil where humus or rotten componets are present due to the organic matter content.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (٩٠)

O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that ye may prosper. (Quran 5:90)

In Islam not the alcohol is forbidden alone but anything what can block the control over our mind. Intoxication and the status of stupor is prohibited. Gambling is also the mean in the hand of Satan to lose control over ourselves and cause damage for ourselves, our family and society. "Ansab" is the stone-idol or fetish. It was an Arabic custom in the age of Jahiliya to scarify food for "Ansab" as if they

were goddesses. "Azlam" were arrows to be used for game as gambling. The arrows were in a bag and if a particular arrow was taken out from this bag its owner won food or anything else. Food cannot represent subject of fortune. It comes as providence from Allah and we have to struggle for it by our physical and spiritual means.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ
عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ (٩١)

Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain? (Quran 5:91)

Prophet Muhammad (peace be upon him) also warned his followers that participating in the alcohol trade is forbidden, cursing 10 people: "...the wine-presser, the one who has it pressed, the one who drinks it, the one who conveys it, the one to whom it is conveyed, the one who serves it, the one who sells it, the one who benefits from the price paid for it, the one who buys it, and the one for whom it is bought." For this reason, many Muslims will decline to work in positions where they must serve or sell alcohol.

I know the comments are coming that Muslims can drink if Allah does not see them or indoors or under the table ... and other nonsense. I also know that many Muslims drink. This does not change the fact: forbidden.



APOSTACY IN ISLAM

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ نَقْبَلَ تَوْبَتَهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ
(٩٠)

But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith, - never will their repentance be accepted; for they are those who have (of set purpose) gone astray. (Quran 3:90)

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رُدُّوْا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَزْلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلْمَ وَيَكْفُرُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ وَأُولَئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا (٩١)

Others you will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever ye get them: In their case We have provided you with a clear argument against them. (Quran 9:91)

As opposed to the two classes of deserters to whom clemency may be shown, there is a class which is treacherous and dangerous and cannot be left alone. They try to win your confidence, and are all the time in the confidence of the enemy. Every time they get a chance, they succumb to the temptation of double-dealing. The best way of dealing with them is to treat them as open enemies. Keep them not in your midst. If they give you guarantees of peace and do not actually fight against you, well and good. If not, they are deserters actively fighting in the ranks of the enemy. They have openly given you proof, and you can fairly seize and slay them in war as deserters and enemies.

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَآئِفَةٍ مِّنْكُمْ نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ (٦٦)

Make ye no excuses: ye have rejected Faith after ye had accepted it. If We pardon some of you, We will punish others amongst you, for that they are in sin. (Quran 9:66)

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ
بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

Anyone who, after accepting faith in Allah, utters Unbelief,- except under compulsion, his heart remaining firm in Faith - but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty. (Quran 16:106)

The exception refers to a case like that of 'Ammar, whose father Yasir and mother Sumayya, were subjected to unspeakable tortures for their belief in Islam, but never recanted. 'Ammar, suffering under tortures himself and his mind acted on by the sufferings of his parents, uttered a word construed as recantation, though his heart never wavered and he came back at once to the Prophet, who consoled him for his pain and confirmed his faith.

This is the only verse revealed in Mecca where apostasy is mentioned. At this point, we are still a long way from the establishment of the Islamic city of Medina. There is no state, no institutions that can portray apostasy as a conspiracy against the state. Here it gets a positive judgement. Ammar left his faith in words but remained Muslim in his heart. Therefore, the wrath of Allah will seize to whom compelled him to do so. But still, it is the anger of Allah and not of man.

Hadith Bukhary 9:83:17

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ
مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
" لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ إِلَّا بِأِحْدَى "

"الْمَارِقُ مِنَ الدِّينِ التَّارِكُ الْجَمَاعَةَ ثَلَاثَ النَّفْسِ بِالنَّفْسِ وَالنَّبِيَّ الزَّانِي، وَ

Narrated `Abdullah:

Allah's Messenger (PBUH) said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

The same is confirmed in Sahih Hadith Muslim 16:4152:

عَبْدُ عَنِ الْأَعْمَشِ، عَنِ وَوَكَيْعِ مَعَاوِيَةَ وَأَبُو غِيَاثٍ، بِنُ حَفْصِ حَدَّثَنَا شَيْبَةَ، أَبِي بِنُ بَكْرٍ أَبُو حَدَّثَنَا
وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ قَالَ اللَّهُ، عَبْدُ عَنْ مَسْرُوقٍ، عَنْ مُرَّةَ، بِنُ اللَّهِ
الزَّانِ النَّبِيَّ ثَلَاثَ بِأِحْدَى إِلَّا اللَّهُ رَسُولُ وَأَنِّي إِلَهَ لَا أَنْ يَشْهَدُ مُسْلِمٍ امْرِئٍ دَمٌ يَحِلُّ لَا "

". لِلْجَمَاعَةِ الْمَفَارِقُ لِدِينِهِ وَالتَّارِكُ بِالنَّفْسِ وَالنَّفْسِ

'Abdullah (b. Mas'ud) reported Allah's Messenger (peace be upon him) as saying: It is not permissible to take the life of a Muslim who bears testimony (to the fact that there is no god but Allah, and I am the Messenger of Allah, but in one of the three cases: the married adulterer, a life for life, and the deserter of his Din (Islam), abandoning the community. (Sahih Muslim 16:4152)

What I write now is my personal opinion.

Let's see the different ayas from Quran, Ahadith and historical background. Finally, the first state of Islam was established in Medina. When these verses were revealed, apostacy meant treachery of state. Why? Because state of Medina was based on Islamic faith and Shariya. This state was obstructed by external and internal factors. One of these was the integration to the society of Muslims by conversion of Islam, then spying and disruption. So, the sanction concerns the treachery and not the apostasy directly.

What can be our opinion about the sanction today? Nothing at all! It has become obsolete for two reasons. If this sanction would be enforced, half of the Islamic world should be sentenced. Put up the hands of those administrations who didn't betray their nation and religion? The other reason is that jurisprudence of Islam went through the same progress in history as the secular law systems. The point is here in drawing attention for betrayal, no matter it was committed against another life, spousal covenant or a state. Not the sanction has to be considered, as it varies according to age and location. Anybody who blames the Muslim Ummah because of the death sentence for apostasy in some places, I can say that our Ummah culturally is very heterogenic. Part of them lives in atomic age, the other part in stone age. The way how one conducts his religious life depends on the cultural level of the particular region and person. Quran has nothing to do with that issue. This exclusively depends on humans. According to my personal opinion anybody can leave his religion or convert to another freely. You can leave your faith but you can never leave God. The real consequence of a deed will come after the earthly life.

I ask Allah to accept my reasoning above. Amen.



BATHING AND PURIFICATION

Tahara, or purity, purification is a great chapter in Islam. This includes physical and mental purity. Before I discuss the subject of purification, I want to make it clear that I'll leave out many sub-chapters. I omit the classification of water used for cleaning and washing, the names of the types of impurities, which are subject to different rules. I will not enter into the details of washing with water and sand (tayammum). Also, I am not talking about compulsory ritual purification (wudu) before prayer, but about bathing, cleansing the whole body. To the people of the 21st century, this seems ridiculously simple, trivial, but keep in mind that in our "advanced" culture, washing hands only became accepted a hundred years ago. It should also be mentioned that the importance of hand washing and sanitizing still needs to be emphasized, no matter what culture we live in, during an epidemic. Let's see how Maimuna bint Harith, the wife of Prophet (peace be upon her), remembers of his bathing habits:

حَدَّثَنَا مُوسَى، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَتْ مَيْمُونَةُ وَضَعْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاءً لِلْغُسْلِ، فَعَسَلَ يَدَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ أَفْرَعُ عَلَى شِمَالِهِ فَعَسَلَ مَذَاكِيرَهُ، ثُمَّ مَسَحَ يَدَهُ بِالْأَرْضِ، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ أَفَاضَ عَلَى جَسَدِهِ، ثُمَّ تَحَوَّلَ مِنْ مَكَانِهِ فَعَسَلَ قَدَمَيْهِ.

Narrated Maimuna:

I placed water for the bath of the Prophet. He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet.

Sahih, authentic

Sahih al-Bukhari, Book of Bathing (Ghusl), Hadith 257

It's just one hadith out of many. However, each one refers to the cleaning of the two hands several times and then rinsing the nose and mouth. After cleaning the head and hair comes the face and then the whole body. The foot that most often meets the contaminations of the road was cleaned last in a separate place. So, the impurities of the feet could not get to his body or infect anyone else. Of course, I don't mention cleaning of the back and other body openings, which is a separate chapter and I wrote about it earlier. The remembrance of Maimuna is important because the Prophet spent the three years with her before his death, when the practices of Islam had already been established and were generally followed.

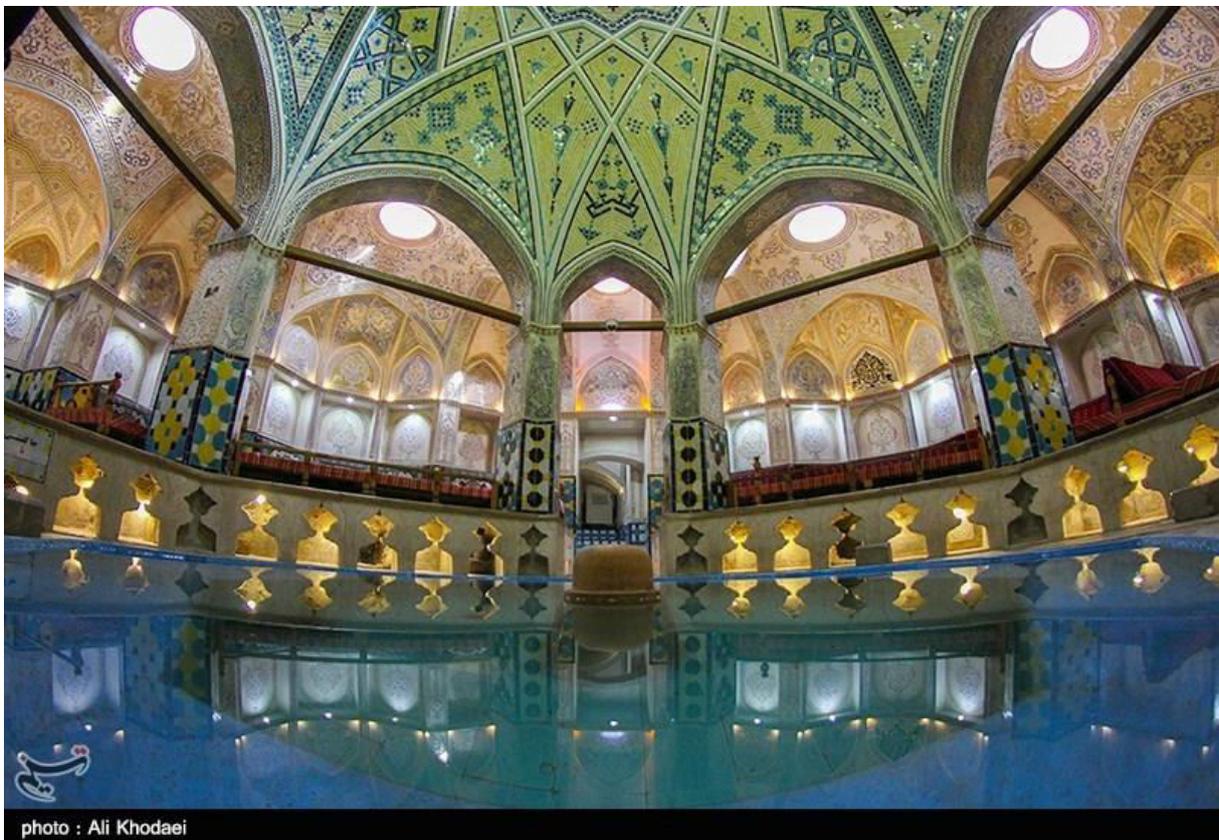
As we can see, isolation exists not only between man and man, but also between the different parts of the body, provided that the rule is followed.

And here we come to the question of the day: what are you talking about, sheikh? Neither Saudi Arabia nor Iran could escape the spread of the coronavirus! Then what is this Islamic comedy with Hadith is good for? My answer is: the Islamic world could not escape from the crown virus and neither from the interest-based banking system and the negative effects of environmental pollution and globalization. So, the question is right. However, the mass betrayal of Islamic principles does not mean that the principles are not true!

But, do you allow me to ask you back? Why couldn't Italy, the center of Catholicism, and Israel, the Jewish state, escape? How is it possible that all of these have become epicenters? When I discuss this issue at spiritual level, I tell, while bowing down my head, that we all deserve the punishment. Now it turns out that our priesthoods, clergy, temples, mosques don't worth a piece of shit. The only thing that worth something is you and your faith. That doesn't need more than you and God.

If we discuss the issue on another level, then follow the media and the measures of governments, authorities. Find your reconciliation and peace in what you are committed to. If you are not in peace and panicking, do it, but do not disturb others.

Once the world-wide panic is over and the events will be evaluated with common sense, we will find that the coronavirus, like so many others, contains many morals. One might be that what God has given us as a Guide is not a nonsense.





CIRCUMCISION, HAIR AND NAIL CARE

According to the Torah (Genesis 17: 9-14), Abraham was commanded by God to circumcise himself, all male members of his household, his descendants and slaves in an everlasting covenant.

The Torah (Genesis 17:14) also says: "Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant."

Circumcision was also practiced by past prophets.

Muslims are still the largest single religious group to circumcise boys. In Islam circumcision is also known as *tahara*, meaning purification.

Circumcision is not mentioned in the Quran but it is highlighted in the Sunnah (the Prophet Muhammad's recorded words and actions). In the Sunnah, Muhammad stated that circumcision was a "law for men." In Arabic the ritual circumcision is called "Khitan" ختان

شِهَابِ، ابْنِ عَنِ يُونُسُ، أَخْبَرَنِي وَهَبِ، ابْنُ أَخْبَرَنَا قَالَ يَحْيَى، بِنُ وَحَرَمَلَةُ الطَّاهِرِ، أَبُو حَدَّثَنِي
قَالَ أَنَّهُ وَ سَلَّمَ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٍ عَنِ هُرَيْرَةَ، أَبِي عَنِ الْمُسَيَّبِ، بِنِ سَعِيدٍ عَنِ
" الإِبْطِ وَنَنْفِ الْأَطْفَارِ وَتَقْلِيمِ الشَّارِبِ وَقَصُّ وَالِاسْتِحْدَادُ الْإِحْتِتَانُ حَمْسُ الْفِطْرَةِ "

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said:

Five are the acts of fitra: circumcision, removing the pubes, clipping the moustache, cutting the nails, plucking the hair under the armpits.

Sahih, authentic

Sahih Muslim, Book of Purification, Hadith 496

زَكَرِيَاءَ عَنْ وَكَيْعٍ، حَدَّثَنَا قَالُوا حَرْبِ بْنِ وَرْهَيْرِ شَيْبَةَ أَبِي بْنِ بَكْرٍ وَأَبُو سَعِيدٍ، بْنُ قُنَيْبَةَ حَدَّثَنَا عَائِشَةَ، عَنْ الزُّبَيْرِ، بْنِ اللَّهِ عَبْدِ عَنْ حَبِيبِ، بْنِ طَلْقٍ عَنْ شَيْبَةَ، بْنِ مُصْعَبِ عَنْ زَائِدَةَ، أَبِي بْنِ وَ سَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ قَالَتْ
الْأَظْفَارِ وَقَصُّ الْمَاءِ وَاسْتِنْشَاقُ وَالسِّوَاكُ اللَّحْيَةِ وَإِعْفَاءُ الشَّارِبِ قَصُّ الْفِطْرَةِ مِنْ عَشْرٍ " وَنَسِيْتُ مُصْعَبٌ قَالَ زَكَرِيَاءُ قَالَ . " الْمَاءِ وَانْتِقَاصُ الْعَانَةِ وَحَلْقُ الْإِبْطِ وَنَتْفُ الْبَرَاجِمِ وَغَسْلُ الْإِسْتِنْجَاءِ يَعْني الْمَاءِ انْتِقَاصُ وَكَيْعٌ قَالَ قُنَيْبَةُ زَادَ . الْمَضْمَضَةَ تَكُونُ أَنْ إِلَّا الْعَاشِرَةَ .

A'isha reported: The Messenger of Allah (may peace be upon him) said: Ten are the acts according to fitra: clipping the moustache, letting the beard grow, using the tooth-stick, snuffing water in the nose, cutting the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubes and cleaning one's private parts with water. The narrator said: I have forgotten the tenth, but it may have been rinsing the mouth.

Sahih, authentic

Sahih Muslim, Book of Purification, Hadith 502

The main reason given for the ritual is cleanliness. It is essential that every Muslim wash before praying. It is important that no urine is left on the body.

Muslims believe the removal of the foreskin makes it easier to keep the penis clean because urine can't get trapped there.

Supporters of circumcision also argue that excrements may collect under the foreskin which may lead to fatal diseases such as cancer.

Some Muslims see circumcision as a preventive measure against infection and diseases.

If we look at the message in the hadith, each item one by one serve health and hygiene. It would be completely pointless to go through the items regarding nail care, removal of the hair at the armpit and private parts, keeping the mustache short not to reach the lips, the man of today knows exactly what is the importance of these prescriptions. We still need to think about the desert heat, the animals, the driving of camels on caravan routes and we can figure out what it all serves.

But returning to the circumcision of men, there is another aspect comes also into play in addition to hygiene.

For the majority of Muslims, circumcision is seen as an introduction to the Islamic faith and a sign of belonging. In Islam there is no fixed age for circumcision. The age at which it is performed varies depending on family, region and country.

The preferred age is often seven although some Muslims are circumcised as early as the seventh day after birth and as late as puberty.

In Islam there is no equivalent of a “Jewish mohel” (*Jew* trained in the practice of brit milah, the “covenant of circumcision.”). Circumcisions are usually carried out in a clinic or hospital. The circumciser is not required to be a Muslim but he must be medically trained.

In some Islamic countries circumcision is performed after Muslim boys have recited the whole of the Quran from start to finish. In Malaysia, for example, the operation is a puberty rite that separates the boy from childhood and introduces him to adulthood.

Circumcision is not as compulsory in Islam as in Judaism but it is an important ritual aimed at improving cleanliness. It is strongly encouraged but not enforced.

The ritual dates back to the time of the Prophet Muhammad. According to tradition Muhammad was born without a foreskin. Some Muslims who practice circumcision see it as a way of being like him.





FULLFILMENT OF COVENANT, AGREEMENT, OATH AND GIVEN WORD

Please don't bring cases from life, because in life everything takes another turn. Let's see what the law says. And this law is valid not only between Muslims but applies to all people in our interpretation.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ...

O ye who believe! fulfil (all) obligations... (Quran 5:1)

If Muslims are charged with the abusing of their agreements and obligations here you are the clear evidence that Quran prescribes to be faithful for promises and men have to keep their deals and agreements. If we Muslims are not doing it properly, we commit the same error, when other people are unreliable no matter who follow which Law or Book. The mistake is always there in the man and not in the teachings or Books.

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا (٣٤)

...and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning) (Quran 17:34)

وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا

... to fulfil the contracts which ye have made (Quran 2:177)

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ (٢٠)

Those who fulfil the covenant of Allah and fail not in their plighted word; (Quran 13:20)

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ (٧٦)

Nay.- Those that keep their plighted faith and act aright,-verily Allah loves those who act aright. (Quran 3:76)

عَوْفِ بْنِ عَمْرٍو بْنِ اللَّهِ عَبْدُ بْنُ كَثِيرٍ حَدَّثَنَا الْعَقَدِيُّ، عَامِرُ أَبُو حَدَّثَنَا الْخَلَّالُ، عَلِيُّ بْنُ الْحَسَنِ حَدَّثَنَا الْمُسْلِمِينَ بَيْنَ جَائِزِ الصُّلْحِ " قَالَ وَ سَلِمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ أَنْ جَدِّهِ، عَنْ أَبِيهِ، عَنْ الْمُزْنِيِّ،

" حَرَامًا أَحَلَّ أَوْ حَلَالًا حَرَّمَ شَرْطًا إِلَّا شُرُوطِهِمْ عَلَى وَالْمُسْلِمُونَ حَرَامًا أَحَلَّ أَوْ حَلَالًا حَرَّمَ صُلْحًا إِلَّا .
صَحِيحٌ حَسَنٌ حَدِيثٌ هَذَا عَيْسَى أَبُو قَالَ .

Kathir bin 'Amr bin 'Awf Al-Muzani narrated from his father, from his grandfather, that the Messenger of Allah (peace be upon him) said: "Reconciliation is allowed among the Muslims, except for reconciliation that makes the lawful unlawful, or the unlawful lawful. And the Muslims will be held to their conditions, except the conditions that make the lawful unlawful, or the unlawful lawful."

Grade: Sahih

Reference: Jami` at-Tirmidhi 1352

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ
كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

Fulfil the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do. (Quran 16:91)

The immediate reference may or may not be to the oath of fidelity to the Prophet taken at 'Aqaba fourteen months before the Hijrah and repeated a little later: see 5:7. But the general meaning is much wider. And this may be viewed in two aspects; - Every oath taken, or covenant made, is a Covenant before Allah, and should be faithfully observed. In this it approaches in meaning to 5:1. - In particular, every Muslim makes, by the profession, of his Faith, a Covenant with Allah, and he confirms that Covenant every time he repeats that profession.

Further ayas about that subject:

17:34, 26:181-182.

Contracts on business, property, marriage, or any other oath, agreement and covenant is made before Allah (SWT). No one can avoid His presence, and that is the basis of the thesis. So, a contract with anyone, no matter he/she is a Muslim or non-Muslim, is considered an agreement with Allah. Regardless of who is the subject of the covenant, the agreement is a covenant with Allah. Therefore, non-observance of it is a violation of an agreement made with Allah. So, the rumor that a word given to an unbeliever is not obligatory is not true because any given word is a word given to Allah.



INTERPRETING HALAL SLIGHTLY DIFFERENTLY

"ان تيهوماء وا اذ ان يام ال ناس"

People are asleep as long as they are alive, when they die, they wake up. (Ali ben Abi Talib)

There are numerous Quranic quotes that warn people, to eat healthy, think, spend money and establish relationships correct way.

5:100, 4:43, 2:188, 7:157, 5:3, 5:90, 5:88, 2:275, 5:5.

Basically, one can observe that the blessed, good thing is described by the Quran as Tayeb and Halal is its marker. So, we humans should not put on our flag a simple marker, but Tayeb, which is a blessed thing. And this is how our Halal compliance will reach further.

Let's look at our diet under this light.

The human body is one of the most perfect chemical plant known today. Huge order of hormones, enzymes, acids, molecules where all functions of the creation work in harmony. There is only one exception in the order and this is the consciousness. Man is able to override this order and can take substances which affect or even subvert this harmony. In the meantime, this process can get to the point where chemical agents, intoxicants prevail over the will and consciousness. So, man reprograms himself and becomes a self-destructive being. If he/she is only doing this within his/her own generation, so let it be. But that's not the case. The significance of a civilization is that the future generation transcends its predecessors. When a drug and chemically-influenced individual or even generation gives birth to a new generation, the reprogramming of chemical structure and consciousness will be stabilized. In many cases, this is a step backwards from the predecessors. So, reprogramming ourselves can cause a crisis not only for the individual but for the whole community. if we approach the world of Tayeb-Halal in this way, we need to talk about a constantly updating process that filters out the impurities of the age.

In the time of the Prophet (peace be upon him), everything was "organic." Natural waters, pastures, soil provided food. Therefore, the regulations were only concerned on the final stage of the food production. Slaughter, bleeding, consumption. Antibiotics, hormones, heavy metal salts, poisons did not enter the food. Today the situation is different. In addition to alcohol and drug agents, several other hazardous factors are there in our daily diet which represent danger to our own chemical plant. It is true not only about meat but all consumer good.

However, the basic concept covers not only physical but also spiritual impurities. What kind of money goes into the manufacturing process and how? Is compound interest take part? Does "money laundering" takes place where the income from arm sales, drug trafficking, or prostitution is financing a seemingly Halal product?

If so much chemical and spiritual contamination exists in our consumer goods that we finally buy with money that is a piece of paper without value, our slaughtering procedure is just a theater. I am not claiming that it is irrelevant, I am merely claiming that we should not block our mind in the 21st century at the level of slaughtering rituals what were in practice 1400 years ago.

We have been given the teaching that provides us the opportunity of modernization at all ages and we are stuck with a rite. And even that is done at mafia level. In Manchester, for example, a butcher shop only accepts goods with the stamp of a certain group. And that commodity is bought cheaply in the non-Halal section of the market.

Traders are blinded by the price and the profit that can be realized. They also buy the cheapest for export. What is the cheapest? The item what is produced the fastest, with the least amount of capital invested. That can be gained by mass application of chemicals. Water binding agents, hormones,

appetite enhancers, antibiotics, etc. The product will be cheap, but after reaching to the market of a particular Muslim country it will cause health hazard on long term. Then the cost of medical treatment comes into picture, or maybe the construction of a new hospital that could have been saved with healthy food.

We and our animals don't retain all toxic substances, as most of those leave the living organisms and accumulate in waters and soils. How can we hope to produce healthy vegetables and fruits on such soils? So, the issue of Halal arises there too.

We've entered the 21st century, when individual awareness is playing an increasing role.

Increasingly, it is not the Mufti or the politicians, but the individual takes decision. If we do not establish our consciousness, for which we have a good foundation, we will become not serious. A principle, a teaching, is viable when it becomes a positive human value for all. It is our responsibility to make Halal serving the whole humanity.

WHAT ABOUT QURAN?

Our Quran is speaking about a comprehensive system

<p>وَكُلُوا مِنَّمَا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ</p>	<p>الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُونًا عِنْدَهُمْ فِي الْقُبُورِ وَإِن جَاءَهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَوَجِدُوا لَهُمْ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ</p>	<p>حَرِّمَتْ عَلَيْكُمْ الْمَيْتَةَ وَالنَّمْرَ وَكُلَّ الْخَنزِيرِ وَمَا أُهْلِيَ بِهِنَّ فَهُنَّ أَكْفَرُ بِهِ</p>
<p>الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَالٌ لَكُمْ وَطَعَامُكُمْ حَلَالٌ لَهُمْ</p>	<p>حلال</p>	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَلْسَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ</p>
<p>الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقْوَمُونَ إِلَّا كَمَا يَقْوَمُ الَّذِي يَسْحَبُ السُّنْبَانَ مِنَ الْمَيِّتِ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا</p>	<p>حلال</p>	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ</p>
<p>وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذَلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيضًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ</p>	<p>حلال</p>	<p>قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ كُنَّ كَثْرَةً كَثْرَةً</p>



LET'S SPEAK OPENLY ABOUT WASHING THE ASS, WITHOUT TABOOS OR ARE YOU ASHAMED?

If I say “buttocks” nobody opens the article. Now I used “ass” and people read it.

In the culture of our “developed civilization” there are themes not to be mentioned as those don't go with the etiquette. Our videos are floating in the blood, our lives are affected by violence, we are accustomed to lies and we find disgusting topics that serve our health. The anal hygiene is one of them.

Anal hygiene, or anal cleansing, refers to hygienic practices that are performed on a person's anus, usually shortly after defecation. The anus and buttocks may be washed or wiped (typically with toilet paper or wet wipes) in order to remove remnants of fecal matter.

In Hindu and Muslim cultures, as well as in Southeast Asia and Southern Europe, water is usually used for anal cleansing—using a jet, as with a bidet, or (most commonly) using the hand. This is sometimes followed by drying the area with a cloth towel or toilet paper. In other cultures—such as many Western countries—cleaning after defecation is generally done with toilet paper only, although some individuals may use water or wet wipes as well, until the person bathes or showers. In some parts of developing countries and during camping trips, materials such as vegetable matter, mud, snow, stones, sticks, and leaves are sometimes used for anal cleansing.

Having hygienic means for anal cleansing available at the toilet or site of defecation is important for overall public health. The absence of proper materials in households can, in some circumstances, be correlated to the number of diarrhea episodes per household. The history of anal hygiene, from

ancient Rome and Greece to Japan and China, involves sponges and sticks as well as water and toilet paper.

In Islam the hygiene of anal and reproductive parts is called Istinjaa' what is obligatory; this means removing whatever has been passed from the front or back passages with water, stones, or anything else that is pure and will remove the impurity (najasah) – such as pebbles or coarse tissue paper, or clean pieces of paper on which there is no mention of Allah or any of His names – apart from bones and dung. This is to be done when something impure is emitted, of stools or urine.

Keeping clean the front and back passage where food enters and remnants exit and maintaining the purity of human body is the responsibility of man.

The everyday practice of cleansing and purity is deducted from the following aya:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى
أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا
صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ
وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (٦)

O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful. (Quran 5:6)

These are the essentials of Wudu, or ablutions preparatory to prayers, 1. To bath the whole face in water, and 2. Both hands and arms to the elbows, 3. With a little rubbing of the head with water (as the head is usually protected and comparatively clean), and 4. The bathing of the feet to the ankles. In addition, following the practice of the Prophet, it is usual first to wash the mouth, and the nose before proceeding with the face, etc. See: 4:43.

Ritual impurity arises from sex pollution. It needs bathing the whole body.

This is Tayammum, or wiping with clean sand or earth where water is not available.

But if nothing has come out apart from passing wind, then it is not obligatory to do instinjaa'.

If a person has passed urine, then it is sufficient for him to wash the end of the penis, to cleanse it of urine. It is not prescribed for him to wash the anus, because nothing has come out of it.

In the case of the back passage, he has to remove any dirt from it, then wash the anal sphincter to cleanse it of any dirt that may be attached to it.

This is a summary of the etiquette of relieving oneself, which it is mustahabb for the Muslim to observe when relieving him/herself:

1. It is Sunnah to say "Bismillah (in the name of Allah)" when entering the washroom, because it was narrated from 'Ali ibn Abi Talib (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: "The eyes of the jinn are blocked from seeing the 'awraat of the sons of Adam when one of them says, on entering the washroom, 'Bismillah.'"

(Narrated by al-Tirmidhi, al-Jumu'ah, 551. Classed as Saheeh by al-Albaani in Saheeh Sunan al-Tirmidhi, no. 496).

2. He/she should enter with his left foot first, and exit with his right foot first.
3. If he/she wants to relieve himself in a place that is not designated for that purpose, it is recommended for him to go far away (from people).
4. He/she should not face the qiblah or turn his back towards it when relieving himself, because of the hadith narrated from the Prophet (peace and blessings of Allah be upon him) in which he said: "When any one of you needs to defecate, let him not face the qiblah or turn his back toward it; face east or west" [because Makkah is south of Madinah – Translator]." (Narrated by al-Bukhari, al-Wudoo', 141).
5. When urinating, a person must be careful not to let drops of urine land on his clothes or body.
6. It is not allowed to use right hand for cleaning the anus. Only left hand can be used during instinja' as left hand is the "dirty hand" and right hand is the "clean" hand. We shake hand and eat only with right hand even if we wash both hands equally. This regulation helps to prevent to transmit infections if any.
7. He should not hold his penis with his right hand whilst urinating, because the Prophet (peace and blessings of Allah be upon him) said: "When any one of you goes to the lavatory, he should neither touch his penis nor clean his private parts with his right hand." (Narrated by al-Bukhari, al-Wudoo', 149)
8. It is not permissible to relieve oneself in the street or in the shade, because the Prophet (peace and blessings of Allaah be upon him) said: "Beware of two things which provoke cursing." They said, "What are the two things which provoke cursing, O Messenger of Allah?" He said, "Relieving oneself on the street or in the shade." (Narrated by Muslim, al-Taharah, 397)
9. It is makruh to speak whilst relieving oneself.
10. It is mustahabb when coming out of the washroom to say "Ghufranak (I ask You (Allah) for Your forgiveness)," because it was narrated that A'ishah (may Allah be pleased with her) said: "When the Prophet (peace and blessings of Allaah be upon him) came out of the washroom, he would say, 'Ghufranak.'" (Narrated by al-Tirmidhi, al-Tahaarah, 7; classed as Saheeh by al-Albaani in Saheeh Sunan al-Tirmidhi, no. 7).

Why am I dealing with ass-washing with such seemingly ridiculous precision, referring to theological literature? Because this is the subject that all classical cultures have dealt with in such detail, while our prude Europe, which is so damn proud of its culture, has only realized the importance of hand washing only two centuries ago. Washing the hands with calcium hypochlorite what was introduced by Ignác Semmelweis was a revolutionary breakthrough in this, which achieved good results in combating maternal fever.

There are many things to learn from each other. It's enough to hear that this is crap and that is crap what you have that side but is only modern what we have this side. Stop it! Crappy and outdated are available everywhere, and things to be followed are everywhere, too. Let's try to sit down and review our stuff without prejudice.

I know, in many cases, there are funny things in the article what I have I written above. But put your hands on your hearts! Besides the many quotes and references, were there no elements in the practice of Istindja' that could not be justified by the modern medicine?





PURITY AND CONTAMINATION

In our earthly life we use a lot of words to express uncleanness. Such are like dirt, pollution, contamination or grime. Our brain puts these terminologies in context between ourselves and a particular object. E.g. polluted water, dirty cloths etc. Even modern Arabic uses the same words: **تِلْوْثٌ, وَسَخَةٌ, قَذْرٌ**.

In Quran purity, Tahara, **طَهَارَةٌ**, means purity both in spiritual and physical way. However, even the physical purity doesn't mean cleanness between us and an object directly. Why? Because there is no object what is not the result of Creation of Allah! Therefore, anything what exists in this world doesn't belong to us directly. All these are deposits which are placed under our responsibility! We are simply the operators of objects which are lent for us in pure condition and our duty is to keep them pure. This logic works also for body, life and thought as well. So, purity includes our wealth, conduct of our lives, education of our children and our behavior with our society.

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 center 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 Cities 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.

However, this purity should be both physical and spiritual. So, this House has to be free of spiritual contamination, Najas, **نَجَسٌ**

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ (٢٨)

O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-wise. (Quran 9:28)

Concerning menstruation of women Quran uses the word Aza **أَذَى**, which means uncleanness in a

very tender way. So, it is not sickness, grime or something like that:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ
حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ
الْمُتَطَهِّرِينَ (٢٢٢)

They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean. (Quran 2:222)

Inhabitants of Medina gathered together from different places bringing different customs which were related to marriage, divorce and relation between family members. Islam regulated these customs under one law which matches with the teachings of modern sciences and regulations of modern societies. Also, there is no taboo in Islam. Quran discloses even the most intimate subjects what can occur between man and woman. The next ayas are instructions for establishing healthy family and social life. Therefore, basic principles had to be clarified for all members of Umma:

- Women's course or menstruation is not a disease. It serves for purifying women.
- Sexual act is like tilling the soil and seeding. It is acceptable if the aim of sex is procreation offsprings or seeking each other's pleasure by allowed way. Oral or anal sex where not the "tilth" and "fertile soil" is the objective is prohibited.

Before you establish prayer, you must purify yourself. If you are in a state of impurity you have to take a bath. Here Quran uses Junban to express impurity which means encrustation what sedimented on your souls and bodies:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ
أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا
صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ
وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (٦)

O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful. (Quran 5:6)

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Ritual impurity arises from sex pollution. It needs bathing the whole body.

This is Tayammum, or wiping with clean sand or earth where water is not available.

Regarding any contact with Quran the physical and spiritual purity is prescribed:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (٧٩)

Which none shall touch but those who are clean: (Quran 56:79)

We could continue the examples indefinitely. Tahara is a large chapter of Islam which fills volumes. It includes use of wealth, purity of foodstuff, satisfaction of our soul etc. My intention here was only to demonstrate that we cannot become pure if we look at the things around us with our present comprehension. If you lend your car you expect that you get it back in good condition. Even Allah (SWT) lent for you the globe, your environment, your wealth and your life. He expects that you keep it all in the same condition of Tahara as you have got them.



RESPECT FOR PARENTS AND SPECIALLY THE MOTHER

A Facebook relation: Hi! I like you very much. You're my taste, you have a nice body. Do you have boyfriend? Do you want a serious relationship? Where do you live? Well, we can meet and start.

Car advertising: Mercedes in good condition, with extras and leather seat is for sale.

It's not a joke! It's serious and we're looking for a partner and we buy a car like that. Based on external qualities!

Who is interested in a correspondence, what kind of housewife my potential partner is, how opened she is for knowledge, can she give and receive love? Not a word is said about it. In fact, it would be in vain if only positive words would be exchanged without any truth. One point comes always: do we fuck or not?

In case of Mercedes, no one is interested in the description of the power transmission, the operation of gearbox and any other presentation which gives the actual contents of the machine. The point is the leather seat and the extras! If the car goes wrong somewhere, you can fuck the extras and seats! Appearances have become essential! The content cannot be found because it no longer exists. There is a focus on the compliance to neighbors by outward appearances, bringing to life the envy, competition for nothing, and all this leads to the total emptiness.

Politics is not producing norms, it joins to the existing norms for seeking popularity in order to gain votes, so it strengthens the processes. While other institutes what should create norms are going to hide under the wings of politics for taking advantages.

Politics and the criminal organizations under their control, such as churches, are bringing about the degradation of our societies. They destroy exactly what should be built and protected. This is the family. The quality of the family depends on the suitability of the couples. I don't mean their biological capacity, but their suitability in regard of spirituality, responsibility, and consciousness. Their suitability of couples doesn't depend on their votes in order to get a subsidy or a discounted loan, but how they endure the hardships of life and how they give joyful experiences to each other during a lifetime. And nice experiences have to be found not only in the outside world but also in each other. In an empty society, this is becoming increasingly difficult. After all, joyful experience can be based only on content. Where do we start? Let's get away from politics, stay close to family. Here we can do our best for the improvement. The parent-child relationship is decisive:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ
كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honor. (Quran 17:23)

The spiritual and moral duties are now brought into juxtaposition. We are to worship none but Allah, because none but Allah is worthy of worship, not because "the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me" (Exod. 20:5).

I've quoted the Exodus of the Bible for comparison. In Judaism, the sin of the fathers overshadows the lives of the sons for many generations. This is not confessed by Islam. In Islam, everyone is

responsible only for his/her own sin.

وَإخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (٢٤)

And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood." (Quran 17:24)

The metaphor is that of a high-flying bird which lowers her wing out of tenderness to her offspring. There is a double aptness. 1. When the parent was strong and the child was helpless, parental affection was showered on the child: when the child grows up and is strong, and the parent is helpless, can he do less than bestow similar tender care on the parent? 2. But more: he must approach the matter with gentle humility: for does not parental love, remind him of the great love with which Allah cherishes His creatures? There is something here more than simple human gratitude; it goes up into the highest spiritual region.

The aya above calls for patience and forgiveness towards the parent, even if he/she has a different view and sees the world differently. Remember, this aya was revealed 1400 years ago when a parent could be an unbeliever, an idol worshiper, and the child a believer! It was an essential difference at the time! Huge guidance! In contrast, today family can break due to party preferences or much lesser differences.

If we understand the importance of family, we need to know who is most worthy for our respect. Islam is regarded by many people as a religion oppressing woman. Here is the word of the Prophet (peace be upon him) about the mother, the woman who gives life. After Allah, the mother is the first! But not only the first, but the second, and even the third! Father comes only after her:

حَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ بْنِ شُبْرُمَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي قَالَ " أُمُّكَ ". قَالَ ثُمَّ مَنْ قَالَ " أُمُّكَ ". قَالَ ثُمَّ مَنْ قَالَ " أُمُّكَ ". قَالَ ثُمَّ مَنْ قَالَ " ثُمَّ أَبُوكَ ". وَقَالَ ابْنُ شُبْرُمَةَ وَيَحْيَى بْنُ أَبِي وَب حَدَّثَنَا أَبُو زُرْعَةَ مِثْلَهُ.

Narrated Abu Huraira:

A man came to Allah's Messenger (peace be upon him) and said, "O Allah's Messenger (peace be upon him)! Who is more entitled to be treated with the best companionship by me?" The Prophet (peace be upon him) said, "Your mother." The man said, "Who is next?" The Prophet said, "Your mother." The man further said, "Who is next?" The Prophet (peace be upon him) said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet (peace be upon him) said, "Your father. "

Classification: Sahih, authentic

Reference: Sahih Bukhari, Book of Good Manners and Form (Adab), Hadith 5973.

The question arises here: In an age where the relationship between man and woman is limited to a sexual intercourse and everyone goes on his/her own way afterwards, how much valid is the above hadith? And the problem here it is not with the hadith, but with us who live in this age! Let's agree that there are exceptions for whom the hadith still valid and we should strive to increase the validity of the words of our prophet (peace be upon him) in our family, society.



**SIN COMMITTED TOGETHER HOLDS PEOPLE TO COMMON PLATFORM
WATCH OUT WHAT ARE YOU GOING TO BE INVOLVED!**

Crime committed together unites perpetrators. That's what every tyrant knows. If power engages its subjects in sins, the subjects become accountable on the Day of Judgement. If the obscurity has disappeared from your vision and you know who is forcing you to commit to sin, refuse it. Your president, your king, or anyone can recruit you, send you to the battlefield for matters that only serve banks, to keep the Petrodollar alive. No matter how much you are fooled, if you fight blindly in the war and shed blood for an idol, you may be punished just as the one who sent you to there. Because Petrodollar is an idol. The non-awareness of idols does not excuse anyone from prosecution. An idol is a dictator. Idol is anything and anyone who puts himself before Allah or stands in His place. The sanction of the offense committed unconsciously (in the Afterlife!) will be realized only in this single case. So, if the case is associating something to Allah or idolatry will be always sanctioned. It is not allowed to ignore that Allah is the greatest and the first!

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سَوَاءَ عَلَيْنَا أَجْرٌ عَنَّا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيصٍ ﴿٢١﴾

They will all be marshalled before Allah together: then will the weak say to those who were arrogant, "For us, we but followed you; can ye then avail us to all against the wrath of Allah." They will reply, "If we had received the Guidance of Allah, we should have given it to you: to us it makes no difference (now) whether we rage, or bear (these torments) with patience: for ourselves there is no way of escape." (Quran 14:21)

When the time for judgment comes, there are two kinds of disillusionment waiting for the ungodly: 1. Those who were misled and failed to see that each soul bears its own personal responsibility (2:134) and cannot shift it on to others, will turn to those who misled them, in the hope that they might intercede for them or do something to help them. They receive a plain answer as in the latter part of this verse. 2. Those who relied on Satan, His answer (in 14:22 below) is frank, cynical and brutal.

Those whose power or specious intelligence or influence misled them -such as false priests or leaders will find themselves in a parlous state.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

And Satan will say when the matter is decided: "It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor

can ye listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous penalty." (Quran 14:22)

Analyze the two verses above for yourself in regard of your tight environment. Who wants to get you into a "good deal"? Why? Then you can broaden your analysis, even as to what regulations require you to make a sacrifice that oppose the prescriptions of your faith and put something before the service of Allah? You can be helpful, but never opportunist!

Remember. Article 31. of the Hungarian Golden Bull (1222) conferred upon the nobility and bishops the right of resistance (ius resistendi) when the king becomes unfaithful to the people. This is included in the first Hungarian Basic Law. The Quran confers the same right for all its followers, regardless of rank, against those who want to ascribe themselves the same rank as Allah. Who and what are they? They are those who are the causes of your troubles and you seek solution with them and not with Allah. Due to compulsion? Or due to your free will? You are the one who knows.

فَلْيَعِزَّهُ مُنْكَرًا مِنْكُمْ رَأَى مَنْ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ قَالَ عَنْهُ اللَّهُ رَضِيَ الْخُدْرِيُّ سَعِيدٌ أَبِي عَنْ
الْإِيمَانَ أضعف وذلك فبقلمه يستطع لم فإن فبلسانه يستطع لم فإن بيده
نأل او ناميإل نم ركنملا نع يهنلا نأ نايب باب ناميإل اباتك ملسم حي حص 49
الإي مان ي زيد وي نقص

Abu Sa'id al-Khudri reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever among you sees evil, let him change it with his hand. If he is unable to do so, then with his tongue. If he is unable to do so, then with his heart, and that is the weakest level of faith."
Source: Ṣaḥīḥ Muslim 49

Grade: Sahih (authentic) according to Muslim



THE RIGHTS OF THE NEIGHBORS

Your neighbor is the one who lives next to you, no matter he/she is a Muslim or not, friend or not, stranger or not. You can rely on your family in the first place. Don't take into account the today's period as a basis! That was the case then and Islam prefers those conditions. If you don't have a family, whom can you count on? Who is always near to you? Yes, the neighbor. The word of Allah therefore gives the neighbor a distinguished place:

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 kin but the neighbor is there beside us no matter we know him or we don't.

Neighbors who are near and neighbors who are strangers. Why does the Quran write like this? I publish the article 10/447 of Fath Al-Bari from the collection of Ibn Al-Hajar Al-Asqalani (1372-1449), in which Bukhari writes:

“The scholars held different views regarding the perimeter of one’s neighborhood. It has been narrated on the authority of Ali (May Allah be pleased with him) that all those who can hear the athaan of the mosque are neighbors. It has also been said that all those who pray the Fajr (dawn) prayer with you in a mosque are your neighbors. Also, ‘Aa’ishah narrated that the perimeter of one’s neighborhood is forty houses on each side; the same view was adopted by Al-Awza’i. Al-Bukhari cited a marfoo’ (attributed to the Prophet, peace be upon him) hadeeth narrated by Ka’b ibn Maalik with a weak chain of narration in his book Al-Adab Al-Mufrad, and it was also cited by Al-Hasan and At-Tabaraani that the perimeter of one’s neighborhood is forty houses. Ibn Wahb narrated on the authority of Yoonus ibn Shihaab that it is forty houses from every side; to the right, to the left, to the back and to the front (in which case one’s neighbors will amount to 160 or so). This view is possibly correct, just like the first one; it may also mean that it is forty houses in total, that is, ten houses from each side...” [Fat-h Al-Bari: 10/447]

From this we can see what used to mean the close and far neighborhood at the time. With such a large community next door, one really couldn't stay alone. Certainly, the situation is different today. This circle has narrowed considerably. In any case, there is still interdependence that assigns rights to the neighbors. The rights were formulated 1,400 years ago, many of them can still be filled with the same content, but obviously new contents can also be written into this scope. These are as follows: kind treatment, sharing food, visiting, not causing harm, exchanging greetings, forbearance, sharing happiness and sorrow regardless of the neighbor's religion or affiliation.

I know these regulations are making us smile because everyone imagines their own neighborhood in this situation and today there are no conditions that fit into these circumstances. I'm just asking myself: haven't the today's conditions gone in the wrong direction? We are in deep contact with machines, robots and the internet and we also communicate even with people through them. The Quran and Sunnah can be interpreted for human attitudes and conducts, not for robots. However, this situation is not making us smile.

Perhaps floods, earthquakes, natural disasters, hurricanes, and the coronavirus are giving a lesson: we can expect less from a robot at that time than from humans. Maybe man will still have a future. If yes, so will the Scriptures.



2.3.2.4. DEATH

BEFORE, DURING AND AFTER FUNERAL

Death is certainty. It is an inevitable reality and we need to know what to do then.

Many dies in hospital, away from relatives, but some pass away among their families and beloved ones. Taking care of the dead according to the Sunnah is easier in a family environment. The steps of which are as follows.

The moments before death are obvious. This state is called "muhtadar". It is customary to turn the body to the direction of the Qibla (Mecca). Family members recite the Quran if they can, or offer supplications. The dying person, if he/she is conscious, tries to pass away with the words of the Shihada.

After death befalls, eyes should be closed with a gentle motion and the jaws should be tied up or supported to keep the mouth closed. The limbs should be arranged in an extended position, the head should be adjusted to the direction of the Qibla. Jewelry must be removed. The next is the preparation of the body.

It's crucial that the body is completely clean. It must be cleansed at least three times, either by the spouse or a same sex family member. If it's still not clean after three times, it is washed as many times as necessary. However, it must be an odd number of times.

Order of the ritual cleansing

It begins with the upper right side, then the upper left side, lower right side, and ending with the lower left side. A woman's hair is cleansed and put into three braids.

Shrouding the body

Shrouding is completed using three white sheets in case of man and five white sheets in case of woman. They are first spread out and stacked one upon the other. Then the body is placed on top of them. The left hand of the deceased is placed on the chest. The right hand is then placed on top of the left. The sheets are brought over the body one at a time. First the right side, then the left, until they are all wrapped around the body. A rope is tied at the top of the head and another below the feet. One or two ropes are tied around the middle of the body.

It is the right of every Muslim to have as big number of people as possible at time of the funeral therefore to attend it is favored (mustahabb).

أَبِيهِ، عَنِ الْمُعْبَرِيِّ، سَعِيدِ أَبِي بْنِ سَعِيدٍ عَنِ ذُنُبِ أَبِي ابْنِ عَلِيٍّ قَرَأَتْ قَالَ مَسْلَمَةً، بِنُ اللَّهِ عَبْدُ حَدَّثَنَا أَحْمَدُ حَدَّثَنَا. وَسَلَّمَ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ سَمِعْتُ فَقَالَ - عَنْهُ اللهُ رَضِيَ - هُرَيْرَةَ أَبَا سَأَلَ أَنَّهُ أَنَّ الْأَعْرَجُ، الرَّحْمَنُ عَبْدُ وَحَدَّثَنِي شِبْهَابُ ابْنُ قَالَ يُونسُ، حَدَّثَنَا أَبِي، حَدَّثَنِي قَالَ سَعِيدِ، بِنُ شَيْبِ بْنِ الْجَنَازَةَ شَهَدَ مَنْ " وَسَلَّمَ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولُ قَالَ قَالَ - عَنْهُ اللهُ رَضِيَ - هُرَيْرَةَ أَبَا مِثْلُ " قَالَ الْقَيْرَاطَانِ وَمَا قِيلَ. " قَيْرَاطَانِ لَهُ كَانَ تُدْفَنَ حَتَّى شَهَدَ وَمَنْ قَيْرَاطُ، فَلَهُ عَلَيْهَا يُصَلِّي حَتَّى الْعَظِيمَيْنِ الْجَبَلَيْنِ ".

Narrated Abu Huraira:

Allah's Messenger (p.b.u.h) said, "Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one Qirat, and whoever accompanies it till burial, will get a reward equal to two Qirats." It was asked, "What are two Qirats?" He replied, "Like two huge mountains."

Sahih al-Bukhari 1325

What is a Muslim funeral (Janazah) like?

Men and women typically sit separately. Traditionally the women sit at the back.

An Imam or the oldest male family member stands at the front facing Mecca, and the body is placed in front of him. With his back to the mourners, he presents the funeral prayer.

It is the right of a Muslim that when he passes away other Muslims should pray Janazah prayer for him. Janazah prayer is a supererogatory prayer. If no one from the whole of the Muslim Community offers the Janazah Prayers, then the whole community will be considered sinful in the sight of Allah. After the Janazah prayer is performed the death should be buried as soon as possible. The body should be carried and placed at the Qiblah side of the grave.

When orienting the tomb, it must be taken into account that the dead if lying on their right side, have to face toward Mecca. For this, a recess (Lahd) must be made at the bottom of the grave, which is so narrow that the body can only fit lying on its side. If the strength of the soil allows, the Lahd can be formed in the Qibla side of the grave. The essence of Lahd is to place the corpse in an enclosed space where there is also oxygen. The goal is to ensure the decomposition of the body as soon as possible. If the soil conditions do not allow the recess to be dug on the side of the grave, it can also be formed in the middle. In case of sandy soil, the recess can be lined with planks. Bricks and baked material must not be used to seal the Lahd. Clay, planks, or other natural materials are required. This is followed by the filling of the grave, for which no more soil can be used than has been excavated from it. After the tomb and its hump was formed, the mourners establish prayer and offer supplication. From this time, there are differing opinions according to schools, whether the grave can be visited or not, whether the Quran can be recited in the cemetery or not.

Muslims believe that at death, they are buried and remain in their grave until the Day of judgement therefore, to bother the place or disentombment is not allowed anymore.

In a Hadith it is reported that if a person recites Surah Yasin in the graveyard, the punishment of the dead will be eased and the reciter will be rewarded just as much as the dead. In this manner the Companions of the Prophet visited the graveyard. The words of another Hadith indicate only salutations and Du`a for the dead and remembering death. All other ways such as placing wreaths, flowers, paying homage etc. are incorrect according to the Shariah.

Period of Iddah (restraining period)

1. The period of waiting after one's husband dies is called iddah. This period is of four months and ten days.
2. During this period she should remain in the dwelling that they occupied at the time of the death of her husband. She is not allowed to leave this house if she has sufficient provision. If she is the sole bread winner with no other means of income, then only is she permitted to leave her house during the day. At night she should return to his house.

3. The widow that is expecting a child at the time of the death of her husband, her Iddah will be until the birth of that child. The four month and ten days should not be reckoned in this instance.
4. If a woman is not at home at the time of her husband's death, she should return as soon as possible and pass the period of Iddah at home. The days of Iddah will be calculated from the time of the demise. The above issues are not a form of suppressing the women, rather they are there to avoid long-term problems, e.g. if a woman got married immediately upon her husband's death and unbeknown to her she was pregnant then there would be a problem with ascertaining the child's parentage and the new husband may not be willing to father the child.
5. A woman in Iddah should abstain from using fancy clothing, makeup or jewelry.

A few noteworthy issues

The trustee of the deceased should pay all debts as soon as possible. Isaluth-thawab (repentance) for the deceased should be made by feeding the poor, giving sadaqah, istighfar etc. No specific dates or days such as the third, seventh, eleventh or fortieth are mentioned in Shariah for such devotions.

Stillborn children

A stillborn child can be named, and should be given Ghusl and wrapped in a piece of cloth, (not Kafn) and then buried in a respectable manner.

Miscarriages

In the case of a miscarriage, if the limbs are formed, then it can be named, and should be given Ghusl, wrapped in a piece of cloth and buried just as a still born child. If the limbs are not formed, no name will be given and there will be no ghusl. A malformed child should just be wrapped in a piece of cloth and buried.

Special provisions.

He who is killed in battle, is the victim of a crime or a catastrophic accident, and there is no way to wash the dead, he must be buried in his blood, i.e. without washing.

In times of epidemics, when there is no way for family to perform tasks related to the deceased, it is the responsibility of the hospital or facility to prepare the body properly. If there is no way to use Kufn and the law requires a closed coffin or more severe burial due to the risk of infection, this should be followed, but cremation should still be rejected.







EUTHANASIA, RESUSCITATION, BRAIN-DEATH, HEART-DEATH

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

Blessed be He in Whose hands is Dominion; and He over all things hath Power;- (Quran 67:1)

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾

He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving;- (Quran 67:1)

"Created Death and Life." Death is here put before Life, and it is created. Death is therefore not merely a negative state. In 2:28 we read: "Seeing that ye were without life (literally, dead), and He gave you life: then will He cause you to die, and will again bring you to life; and again to Him will ye return." In 53:44, again, Death is put before Life. Death, then, is • the state before life began, which may be nonexistence or existence in some other form: • the state in which Life as we know it ceases, but existence does not cease; a state of Barzakh (23:100), or Barrier or Partition, after our visible Death and before Judgment; after that will be the new Life, which we conceive of under the term

Eternity.

The sanctity of life overrides other considerations. The earthly abode of life is the body, which is not ours, but is deposited with us, and like every deposit, it has come to us on a trust basis. As beneficiaries of the deposit, we must maintain the good condition of our body and if it is sick, it is our duty to treat it, not only to alleviate our feelings, but also to preserve the deposit. So, healing is a duty!

The suffering of the body, like other adversities of life conditions, is a trial that must be tolerated. So, the pain, the agony before death, is a phase of our lives that we can only intervene after understanding the following thoughts.

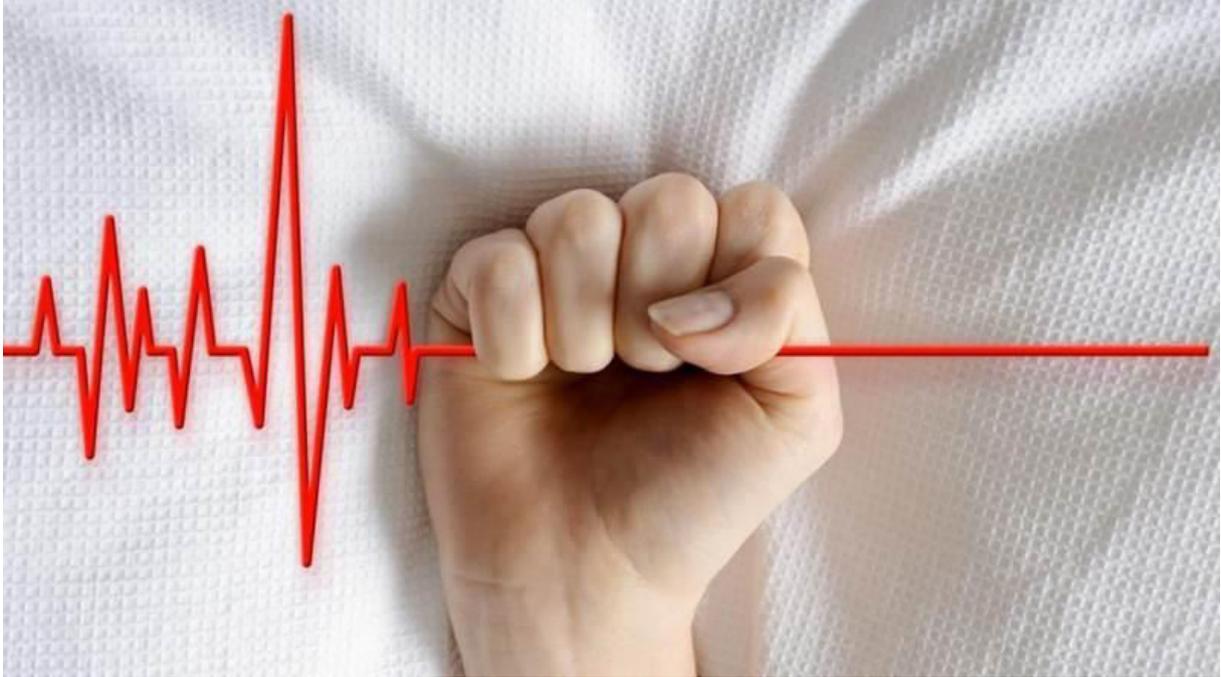
The most important thing to know is that science declares death when the brain ceases to work. Thus, the brain-death state exists when the function of the cerebral cortex stops, the perception, the reflex activity, and the innervation of life functions cease. In contrast, Sharia recognizes the post-cardiac condition as death. After brain-death, the heart may not stop and the physiological signs of life, even if in small traces, may be present. Muslims, Gypsies and other nations still have the tradition of vigilance (sahr). Today, this is a custom, but it is based on waiting for the death of the heart and, of course, giving the due respect. At the same time, this period serves to wash the dead, to clothe or shroud him/her and to reveal the final respect. Funeral can be followed only after that. At the time of funeral, it is certain that the heart is no longer functioning.

Once we understood the difference between brain and heart-death, we can see how we can make decisions for our patient. If the patient suffers from a curable disease, we must do the utmost for the recovery, there is no dispute about that. The debate begins, what to do if our patient is incurable and has reached the final stage? The patient is placed under artificial conditions, machines replace certain organs, and his/her existence is no longer dependent on his/her consciousness, but on those machines. In this state, two concepts are taken into consideration by our scholars. These are the withholding and withdrawing. The circumstances of withholding are clear, and there is no dispute about it, because it means the withholding of life. If there is even the slightest hope of withholding life, the doctor, the patient and the relatives must struggle for the recovery.

Yes, but when can we withdraw life-maintaining interventions? There is a debate between our scholars. There are those who explicitly prescribe the maintenance of vital functions and do not acknowledge any objection. But a consensus starts to emerge too, that there is a way to stop interventions. In this case, two things must be considered. On the one hand, what is the role of application of machines in preventing heart-death after brain-death? On the other hand, to which extent the intervention serves withholding life or only serves the maintenance the comfort feeling of the patient? Because, if it serves only to maintain comfort, but life has lost all hope, then there is no need for intervention.

Here we come to the issue of resuscitation. There are cases when cardiac arrest occurs. If death, according to Sharia, is associated with cardiac arrest, can we revive the patient? The answer is absolutely yes. The withdrawal of resuscitation can occur only in two cases. If the hope of life in the given state of body is zero. The other is, if the patient had not otherwise ordered in a will in his/her full-minded condition previously. In this case the opportunity of resuscitation can be withdrawn. But this issue can only be evaluated at the condition of the final cardiac arrest. If no such will is made, the procedure as it is described before.

As we can see, life shapes the thinking of our scholars. It would be really good if our points also meet with the ideas of representatives of science.



FUNERAL OR CREMATION?

Cremation is an ancient practice involving the reduction of a dead body to ashes by fire. It has been a common practice in Hindu culture for centuries as well in other ancient cultures usually rooted in pagan customs. Islamic teachings however never promoted such practices and always emphasized the burial of the body in a place specifically consecrated for that purpose: the cemetery.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾

He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving; - (Quran 67:2)

"Created Death and Life." Death is here put before Life, and it is created. Death is therefore not merely a negative state. In 2:28 we read: "Seeing that ye were without life (literally, dead), and He gave you life: then will He cause you to die, and will again bring you to life; and again to Him will ye return." In 53:44, again, Death is put before Life. Death, then, is • the state before life began, which

may be nonexistence or existence in some other form: • the state in which Life as we know it ceases, but existence does not cease; a state of Barzakh (23:100), or Barrier or Partition, after our visible Death and before Judgment; after that will be the new Life, which we conceive of under the term Eternity.

The religion of all the Prophets, Islam, has established the tradition of burial of a deceased human body as the appropriate and dignified way of dealing with it. We believe that cremation should be avoided. Even though this method is not directly addressed in the Quran or the Sunnah, still burning a human body will not be considered good because “fire” in the Quranic text is linked to the punishment of hell in the hereafter. It is better to stick to the ways of the Prophets.

Marking and destroying the body with fire may be considered an inappropriate and uncomfortable ritual as fire in Islamic scriptures is generally found in the underworld rather than in the celestial realms. The Quran also mentions the story of *Abel* and *Cain* where the latter murdered the former and as a consequence is described to be “amongst the losers” (5:30). Then, in front of his brother’s corpse, he started panicking with no knowledge of what to do, so God sent a crow to show him how to deal with dead bodies. This is the first recorded case in human history of the burial of a person.

Another point worth mentioning is related to the belief of the bodily Resurrection. This theological tenet is also emphasized in both Orthodox and Catholic Christianity. Therefore cremation is not authorized by religious tradition as the bodies will be resurrected on the Last Day: by being cremated the individual symbolically rejects this fundamental principle of faith as the voluntary annihilation of the body of the deceased would represent the rejection of faith in the Afterlife or at least an implicit challenge to the will of God.

Not surprisingly cremation has sometimes been considered an atheistic or secular ritual. It could be used to support the affirmation of being against any illusion of survival after death and it may be a “coherent conclusion” of a profane life carried out outside lofty spiritual boundaries and the religious system. Consequently, it may express the negation of the existence of God, the rejection of the eternal life, or more simply, it could manifest a detachment from “clergies and holy meanings” considering them the usurpers of a “free” sense of life devoid of sanctity. However, according to holy perspectives, the body cannot be treated as a cumbersome object reducible to nothing by a voluntary act. The burial of the deceased expresses the sweetness of the progressive return of the body to the earth from which it came, starting in this way a new phase of the journey towards the Lord of the worlds in a new and totally different abode.

It may be argued that the Quran does not explicitly forbid cremation and it does not even mention it. However, the believer’s satisfaction to follow divine instructions, especially those taught and practiced by the Prophet of Islam (peace be upon him) who is “an excellent example” (33:21) possessing “mighty virtue” (68:4), is what suffices him for his happiness and everlasting joy.





SHOULD WE MAKE MOURNING ORDINARY WAY OR SHOULD WE GIVE OTHER MEANING TO OUR MOURNING?

We spend our whole lives learning how to forget our passing away and if we realize that we cannot avoid it, then how to make it as easy as possible and bearable. It is only matter of money how much we sacrifice to forget our passing away, for the pleasures, treatment of our diseases what we got due to our well-being, increase of impotence, ingestion of different ingredients, reduction of our pains, surgeries, and funerals. Most industries rely on revitalizing the instincts what make you fear of death and capture you in this world where they can sell you their products and services.

If you think about it, they sell unhappiness.

If you can comprehend that there is not only one world, you will be much happier and it will not cost you anything. Come on, help me to make the industries bankrupted that link you to this world. The concept is very simple. God is not only the Lord of this world but of the Worlds. The Quran says like that all along. There is This World and Afterlife, Visible World and Invisible, Known and Unknown, etc. If you realize that not only the material division exists in which the Earth, Jupiter, Mars and many

Galaxies move in their orbits, but there are also Worlds what are mentioned in the Quran, this recognition will take you to another dimension. Indeed, your body links you to the material world due to its material origin. However, your soul is different. It links you to another space. Your soul can live here and there, which is non-material. Soul can live in the Afterlife, the Invisible and the Unknown. All you have to do is to teach your soul and "train" it.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ 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.

Living in the Unknown World is wonderful. You can get there by immersing yourself in the discovery of this world. As your knowledge grows, more and more gates will open up that you need to enter in order to gain new knowledge. Finally, you see that the number of gates leading to the Unknown is infinite. And you have already reached to the realization what conducts you to the Unknown. Ask a mathematician to define what mathematics means or the biologist what biology means? Surely, they would be uncertain. They wouldn't even know how to get started. Because, as they would begin, new and new aspects would change their definitions. On the other hand, a simple peasant on the field would not have such a problem with definitions. "The science of numbers and living things," he would say. He would not be disturbed by much knowledge. And now I'm just talking about material knowledge. Because, in spiritual knowledge, the peasant might outperform the two scientists.

When one learns to live in Worlds instead of this world, he will realize that he has not lost anyone who have passed away. Death does not exist, only death of the body. There is no passing away, only dimensions are changing. Our parents are alive, our loved ones are with us and we are with them, we just need to learn the form of life to be with them. This is not a strange form of life either in history or in what we call "non-civilized" areas of the world. They can live with their ancestors even after they have been buried them. Their spirits return every day to them and there is not such a mourning in their hearts that makes their death permanent and painful. Those are only our "civilized" and "knowledge-based" societies that explain the Worlds what I have described as the product of ignorance while they have led mankind from happiness to unhappiness, depression. Well, is that good for you?

In fact, let's give work to our departed loved ones. Do not ask them to intercede with the Lord, for it is impossible. They have enough trouble there with their own account. But remember and learn from their earthly actions, thoughts. If they made a mistake, forgive them and you won't do the same again. If they have done good, let them be examples for you. If you summon them, they don't die in the spiritual sense. You are the one who can keep your dead alive, so give your grief a different meaning. Come on, find the lost Worlds, learn to live and to be happy in them, and make the earthly industries bankrupted! Live 'unscientific' way! And remember!

I know, the question comes whether to remember in cemetery is Haram or Halal? I will not interfere in teachings of the different Imams. It is not my business and I have no right to take decision. For some Muslims is Haram and for others remembering in the graveyard is preferred. If we debate over these subjects, how do we deal with the actual world-wide problems together? May peace be in our hearts and let's find the way to Him in these Worlds hands in hands.



2.3.3. INHERITANCE

RIGHT OF INHERITANCE IN ISLAM

This is going to be a long time, because I have to make a deduction and so I can only pass on the logic. Each case has to be calculated individually.

Let's start with the fact that in the pre-Islamic era (Jahiliya), inheritance may have taken place in three circles. On the basis of descent, adoption and alliance. Women and minors were excluded from the procedure, only the offspring and the ascending branch were involved into the heritage. There was also the case of adopted sons who were considered as members of blood lineage so they could inherit and the honored friend or fellow warrior, who could inherit the wealth based on a covenant when the person died.

In the early stages of Islam, these conditions were maintained, and even expanded by two more. These two cases are of those who flee from Mecca to Medina and those who established brotherhood in Medina. People who fled from Mecca to Medina are called Muhajirs, and those in Medina who received and supported them are called Ansar. As the refugees left without property and in Medina the community had to be forged together, a regulation of inheritance between refugees and hosts was introduced, which strengthened internal cohesion. Muslims who did not flee from Mecca and did not join the Muhajirs, lost their right to the inheritance.

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا
وَنَصَرُوا أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ
مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٧٢)

Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid,- these are (all) friends and protectors, one of another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) Allah seeth all that ye do. (Quran 8:72)

The reference is to the Muhajirin and the Ansar, the Emigrants and the Helpers, the people who forsook their homes and adopted voluntary exile from Makkah in company with their beloved Leader, and their good friends in Madinah, who gave them asylum and every kind of assistance, moral and material. Under the magnetic personality of the Holy Prophet these two groups became like blood-brothers, and they were so treated in matters of inheritance during the period when they were cut off from their kith and kin.

The Believers (Muslims) were entitled to all assistance in matters of religion. But if they were not strong enough to suffer voluntary exile on behalf of the Cause and make the personal sacrifices which their more ardent brethren in faith made, they could not reasonably ask for political or military assistance or protection. Religious protection and support they could get even if they were not exiling.

Establishing brotherhood served also the same purpose. The defense struggles of the new state, Medina, brought together the citizens of the city-state into a common alliance. The Prophet (peace be upon him) affirmed this with an oath of brotherhood. This meant that non-blood related persons who jointly defend Medina for the cause of Islam, are also considered brothers, and they are also linked by the law of inheritance.

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدْتُمْ أَيْمَانَكُمْ فَأَتَوْهُمْ
نَصِيبَهُمْ إِنْ اللَّهُ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

To (benefit) every one, We have appointed shares and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly Allah is witness to all things. (Quran 4:33)

However, consolidating the situation, the role of family was in focus, and this is the guiding principle even today. Parallely, all other inheritance circles were closed by Islamic law and only the family remained open. Thus, there is no inheritance for an adopted son, an ally, and the established brotherhood or refugee-host status have been ceased. Several quotes narrow the circle, here I mention only the case of adopted sons:

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ
﴿٤﴾

... nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way. (Quran 33:44)

If a man called another's son "his son", it might create complications with natural and normal relationships if taken too literally. It is pointed out that it is only a facon de parler in men's mouths, and should not be taken literally. The truth is the truth and cannot be altered by men's adopting "sons". "Adoption" in the technical sense is not allowed in Muslim Law. Those who have been "wives of your sons proceeding from your loins" are within the Prohibited Degrees of marriage; 4:23: but this does not apply to "adopted" sons.

A family is bound not only by emotional cohesion, but it must be also supported by material and financial provisions. This is what the matrimonial and inheritance procedure is all about and these must be negotiated together. I wrote about the marriage contract earlier. I have explained that a man is obliged to give dowry and the extent of this is a matter of agreement. The principle is that this amount would ensure for the woman a chance to start a new life if the relationship did not work. So, it is not a purchase price, but the woman's exclusive property! Whoops, that's not what you see in practice? I can't do anything about that. I write about law, not the practice.

So, we can see that the man has an obligation and the woman is the beneficiary. This is compensated by inheritance, where a man inherits twice as much as a woman. Yes, but keep in mind that we are talking about a society that is traditional, with women doing housework at home, and men working, earning money, fighting in war. The financial burdens of the family were on the men. These burdens are compensated by the inheritance routine.

Today the situation is different. Therefore, law must also evolve. Women and men are equally involved in the maintenance and financial burden of the family (not everywhere, but this is the trend). Sharia also provides the opportunity to move on. Indeed, the Islamic inheritance provisions apply to two-thirds of the estate. One-third is left free to the testator and is the fund for further compensation based on age, location and specific circumstances. Below are two typical quotes, but there are more and several Hadis refine further the legal interpretation. To understand logic, I think it's enough:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِّنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (١١)

Allah (thus) directs you as regards your Children's (Inheritance): to the male, a portion equal to that of two females; if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. The distribution in all cases (is) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, All-wise. (Quran 4:11)

The principles of inheritance law are laid down in broad outline in the Quran; the precise details have been worked out on the basis of the Prophet's practice and that of his Companions, and by interpretation and analogy. Muslim jurists have collected a vast amount of learning on this subject. Here we shall deal only with the broad principles to be gathered from the Text, as interpreted by the Jurists. 1. The power of testamentary disposition extends over only one-third of the Property; the remaining two thirds are distributed among heirs as laid down. 2. All distribution takes place after the legacies and debts (including funeral expenses) have first been paid. 3. Legacies cannot be left to any of the heirs included in the scheme of distribution; or it will amount to upsetting the shares and undue preference of one heir to another. 4. Generally, but not always, the male takes a share double that of a female in his own category. Don't forget that women get dowry at the time of the marriage. In case of heritage man gets double. The two compensates each other. This is the general interpretation, and is confirmed by the supplementary provision in 4:176 at the end of the Surah, which should be read along with this.

The verse deals with the portions allotted to a. children, and b. parents. The next verse deals with the portions allotted to c. husband or wife of the deceased, and d. collaterals. The children's shares are fixed, but their amount will depend upon what goes to the parents. If both parents are living, and there are also children, both father and mother take a sixth each: - if only one parent is living, he or she takes his or her sixth; and the rest goes to the children. - If the parents are living, and there is no child or other heir, the mother gets a third (and the father the remaining two-thirds); - if there are no children, but there are brothers or sisters (this is interpreted strictly in the plural), the mother has a sixth, and the father apparently the residue, as the father excludes collaterals.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ (١٢)

In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus, is it ordained by Allah. and Allah is All-knowing, Most Forbearing.

(Quran 4:12)

The husband takes a half of his deceased wife's property if she leaves no child, the rest going to residuary; if she leaves a child, the husband gets only a fourth. Following the rule that the female share is generally half the male share, the widow gets a fourth of her deceased husband's property, if he leaves no children, and an eighth if he leaves children. If there are more widows than one, their collective share is a fourth or an eighth as the case may be; inter se they divide equally. The word in Arabic is kalalah, which is so construed usually. But it was nowhere defined authoritatively in the lifetime of the Messenger. This was one of the three terms about which Hadhrat Umar wished that the Messenger had defined them in his lifetime, the other two being the share of grandfather, and riba (usury). On the accepted definition, we are concerned with the inheritance of a person who has left no descendant or ascendant (however distant), but only collaterals, with or without a widow or widower. If there is a widow or widower surviving, she or he takes the share as already defined, before the collaterals come in.

I was long and still we had only a brief glimpse. I am not able to present the inheritance rights of minors and orphans due to the volume of space. The responsibilities of guardians, etc. I hope I have succeeded in presenting the principle and the possibility of harmonizing it with today's conditions. If in the lifetime of the Prophet (peace be upon him) the routine could amend twice and the law could evolve, how can it not develop today? I'm just talking about law, not about doctrine!

As I stated in the marriage contract, it is possible today to record the will in a deed of public law and thereby enforce Islamic inheritance rules in a secular society, since in a harmonized form there is no conflict between Islamic and European secular law in this area.



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2.3.4. CRIMINAL LAW, RESTRICTION OF RIGHTS, KAFFARAH

CRIMINAL LAW IN ISLAM

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The body of law dealing with wrongs that are punishable by the state with the object of deterrence is known as criminal law. Islamic criminal law recognizes three categories of these wrongs. The first is the ḥudūd (plural of ḥadd, a "limit" set by God), the contravention of which leads to a prescribed and mandatory penalty. The second, ta'zīr (chastisement), comprises those crimes not included among the ḥudūd because their punishment is discretionary. Ta'zīr implies the correction or rehabilitation of the culprit; hence, punishment is left to the judge and might vary depending upon who inflicts it and upon whom it is inflicted. The third category, qiṣāṣ (retribution), is concerned with crimes against the person such as homicide, infliction of wounds, and battery. Punishment by retribution is set by law, but the victim or his next of kin may waive such retribution by accepting blood money or financial compensation (diyah) or by forgoing the right altogether. Because of this waiver, it has been suggested that this crime is in the nature of a private injury, more akin to a tort than to a crime involving a public interest or concern.

Jurists have accorded ḥudūd much attention because they are grounded in the Quran and the ḥadīth, as is qiṣāṣ. Ta'zīr, however, because of its discretionary nature, has escaped precise definitions and detailed treatments of the elements of the crimes that it encompasses. It might be said, though, that all acts that violate private or community interests of a public nature are subject to ta'zīr; it was left to public authorities to establish rules, within the spirit of the shariah, to punish such acts.

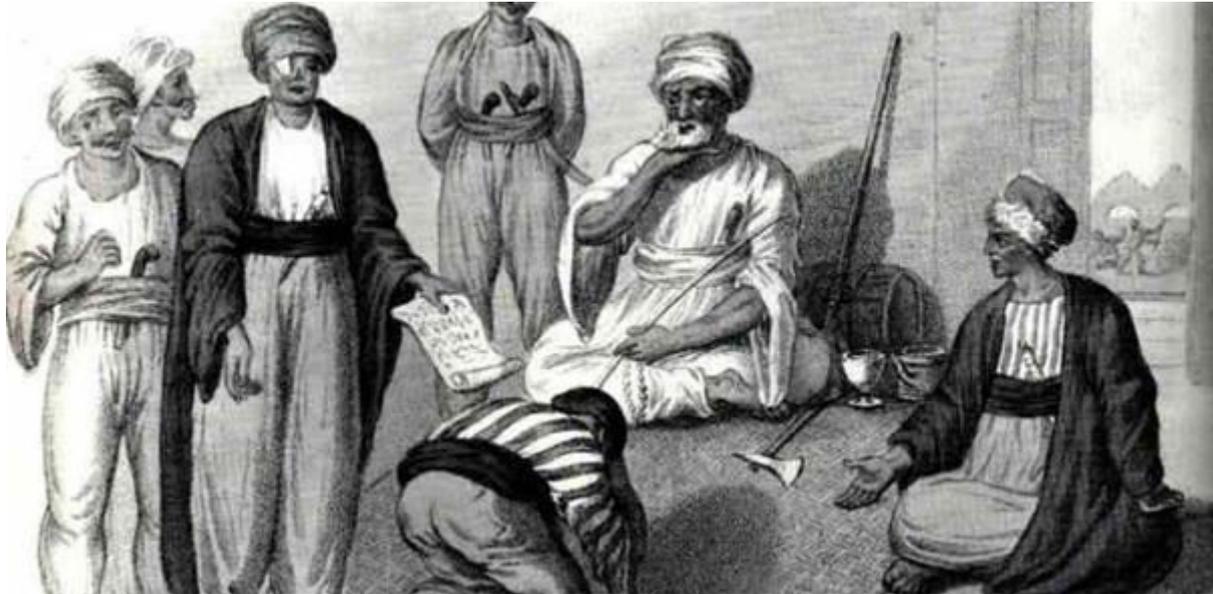
Ta'zīr comprised essentially two categories of crimes. The first consisted of those crimes that did not meet the strict requirements of ḥudūd crimes (although they were of the same nature) or those individual crimes that were included in ḥudūd. Examples of the former are thefts among relatives or thefts of things below a minimum value for a ḥadd punishment: attempted robbery, attempted fornication, and lesbian contacts. Examples of the latter type are breach of trust by a testamentary guardian, false testimony, and usury. The second category included those acts that generally caused damage to the public order or public interest or threatened to cause such damage. In the nature of things, the second category, if not kept in check, could result in precautionary measures that might compromise individual rights; therefore, a balance had to be maintained between public order and individual rights. Punishment for ta'zīr could range from the (exceptional) death penalty for espionage and heresy, to whipping, imprisonment, local banishment, and fines for a variety of

crimes. Jurists were careful, though, to limit whipping to a level below that ordered for ḥudūd punishments.

Qiṣāṣ (talion) encompassed five crimes: murder or intentional killing, quasi-intentional killing or voluntary manslaughter (as when a person intends only to beat another but in doing so kills him), involuntary killing, intentional physical injury, and unintentional physical injury. Talion (retaliation) was allowed only in instances of intentional killing and intentional physical injury; even here retribution could be waived by the victim or his family, and monetary compensation (diyyah) could be exacted instead. For other qiṣāṣ crimes only monetary compensation was exacted. The diyyah for killing was set by most jurists at one hundred camels or one thousand gold dinars; the diyyah for physical injuries varied according to the nature of the injury. The law of qiṣāṣ was an exception to the principle of individual responsibility for crimes emphasized by Islamic law, because it made the perpetrator's clan (ʿāqilah) responsible with him for payment of the diyyah; correspondingly, the clan of the victim divided up the diyyah payable for his death in keeping with the legal maxim that liability is proportional to the benefit. In later years when Arabs settled in military camps outside Arabia (amṣār), the ʿāqilah became the military unit (dīwān) to which the killer or the victim belonged. In theory all these offenses were to be tried by the qāḍī, the shariah judge. Law books throughout the centuries repeated this theoretical jurisdiction of the qāḍī, including the administration of criminal law. But in fact, the qāḍī must have lost criminal jurisdiction very early in the Islamic centuries. The reasons are several: first, the shariah dealt with only a limited number of crimes and their penalties, leaving a host of others ill-defined and lumped under taʿzīr; second, the law of evidence in the shariah, with its dependence only on trustworthy witnesses (ʿudūl) and admissions, and its rejection of circumstantial evidence, was too restrictive to allow for an efficient criminal system; finally, rulers of Islamic empires and states could not leave matters of crime affecting state security in the hands of religious authorities who were loyal to a body of laws over which the state had no control. All these factors gave rise to criminal jurisdictions independent of that of the qāḍī, although the latter continued to be involved in matters involving homicide and diyyah, which assumed the character of a tort or a civil claim. As a result, the shurṭah (police) assumed the duty of investigating, prosecuting, and sentencing for most crimes with no distinction between one function and the other. The muḥtasib (inspector of the marketplace) punished those trade infractions and offenses against morals that were apparent and did not require testimony before a qāḍī's court. In addition, beginning in the early years of the ʿAbbāsīd regime in the latter part of the eighth century, a new jurisdiction, called maẓālim (court of grievances) headed by the ruler, vizier, or governor, undertook to repress wrongdoers whom other courts could not control and generally to restrain oppression by officials. None of these jurisdictions was limited by the shariah, as the qāḍī was. They applied mainly to customary law (ʿurf) or what political expediency (siyāsah) required; punishments were often arbitrary and severe.

The Ottoman sultans who inherited this system attempted to limit the arbitrary punishments meted out by these extra-shariah jurisdictions by issuing regulations (qānūn, modern Turkish kanun) for

secular criminal provisions and procedures. Yet a qānūnnāme (modern Turkish kanunname), or basic law, issued in 1525 for Egypt, a few years after its conquest, seems to indicate that the purpose was to give leeway to non-shariah judges to inflict heavy punishments for disputes and feuds that qāḍīs could not suppress.



KAFFARAH, i.e. REDEEMING A SINFUL ACT WITH MONEY OR GOOD DEED

Fidyah (Arabic: الفدية) and Kaffarah (Arabic: كفارة) are religious donations made in Islam.

Its categories are:

1. In case of unintentional murder
2. Kaffarah of fasting
3. Kaffarah of oath
4. Kaffarah of Hajj
5. Kaffarah of Zihar (Zihar was a shameful way of divorce in the pre-Islamic era. The husband only declared: "Thou art to me as the back of my mother". This was held by Pagan custom to imply a divorce and freed the husband from any responsibility for conjugal duties. Such a custom was in any case degrading to a woman. This tradition was prohibited by Islam and the one who committed it was sentenced to compensation and Kaffarah.

We negotiate presently the fasting (notably in Ramadan), when is broken deliberately. If it happens unwillingly there is no Kaffarah:

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

(٥)

.... But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Returning, Most Merciful (Quran 33:5)

The principle of Kaffara comes from the Hadith narrated by Abu Huraira:

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ رَجُلٌ، فَقَالَ يَا رَسُولَ اللَّهِ هَلْكَتُ. قَالَ " مَا لَكَ ". قَالَ وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا ". قَالَ لَا. قَالَ " فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ ". قَالَ لَا. فَقَالَ " فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا ". قَالَ لَا. قَالَ فَمَكَتِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَيْنَمَا نَحْنُ عَلَى ذَلِكَ أُتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهَا تَمْرٌ - وَالْعَرَقُ الْمَكْتَلُ - قَالَ " أَيْنَ السَّائِلُ ". فَقَالَ أَنَا. قَالَ " خُذْهَا فَتَصَدَّقْ بِهِ ". فَقَالَ الرَّجُلُ أَعْلَى أَفْقَرَ مِنِّي يَا رَسُولَ اللَّهِ فَوَاللَّهِ مَا بَيْنَ لِأَبْتَيْهَا - يُرِيدُ الْحَرَّتَيْنِ - أَهْلٌ بَيْتٍ أَفْقَرُ مِنْ أَهْلِ بَيْتِي، فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ " أَطْعِمْهُ أَهْلَكَ ".

While we were sitting with the Prophet (peace be upon him) a man came and said, "O Allah's Messenger (peace be upon him)! I have been ruined." Allah's Messenger (peace be upon him) asked what was the matter with him. He replied "I had sexual intercourse with my wife while I was fasting." Allah's Messenger (peace be upon him) asked him, "Can you afford to manumit a slave?" He replied in the negative. Allah's Messenger (peace be upon him) asked him, "Can you fast for two successive months?" He replied in the negative. The Prophet (peace be upon him) asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet (peace be upon him) kept silent and while we were in that state, a big basket full of dates was brought to the Prophet (peace be upon him). He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet (peace be upon him) said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allah; there is no family between its (i.e. Medina's) two mountains who are poorer than I." The Prophet (peace be upon him) smiled till his premolar teeth became visible and then said, 'Feed your family with it.'

By donating your Kaffarah one must be absolutely sure that every penny of the donation goes to feeding the people who need it most.

One is required to feed 60 poor people per fast missed or broken deliberately.

There is no specific time by which Kaffarah must be paid, however, the expectation is that it should be paid as soon as possible. Failing to fast during Ramadan without good reason is a serious dereliction of a divinely directed duty and should not be treated lightly or without reverence. Ideally, you should pay Kaffarah before the end of Ramadan.

There is no way to eliminate Kaffarah except by paying it. A single payment of Kaffarah is enough to cover several missed fasts. However, it is not in the spirit of Ramadan or Islam to take advantage of this.

Ramadan is the time that reminds us of the importance of charity, generosity, and the spirit of giving. It is the time of the month that reminds us all we have is ultimately a temporary gift from our Creator. Therefore, it is only apt and right that if we fail in our obedience to his commands, our recompense should come in the form of giving.

As can be seen from the Hadith, the extent of Kaffarah is bound to possibilities. The written rule has been described above, but not everyone is able to comply with it. Intention overrides everything. If someone dies and has not been able to comply with Kaffarah, one close to him/her can take it upon him/herself and fulfill it.





PRINCIPLES OF RESTRICTION OF RIGHTS (HAJR) IN ISLAM

The Declaration of Human and Civil Rights (in French: "Déclaration des droits de l'homme et du citoyen") is a fundamental document of the French Revolution, defining the individual and community rights of the people. As a first step towards drafting the constitution, it was adopted by the National Constituent Assembly (Assemblée nationale constituante) on 26 August 1789.

The first article is: "Men are born and remain free and equal in rights. Social distinctions can be founded only on the common good."

They could have even quoted the Quran. Totally consistent.

However, don't overlook: "Men are born and remain free and equal in rights". However, let's don't forget that freedom has limits and and even though we are born with equal rights, we are born with only certain rights and later gain additional rights with age (at the age of majority), knowledge, institutional empowerment, etc. So, we are not automatically the beneficiaries of all rights by birth. I think we misunderstand a lot of things in democracy in the legal sphere because we empower

ourselves or others to do things that we are not entitled to by birth. There is a regulation in Islam on the Institution of Legal Restriction, in other words Hajr. The word itself means stone, rock, sharp border, but its meaning can be extended to quarantine, imprisonment. In the Quran reads:

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٢٢﴾

The Day they see the angels, - no joy will there be to the sinners that Day: The (angels) will say: "There is a barrier forbidden (to you) altogether!" (Quran 25:22)

There are three groups of people with restricted rights. The first in whose interest it is. Such are the minors and orphans (Quran 4: 6 and 6: 152). Until they reach the age of majority, their guardian takes decision on their wealth or heritage. They cannot vote in elections or be involved in testimony. The conditions of guardianship, rights and obligations of guardians are regulated in detail by Islam. Likewise, patients suffering from lack of accountability or mental illness fall under guardianship, too.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ
بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا
ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice;- no burden do We place on any soul, but that which it can bear;- whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the covenant of Allah. thus doth He command you, that ye may remember. (Quran 6:152)

The second group includes those whose rights are restricted by an adopted law. These include debtors, bankrupt entrepreneurs, who recover their full rights when they repay their debt. It is up to the community to decide what these rights and restrictions and sanctions are. This category also includes the patient suffering in mortal illness who has not disposed regarding the one third of his assets within the legal limits. Islam prescribes the rules on the legacy concerning the two-thirds of the property of every believer, but one-third is left on the free will of the person. The rule here is that the believer cannot give in his lifetime anything to anyone in excess of the one-third limit. So, we cannot touch the obligatory part, either voluntarily or involuntarily. Near death, one can lose his/her own awareness on judgment.

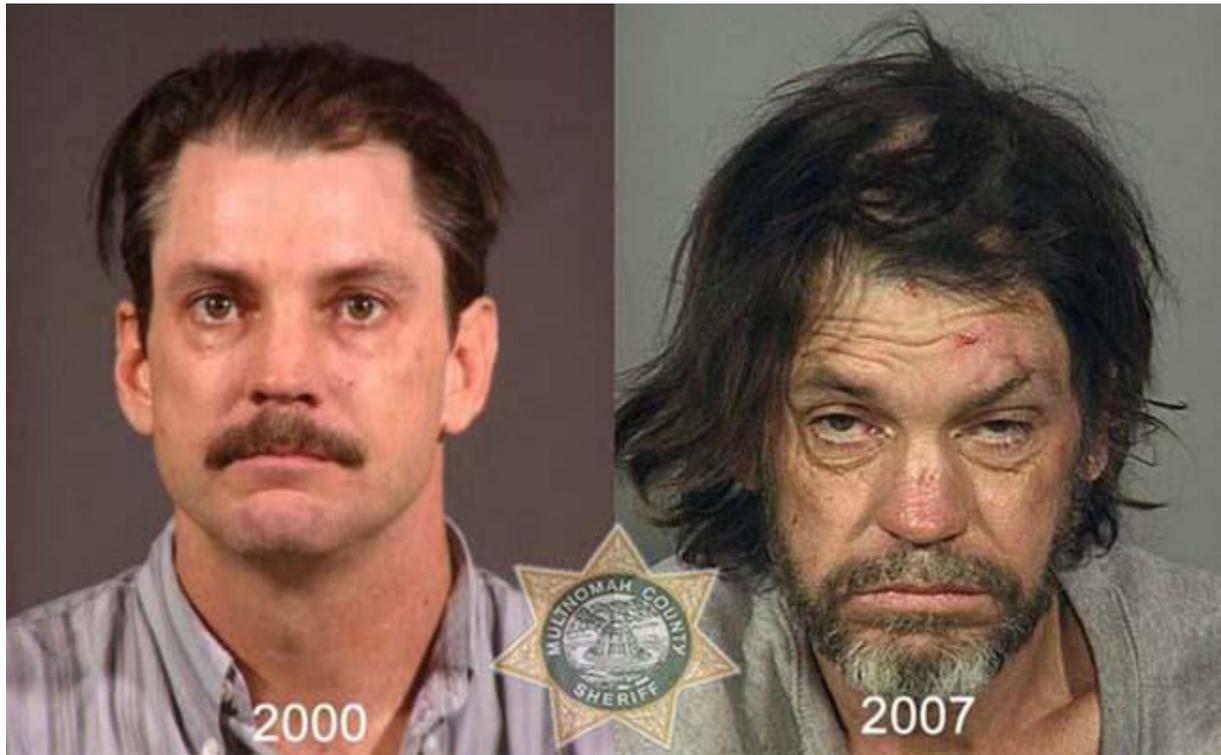
The third category is the restriction of criminal law. This includes those who have been deprived of their capacity to act, are in the process of being sentenced or have legal obligations, such as compensation.

However, there is one other very important thought in the first article of the Declaration of Human and Civil Rights: "Social distinctions can be founded only on the common good." So, there are differences in terms of social utility or common good and Islam acknowledges that. To do so, Islam grants rights or restricts rights. I don't mean the above punitive measures, but also about professionalism, and abilities to elect or to be elected. In a hospital, an operation is decided by a consortium of doctors, which does not involve the vote of the cleaning-maid. It is important to know who cast the ballot in a referendum. I am not talking about male and female voting because, contrary to popular belief, every female vote is equivalent to one male vote. Only when a debt is registered for testimony two female votes are equal to one male vote. At other occasions not! But why does the

vote of an intoxicated man who gets a couple of pounds for his daily drug shot have the same value as the vote of a university professor? A person who does not even know what country he exists in, just showing vegetative phenomena, why does he take part in community issues with the same strength as someone who makes responsible, prudent decisions? In these cases, Islam also applies the institution of the Hajr.

Indeed, the institution of the Hajr is not democratic, but who claims that Islam is equal to democracy and who claims that democracy is the perfect standard to be followed?





2.3.5. ECONOMICAL AND FINANCIAL REGULATIONS

ACTIVITIES OF THE ISLAMIC BANK I.

1. Own-account, own responsibility-based activity

The limits of the professional liability of the Islamic Banking Branch are set by the bounds of its own portfolio. Within these limits the Bank may perform all transactions laid down by the Islamic Transactions protocol.

2. Other account, commission-based activities

If the Islamic Banking Branch handles foreign or domestic funds based on a commission, the funds will be administered from the account of the natural or legal person providing the funds. The Islamic Banking Branch will sign a general agreement with external clients on accepting the rules of Shariah compliance.

If an external fund is provided by a foreign Islamic bank, special conditions concerning that bank may be set by agreement with the Islamic Banking Branch.

3. Outsourcing

If the Islamic Banking Branch is commissioned by an external financial institution to administer its funds for competitive advantage in compliance with Shariah, this is possible under the Wakalah procedure. In this case the commissioning bank or financial institution must sign an outsourcing contract with the Islamic Bank.

Products to be developed by Islamic Bank and their description:

Bank deposits (Al-Wadiah):

This is an Islamic deposit which may be held on a current account or savings account, or tied down. The contract with the Islamic Bank allows the Bank to invest the depositor's money in business affairs. If a profit is realised, this will be shared pro rata with the amount of the deposit. In the Al-Wadiah transaction the financial institution acts as the agent of the depositor and is entitled to use the money deposited at its own discretion and without prior consultation.

Joint investment of capital and service (Mudarabah):

This is a transaction where one person invests capital in an undertaking and another person provides business skills and service. The person providing the capital is called the Sahibul-Mal and the person providing the skill is the Mudarib (contractor).

The investor of the money and the contractor share the profit/loss pro rata as agreed in advance.

The financial institution may reinvest the deposit or invested capital involved in the Mudarabah transaction (revolving), in which case the financial institution becomes the Mudarib (contractor) and the clients who invested their money at the bank become Sahibul-Mal, in other words the owner of the capital. If any profit is realised, it is shared between the Sahibul-Mal and the Mudarib pro rata as agreed in advance.

Another variation of the Mudarabah financial transaction is Bai Bithaman Ajil (BBA), i.e. a transaction at a price agreed in advance. This means the sale of goods (usually goods and assets) by the financial institution to the client using a mutually agreed profit margin at a price accepted by the parties in advance. The client may pay the price in instalments based on a predefined schedule. As prior to the sale the financial institution is the lawful consignee and owner of the goods and it takes part in the sale and purchase, the profit gained from this is for a genuine service, which involves minimal risk. In the Mudarabah transaction the price, other costs, the bank's profit and the profit margin are stated in the sales agreement. The Islamic Bank, which participates in the Mudarabah transaction, understands that this is not necessarily a 'purely financial transaction'. Rather, the contractor taking a loan receives liquidity from the bank, which includes the takeover of immovable property, and as such enables a predefined positive yield.

Joint capital and service transaction of all parties (Musharakah):

In this transaction two or more parties provide capital for a transaction and the profit or loss will be shared pro rata with the capital invested. It is not a condition for all parties to take part in the direct management of the transaction. In this respect there may be either active or 'sleeping' partners. The sleeping partners may have a role in the transaction as supervisors giving instructions to the active management for the more efficient execution of the transaction. They may have access to all affairs and may monitor the process. The participants of the active management are entitled to monthly payment in addition to the dividend. The Islamic Bank may participate in the Musharakah transaction with its share capital or a part of this. The word Musharakah also implies that this is a joint venture, in which the Islamic Bank enjoys the right to make a profit on the money invested in the venture. Under Shariah this income is not considered to be interest and thus is due to the Islamic Bank. The profit in a Musharakah transaction may only originate from a genuine business and may not be derived from a loan or usury. Thus, Shariah makes this income possible. As Musharakah enables the accumulation of large amounts of share capital, it is an excellent method for realising big business

deals. A similar solution at a corporate level is the company limited by shares, where the participants benefit in proportion to the value of their shares.

Sales with an agreed profit margin (Murabahah):

In the Murabahah transaction the Islamic Bank purchases goods or immovable property on behalf of a buyer or client, and then sells them/it to the buyer increased by a profit margin agreed in advance. This is not an interest-based transaction because the financial institution does not give the client a loan but merely sells a good to a buyer at a price increased by its own profit. Dependent on the agreement, the buyer may pay in a lump sum or in instalments; in this respect Murabahah is similar to the Bai Bithaman Ajil arrangement described above. The Islamic Bank does not finance an uncertain event but a tangible article which has a market price. The basis of calculating the profit is always the value of the goods, while in prohibited transactions the size of the capital provided on credit or loan is the basis of calculating profit. When the capital is transformed into goods, the financier relinquishes the liquidity of capital, which from then on becomes risk embodied in the goods. Such a risk is fluctuation in market value, or physical damage to or destruction of the goods, etc. The buyer's risk is the price the bank decides to sell and buy the goods at, and the financier's risk is the buyer's future payment behaviour and circumstances. Within the meaning of Shariah the financier's own profit may not be calculated dependent on the term of loan repayment and so the risks are assessed in order to provide the basis of the profit calculation.



ACTIVITIES OF THE ISLAMIC BANK II.

Purchase with an agreed profit margin (Tawarruq):

This is the reverse of the previous Murabahah arrangement. The Islamic Bank purchases an asset from a third party and then sells it to the client with deferred payment. As soon as the client receives the right of disposal over the asset from the Islamic Banking Branch, the client sells the asset to a fourth party, who pays its price, from which the client may repay the Bank. In this transaction the client obtains liquid capital immediately upon selling the asset, yet the obligation to repay the Islamic Bank is delayed, and the Bank charges its own profit.

Transaction at a price agreed in advance (Bai Bithaman Ajil):

In this transaction the Islamic Bank sells goods or immovable property to a buyer on conditions and based on a schedule negotiated in advance, usually with payment in instalments. In the transaction the buyer/client receives the goods immediately but the buyer's payment obligation either in instalments or in a lump sum is deferred. This form is useful for those who do not have liquid resources at their disposal when required for an acquisition.

Advance purchase (Bai Salam):

The Islamic Bank purchases from the seller on conditions whereby the Bank pays for goods in advance which it will receive at a future date. Receiving the money for the goods in advance enables the seller to procure the basic materials at a more favourable price and to finance his own production. In this way the borrower is able to realise profit in this transaction by making procurements at a favourable time because the Islamic Bank paid a higher price, that is to say the price which will be valid at the time of the delivery of the goods. The Islamic Bank contracts simultaneously for advance payment and the receipt of the goods, by which, in the case of regional lending, it may become the monopolistic owner of a type of goods whose market price it can govern from then on.

Rent or lease (Ijarah):

The owner of goods leases the goods against payment for use by another person, who is the lessee. Only two participants can be involved in this transaction, the lessor and the lessee. The compulsory elements of letting are the duration of the lease, the rent and the maturity. In this transaction the lessee may freely use and even profit from the object of the lease without paying its whole value. Throughout an Ijarah agreement the ownership of the goods does not change and always remains with the lessor. The lessor may require the lessee to sign a protocol concerning the use of the goods but the best solution is to take out insurance for the goods in the name of both parties in order to avoid undesirable legal consequences.

Lease ending in ownership (Ijarah Muntahia Bittamleek, also known as Bai Al-Tajiri, Ijarah Summa Al-Bai, Kiraa Waqtina):

This is a lease/purchase contract. In this transaction the lessor leases the leased object for a fixed period of time, which will be offered for sale to the lessee upon the expiry of the lease. During the period of the lease the ownership of the object remains with the lessor and is only transferred to the lessee if the lessee purchases the object either upon the expiry of or during the lease. If the lessee buys the object, this must be agreed in a separate contract. The lease and sale may not constitute the subject-matter of the same contract. However, the lessor has the option to make a gift of the object (Hibah), which must be laid down in a donation agreement (Aqd Al-Hibah).

Service fee-based transaction (Ujrah):

The contract is entered into by two parties, one providing the service and the other receiving the service, where a fee is payable for the service. The service, its duration and fee must be stipulated by contract. The Islamic Bank may conclude such a contract if it provides a service to an individual or institution (e.g. outsourcing).

Benevolent loan (Al-Qardhul Hassan):

This may be given to the poor or the needy for a fixed term. Shariah prohibits interest and any benefit obtained in exchange for a loan, but encourages giving Al-Qardhul Hassan to the poor in order to alleviate their problems. The purpose of the transaction is to help others in our society without receiving financial compensation.

On the expiry of the term of the transaction the borrower must repay the capital and the lender may not charge any additional cost or fee. If the borrower wishes to give the lender a gift or donation as a token of appreciation, the lender may accept this. The only recompense for Al-Qardhul Hassan may be expected from Allah. The Islamic Bank may grant such a loan to people in need and the only fee it may charge are the administration and registration costs, etc.

Power of attorney (Wakalah):

The basis of this is a contract between the principal (Muwakkil) and the agent (Wakil). By entering into this, the agent undertakes to act on behalf of the principal in some matter for payment agreed in advance. When signing the contract, both parties must guarantee that they are able to perform their duties. If they prove this and are over 15 years of age and of sound mind, they can enter into a Wakalah contract.

If the agent agrees to enter into the arrangement, the agent is fully liable for performing the assignment specified by the principal and is accountable for any damage caused. The Islamic Bank may undertake assignments both as principal and as agent, but the Wakalah contract becomes void if interest or unfair profit is obtained.



ACTIVITIES OF THE ISLAMIC BANK III.

Pledge (Ar-Rahnu):

In this transaction the borrower deposits his own article, goods, immovable property, movable property, gold, jewellery or other asset as collateral for a loan or credit provided by the Islamic Bank. The Islamic Bank does not seek to be involved in certain transactions mentioned herein, namely Murabahah, Bai Al-Istisna or Al-Qardhul Hassan, without a genuine pledge being offered by the client because they would represent high risk for the Bank. If this instrument were not used, the Islamic Bank would have no means of ensuring repayment of the loan. For the Islamic Bank a valuable pledge provides collateral to cover the eventuality of an obstacle arising that prevents the client making repayment in due time. The two participants in the transaction are the pledgor and the pledgee. If the debtor is unable to repay its debt, the Islamic Bank has the right to sell the pledge in the market to a third party and use the amount to settle the outstanding debt. Any amount remaining after the settlement of the payment obligation will be due to the debtor, in other words the pledgor.

Guarantee (Kafalah):

This is also a type of pledge. The Islamic Bank gives Al-Qardhul Hassan or a loan provided its repayment is guaranteed, in this case by a guarantor. If the borrower is unable to fulfil his payment obligation in due time, the guarantor must do so. In this way the Kafalah functions as a safeguard for an interested party in return for providing a loan. If the borrower is not in a situation to be able to provide a guarantee, the guarantor must provide the collateral in lieu of the borrower.

Performance in lieu of the buyer (Bai Al-Istisna):

Under this transaction the Islamic Banking Branch can arrange orders for the construction of buildings and the manufacture of goods for a buyer. The buildings or goods are sold to the buyer at a profit at a future date, that is to say the buyer in effect receives credit, which is repaid by instalments within a specified period. If the Islamic Bank accepts the commission, an agreement is drafted which specifies the building or goods and includes the buyer's promise to pay the Bank's actual costs increased by its profit by instalments within 10 years of the completion of the building or the manufacture of the goods. In return for the commission, the buyer must provide the building as surety or another practical guarantee to the Bank. The contract must also cover the eventuality that either party fails to meet his obligations according to the conditions set out in the contract. When the building or products are finished, the Islamic Bank sells it/them to the buyer calculating its own profit. No interest is involved in this transaction and thus it is valid within the meaning of Shariah. The transaction is beneficial to both parties. The buyer benefits because he does not have the liquidity to construct a building or is unable to purchase the raw materials to manufacture products, but is backed by the Islamic Bank, which ensures the completion of the order and then sells the building or products at a profit.

Halal bonds (Sukuk):

These are asset-backed bonds or securities. Sukuk are issued and sold in order to obtain a predefined asset, where the shareholders issuing the Sukuk have a unitary joint bond. The instrument is made available to a third party in order to ensure continuous yield, which provides the basis for the shareholders' payments in the manner specified in the body of the Sukuk documents. So that the asset may be accessible for the third party, the structure of the Sukuk must always be combined with another transaction permitted by Shariah, which may be Ijarah, Mudarabah, Musharakah, etc.

In a typical Sukuk-Ijarah structure the investors finance and issue securities for the purpose of acquiring an asset. In the first stage the proceeds from the sale of the securities are devoted to purchasing the asset from its owner. In the second stage the asset is leased back to the owner for a fixed term on the conditions specified in the Sukuk. In the lease agreement to this end the former owner agrees to pay rent for the asset according to the conditions of the Sukuk. At the same time there is also a condition whereby the former owner/current lessee will repurchase the asset when the lease matures at a price equivalent to the Sukuk's share capital. Naturally, such combined solutions involve risks for both parties, which must be safeguarded by cross-guarantees.



MONEY LAUNDERING

Money laundering refers to a financial transaction scheme that aims to conceal the identity, source, and destination of illicitly-obtained money. Through the definition of money laundering, it is indicated that it is an act violating the ethics and human values that call for the Halal earning of money in non-compliance with the Holy Book of Allah "Quran" and the traditions of His Prophet (peace be upon him). Therefore, it is deemed as a legal crime represented in the trial of making Haram "illegitimate" money as Halal "legitimate" money. There are many evidences from the Holy Quran and Sunna for the prohibition of this type of financial crimes.

There is no doubt that the money laundering negatively affects the economy and development and opens the door for the Haram money that is significantly related to illegal activities such as the drug trade, prostitution, arms trade, smuggling of goods, terrorist activities, counterfeiting or money stealing.

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ
النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ (١٨٨)

And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property. (Quran 2:188)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَن تَرَاضٍ
مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا (٢٩)

O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful! (Quran 4:29)

There is profound meaning in it. 1. All your property you hold in trust, whether it is in your name, or belongs to the community, or to people over whom you have control. To waste is wrong. 2. In 2:188 the same phrase occurred, to caution us against greed. Here it occurs, to encourage us to increase property by economic use (traffic and trade). 3. We are warned that our waste may mean our own destruction ("nor kill or destroy yourselves"). But there is a more general meaning also: we must be careful of our own and other people's lives. We must commit no violence. This is the opposite of "trade and traffic by mutual good-will." 4. Our violence to our own brethren is particularly preposterous, seeing that Allah has loved and showered His mercies on us and all His creatures.

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، حَدَّثَنَا سَعِيدُ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ
" يَا أَيُّهَا عَلَى النَّاسِ زَمَانٌ، لَا يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ مِنَ الْحَلَالِ أَمْ مِنَ الْحَرَامِ ". عَلَيْهِ وَسَلَّمَ قَالَ

Narrated Abu Huraira:

The Prophet (peace be upon him) said, "A time will come when one will not care how one gains one's money, legally or illegally."

Sahih Al-Bukhari 2059

Money laundering as the name indicates is a generic process followed by criminals to disguise the origin, ownership, source and nature of the money generated by criminal activities by transferring it into legitimate channels and platforms. One cannot claim to check the type of crime from which the money has been earned when it comes to laundering that money. Both the parties have a separate extent of offence and separate charges for their action. The commonly heard sources of illegal money are corruption, tax evasion, fraud, illegal drug sales etc.

Otherwise, this act becomes an assistance for the criminals to take maximum benefit out of the crime without being noticed. This can further proceed to make such criminal groups strong and to provide them with financial services with an ease.



2.3.6. PERCEPTIONS, CLASSIFICATIONS, ISLAMIC APPROACH AND JUDGEMENT

ABRAHAM IS THE FUND

How can you call people to peace if they are not peaceful within themselves? This should serve as a warning to those who rush to negotiate without hesitation and offer their right hand for peace. I guess the question is raised, am I a militant Muslim then? Do I want conflict, war, blood? Of course not! My whole life achievement is about something else. Just the word peace today means something else. Usually it is taken out when the goal is to conceal an intention or content. If a teaching contains principles that redistribute the accumulated wealth, support fallen ones, and place conscientious brakes on the re-accumulation of wealth, it cannot be accepted. It is impossible that anyone calls for true peace with this teaching. Doesn't the fate of Moses, Jesus, Mohammed (peace be upon them) remind us of this? They all preached a doctrine, the principles of Abraham, against a tyrannical order. Abraham exemplified to all the prophets who came from him that even one person can walk on a path that would not lead to violence or compromise with sinners.

Abraham (peace be upon him) was born in Chaldea, Babylon, Assyria. This place was famous for its astrologers who read fates from the celestial orbits of the planets. To them, the moon, the sun, and the stars were deities. They also worshiped earthly idols. Their ruler was Nimrod, who also considered himself God. The father of Abraham, Azar disputed with his son to return to the "good way." Abraham continued on the path of the One God, not turning against his father, but not following him. He asked Allah for forgiveness for his father. We Muslims perform this Dua' five times a day because it is part of our daily prayer.

Abraham made idols ridiculous. When he was left behind with them, he broke them, leaving only the biggest one intact. When he was questioned, he said that it was not him who did it, but the greatest. It must be held accountable. But that doesn't speak, they replied. Then why do you pray to it if it does not respond you, Abraham asked? With this ironic act, he unmasked the false world he lived in. Nimrod, the ruler did not tolerate this and threw him on the bonfire. But the fire was cool by the grace of Allah and did not harm Abraham. The prophet left Chaldea and after a long journey he found a new home in the territory what is now Palestine. His life, the vicissitudes, and his responses to them is Guidance to humanity (not just for Muslims!). The Quran describes the unveiling of idols as follows:

فَرَاغَ إِلَىٰ آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾

Then did he turn to their gods and said, "will ye not eat (of the offerings before you)?... (Quran 37:91)

مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾

"What is the matter with you that ye speak not (intelligently)?" (Quran 37:92)

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾

Then did he turn upon them, striking (them) with the right hand. (Quran 37:93)

With the right hand: as the right hand is the hand of power, the phrase means that he struck them with might and main and broke them.

فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ﴿٩٤﴾

Then came (the worshippers) with hurried steps, and faced (him). (Quran 37:94)

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾

He said: "Worship ye that which ye have (yourselves) carved? (Quran 37:95)

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾

"But Allah has created you and your handwork!" (Quran 37:96)

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْفُوهُ فِي الْجَحِيمِ ﴿٩٧﴾

They said, "Build him a furnace, and throw him into the blazing fire!" (Quran 37:97)

The argument of Abraham was so sound that it could not be met by argument. In such cases Evil resorts to violence, or secret plotting. Here there was both violence and secret plotting. The violence consisted in throwing him into a blazing Furnace. But by the mercy of Allah the fire did not harm him (21:69), and so they resorted to plotting. But the plotting, as the next verse (37:98) shows, was a boomerang that recoiled on their own heads.

فَارَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾

(This failing), they then sought a stratagem against him, but We made them the ones most humiliated! (Quran 37:98)

Their plot against the righteous Abraham failed. Abraham migrated from the country (Chaldea, Babylon, and Assyria) and prospered in Syria and Palestine. It was his persecutors that suffered humiliation.

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ (٩٩)

He said: "I will go to my Lord! He will surely guide me! (Quran 37:99)

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ (١٠٠)

"O my Lord! Grant me a righteous (son)!" (Quran 37:100)

The world we live doesn't differ from the world of Nimrod. Idols also live, not just in the form of sculptures, but embodied in ideologies, power and interest. If an authority is talking to you at all, and is not planning your destruction, it is impossible they are going to listen to you or want learn from you. They may want two things. Either they make you and your teachings the source of all crime, or "soften" you and your principles and make them compromised and opportunist. We witness these two streams when we hear and see our trendy scholars and emblematic orators. They are bought, but Islam, the way of Abraham, the straight cannot be sold! Those who choose this path must crush the idols, revealing the falsehood and turning that all to mockery and irony. Our path is not the path of violence. Violence is the mean of the tyrant, Nimrod, Pharaoh, Rome, or Quraish. Our path is the path of clairvoyance. However, nobody wants to make peace with those who can see clearly until they have cataracts.

The doctrines of Islam (aqidah) cannot change. Sharia can change! It has to be harmonized at all ages to the given circumstances. However, the result of legal harmonization cannot turn against the doctrines, the teachings of the Quran, and cannot be opportunist. As doctrines meet universal human standards, legal harmonization can be achieved easily in an understanding, scholarly environment, as it has taken place in all ages. However, the last hundred years are an exception. We have been blocked, and the attitude of the world have been blocked with us and within themselves. For the time being, I do not know about any intention of compromise that is going to give a hand for establishing together with us a common code of law where principles of Abraham are the standards of our cohabitation. The terms of a compromise are:

- mutual intention
- equality in right and opinion between the parties
- common interpretation of law, so that all parties understand the same in the context of terminologies
- guarantee for the implementation of the compromise

So far, none of the four conditions are met. What should we shake hands for?

And what if this intention comes true once and the goal is real compromise? By then, will there be one among us who knows what Islam is? Or just eyes with cataract?

I began and end with peace and reconciliation. Reconciliation is a beautiful thing. Those who declare and communicate it usually want the opposite. The problem is not with the demand, but with its establishers and the conditions because I don't see them on either side.

Yeah, and something else! I did not talk about the handshake between Muslims and non-Muslims, but about the handshake between deceivers and people who are deceived, without mentioning any affiliation. Well, there is still a code for an objective protocol. And it is in the possession of those who are deceived.





ASTROLOGY AND ASTRONOMY

Astrology is the study of the relationship between the movements of the stars and their influence on people and events. From an Islamic perspective, Astrology is divided into two branches - polytheistic and lawful.

Can you imagine claiming that the stars and planets have such domineering power that they can steer people's lives and destinies? That they are the determining factor of good or bad luck? This form of polytheism, experienced by those to whom Abraham (*peace be upon him*), was sent, insinuates ascribing partners to Allah in worship. It also presumes a relationship between stars, planets and events that take place on Earth by which, the future can be predicted. It claims knowledge of the unseen based on speculations and conjectures when such knowledge is unique to Allah Alone.

As Muslims, we know that the stars and planets cannot be used as indicators of happiness or misery, life or death. Allah says in the Quran:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾

"He (alone) knows the Unseen, nor does He make any one acquainted with His Mysteries, - (Quran 72:26)

إِلَّا مَنْ أَرْتَضَىٰ مِنْ رَسُولٍ فَأَتَاهُ بِشَأْنِكُمْ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾

"Except an apostle whom He has chosen: and then He makes a band of watchers march before him and behind him,

We can imagine a very great treasure, which has to be transmitted. To guard it against evilly-disposed persons, a strong escort is required, to march in front and behind, so as to protect it from all sides. When it reaches its destination, the escort presents its credentials and an Invoice showing the Treasure being transmitted. Then the destined receiver knows that it has come intact and feels satisfied. So about spiritual Revelation. The Prophet recognizes the credentials and checks the contents on the tablets of his own heart and insight. He has then no doubt that it is a true Message from Allah, and that those who bring it are the true messengers "of their Lord".

Muslims are not allowed to learn or teach polytheistic astrology because the Prophet (peace be upon him), regarded it as a branch of magic, which is prohibited by Islamic law. Allah gives a clear revelation about this in the *Quran* 2:102.

Polytheistic astrology has dramatically spread in recent years, and it has become a means of distorting people's belief in Allah. Private institutes have been founded, books, magazines and newspapers are published, under various titles such as *What's in the Stars for You? Constellations* and many others in order to advertise such a seductive commodity that often appeals to the uneducated public.

A true Muslim should stay away from this type of astrology because if he does not, it is likely to exclude him completely from the fold of Islam.

On the other hand, there is the scientific study of stars for determining and fixing time division such as months and seasons. This is called astronomy, and it is lawful because it is based on fixed calculations, which can among others help determine directions for the right navigation. Regarding religious aspect it also helps to decide the times of prescribed prayers, and other religious duties that should be observed at certain times.

Allah has informed us of His intended purpose for the stars:

وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

And marks and sign-posts; and by the stars (men) guide themselves. (Quran 16:16)

Let us not forget that the Muslim scientists whom we are proud of because they developed distance measurement, navigation, based their knowledge on astronomy. Practically, thanks to their scientific activity, astrology and astronomy became separate, and the latter became the science exploring the universe. It has lost its significance which constellation brings good luck and which is bad omen. Distant stars are sending a quite different message today. They can affect the fate and fortune of humanity, but in a completely different way. Is there life outside the earth? Is there a suitable habitat for human life on another planet?

Nor can we ignore the direct impact of the planets completely on human life, but this must be seen differently today. If the moon is able to attract the water of the earth's oceans and thus cause floods and low tides, then how would it not be able to cause changes in the human body, 60% of which is water? This is also an issue that affects fate and life, but it is far from subjects like fortune in lottery.

If astrology is considered a polytheistic formation based on conjecture and the end result is a fictional tale, and on the other branch astronomy is a concrete science based on fix calculation, and the end result is a map in which we are so small that we are lost, there is a third area. And this includes phenomena that affect human destiny on an astronomical and non-astrological basis. Yes, planets can have a direct impact on us if an asteroid hit the earth, if there are solar flares or we are just exposed to harmful radiation from the outer space and the reasons for that are us humans because we have damaged the ozone layer that protects the earth. This area is calculable, not based on speculation, but the end result can be a “tale” where the end of humanity is included and is present in the Scriptures. This is no longer the Unseen that has been excluded from man, but the part of Unseen that Allah (SWT) has allowed us to see in order to discover His truth in it.





DOGS REGARDING ISLAM

Many ask if keeping a dog is lawful or not? I hear mentioning some hadith proving that the dogs are polluting and thus get a haram rating. Dirt, saliva and other extractions have to be treated differently from the role of dogs and dog keeping. The latter one is not haram.

And if you want an ironic answer, here it is: in the time of the Prophet (peace be upon him) people were still humans and dogs were dogs. Today, the human quality has changed so much that some humans have become dogs and some dogs have much better qualities than a few people. Thus, the question can be reversed: man-keeping from the part of dogs is considered haram or not? What/who pollutes the environment more, the saliva of dogs or the men?

But let's take the lesson from the beginning.

[\(https://qz.com/india/1038116/the-moment-in-history-when-muslims-began-to-see-dogs-as-dirty-impure-and-evil/\)](https://qz.com/india/1038116/the-moment-in-history-when-muslims-began-to-see-dogs-as-dirty-impure-and-evil/)

Dogs in Islam, as they are in Rabbinic Judaism, are conventionally thought of as ritually impure. This idea taps into a long tradition that considers even the mere sight of a dog during prayer to have the power to nullify a pious Muslim's supplications. Similar to many other mistakenly viewed aspects of Islamic history, today both most Muslims and non-Muslims think that Islam and dogs don't mix. There is, however, quite a different unknown strand of thinking about dogs in Islam, a long history of positive interactions between Muslims and dogs that goes back to the religion's very beginnings. According to several authoritative accounts of his life and teachings, Prophet Muhammad himself prayed in the presence of dogs. Many of his cousins and companions, the world's first Muslims, raised young puppies. In the Mosque of the Prophet in Medina, the second holiest site in the world

for Muslims after the Kaaba, dogs were regularly seen frolicking about during the prophet's life and for centuries after as well.

It's no surprise that the first Muslims had so many dogs. Most of them kept large flocks of sheep and goats, and dogs helped to manage and protect these other animals, preventing them from running away and scaring off would-be thieves and predators. Sheep and goats were these early Muslims' food and capital, and dogs helped to protect these investments.

Canines were also crucial companions during hunting expeditions. Long before Islam, dogs were depicted in stone carvings from ancient Egypt and Iraq running alongside their human owners. Muslims continued this use of dogs.

As Islam spread throughout the Middle East and the world, it moved from being a religion of nomadic peoples to one centered in cities. Many of the world's largest cities in the millennium between 700 and 1700 were Muslim cities. As they did in the countryside, in cities too dogs played vital roles. They of course continued to protect property and shoo away intruders, but in cities dogs served an even more important function—they ate garbage. From Damascus and Baghdad to Cairo and Istanbul, urban authorities supported dog populations as consumers of waste to keep city streets clean. Muslim leaders built watering troughs for dogs, many mosques threw out food for them, and butchers used them to keep away rats and other vermin. Humans who committed violence against urban canines were often punished. Muslim cities were much cleaner and more pleasant places with dogs than without them.

All of this meant that Muslims throughout the world were in regular daily contact with the many dogs in their midst. They recognized how useful canines were as guards and cleaning agents and, we can only presume, developed quite intimate relationships with them built around regular contact and the kind of affection bred from codependence.

Given this history, where then did the idea that Islam is only hostile to dogs come from? The short answer is disease. About two hundred years ago, ideas about contagion began to change. Still very far from what we would today recognize as germ theory, people in the Middle East, Europe, and elsewhere started to notice a correlation between outbreaks of plague, cholera, and malaria and the physical proximity of victims to places like cemeteries, garbage heaps, and swampy lakes. City planners and governments throughout the Middle East therefore started to excise these sources of disease from the increasingly crowded districts in which their people lived. As they collected and then pushed garbage outside city walls, they also unwittingly removed the dogs that ate this trash. Dogs used to keep streets clean. Now humans did.

The historic connections between dogs and trash did not serve the animal well. Not only was there simply less garbage to eat in cities, but the garbage that did remain was now seen as a threat to public hygiene and soon too were its canine consumers. Indeed, in just a few decades in the early nineteenth century, dogs came to be seen as both economically useless and hazardous to public health. The results? Several large-scale dog eradication campaigns, far fewer dogs in Middle Eastern cities, and a change in attitude toward the animal. No longer useful and productive urban residents, dogs were now seen as dangerous, disease-ridden, and expendable.

This relatively recent sea change in Muslim attitudes towards dogs explains the dominant view of the animal today. While of course opinions vary and the elite in many Muslim countries keep dogs as status symbols, the majority of Muslims see dogs as dirty, impure, sometimes even evil. As with so much in the Islamic past today, the history of dogs is thus misunderstood by Muslims and non-Muslims alike. Most don't know and many would likely not be open to the idea that dogs were treasured by the Prophet and millions of Muslims after him.

For those of us—Muslims or otherwise—whose most regular interaction with a living nonhuman animal is with a dog, the story of dogs in Islam offers another lesson as well. Humans did not always keep dogs for affection, love, or cuteness. For most of history, they were not pets. They were laborers, economic necessities, hunters, and street cleaners. Apart from dogs that sniff drugs, aid the blind, or chase criminals, very few of us today experience dogs as anything other than that joy that licks our face in the morning. However, throughout history they've been much more.

How we Muslims deal with animals in general and dogs especially?

<https://www.animalsinislam.com/islam-animal-rights/dogs/>

Healthy, happy animals belonging to Muslims are also brought to the veterinary to be put to death. This is a very disturbing and un-Islamic action. If one cannot afford to feed, shelter, and maintain one's animals, and a new home cannot be found for them, take them to one of the many animal welfare organizations where there is at least a chance of the animal's finding a new home. The real tragedy is that many of these Muslims still do this in the name of Islam and openly express such ignorant views. This contributes to propaganda against Islam. When a non-Muslim is cruel to an animal, it is considered an individual's action, but when a Muslim does it, non-Muslims see it as an Islamic practice.

Having pets sterilized would help to prevent unwanted litters, thereby reducing the number of unwanted animals. It is much better than abandoning the animals, which many Muslims are also guilty of. Abandoned pets cannot fend for themselves, with the result that they starve and experience untold suffering, cruelty, and an eventual, agonizing death.

All animals are a part of Allah's creation and belong to Allah (SWT). Muslims are custodians of this beautiful planet. How we care for animals and what we use them for we will be accountable for to Allah (SWT). All of creation is Muslim, submitting to Allah's will—only man and jinn are granted a freedom of choice. So yes, even animals are Muslim.

In the Holy Quran (4:36) we are advised to do good to "... what your right hands own ..." According to some commentators, this refers to all those who have no civil rights, including animals. Thus, the verse lays down the duty of being good toward animals.

All things "...have been created for you ..." for our benefit (2:29). It thus becomes our duty to protect, employ with dignity, and promote the well-being of any animal in our care.

Let me clarify a few myths and make a few points:

1. It is NOT haram to own a dog, though it is not hygienic to keep a dog in the house.
2. It is NOT haram to touch a dog or any other animal. If the saliva of a dog touches you or any part of your clothing, then it is required of you to wash the body part touched and the item of clothing touched by the dog's mouth or snout.
3. It is incumbent upon all Muslims who own animals, whether for farming or work purposes or as pets, to provide adequate shelter, food, water, and, when needed, veterinary care for their animals. Arrangements must be made, if one is going to be away from home, to have one's animals taken care of as well.
4. It is haram to keep a dog or any other animal on a short lead for long periods without food, water, and shelter. Dogs need exercise and are social creatures who form organized "family" structures in nature. Dog owners therefore need to spend time daily with their dogs.
5. It is cruel, and therefore haram, to keep any animal in a cage so small that it cannot behave in a natural way.
6. Fireworks cause untold suffering to most domestic animals because of their acute sense of hearing.
7. It is haram to participate in any blood "sport," like dog fighting and trophy hunting.

No animal has been cursed in any way. Animals are referred to in many instances in the Quran. In Surah Kahf, mention is made of the companions of the Cave and their dog. (18: 18-22)

We would love for Allah to bestow His mercy upon us, so let's show mercy and compassion to all His creation.





ENJOYMENT OF MUSIC AND ARTS IN ISLAM

Some scholar categorically prohibits music, dance, figurative art in Islam. There is no such ban in the Quran. There are principles and not rules of procedure. Quran is the word of God what was "simplified" by Mohammed (peace upon him) to the level of comprehension of people of Mecca and Medina, and this is the Sunnah, the tradition. I know now half the world gets angry about the term "simplified." I emphasize: not Mohamed (peace be upon him) was "simple". Mohammed understood the word of God, in fact he understood it best, for he was a prophet. But the brains of people of Mecca and Medina worked only on the level of that age and place. The revelations of Quran had to be transferred to that level in order to be a daily practice. So, he had to adapt the words of God and make it understandable, followable, practicable in that environment. (This concept I will be repeat many times in the future). As a result, wherever the word of Quran reaches, it must always be "simplified" the similar way as Mohamed (peace upon him) did and his Sunnah is the method to be followed. So, method and not object. That is how it should be done today, too. It is important to know Sunnah, it is important to adopt its applications, but the principles of the Quran have to be followed. Example: For the desert-dweller nomadic Arabs, a simple stone could live in their imagination and it had a soul and they attributed abilities to it. For a man who lives today this sounds ridiculous. They followed these stones as idols, but for no one today would come in his mind to bow down and pray to the statue of Michelangelo's David. The role of music was also different. That plim-plim dinun-din, which at that time was called music, represented the top of the pleasures with sexual desires, orgies. I'm not saying there is no such musical approach today, but the logic doesn't require a categorical ban. Only after analyzing the motivation we can make right decision. Here you are the Quran:

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ
يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ (٥١)

"Such as took their religion to be mere amusement and play, and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject Our signs. (Quran 7:51)

It clearly says that don't humiliate religion and don't use popular means of your age for humiliation. But if music, at the same time serves the purpose of conveying deep thoughts that you are going to speak out, why should it be forbidden? There is no such ban in the Quran. I emphasize: in the Quran and nothing else that came after its revelations and has human origin. In this way, music and art in the right hands just are ways of propagation:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (٦٩)

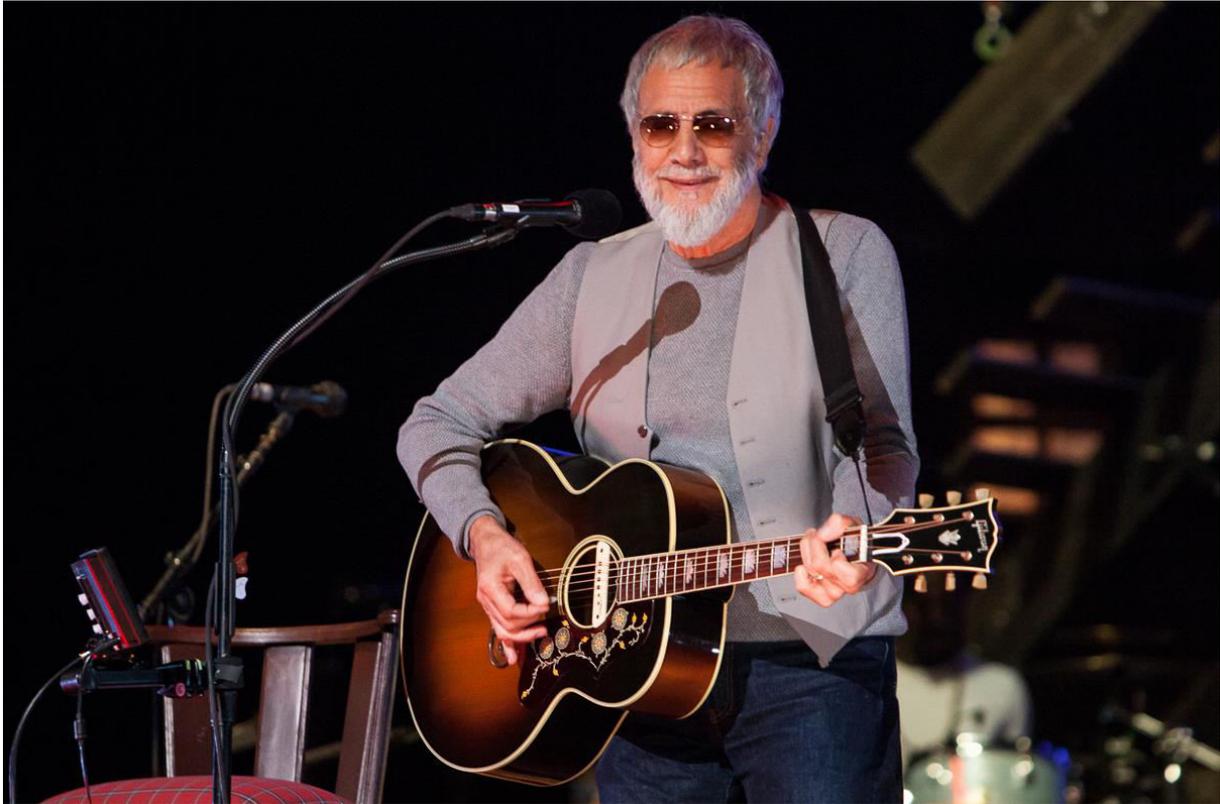
And those who strive in Our (cause),- We will certainly guide them to our Paths: For verily Allah is with those who do right. Quran 29:69)

"Strive in Our Cause." All that man can do is to strive in Allah's Cause. As soon as he strives with might and main, with constancy and determination, the Light and Mercy of Allah come to meet him.

So, the honesty of intent is what legitimizes a path to Him.

But I can mention Yusuf Islam, Melanie Diops and many other artists whose Islam is deeply there in their music. Also, Sami Yusuf is a popular Pakistani religious singer who attracts masses. However, there are the representatives of the modern music, e.g. two black rapper girls. At first glance, you can shout critical words and haram on them. Who are that two penguins in hijab who put Islam down? If that is the intention of our two sisters, then it is Haram what they do. But who knows? With this approach, they may draw people from a crowd who are rap fans and they will begin to learn and read, so they get closer to the teachings. If I approach this way, the two girls use rap as a Path that Allah sanctifies, for this path leads to Him. I have published these thoughts solely as my own opinion. God forgive me if I made a mistake.





ETICS, MORALITY AND THE PRINCIPLE OF UNITY

How do ethics and morality relate to the individual? They don't relate at all. In our thinking ethics, morals, and everything else what is administered externally does not automatically fit into the reality of the individual. Wait, I'll explain before you start a negative post in your nervousness.

The consciousness of the individual, its formation and development are the point. It is up to me as an individual to realize what an attitude I have to develop towards myself and my environment. It does not go by our own laws, but by fitting. What fitting means? Look at your hand. You can see ten fingers there, which are the integral parts of your body, so they fit into you. Since you and your ten fingers are one, you know exactly not to bite into your fingers because it is bad for you and your whole body. And here's the point: becoming one. Anything what you became one with, you automatically follow all the rules that serve the protection and pleasure the thing what you have become one with. This requires no external norms, because those only alienate, make you sick, if not based on the concept of becoming one.

Whether I study the text of the Hippocratic Oath or the text of a pledge made upon joining any organization, it does not mean anything if you are not conscious of your profession, don't feel the pain of the patient, and act only literally.

If you rely on ethics and morality as an outward order, you are making a lot of mistakes. Perhaps, that social morality is alien, since in its text serves only the interests of a small group in power. If you cannot become one with this, you will have aversions and will take a side-track. Another case is when the mistake is in you. The external expectation is good, but you have not built your consciousness up in order to figure out how to approach a community in a way that suits everyone. If you can't unite and become one with the community you live in, then there can be any norm, it's unenforceable, or if you follow it, you'll get sick. You become like a student whose parents send him to a school where he learns what he doesn't like. If a university student is given the foundation in the first few years that is sufficient to choose the right subjects in the future based on his/her own awareness, then he/she will choose the one that is best for his/her individuality.

If a prison merely is for stressing the standards of the majority society, it will serve only to keep criminals out of the community, in order to avoid that sinner harms the society for a period of time and will not serve the rehabilitation activity. The only question is whether the sinner can become one with the norms, can he/she feel them as his/her own norms, or remain alien to them? In the latter case, it is certain that after his/her release he/she will continue wherever he/she left off, in vain the rules of ethics have been taught to him/her.

We can discuss every area of our lives and see the same principle working. Can we become one with the proclamation of our religion, the regulation of the majority society, the people around us, the environment, the creation?

What is the goal? Retreat and reconsider your attitudes. Do not act like a judge who rules judgments under a particular code, as he/she can do nothing else, but feels inside that he/she have done the wrong thing. You are bound to the world by a thousand aspects. Perceive it as if the Universe had once been a large porcelain pot that had shattered and fallen into thousands of fragments. You're one of the many fragments. Life is nothing more than putting together this porcelain pot at a given time. If you, as a fragment, cannot become one with the whole pot and cannot fit into your place, can be given to you any assembly instructions externally, you will be unhappy, will live as stranger. So, the goal is to find your place where you can unite with your universe and become one.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِيرٍ
الصَّابِرِينَ (١٥٥)

Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere, (Quran 2:155)

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (١٥٦)

Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return":- (Quran 2:156)

And here it is! For a believer, this is a revelation of being one.



ETIQUETTE OF ASKING QUESTIONS

Surely everyone has encountered unpleasant, inappropriate questions. Some draw attention to themselves by asking even if it makes sense and even if it doesn't. Any interest is welcome, as it is worth opening the gates of knowledge, but asking has an etiquette. It is not possible to ask something what cannot be answered. For example, why do people walk around the Kaaba from right to left and why not from left to right? The answer: because that's it. Ever since the Prophet (peace be upon him) performed the Tawaf this way, it has been carried out so. Why do we fast in the month of Ramadan and not in another month? The answer: because that's it. What was the name of the Prophet's favorite cat?

These are unnecessary, irrelevant issues. Whether there is an answer to them or not, the replies will not serve our development. So, right the first point of the etiquette is not to ask a meaningless and irrelevant question.

There are good and malicious questions. Many times, the goal is to discredit, confuse the lecturer. Behind the meaningless and irrelevant questions, we need to clarify the intention.

Questions can be partly asked about prescriptions and regulations. I write partly because there is only a limited response can be given at human level. Such as prayer, rejection of Haram things, and etc. There are answers for many issues however there are others where is no adequate answer. The commandments of Allah cannot be justified by human logic. Just as a kid doesn't know that the fish is full of sharp bones, it is not advisable to swallow them immediately or to drink from every bottle at home, as one may have a corrosive cleaning agent inside. This is how we live in this world as adults. We need the Guidance of Allah, but we need to grow up to understand more. I've got several questions about the ban of pork, the reason of it. An answer was born at every age. There were times when reference was made to the parasites in pork, or to the internal composition of meat, but there are also references to the Old Testament. According to them, the children of Israel broke the Sabbath and the Lord turned them into apes and pigs (5:60, 2:65). The ban has been in force since then. There will certainly be more answers even after 100 or 300 years. The exact answer is only with Allah. This is not to say that research on these issues is not needed to be addressed! It is necessary to deal with the research and to have answers with an expanding content of the given age, however the process may never run out. There will always be new contents to come, which confirm the expediency of the commandments. That is also part of the miracle.

The inquiring persons should only ask questions according to their capacity. Many of us imagine ourselves to be more than we are. Sometimes even though we get an answer, we don't know where to put it. During the question-answer process, not only the responder but also the inquirer makes an exam.

Many items of the Quran can be explained, for many we do not yet know the adequate answer. Here, both the questioner and the responder need to know their limits. If the responder does not judge correctly the capacity of the inquirers, scales his/her answers on too high or too low level, it will increase the group of unbelievers, not the believers. So, the questions are important, both child and adult can develop through them, but the etiquette of the questioning must be followed. The answer qualifies the respondent's knowledge and intelligence. The content gives an idea of his/her knowledge, the way it is conveyed of his/her intelligence. However, the question gives a picture on the inquirer's individuality. His/her character, preparedness and good-manners are revealed. Questions can be asked insidiously, with bad intentions, diverting attention, but it can be also carried out constructively, with good intentions, for the benefit of everyone. Asking questions has an etiquette and it is taught by Islam.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَن أَشْيَاءٍ إِن تُبَدَّ لَكُمْ تَسْأَلُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلَ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾

O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-forgiving, Most Forbearing. (Quran 5:101)

Many secrets are wisely hidden from us. If the future were known to us, we need not necessarily be

happy. In many cases we should be miserable. If the inner meaning of some of the things we see before our eyes were disclosed to us, it might cause a lot of mischief. Allah's Message, in so far as it is necessary for shaping our conduct, is plain and open to us. But there are many things too deep for us to understand, either individually or collectively. It would be foolish to pry into them, as some people tried to do in the time of the Prophet. Where a matter is mentioned in the Quran, we can reverently ask for its meaning. But we should never pass the bounds of - our own capacity to understand, - the time and occasion when we ask questions, and - the part of the Universal Plan which it is Allah's purpose to reveal to us.

In order to explain the Quran, we need mass of experts and scientists and even than we shall not reach to the end of its understanding. The Quran is full of miracles were not discovered in the time of our Prophet but today some of them are discovered, like the biology of the embryo or the fate of the Earth Globe, etc. It is impossible that an illiterate person like Mohammed brings a text like that by himself. It is the miracle of Quran what no other Book is able to prove. However, the Quran is not discovered yet as a whole. There are still matters what mass of experts are not able to explain and the answer will come after centuries. Our Quran tells about them but the decoding of the secrets will come later.

سَدِّم وَاِلَیْهِ اللهُ صَدَّى الرَّسُولَ سَمِعْتُ: قَالَ عَنْهُ اللهُ رَضِيَ صَخْرٍ بِنِ الرَّحْمَنِ عِنْدَ هُرَيْرَةَ أَبِي عَنْ
يَقُولُ
مَسَائِلُهُمْ كَثْرَةُ قَبْلُكُمْ مِنَ الَّذِينَ أَهْلَكَ فَإِنَّمَا اسْتَطَعْتُمْ، مَا مِنْهُ فَأَتُوا بِهِ أَمْرَتُكُمْ وَمَا فَاجْتَنِبُوهُ، عَنْهُ نَهَيْتُكُمْ مَا"
" أَنْبِيَانِهِمْ عَلَى وَاحْتِلَافُهُمْ
وَمُسْلِمٌ، الْبُخَارِيُّ رَوَاهُ

On the authority of Abu Hurayrah (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace be upon him) say:

“What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can. For verily, it was only their excessive questioning and disagreeing with their Prophets that destroyed [the nations] who were before you.”

Al-Bukhari & Muslim





FUNDLESS REALITY

Anybody who works with finance knows what credit or liquidity means. The backing coverage of something is a credit, real estate, personalities, good, securities etc. what owner can give if he cannot realize a contract or the realization is late.

So, the backing coverage is an obligation what can be charged for those who don't fulfil an agreed promise or act.

What about banks, mainly central banks where banknotes are issued? Do these banknotes have any backing coverage? What is the guaranty behind a hundred-dollar banknote? Is there gold, security, stake with similar value behind? Now truth comes to surface! There is nothing what can guarantee the value! As a result, any transaction what has been achieved with this kind of currency relies on lied values. In the salon terminology of banks, they say: speculation. If I give loan in this currency and charge fee for its use, I push the transaction to even more speculative direction as I sell a lied value for real value. This is usury what is Haram. Here you are the explanation:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ
بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن
رَّبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٢٧٥﴾

Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (The offence) are companions of the Fire: They will abide therein (for ever). (Quran 2:275)

Usury or interest are obtained without invested effort what is prohibited. A lot of ayas put in focus the evil of usury. Beside Holy Quran, the words of Prophet (peace upon be him) in his last pilgrimage were related to the prohibition of usury which represent Fitna what generates other sins. The basic features of usury or interest:

- Selling time or air. In Islam every trade transaction must have a subject. In case I borrow my money to someone for a period of time and after the period is over I ask my money back plus interest, what was the subject of the business? In this case I sold the time or air and none of them belong to me. It is Haram.
- Selling money itself. Money is only a symbol of the value behind the good or service. In real business we sell and buy real goods and services. If one sells the symbol in order to manipulate the market, commits sin.
- Usury or interest is considered chrematistics where money makes money and not production and services make money. This is speculation.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾
O ye who believe! Devour not usury, doubled and multiplied; but fear Allah. that ye may (really) prosper. (Quran 3:130)

Usury or the missing backing coverage is a central issue in Islam. Mohammed (pbuh) warned about it even in his Farewell Sermon before he died:

تظلمون ولا تظلمون لا أموالكم رءوس لكم ولا كن موضوع رب ما كل وإن

God has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity.

We have to ponder over it! Why Islam deals with the missing funds so much? The reason: world works basically on the back of monetary systems. In case the backing coverage of currencies is missing the lack of liability will spread further in the whole life. So, everything will rely on lies. If you participate in this cashflow you will have your share in the crime, no matter you want it or not. Even you use the fake funds, the piece of paper what you give for others as payment so you deceive them. On the other hand, if you take a loan for a given period, the subject of the purchase is the time. So,

you buy time. You are fool if people can sell you the time! You will be successful in your business only if you involve your financing partner to common loss or profit of your enterprise. If you don't do that, you will fail and you will hide your failure with committing further sins: lies, blackmailing, giving loans with extra interests etc.

The money what has no backing coverage generates speculation, tyranny, wars and oppression. You are involved in that process totally.

What is the consequence? The consequence is that every field of life will lose its backing:

- vanities replace essence
- fallibility and weakness replace truth and just
- friendships become superficial where interests dominate
- love dries up where every partner expects something from the other.
- relation between child and parents depends on heritage and assets. Old parents are placed in elderly homes
- business and deception have become synonyms
- cultural emptiness will occur. The only issue what counts: how many people read the paper or the number of viewers. How many are sold and bought. Nobody cares about the quality.
- Even worships become empty. "Give me o, Lord", I ask You o, Lord", "Help me o, Lord"! Only requests, begging, nowhere a simple gratitude or offering.

Religions rush towards emptiness. I said religions and didn't say faith.

Therefore, I can say: there is no Islam today. It is only an Islam-like phenomenon what is kept popular by some imitators of Islam. They are backed with enormous sources of money in order to keep the eyes of billions blind. After all, who the hell cares about the growing number of Muslims? Why is it so important that masses of converters or reverters join? What is their advantage if they are blind and deaf and tremendous amount of money keeps them blind and deaf?

This is the image of the world today. As a general rule: sheep are slaughtered and cooked by the shepherd than wolf can eat them, too. You should know: every sheep are victims of murder!

Why is it important after all, who is Sunni or Shite? Why is an issue that Muslimas wear Hijab or not?

Who is right, imam Ali or Moawiya? Hanafi or Hanbali? We put ourselves in a trend what started 1400 years ago and our lives and thoughts are manipulated and kept in our own trap by external and internal powers.

In the same time world sent humans to the moon and brains are linked by information technology into one center. Every single dollar of yours circulates in one circulation following the basic rule: you produce real value with your work and you get in exchange empty paper notes what have no coverage and worth nothing. Then there is a lied value behind this note what you keep in your pocket and you start to collect papers. Later the face-value of the notes will be changed. Time comes when you put your notes in banks as deposit and your money enters into different speculations. Could you count how many times have you been deceived? Of course, you have your share in this crime! But you must participate in this crime in order to survive. I don't blame you because you do it out of your consciousness. I blame only those who have the book in their hands and they don't teach the people! They are those who know the truth and they ignore it! They take part in the anti-human processes. They are those who summon the Satan in Mecca, issue passport to Heaven, convince you to blow yourself up while they enjoy their increasing wealth. Those are they who take away the real backing coverage of Islam what can help humans to survive and coexist peacefully.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (٤٢)

And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is).
(Quran 2:42)

What is the objective? No! The solution is not revolt or revolution because revolutions today have a ready scenario on the planning tables of strategy makers. However, nobody can fight with the time! Everybody gets old and dies and everything pass away with time. And the time is in the hand of Allah. Our duty is the preservation and transmission of values to another age and they can become constructive motivations when brains will be available to accept them.

I ask Allah (SWT) to remove the gloom from our eyes, forgive our sins and guide us in His way without destructive powers! I ask Allah to take my capacities, skills and insert them in His Universal Plan! Amen!





GAMBLING AND BETTING

When engaging in business, you certainly do expend a definite cost with the chance of profit or loss. However, the Quran says this is permissible (Quran 2:275). This verse permits trade and prohibits usury, Riba. "Trade" encompasses entrepreneurship (e.g. sukuk, mudarabah, musharakah, etc.). Therefore, this cannot be the definition of gambling in Islam.

The difference between gambling and business is "gharar". Gharar roughly translates to "excessive risk" in the context of Islamic financial jurisprudence. The doctrine states that when engaging in financial transactions, you cannot take "unreasonable" risks, and you must mitigate the risks. What constitutes "gharar" is evaluated on a case-by-case basis, but hadith and Sunnah have given us a powerful guide.

When Gharar is too high, the transaction is seen as gambling. In general, gambling is defined Islamically as a financial transaction wherein the individual puts forth a definite cost, has the ability to gain or lose profit, and has virtually no control over the outcome, i.e. the gharar is too high. An example from hadith is taking a coin, and throwing it at a set of clay pots. Landing in certain pots will

give you a prize, others will not, and none of the pots are marked. This is gambling in Islam. Another is if you pay me a sum of money for an unknown good, and I only reveal the good after you pay me.

Interestingly, some versions of "gambling" are actually allowed in Islam. For example, the Prophet (peace be upon him) allowed archery contests, horse races, and camel races, and the competitors were allowed to place wagers with other competitors, though outside persons were not allowed to place wagers.

This likely means that wagers in contests of skill, strength, and knowledge (where people have some control over the outcome) are permissible in Islam, but only to the competitors (because only they have control over the outcome).

Regarding the well-known games (e.g. lotteries, roulette, dice roll) are not considered by Islam as simple games or easy pastimes.

The Quran often condemns gambling and alcohol together in the same verse, recognizing both as a social disease which is addictive and destroys personal and family lives.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ
عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain? (Quran 5:91)

Similar thought in 2:219.

Gambling is a bad habit that has serious consequences with regard to family and personal life. The general teaching in Islam is that all money is to be earned through one's own honest labor and thoughtful effort or knowledge. One cannot rely upon "luck" or chance to gain things that one doesn't deserve to earn. Gambling is when you're betting on something you virtually have no control over the outcome. Such schemes only benefit a minority of people, while luring the unsuspecting—often those who can least afford it—to spend great amounts of money on the slim chance of winning more. The practice is deceptive and unlawful in Islam.

In the early stages of Islam, betting was not yet banned. Related to this is the story of Abu Bakr. The 30th Surah foretold the victory of the Byzantines over the Persians in a hopeless situation, as the first time the Persians scored a devastating victory over Byzant. It was then that revelation was born, which predicted in Bid'i Sinin, i.e. within ten years the victory of Byzantines over the Persians. The British historian Gibbon says, even seven to eight years after this prediction of the Quran, the conditions were such that no one could even imagine that the Byzantine Empire would ever gain an upper hand over Persia. Not to speak of gaining domination, no one could hope that the Empire, under the circumstances, would even survive. bid'i sinin, and the word bid` in Arabic applies to a number up to ten. Therefore, make the bet for ten years and increase the number of camels to a hundred." So, Abu Bakr spoke to Ubayy again and bet a hundred camels for ten years. Eventually the word of the Quran came true and Byzant won.

After this no one could have any doubt about the truth of the prophecy of the Quran, with the result that most of the Arab polytheists accepted Islam. The heirs of Ubayy bin Khalaf lost their bet and had to give a hundred camels to Abu Bakr Siddiq. He took them before the Holy Prophet, who ordered

that they be given away in charity, because the bet had been made at a time when gambling had not yet been forbidden by the Shariah; now it was forbidden. Therefore, the bet was allowed to be accepted from the belligerent disbelievers, but instruction given that it should be given away in charity and should not be brought in personal use.

As a consequence, money obtained by betting, which is illegal in Islam, remains haram, and the only possible halal thing to do with it is to give it to charity.





GOLD AND SILK IS UNLAWFUL FOR MEN AND PERMISSIBLE FOR WOMEN

According to Islam wearing of gold and silk by men is unlawful while it is permissible for women. Several hadith refer to that, I mention here one:

وَالذَّهَبَ الْحَرِيرَ أُمَّتِي لِإِنَاثٍ أَحَلَّ وَجَلَّ عَزَّ اللَّهُ إِنَّ قَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ أَنْ مُوسَى أَبِي عَنْ
ذُكُورَهَا عَلَى وَحَرَّمَ

الذهب لـ بس تـ حریم الـ زی نة کـ تاب الـ نسا ئی سدنن 5265

Abu Musa reported: The Messenger of Allah, peace and blessings be upon him, said, "Verily, Allah Almighty has made lawful silk and gold for the women of my nation, but he has forbidden them for men."

Source: Sunan al-Nasā'ī 5265

Grade: Sahih (authentic) according to Al-Albani

There is no such prohibition in the Quran. Moreover, the Quran allows the moderate beautifying, the wearing of ornaments, and considers the asceticism and the unnecessary self-restraint, as meaningless:

فُلٌّ مِّنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ فُلٌّ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand. (Quran 7:32)

Asceticism often means the negation of art and beauty, it has no necessary sanctity attached to it. The beautiful and good things of life are really meant for, and should be the privilege of those with faith in Allah. Our Faith in Allah's wisdom is unshaken and we know that among the attractions there are a lot of deceptions which have to be rejected but there are some which can be considered as rewards. Among the two categories is the man who has faith and takes decision

After all, why the ban?

Life explains a lot. There are three aspects that come from scholars. In one aspect, the man must be masculine and the woman feminine. Since these two ornaments highlight the beauty of women, this would only strengthen a feminine character in men, which goes against the creation and the expectation of Allah. Some feminine figures decorated with trinkets imitated a deity in the pre-Islamic Jahiliya era. Here is their pejorative mention in the Quran:

أَوْ مَن يُنثَىٰ فِي الْحُلِيِّةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾

Is then one brought up among trinkets, and unable to give a clear account in a dispute (to be associated with Allah)? (Quran 43:18)

The softer sex is usually brought up among trinkets and ornaments, and, on account of the retiring modesty which for the sex is a virtue, is unable to stand up boldly in a fight and give clear indications of the will to win. Is that sort of quality to be associated with Allah?

There is another aspect accompanied to that. The prohibition of gold and silk to males is part of a broader Islamic program of combating luxuriousness in living. From the Quranic point of view, luxurious living leads to weakness among nations and to their eventual downfall; the existence of luxury is also an expression of social injustice, as only a few can afford luxurious items at the expense of the deprived masses of people.

The third, economic consideration also carries huge weight here. Since gold is a universal medium of exchange, using it to make household utensils or ornaments for men does not make sense in economic terms.

The money required by Islam has gold standard. It would be pointless to withdraw the gold from the currency circulation due to the vanities of men. This would practically be a hidden shameful deed:

فُلٌّ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنَّ

تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (٣٣)

Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge. (Quran 7:33)

But behold, I'm going to add a fourth aspect. This concerns the assigning partner to Allah, which is also mentioned in the aya above.

I was involved in the gold and diamond business in Africa. Well, don't think I had shops. I was a black-marketeer who went down to the mine, worked, and then smuggled what I could and sold. I'm not going to talk about my adventures in the mines right now. I'm just mentioning that it's a disease. The person is caught by a fever and takes on dangers he would never do with common sense. He swallows the gold, the diamond, and doesn't expect that somebody stabs him in his abdomen with cold blood at the exit, turning his intestine out to see if there's anything in it. Because that's all the value of life for a piece of metal or a stone. I saw countless deaths pointlessly, however I did it for years because the fever took me along. I went through increasingly dangerous adventures until I had animal instincts. Here I understood the Quran, what gold does to man and how it takes over the role of Allah. Indeed, our lives at this time were not dictated by anything other than gold and any way to obtain it.

Since then, when I see Queen Elizabeth's tiara of thousands of diamonds, it means no more charm to me. I just think about how many times people could swallow and shit out what she wears on her head. For me, this is what the ban of gold means to us, frantic men.

Yachts, palaces, taps and toilets made of gold, gold-plated luxury cars... I don't have to say that, do I? Anti-Islam.



HOMOSEXUALITY AND LESBIANISM IN ISLAM

Come on, let's touch on taboo topics. Homosexuality was, is and will be. I'll reverse the sequence of quotes. I take the human judgment first and if you have the patience to read me, I quote the words of Quran on homosexuality at the end.

Undoubtedly the sin of homosexuality is one of the worst sins; indeed, it is one of the major sins (kaba'ir) that Allah has forbidden. Allah destroyed the people of Lot (peace be upon him) with the most terrifying kinds of punishment because they persisted in their sin and made this evil action commonplace and acceptable among themselves. Allah says (interpretation of the meaning): [Quotes Quran 11:82-83, Quran 11:83, and Quran 54:37].

The same applies to the sin of lesbianism. There is no doubt among the fuqaha' that lesbianism is haram and is a major sin, as stated by al-Hafiz Ibn Hajar (may Allah have mercy on him). (Al-Mawsoo'ah al-Fiqhiyyah, part 24, p. 251). (However, the above Quranic quotes refer to the people of Lot).

With regard to the specific type of punishment mentioned in the question – stoning to death – this kind of punishment is for the adulterer who is married. The sharia punishment for the crime of homosexuality is execution by the sword.

Well, I have quoted the present-day Sharia practice of remote areas, where no legal harmonization has been taken place for centuries.

The Quran mentions the deed of Lot's people (peace be upon him), which is a confirmation of the words of the Bible:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٨٠﴾

We also (sent) Lut: He said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you? (Quran 7:80)

His story is biblical. He was a nephew of Abraham, and was sent as a Prophet and warner to the people of Sodom and Gomorrah, cities utterly destroyed for their unspeakable sins. They cannot be exactly located, but it may be supposed that they were somewhere in the plain east of the Dead Sea. The story of their destruction is told in the 19th chapter of Genesis. Two angels in the shape of handsome young men came to Lot in the evening and became his guests by night. The inhabitants of Sodom in their lust for unnatural crime invaded Lut's house but were repulsed. In the morning, the angels warned Lut to escape with his family. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt." (Gen. 19:24-26). Note that Lut's people are the people to whom he is sent on a mission. He was not one of their own brethren, as was Salih or Shu'aib. But he looked upon his people as his brethren (50:13), as a man of God always does.

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

"For ye practise your lusts on men in preference to women : ye are indeed a people transgressing beyond bounds." (Quran 7:81)

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

And we rained down on them a shower (of brimstone): Then see what was the end of those who indulged in sin and crime! (Quran 7:84)

Let's see what we find in the Hadith:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَلِيِّ النَّفِيلِيِّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ
عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ
"مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلِ قَوْمِ لُوطٍ فَأَفْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ "

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: "If you find anyone doing as Lot's people did, kill the one who does it, and the one to whom it is done."

Collection Sunan Abu Dawud
Dar-us-Salam reference Hadith 4462
Ahmad Hasan translation Hadith 4447

The same point is supported by the following references:

Sahih Bukhari 7:72:774, Sahih Bukhari 8:82:820, Sunan Abu Dawud 38:4448, Sunan Abu Dawud 31:4008, Sunan Abu Dawud 11:2169, Sunan Abu Dawud 32:4087, Sunan Abu Dawud 32:4088, Tirmidhi 1:152, Tirmidhi 1457, Sunan Ibn Majah 3:9:1903, Sunan Ibn Majah 3:9:1904, Sunan Ibn Majah 3:20:2561, Sunan Ibn Majah 3:20:2562, Al-Muwatta 41:11

And now back to the Qur'an:

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَأَسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

If any of your women are guilty of lewdness, Take the evidence of four (Reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way. (Quran 4:15)

Most commentators understand this to refer to adultery or fornication; in that case they consider that the punishment was altered by the later verse, 24:2. But I think it refers to unnatural crime between women, analogous to unnatural crime between men in 4:16 below; because, 1. No punishment is specified here for the man, as would be the case where a man was involved in the crime; 2. The word, al laati, the purely feminine plural of al lati, is used for the parties to the crime; 3. The punishment is indefinite; see the next note but one. To protect the honor of women, stricter evidence is required, i.e., the evidence of four instead of the usual two witnesses. It is virtually impossible to prove according to the Sharia. It is the same for adultery (see 24:4.).

وَالَّذَانِ يَأْتِيَانِيهَا مِنْكُمْ فَأَدُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾

If two men among you are guilty of lewdness, punish them both. If they repent and amend, Leave them alone; for Allah is Oft-returning, Most Merciful. (Quran 4:16)

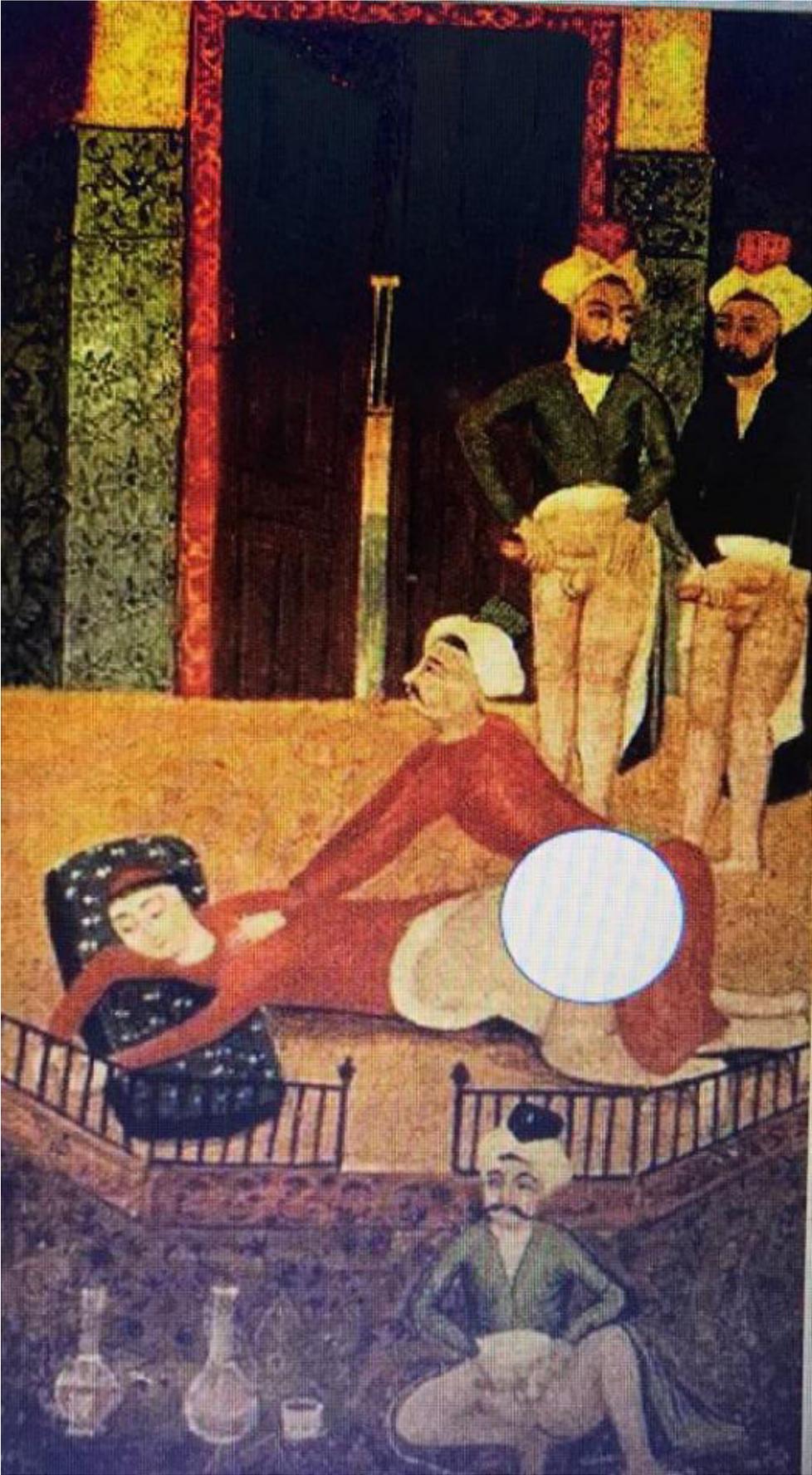
The next verses of the Quran deal with repentance and forgiveness, so that is the context in which Quran deals with homosexuality and lesbianism. Quran judges it as sin, because the lewdness is sin. But there is not mentioned such strong sanction as the death sentence performed by humans. If I consider the context, repentance and forgiveness are just as important aspects as sanctions.

We are not blind, deaf, so we can see that the Islamic Ummah abounds in homosexuality, whether hidden or overtly. Its evaluation in every society is different. No age can come when homosexuality will be not considered as sin according to the Quran. Inexplicably it is. However, we cannot agree with the over-dimensioned human judgments.

Attached pictures:

1. Shah Abbas of Iran with a page (1627).
2. Ottoman illustration depicting a young man used for group sex (from Sawaqub al-Manaquib), 19th century. Reference: https://en.wikipedia.org/wiki/LGBT_in_Islam





IMITATION OF OTHERS

“Imitation is the sincerest form of flattery that mediocrity can pay to greatness” (Oscar Wilde)

People need patterns. This is normal. Impairment of value occurs when these patterns follow fashion, trend, not a real value. Where is the limit? This is a big question.

Remember that the pre-Islamic period, known as the Age of Ignorance (Jahiliya), followed patterns where women were objects of use, fights between tribes, clans determined the rank of dominance, then within a tribe the same principle of dominance formed the hierarchy. These were the unwritten traditions. In this system, the directing power was bravado (muru'ah), pride, identity, the strength of ego, the desire to rule over others, which paved the way for violence, looting, subjugation and superiority. This was not strange to anyone at the time, as this was the norm, and tribal society was formed accordingly. Traces of that are found in verses about swords, battles, and valor.

This period may be familiar to everyone, as the history of all peoples has gone through this stage. However, some peoples experience this as shame, others as national pride depending on the narratives surrounding to the events.

In the history of Islam, this period was radically turned upside down by a prophet who was called Muhammad (peace be upon him) and followed the word of God. Mohamed, dressed according to the traditions of the age, wore a white gallabiyah, had a beard, had a turban on his head, sat on the ground and taught. The Divine revelations that he proclaimed abolished the age of Jahiliya. The pride, identity and ego were replaced by submission to the One God, gender equality, cessation of struggles, finding compromises, overcoming on my own greed, creating my inner peace, reconciliation with others and the creation. People have realized that the new protocol, which is based on inner peace, pious life, is a much greater strength than violence what can achieve only petty goals in the short term. After all, in the old trend, today I win over others, tomorrow others win over me. After the death of Muhammad (peace be upon him), his teachings were carried on by his followers, spreaders of his tradition, or descendants of the people of his household, who wore gallabiyah, had beards, had turban on their heads, sat on the ground, and taught. There is nothing wrong about that, as you have to learn from someone who has the knowledge:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (٤٣)

... if ye realize this not, ask of those who possess the Message. (Quran 16:43)

The troubles came over time. Teachers did not always teach the way how Muhammad (peace be upon him) introduced the words of Allah (SWT). In other religions, Scripture was rewritten, which was not possible in Islam, so in addition to the verses of the Quran and the hadith, interpretations were given that emphasized the individuality of the teachers more than the original spirituality of the Quran.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ

الْبَغْضَاءِ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ

(١١٨)

O ye who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom. (Quran 3:118)

Here, “outside your ranks” means your own common sense or the teachers who lead you on the path with pure intent.

Then the time came gradually, when the teachers, clergy people, sitting on the ground, wearing a gallabiyah, having a beard, with a turban on their heads smuggled back the set of values of Jahiliya under the title Islam. The desire to rule over others, supremacy, dominance came into the game, which once again was seeking for its place by violence. There is nothing left but sitting on the ground, having a beard, a turban, a gallabiyah, which we mistakenly call as Sunnah because Mohamed (peace be upon him) wore them. Only the point is left behind: his teaching and spirituality.

The era of Islamic Haram has arrived. This means that the one in white gallabiyah with a beard etc. sitting on the ground just says for everything: Haram (forbidden)!

Let's take it one by one. The West is Haram! The spirit of the West loosens the moral of Muslims, fans the flames of their sensuality, develops the roots of bad habits in them.

Christians and Jews are Haram! With reference to Quran 5:51, cooperation with them must be rejected! (Yet the explanation of 5:51 is completely different). Unbelievers, atheists are Haram! Shiites Haram! Sunnis Haram! Belonging to any other school or trend is Haram! Saudis Haram! Iranians Haram! What is not considered Haram? Well he, the bastard who sits on the ground and takes over only the white gallabiyah, turban, beard from the whole Islam, while he burps big ones, empties his nose with a loud noise into the tap, looks ahead angrily while propagating nonsense and incites hatred to all directions, he alone is not Haram!

Hey, don't smile there, because the same story can be performed with a rabbis, bishops, and others. They are all time travelers, which is not a problem in itself. This is only a problem if they want to pull masses back to the past.

Don't be mistaken! I've mentioned a phenomenon and I'm not claiming that everyone who has a beard and wears a gallabiyah is like that. Many of them are respectable and honorable people. My writing is about values and not individuals.

What's next? It's time to consider people as adults. I also mean that I am not talking about zombies, but about people who have consciousness. When the awareness is well established, people can decide what's good for them. Forms of imitations just in order to take over superficialities what are not serving expedience, are not logical. Because, in a desert country, a gallabiyah is better to wear than a suit. However, teaching and comprehending Islam at the level of gallabiyah alone is not expedient, but a time travel. Furthermore, if in addition to superficialities Islam is filled up with the content of Jahiliya, it raises - to put it mildly - the questions of authenticity. It is a kind of imitation, which is actually misleading, emptying the faith.

With my papers, I wish to give an insight among others into the legal, financial sociological principles and coexistence habits of Islam. My intention is to demonstrate that this is not a simple bullshit as outsiders think! We are talking about a huge system with a thousand branches where every branch or discipline represents a separate knowledge-bank. I wish, I can make the readers to feel the huge extent of Islam and I don't force the thousand times repeated and boring themes like prayer, fasting, adhzan (call of muezzin to prayer) and reciting Quran. If I can manage to do that, maybe we,

Muslims can be prouder of our own treasures and even outsiders will not consider us as cavemen. Irrespectively of my previous sentence, the prayer, fasting, etc. are very important, but the spectrum is much wider!

Indeed, many things distract Muslims from Islam while pursuing a “Western way of life”. The comfort, offering of momentary pleasures, the ignorant emptiness of West, the proclamation of its values as a benchmark which is sold as intelligence and knowledge, deceive many. In this turmoil, we Muslim commentators should not increase the spiritual primitiveness. We do not have to compete with the West in ignorance and primitiveness, because we would really win in this respect. Let’s change and instead of imitation, which Oscar Wilde says is the currency of mediocrity in the form of flattery to be paid to greatness, let’s follow a conscious purity, no matter it comes from inside or outside. Values waiting to be discovered are everywhere and those are not labeled. Only on the basis of an internal measure of value (fitrah) can we decide whether they are bad or good.



INSTITUTION OF WELAYEH

Now we reach into the wasp's nest. We have come to a concept that has a sensitive explanation.

Welayah or Walaya (Arabic: ولاية) means "guardianship", or "governor", and is a key word in Shi'ism that refers among other things to the nature and function of the Imamate. Welayah is a word which a power gives authority/guardianship to a person, community, or country that is under the direction and rule on behalf of another. "Wali" is someone who has "Walayah" (authority or guardianship) over somebody else. For example, in fiqh, a father is wali of his children. The word Wali holds a special importance in Islamic spiritual life and it is used with various meanings, which relate to its different functions, which include: "next of kin, ally, friend, helper, guardian, patron, and saint". In Islam, the phrase **ولي الله** waliyullah can be used to denote one vested with the "authority of God":

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
رَاكِعُونَ ﴿٥٥﴾

Your (real) friends (Wali) are (no less than) Allah, His Messenger, and the (fellowship of) believers, - those who establish regular prayers and regular charity, and they bow down humbly (in worship). (Quran 5:55)

Wali as passive designates one whose affairs are completely guided by God the exalted. Wali as active designates one who takes it on himself to worship God and obey him.

Welayah is a responsibility that comes from God. Such is the father's bond with his daughter. In this case, the father is the wali ul-amr, so using an ugly interpretation he is the mandatory over the girl, but it rather means responsibility. Upon marriage, this right passes to the husband, from which time he becomes the wali ul-amr. In practice, the institution of welayeh also exists in secular systems, as parents are also guardians until adulthood and if there are no parents, there is guardianship authority, which is responsible for minor children. There is even also an institution of bail or guarantor in Islam, known as "Kafala." There is an overlap at this point. In case of value-representing people and if the whole society is representing moral value, the system works perfectly. However, if the institution of Welayah falls into the hands of bastards, everything will turn around. There are a few examples of that in history, not to mention our actual days. True, there are several examples that legislation and jurisdiction fall into the hands of bastards even in the secular system as well. Does anyone have any objection?

In this regard, we cannot avoid talking about the Shiite-Sunni difference of views, which I emphasize, do not affect the pillars of faith! So, unlike the studies of many analysts from outside, there is no religious disagreement between Shiites and Sunnis! The difference exists in the practice of some branches of law (fiqh). And in one more issue. Who carries on the mission of Mohammed (peace be upon him) and who is to whom the Umma owes unconditional obedience? According to Shiite opinion, the sermon of Prophet Muhammad (peace be upon him) at Ghadir Khumm, a year before his death (632), is authoritative, in which he appointed Ali ibn Abi Talib, his cousin, to be the Wali, thus the custodian of the mission. In this interpretation, Ali ibn Abi Talib means the Household of the Prophet and his descendants. To prove this, the following verse of the Quran is cited as a reference:

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾

That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if any one earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service). (Quran 42:23)

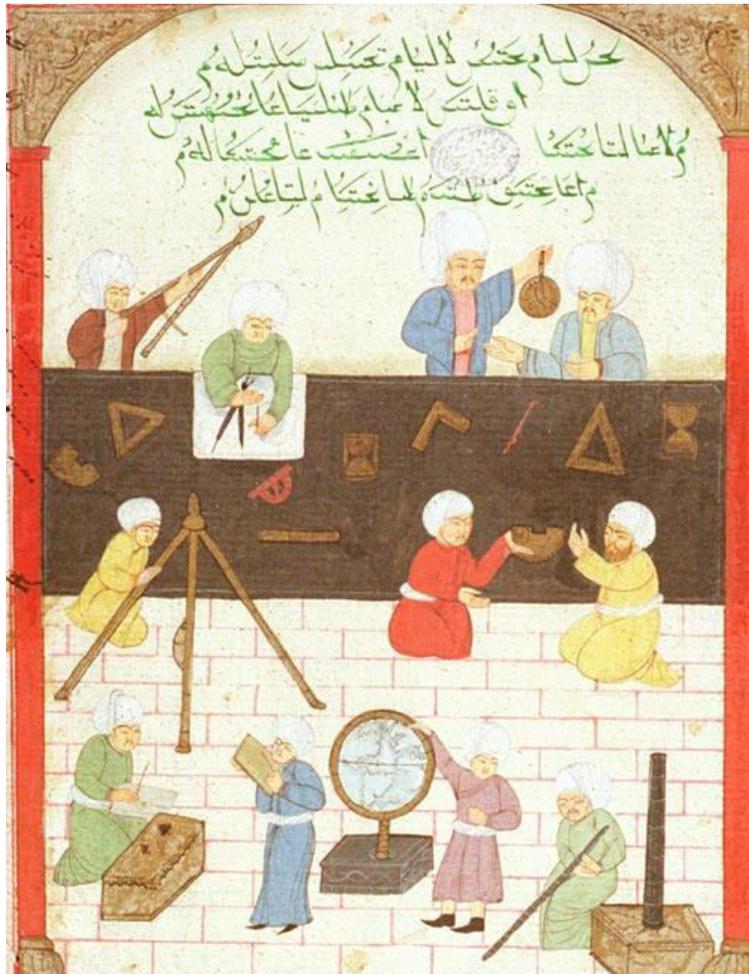
No sort of tangible reward does the prophet of Allah ask for proclaiming the Glad Tidings of Allah. But at least he has the right to ask that his kith and kin should not persecute him and put all sorts of obstacles in his way, as did the Quraysh against the Holy Prophet. The love of kindred may be extended to mean the love of our common humanity, for all mankind are brothers descended from Adam. Everyone can understand the ordinary love of kindred.

And now we have to be sane-minded, because the following sentence is professed by each school, but in a different sense: "No reward do I ask of you except the love of those near of kin." In the Sunni conception, we come across the interpretation of "love of one's own relatives," or "let there be peace between us," "put down our arms, let's not fight any more". So, giving a peaceful hand to the narrower (Quraish) or even wider family, to humanity.

In Shiite interpretation, this sentence specifically calls for the love and pursuit of the Household of Muhammad (peace be upon him), i.e., it is an obvious decision where the religious leadership and secular power should belong to. In Shiite view, this person is the Imam. In Sunni perception, imam is a completely different person. He is a respectful man who leads the prayer.

The issue of Welayah and Wali fills volumes in libraries of Islamic Law (fiqh). In my article on Sharia, we have discussed how the law of Divine ordinance is interpreted in terms of age and place. This is called Fiqh and there are duties and competencies assigned to that. The walayat originally is not a legal category but a responsibility to follow the ordinance of Allah. There is no definable element to that, because conscience, total devotion (not fanaticism!) would be difficult to describe in words, while the practice of the institution of wealayah has to be linked to these terminologies.

In the above, I have tried to explain something to a materialized European brain in which there is no compartment where the concept of welayah can be linked to. So, maybe I could just give a brief insight in order to make it sensed. My sorrow is that this compartment is slowly being taken out of the Muslim brains as well. After all, in most places, the Welayah is nothing more than a mean of exercising power.



LEAVE THAT WHICH DOES NOT CONCERN YOU

Human life is flying away quickly. There are many who want to acquire a part of your life for themselves. There are those who rightly do that, such as your family, but there are also those who see business, benefits in you. If you have an interest too, why not? Your family, work, soul, experiences, refreshment, this world and your afterlife give the meaning to your life. But it's not that simple. Lots of energy goes to something else.

There are energy, attention, and time vampires that you are not able to deal with, or at least that you can slightly influence them. And there are occasions when you are the vampire of yourself or of someone else. Advertisements, commercials, buy this, eat that, go here for vacation, put your money in that bank, etc. No matter how much you isolate yourself, these are present subconsciously. In regards the practical application, we live in a world of 24 hours news cycles, feeds, notices, and constant messaging etc. The answer is relatively simple: unplug! In a 24-hour news cycle, the smallest and most insignificant news item gets dissected and regurgitated over and over again. Not only is it a waste of one's life and energy, but by constantly feeding oneself with news items and images, we are dissociating ourselves from the real world, and exposing ourselves (and our families) to various external influences that one may not be aware of.

However, there are also those who beside their own lives, they also deal with others. They interfere into their privacy, business, and show off. Whether they do it on purpose or not, in Islam this act should be avoided. They are vampires of themselves and others.

سَدِّم وَاِلِيَه اللّٰه صَدِّم اللّٰه رَسُوْلُ قَال: قَالَ عَنهُ اللّٰه رَضِي هُرَيْرَةَ اَبِي عَن
"نِيَهِيْعَ لَا مَا تَرْكُهُ الْمَرْءِ اِسْلَام حُسْنٍ مِّنْ"
3976: رَقْم مَاجِه ابْن ، 2318: رَقْم النَّبِيِّ رَوَاهُ حَسَنٌ، حَدِيْثٌ

On the authority of Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said:

"Part of the perfection of one's Islam is his leaving that which does not concern him."
[Tirmidhi]

Life is a series of contracts the ego makes with itself; reality is the shadow these contracts put upon our souls. Just as a businessman makes a contract with other businessmen, so too does your ego make contracts. These contracts begin when you are a child, and you unknowingly enter into them with your parents, friends, teachers, later with your employers, and the mass media. These contracts will make you poor, sad, and unhealthy if they are kept literally. Our ego tells us how much time and effort to spend in getting others to approve of us. Everyone goes through a domestication period—a time where others tell us what we should eat, act like, want, and not want. This domestication period ends when we decide that it has ended. This period is also good for us to learn from it. A lesson in not doing the same with them and not interfering in their lives.

People have to be encouraged to use their time in a manner that brings about their benefit in this life and in the Hereafter. Humans should always be concerned with what is beneficial and constructive, and should avoid what does not bring about benefit and what does not preserve the honor. It also encourages men to strive hard to discipline their behavior. It ordains avoiding interfering with other people's affairs, for unwarranted interference with other people's business causes divisions and hatred among people.

We often use the example of the horse and rider in Islam, where the horse is the ego and the rider are the soul. If the soul is a good rider of the ego, then the ego is in the service of the soul. Otherwise, the horse takes control over its rider and takes him/her where the horse wants. The ego tends to interfere into the business of others and graze in other's territories. It is up to the soul to mark the boundaries for the ego, how far it can go to graze and from where the pasture belongs to another person.



LIBERATION OF SLAVES, EMANCIPATION

In my article on the Islamic economy and taxation, I mentioned the eight categories where the revenues from the Zakah should be invested. There are two of the eight items that need further explanation. They are “those in bondage and debt (الرِّقَابِ وَالْغَارِمِينَ) 9:60”.

Islam came to find slavery existing in every part of the world. At that time, slavery was practiced through different means; people were enslaved through kidnapping and abduction, wars, and debts. Islam abolished all of these means with the exclusion of the enslavement of war prisoners. In its characteristic manner of introducing rulings, Islam did not abruptly abolish slavery but banned it by degrees to maintain social stability. The phenomenon of slavery existed in all the communities around the world and slaves were considered an important resource in the social and economic life of ancient times.

Islam observed a noble stance towards the institution of slavery; it limited its sources, increased the means towards their freedom, and exhorted Muslims to treat them kindly and emancipate them. This differed from what prevailed worldwide at that time and [the evil practices] of slave traders in later centuries after the discovery of the new world.

Because, that's not to be forgotten either. I'm talking about the slave trade in regard of the new world where we, Muslims were involved totally. Because it didn't happen that African people sang nice songs and voluntarily bound their hands, necks with chains and sailed to America. The truth is that they were betrayed partly by their own tribal chief or marketed as booty by other black tribes, but this activity flourished largely due to the brutal deeds of Muslim slave traders until 1833 when slavery was officially abolished, however de facto it continues even today. Yes, in a physical sense, there are continents, countries where there is human trafficking. Europe and even Hungary are not free from this. Or maybe you don't know about selling girls to work in German, Dutch and other whore-houses? It works even within our nice country.

The Islamic interpretation of slavery includes other items as well. Any compulsion that distracts you from your normal life path and you are a victim of an event you don't want, is slavery. So, it is also slavery to get into the debt or interest trap of banks and you become indebted. It is also slavery for a woman with four children, having no other means, to earn her family's income on the street without doing it for pleasure. This is slavery, because the situation was not shaped by her to be so. However, if a secretary establishes sexual relationship with her boss just to gain influence over him, it's not slavery, but real prostitution.

Since we, Muslims are as depraved in spirit as anyone else and are involved in creating a state of exposure and dependence, I suggest that we turn to the words and spirit of the Quran in order to get support, not to man.

وَلَيْسْتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ
 مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتُوهُمْ مِّنْ مَّالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا
 تُكْرَهُوا قَنِيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ
 يُكْرِهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ (٣٣)

Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any good in them: yea, give them something yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is Allah, Oft-Forgiving, Most Merciful (to them), (Quran 24:33)

A Muslim marriage requires some sort of a dower for the wife. If the man cannot afford that, he must wait and keep himself chaste. It is no excuse for him to say that he must satisfy his natural cravings within or outside marriage. It must be within marriage.

The law of slavery in the legal sense of the term is now obsolete. While it had any meaning, Islam made the slave's lot as easy as possible. A slave, male or female, could ask for conditional manumission by a written deed fixing the amount required for manumission and allowing the slave meanwhile to earn money by lawful means. Such a deed was not to be refused if the request was genuine and the slave had character. Not only that, but the master is directed to help with money out of his own resources in order to enable the slave to earn his or her own liberty.

"Forcing" a person necessarily means that it is against the wish or inclination of the person forced. Even if they were to give a formal consent, it is not valid because the persons concerned are in (legal, or now) economic slavery.

In Sahih Muslim, 1505 (Book 20, Hadith 18) Abu Huraira (Allah be pleased with him) reported:

A'isha (Allah be pleased with her) thought of buying a slave-girl and emancipating her, but her owners refused to (sell her but on the condition) that the right of inheritance would vest in them. She made a mention of that to Allah's Messenger (peace be upon him), whereupon he said: Let this (condition) not stand in your way for the right of inheritance vests with one who emancipates.

The aya and hadith were born at an age when the institution of slavery was common. Nevertheless, the law of God prescribes the emancipation and the elimination of states of dependence. It would not be fair if God takes in account the deeds on the Day of Judgment that we commit under compulsion. But He is just and judges only the deeds that we committed according to our decisions of free will. Therefore, it is the duty of every Muslim to put an end to conditions where our fellow human beings cannot have free will. Slavery still exists today, it works even in the most developed countries, so we have a lot of work to do.



MENTAL DISORDERS

The Diagnostic and Statistical Manual of Mental Disorders (DSM) is the American Psychiatric Association's standard reference for psychiatry which includes over 450 different definitions of mental disorders.

Mental disorders include: depression, bipolar disorder, schizophrenia and other psychoses, dementia, and developmental disorders including autism.

The list is awfully long, full of stresses, tensions, anxieties, personality disorders...

If we start to read it there are at least 2-3 that fits to us. My malicious remark is: that way it is invented, as professionals also have to make a living from something.

My other comment, however, is serious. If I have a soul, a mind, a consciousness, then what do I want? Whether do I want them all to work for me, function for my interest or they should turn against me? I think the motive of these disorders are based on the mismanagement of my soul, mind and awareness and they have turned against me. I'm not a psychologist, but as a sheikh, I see it that way. If my mind, soul and consciousness are my enemy, then who am I? Am I pushed out of myself? If that's the case, then I'm a very bad owner of myself. After all, I became a stranger to myself, to the world and to everything. How can this be?

I'm not surprised. Ever since we were born, we have been surrounded by nothing but alienation from ourselves. I'm talking about the soul and not the ego, that's different. The ego and the soul in Islam are two separate categories. I am speaking about the soul that Allah breathed into us along with life and His own attributes (the 99 names of Allah). Killing these attributes results the 450 mental disorder. That's what it all means to me.

If me or someone else reprograms these codes born with me, I will gradually lose a part of my soul. If I depend on something, I follow strictly what is in fashion and wear it, drift with the medium I live in, dare not to be who I am according to my original code, then I became a slave! Yes, I am a servant of something what I am not coded for. But there are rougher things!

Work hard, I hear. Your father and mother have been earning their bread with their sweat! Why? What is the point of the hard work? Why is this slogan there? Even this suggests a slave spirit. Why can't we work with blissfulness, pleasure? Would not be there better result and efficiency? Why do we always go in a direction that is laborious and only unpleasant memories are attached to it? Why should we be proud of our achievements brought together with sweat and blood? Why isn't it normal to say: I created something and my soul is content in it!

So, I understand those 450 mental illnesses, because we pay taxes and checks, we live in constant fear, we can lose our jobs, we can be evicted from the apartment, we never do what we like even if we have the skills and we have to prostrate ourselves in front of others. I just don't understand that these many problems how can be handled by a psychologist?

The only thing he can give for that all is a powerful sedative to help you sleep through your life. There is no God in his arsenal! The one who has a faith is much harder to be trapped. I'm not saying never, just harder. It doesn't matter what kind of faith it is. If one believes in reincarnation, then: wow, I shitted this life up, but don't worry! I have three more lives! For an animist, all things and phenomenon have a spirit and he consider himself a victim of harmful spirits. He sacrifices a white hen, dances something and his soul recovers. We who profess any branch of Monotheism have awareness of Afterlife and with our inner certainty in God overcome the adversity. But the poor who do not have a spiritual world and want to see, perceive and solve everything in a rational existence are coming off very badly. Simply, because what they consider rational is not that. It is a completely

illogical human fiction that has not been corrected in the last couple of thousand years and is even getting worse.

We are not alone; we live in communities and we can be sure that many of the 450 mental disorders can be shared among our acquaintances. Talking to each other only about our troubles, intensifies what we put on our souls as a burden, eventually we don't do for the favor of healing but are responsible for our own illness. A situation develops that no one is even looking for the company of a non-complaining person, who has no trouble, who has only one symptom: he is praying. Well sometimes prayer comes to question as a symptom. So, one issue remains: who is normal?

For my part, I am not looking for the company of complainants and strengtheners of problems. I believe that my soul, mind, consciousness must serve me and help others to create this state within themselves. I cannot imagine that any outside force other than Allah could help. To the one who seeks Him, all I can say that Allah cannot solve anyone's housing problem, but He gives you the awareness that you have a home. He can't give a job, He can't give money, but He gives you the feeling that you have a provision behind you and with this reassurance you have a better chance to make arrangements regarding your destiny. Allah does not give back your dead, but He gives you the feeling of meeting them. He gives a lot of things that humans on earth cannot give.

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.



ONLY THE WESTERN CAN BE MODERN

In public perception, the modern should be western. Elsewhere there is no modernism, only in the West, within a place that is practically five hundred years old and let us not discuss about the means by which this society was established and it is communicated today as a model. In this sentence, the emphasis is not on the strength of the model, but on the power of communication. Because communication makes this kind of culture fashionable. Everything that comes from here, there is a huge deal. So, it's not wisdom, it's business! Meanwhile, the precious messages that mankind has accumulated in other places for thousands of years may be depreciated or may not be heard. And if are heard, those will only be credible if were discovered and published by the West. Let's declare: the world lives in protectionist racism. Meanwhile, a five-hundred-year-old culture that cannot go into depth transforms public perception to superficial.

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (٢٣)

In order that ye may not despair over matters that pass you by, nor exult over favours bestowed

upon you. For Allah loveth not any vainglorious boaster,- (Quran 57:23)

In the external world, what people may consider misfortune or good fortune may both turn out to be illusory. The righteous man does not grumble if someone else has possessions, nor exult if he has them. He does not covet and he does not boast. If he has any advantages, he shares them with other people, as he considers them not due to his own merits, but as gifts of Allah.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾

Such persons as are covetous and commend covetousness to men. And if any turn back (from Allah's Way), verily Allah is Free of all Needs, Worthy of all Praise. (Quran 57:24)

Neither the Covetous nor the Boasters have any place in the Good Pleasure of Allah. The Covetous are particularly insidious, as their avarice and niggardliness not only keep back the gifts of Allah from men, but their pernicious example dries up the streams of Charity in others.

It is Charity in Allah's Way that is specially in view here. If people are selfish and withhold their hand, they only injure themselves,

These are the negatives so far. But there is a good side to this. The good thing is that the rise of the West does not let the other deep cultures to be in atrophy and fade away. Collisions between the two can produce a variety of results. It is a fact, that in many places where Western spirit that entered as "modernism" into the East has caused cracks in the walls of traditions. There are places where the loss of tradition has caused a crisis. For example, the Muslim world has lost its millennial caliphate, a form of state that has harmonized the laws with faith and ages. Western democracies are still incomprehensible to a crowd of one and a half billion. This was as large mistake as the abolition of the Roma voivodeship system in Hungary, which was a strength of order for Gypsies. Today's "modern" or "made" voivodes do not replace the old system what was based on reverence and was the key to our co-existence. It was a crime to force the jurisdiction which Hungary is following directly into the people who had been socialized in another environment. After all, every legal order fit or is going to be fitted day by day according to the culture and economic condition of a given society. If majority of Gypsy people still feel their own culture closer to themselves than other cultures and their economic situation is miserable, "modern" law here is surely inconceivable and will only increase the distance between others and them. The situation is similar with the Muslim masses. However, there is globalization, we are linked to each other. Either we confront or we invent something clever. The smart thing would be if finally, we sit down to get to know each other. Because, step by step we know more about Mars and the Galaxies than we know about each other.

Allow me to illustrate the situation with the example of man and woman.

In the West, the proximity of a man and a woman is perfectly normal. For generations, they work in the same workplace, they are not separated in the clubs, and women and men are mixed in the image of the streets. Clothing, fashion and gender acceptance, written and unwritten rules, fit into this environment what socially formed.

In the East situation is different. In this case East means not only Islamic countries, but also India and the rest. The wise east, let's admit it, slowed down. Most of this is due to himself, because its matured laws, rules, its understanding of the world and its attitude were "once" very modern, but this "once" happened to be in the Middle Ages. The East did not progress in the same rate with the accelerating West, where rich societies (due to robbing the world) began to grow. The result can be witnessed today. The robbed East, not only because of it was looted, but also because of its old wise

laziness and satisfaction, did not push itself forward to a new solution, and fixed itself at a point in time where its conception was the most modern and advanced. With other words, they fled back in time. In an Eastern society, the conquest of Western fashion confronts with this lineage of time. Not for three-four generations men and women have been not working in the same workplace, but since only one generation they work and travel together on buses and vehicles. Are we amazed that so many women are raped in India? And this is not happening primarily due to the non-appropriate dresses or challenging behavior. Even a nun would be raped. They are simply not got used to be such close to each other from the distance of one generation. At this point it is superfluous to argue about the hijab, the miniskirt. With this example I wanted to illustrate that consciousness changes much more slowly than the changes what can be caused by an explosion in the economic environment on the surface of the society. In addition, consciousness is often diverted by human hormones when a normal cohabitation routine is upset. In this case, besides tightening the laws, developing consciousness would be much more important. But if movies, entertainment products for sale even put fuel on the fire and make the violence fashion, then why wonder?

At the same time, the West could open its eyes and utilize the millennial wisdoms that would saturate its empty perceptions. In addition, it should have a mirror to look into. Because West makes criticisms on hijab, but in America, for example, they follow very strong conventions what clothing is acceptable for a businesswoman in office, at parties and in private life. And the "gender" approach is even more sophisticated. So, do not introduce other cultures as bazar monkeys if we are all prisoners of conventions.

Well, this was just an example where a Western-Eastern male-female relationship makes us comprehend our diversities. It's a tiny fragment of all the misunderstandings that surround us. We have already joined to each other and live in one village. If we don't transform our consciousness in all sides, it will be a big problem.





PLURALISM

The matter is now the pluralism regarding the coexistence of civilizations. I could give plenty of historical examples from the golden age of Islam concerning the coexistence of cultures, religions and others. I also know that there are plenty of counterexamples from these days that do not substantiate my claims. However, it was not me who invented my statements, but those are justified by the Quran.

Nor do I intend to repeat again the Suras that ban the use of compulsion, call for dialogue and urge people to get to know each other. I have already quoted them in articles of other chapters. I remain solely on the theological basis of the Quran.

I'll start with an etymological explanation. In the thinking of western cultures, the word struggle and war are often there. Class struggle, evolutionary struggle for the survival of species, the strong wins, the weak fails, and etc. The meaning of the words and expressions reflects strength and violence. If that's the vocabulary, that's how thinking becomes. This attitude can also be perceived from the title of Samuel P. Huntington's book "The Clash of Civilizations and the Remaking of World Order". The title alone makes us feel the image of a huge fight. One has to win and the other has to be destroyed.

I do not find such a meaning in the words used by the Quran. There are words describing wars, struggles, jihads in defense of good and against evil. However, in terms of ethnic groups, civilizations,

cultures, I cannot find an example where these or the synonyms are used: “clash, the better should win, one devours the other.” It is there e.g. that believers should not give way for unbelievers, but it means that they must protect themselves in order not to be attacked. It doesn’t direct them in the sense that a tight siege has to be drawn around the unbelievers, that they can’t even move. No expressions can be interpreted as an assault to outward. It’s also there to kill them, but it also applies only to attackers. These words are used specifically in times of aggression. The characteristic term which is used in the Quran in the course of coexistence of different people is the protection and providing protection one another. The word is دفع, دافع, dafa’a, tadafu’a, i.e. defense, protection. It calls the strong to protect the weak. Nothing can be forced from the side of superior to the weak.

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى
الْعَالَمِينَ ﴿٢٥١﴾

...And did not Allah Check one set of people by means of another, the earth would indeed be full of mischief: But Allah is full of bounty to all the worlds. (Quran 2:251)

And as for Sharia, it calls everyone for following his own Book. Book also means law, as in the case of Muslims, the Book is not a psalm prayer book but doctrine and law. The next verse assumes that something similar is available to everyone and refers to this:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم
بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً
وَمِنْهَا جَا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ
إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so, judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so, strive as in a race in all virtues. The goal of you all is to Allah. it is He that will show you the truth of the matters in which ye dispute; (Quran 5:48)

The general meaning is that rules and regulations which can be implemented worldwide are of Divine origin. When men enter and fabricate, manipulate these laws and think that man-made constitutions and national jurisdictions are better than Divine laws it is a matter of time and men will fail. It happened with Jews, Christians and we Muslims are not free of that mistake, too. In our case there is an additional issue. We are going to implement literally a Divine law which is above the dimension of time and space and we link it to an earlier age. The Quranic Laws as other Divine Laws are general and provide us frames in order to work out the details in every age and region. They cannot be violated by linking them to a specific age or region permanently and implementing them as obligatory this way.

By origin mankind were a single people or nation: 4:1, and 2:213. That being so Allah could have kept us all alike, with one language, one kind of disposition, and one set of physical conditions (including

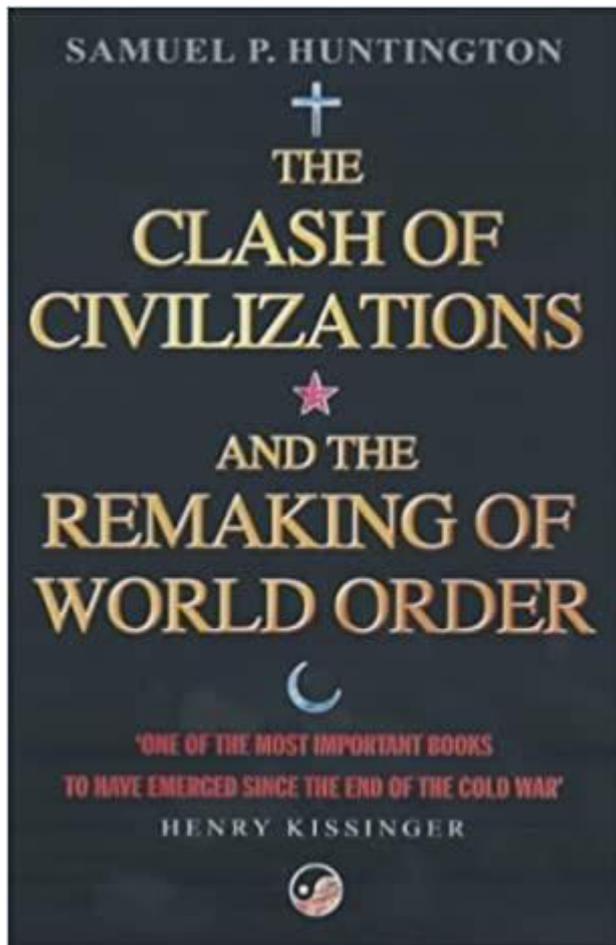
climate) to live in. But in His wisdom, He gives us diversity in these things, not only at any given time, but in different periods and ages.

As for the classical teachings of Islam, it not only allows pluralism, i.e. the coexistence of civilizations, but considers it natural and issues statements in this regard. "Clash" is not foretold by Islam among civilizations, but is proclaimed between the destructive forces of Gog and Magog, Dajjal on one side and Mehdi, Jesus and their followers on the other side. Yes, we use such words here in our Books, but not regarding peoples, cultures, civilizations.

On a religious basis, therefore, pluralism in Islam is to be welcomed.

What is the reality after all? It is different. I can't comment on that. Reality is related to human weakness, ignorance, pride and not to the word of Allah. This is the case in our side and elsewhere. Gog, Magog and Dajjal are not interested in affiliations.





RACISM

I am a converter like the majority of Muslims in Hungary. Maybe after some generations the majority will be those who will be born into Muslim families. I was raised in the Catholic faith and my readings, especially the translation of the Quran, took me this path. Don't misunderstand me, I did not translate the Quran with the intention to become a Muslim. My first translation was a pastime, a challenge. I was convinced by the logic and arguments made up of the revelations. One aspect was that accepting Islam does not mean apostasy, as Jesus, the Bible and the prophets and books that preceded the Quran, are all part of Islam. This has been confirmed my studies in Egypt as well.

This was the case until I uttered shihadah (oath of faith) and instead of Islam, I found myself in the stream of Muslims. Then I was struck by a chaotic, primitive, divided crowd surrounded by a sense of superiority. Every person is a professor who knows everything better than you. But if you scratch their thinking, the globe is still flat for them. The teachings of Islam are also known to the majority at that level. Therefore, one can normally talk only with those who do not keep religion.

Of course, I also found scholars who represented the other extreme. They were characterized by a wide range literacy, memorization ability, logic. Among them I can mention, for example, Ahmed Deedat in South Africa.

I am sure that all those who have been converted are sometimes overcome by doubt: have we made the right decision? Then we look back and see that the camp we left was mostly made up of the same sort of people we went to. Their method was different, because there they wrapped hatred in love, the dirty interior in beautiful clothes, but in fact the same kind of population is radiating superiority, tolerating only their own cultural circle. Of course, there are also thinkers, those who want to live together, open to other cultures.

Then I realized that this was not the fault of the peoples. They were raised for that and were manipulated in order to turn to this direction. The enemies of Islam give a lecture on Islam and the enemies of Christianity make their voices heard about Christianity. And the peoples are sucking the teachings and consider them as authentic! As a result, I left the peoples on their own path and dealt only with sacral literature. Not just with Muslim literature. With philosophy, jurisprudence, science, etc.

When I studied the Quran in parallel with these, I realized that I had made the right decision. The Quran does not argue with the other books. It confirms them. However, I also realized that if I had spent the similar period with Buddhism, I would be a Buddhist lama today and have reached the same level of contentment. Because it doesn't matter which system you follow, if you understand its depth, you'll get to the same result. And if you stay on the surface, you will be no different from the army, who rip each other's eyes out of dominance, egoism, driven by attitudinizing and instincts of identity.

And here you are a few words about the pathological overgrowth of identity, the racism. Are the Hungarian people racist? Of course, yes! Try it! Convert a different faith, marry a gypsy girl, represent a different opinion, criticize Trianon and you will immediately find it out! You'll realize it from the jokes that a lot of hairy-heeled don't feel when they hurt someone else with them, but if you joke back the same way, you're an enemy forever! If you experience that, you will be confused out of dismay: how tight the frame has been cut that surrounds people's brain? However, I realized that I used to be like that, too. I only discovered this on myself when I became different than the mainstream.

But German, Austrian, French are just as racist, don't worry! Every nation is racist, only its mode of performance is different. The American, the Israeli, are all racist! And despite the religious ban, so are the Muslims! Try to get marry, try to get a position in a Muslim environment. If you are not a member of that particular tribe, clan or family, you should give it up! You are asked if are you a Muslim and you say yes, then they go on: what kind? Shite or Sunni? If you answer, they will continue to ask which school of jurisprudence! If you answer, they go further: which thought's and theologian's school, etc., until you reach to a 20-person community that you need to belong to and that is, of course, run by that family. In other words: be a jerk!

But, for any other nation, there is a logic to put you among the zombies. Then you can be proud in vain how much you feel yourself a Hungarian, Christian, Muslim or have a glorious history! You experience racism from the other side where you are considered as a junk.

Comments will come that this is not the case because Canada is different, Dublin is different, etc. There are certainly exceptions and are found even slight differences, but the point doesn't change: wherever you go, you are not needed there to be a king.

Do you know where you are not outcast? In the sight of Allah (SWT). There uniquely. Therefore, find Him as soon as possible. If everyone would do that and He would be the link between mankind, there would be no doubt in ourselves, there would be no segregation, no humiliation.

Living in this world, we appreciate those who open the door with sincere respect and desire the knowledge. Not the segregating one, but the knowledge that connects people. They are the ones on whom a new world can be based. They are the ones who veil their historical grievances and ensure prosperity for each other. I have not been able to live in an age where these principles work, but I do my best to ensure that my children and grandchildren can already live in such a perception, without a spark of hatred.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). (Quran 49:13)

This is addressed to all mankind and not only to the Muslim brotherhood, though it is understood that in a perfected world the two would be synonymous. As it is, mankind is descended from one pair of parents. Their tribes, races, and nations are convenient labels by which we may know certain differing characteristics. Before Allah they are all one, and he gets most honour who is most righteous.



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RECITING CHARMS, AMULETS AND EVIL EYE IN ISLAM IMPORTANCE OF MU'AWIDHATAYN (SURAHS 113. AL-FALAQ AND 114. AN-NAS)

Let's distinguish: there is a world of faith and tradition that man's consciousness imposes on himself and, over time it moves away from the situation in which it was formed. Then those are distorted into superstitions, pagan traditions. This is forbidden in Islam.

But who knows what Islam is about and understands that Allah is not only the Lord of a world what is captured by human consciousness, but He is the Lord of all worlds, for him/her the existence of an Unknown or Invisible World in which there are beings as well as in the Visible world, it is an comprehensible concept. Of course, these are not to be imagined in the winged, hoofed and horned forms depicted in medieval Catholicism, because these views were inherited from the ancient Egypt which existed thousands of years ago. It is understandable, since the birthplace of Christianity was Alexandria, where these images were present. In Islam, one cannot form an image of an invisible world, even within himself. However, the Quran makes us aware of the existence of these worlds and the creatures within them. These can be called djinns, demons, ghosts, angels, etc., but those are just names. Those are all creatures of Allah and should serve Him. This ministry was denied by Iblis

(Lucifer in the Christian culture), or for a time by the djinns over whom Solomon (Suleiman) was given power by Allah (SWT) in order to discipline them. It was their physical strength that Solomon used in the building of the Temple, and angels Harut and Marut (Quran 2:102) who tempted people by magic and fortune-telling, only to prove that the supreme reality is finally Allah.

Nevertheless, there are still those who call the beings of the Invisible World. It has a huge history in Africa under the names of Ju-Ju, Gri-gri and many others. The scope of the FB does not allow me to write about those in detail, so let's stay straight with the Islam. As for the Prophet (peace be upon him) his enemies also used magic against him. If we understand his story, we can get an accurate picture of how we relate to those and how to raise ourselves above those.

The following narrative is based on the work of Sayyid Abul Ala Maududi Tafhim al-Quran - The Meaning of Quran, which I used in the introduction of the 113th and 114th Surahs in my translation and explanation of the Quran. This article becomes complete when the two Surahs and their explanations are read together with these guidelines.

After the peace treaty of Hudaibiyah when the Holy Prophet (upon whom be peace) returned to Madinah, a deputation of the Jews of Khaibar visited Madinah in Muharram, A.H. 7 and met a famous magician, Labid bin Asam, who belonged to the Ansar tribe of Bani Zurayq. They said to him: "You know how Muhammad (upon whom be Allah's peace and blessings) has treated us. We have tried our best to bewitch him but have not succeeded. Now we have come to you because you are a more skilled magician. Here are three gold coins, accept these and cast a powerful magic spell on Muhammad."

In those days the Holy Prophet had a Jewish boy as his attendant. Through him they obtained a piece of the Holy Prophet's comb with some hair stuck to it. Magic was worked on the same hair and the teeth of the comb. According to some traditions, magic was worked by Labid bin Asam himself, according to others, his sisters were more skilled than him and he got the spell cast through them. Whatever be the case, Labid placed this spell in the spathe of a male date-tree and hid it under a stone at the bottom of Dharwan or Dhi Arwan, the well of Bani Zurayq.

The spell took one whole year to have effect upon the Holy Prophet (upon whom be peace). In the latter half of the year the Holy Prophet started feeling as if he was unwell. The last forty days became hard on him, of which the last three days were even harder. But its maximum effect on him was that he was melting away from within. He thought he had done a thing whereas, in fact, he had not done it: he thought he had visited his wives whereas he had not visited them; and sometimes he would doubt having seen something whereas, in fact, he had not seen it. All these effects were confined to his own person; so much so that the other people could not notice what state he was passing through. As for his being a Prophet, no change occurred in the performance of his duties.

There is no tradition to say that he might have forgotten some verses of the Qur'an in those days, or might have recited a verse wrongly, or a change might have occurred in the assemblies and in his counsels and sermons, or he might have presented a discourse as Revelation which may not have been revealed to him, or he might have missed a Prayer and thought that he had performed it. God forbid, if any such thing had happened, it would have caused a clamor and the whole of Arabia would have known that a magician had overpowered the one whom no power had been able to overpower. But the Holy Prophet's position as a Prophet remained wholly unaffected by it. Only in his personal life he remained worried on account of it. At last, one day when he was in the house of Hadrat Aishah, he prayed to Allah to be restored to full health. In the meantime he fell asleep or drowsed and on waking he said to Hadrat Aishah: "My Lord has told me what I had asked of Him." Hadrat Aishah asked what it was. He replied: "Two men (i.e. two angels in human guise) came to me. One

sat near my head and the other near my feet. The first asked: what has happened to him? The other replied: Magic has been worked on him. The first asked: who has worked it? He replied: Labid bin Asam. He asked: In what is it contained? He replied: In the comb and hair covered in the spathe of a male date-tree. He asked: where is it? He replied: under a stone at the bottom of Dhi Arwan (or Dharwan), the well of Bani Zurayq. He asked: what should be done about it? He replied: the well should be emptied and it should be taken out from under the stone. The Holy Prophet then sent Hadrat Ali, Hadrat Ammar bin Yasir and Hadrat Zubair: They were also joined by Jubair bin Iyas az-Zurqi (two men from Bani Zurayq). Later the Holy Prophet also arrived at the well along with some Companions. The water was taken out and the spathe recovered. There they found that beside the comb and hair there was a cord with eleven knots on it and a wax image with needles pricked into it. Gabriel (peace be on him) came and told him to repeat the *Mu'awwidhatayn* (Surahs 113. *Al-Falaq* and 114. *An-Nas*). As he repeated verse after verse, a knot was loosened and a needle taken out every time, till on finishing the last words all the knots were loosened and all the needles removed, and he was entirely freed from the charm. After this he called Labid and questioned him. He confessed his guilt and the Holy Prophet let him go, for he never avenged himself on anyone for any harm done to his person.

Now, obviously this objection does not at all apply to a matter about which history confirms that the magic spell had affected only the person of Muhammad (upon whom be peace) and not the Prophethood of Muhammad (upon whom be peace), which remained wholly unaffected by it. In this connection, another thing worthy of mention is that the people who regard magic as a kind of superstition hold this view only because the effect of magic cannot be explained scientifically. But there are many things in the world which one experiences and observes but one cannot explain scientifically how they happen. If we cannot give any such explanation it does not become necessary that we should deny the thing itself which we cannot explain. Magic, in fact, is a psychological phenomenon which can affect the body through the mind just as physical things affect the mind through the body.

Question of Reciting Charms and Amulets in Islam

The third thing that arises in connection with these Surahs is whether recitation of charms and amulets has any place in Islam, and whether such recitation is by itself efficacious or not. This question arises for in many *ahadith* it has been reported that the Holy Prophet (upon whom be peace) at the time of going to bed every night, especially during illness, used to recite the *Mu'awwidhatayn* (or according to other reports, the *Mu'awwidhat*, i.e. *Qul Huwa-Allahu Ahad* and the *Mu'awwidhatayn*) thrice, blow in his hands and then rub the hands on his body from head to foot as far as his hands could reach. During his last illness when it was not longer possible for him to so do, Hadrat Aishah recited these Surahs herself or by his command blew on his hands in view of their being blessed and rubbed them on his body. Traditions on this subject have been related in Bukhari, Muslim, Nasai, Ibn Majah, Abu Da'ud and Mu'atta of Imam Malik through authentic channels on the authority of Hadrat Aishah herself beside whom no one could be better acquainted with the domestic life of the Holy Prophet.

In this regard, one should first understand its religious aspect. In the *Hadith* a lengthy tradition has been related on the authority of Hadrat Abdullah bin Abbas, at the end of which the Holy Prophet is reported to have said: "The people of my *Ummah* to enter Paradise without reckoning will be those who neither turn to treatment by branding, nor to enchanting, nor take omens, but have trust in their Lord." (Muslim).

According to a tradition reported on the authority of Hadrat Mughirah bin Shubah, the Holy Prophet said: "He who got himself treated by branding, or enchanting, became independent of trust in Allah." (Tirmidhi). Hadrat Abdullah bin Mas'ud has reported that the Holy Prophet disapproved of ten things one of which was recitation of charms and amulets except by means of the *Mu'awwidhatayn* or *Mu'awwidhat*. (Abu Daud, Ahmad, Nasai, Ibn Hibban, Hakim).

Some *ahadith* also show that in the beginning the Holy Prophet had altogether forbidden recitation of charms and amulets, but later he allowed it on the condition that it should not smack of polytheism, but one should recite and blow by means of the holy names of Allah, or the words of the Qur'an. The words used should be understandable and one should know that there is nothing sinful in it, and one should not wholly rely on the recitation of charms but on Allah's will to make it beneficial." After the explanation of the religious aspect, let us now see what the *Hadith* says in this regard.

Tabarani in *As-Saghir* has related a tradition on the authority of Hadrat Ali, saying: "One the Holy Prophet was stung by a scorpion during the Prayer. When the Prayer was over, he remarked: God's curse be on the scorpion: it neither spares a praying one, nor any other. Then he called for water and salt, and started rubbing the place where the scorpion had stung with salt water and reciting *Qul ya ayyuhal-kafirun*, *Qul Huwa Allahu ahad*, *Qul a'udhu bi-Rabbil-falaq* and *Qul a'udhu bi-Rabbin-nas*, along with it."

Ibn Abbas also has related a tradition to the effect: "The Holy Prophet (upon whom be peace) used to recite this invocation over Hadrat Hasan and Husain: *U'idhu kuma bi-kalimat Allahit-tamati min kulli shaitan-in wa hammati-wa min kulli ayt-in-lam nati*: "I give you in the refuge of Allah's blameless words, from every devil and troublesome thing, and from every evil look." (Bukhari, Musnad Ahmad, Tirmidhi, Ibn Majah).

A tradition has been related in Muslim, Muwatta, Tabarani and Hakim about Uthman bin al-As ath-Thaqafi, with a little variation in wording, to the effect that he complained to the Holy Prophet (upon whom be peace), saying: "Since I have become a Muslim, I feel a pain in my body, which is killing me." The Holy Prophet said: "Place your right hand on the place where you feel the pain, then recite *Bismillah* thrice, and *A'udhu billahi wa qudratihi min sharri ma ajidu wa uhadhiru* ("I seek refuge with Allah and with His power from the evil that I find and that I fear") seven times, and rub your hand."

Musnad Ahmad and Tahavi contain this tradition from Talq bin Ali: "I was stung by a scorpion in the presence of the Holy Prophet (upon whom be peace). The Holy Prophet recited something and blew over me and rubbed his hand on the affected place."

Muslim contains a tradition from Abu Said Khudri, which says: "Once when the Holy Prophet (upon whom be peace) fell ill, Gabriel came and asked: O Muhammad, are you ill? The Holy Prophet answered in the affirmative. Gabriel said: I blow on you in the name of Allah from everything which troubles you and from the evil of every soul and the evil look of every envier. May Allah restore you to health. I blow on you in His name."

Imam Ahmad in his *Musnad* has related this tradition from Hafsa, mother of the Faithful: "One day the Holy Prophet (upon whom be peace) visited me in the house and a woman, named Shifa, was sitting with me. She used to blow on the people to cure them of blisters. The Holy Prophet said to her: Teach Hafsa also the formula."

Muslim, Musnad Ahmad and Ibn Majah contain a tradition from Hadrat Jabir bin Abdullah, saying: "The Holy Prophet (upon whom be peace) had forbidden us blowing to cure disease. Then the people of the clan of Hadrat Amr bin Hazm came and they said: We had a formula with which we used to blow on the people to cure them of scorpion's sting (or snake-bite). But you have forbidden us the

practice. Then they recited before him the words which they made use of. Thereupon the Holy Prophet said: I do not see any harm in it, so let the one who can do good to his brother, do him good."

According to *Muwatta*, Hadrat Abu Bakr went to the house of his daughter, Hadrat Aishah, and found that she was unwell and a Jewish woman was blowing over her. Thereupon he said to her: "Blow over her by means of the Book of Allah." This shows that if the people of the Book practice blowing by means of the verses of the Torah and the Gospel, it is also permitted.

Relation between Surah Al-Fatihah and the *Mu'awwidhatayn*

The last thing which is noteworthy with regard to the *Mu'awwidhatayn* is the relation between the beginning and the end of the Qur'an. Although the Qur'an has not been arranged chronologically, the Holy Prophet (upon whom be peace) arranged in the present order the verses and Surahs revealed during 23 years on different occasions to meet different needs and situations not by himself but by the command of Allah Who revealed them. According to this order, the Qur'an opens with the Surah Al-Fatihah and ends with the *Mu'awwidhatayn*.

In the beginning, after praising and glorifying Allah, Who is Lord of the worlds, Kind, Merciful and Master of the Judgment Day, the servants submits: "Lord, You alone I worship and to You along I turn for help, and the most urgent help that I need from You is to be guided to the Straight Way."

In answer, he is given by Allah the whole Qur'an to show him the Straight Way, which is concluded thus: Man prays to Allah, Who is Lord of dawn, Lord of men, King of men, Deity of men, saying: "I seek refuge only with You for protection from every evil and mischief of every creature, and in particular, from the evil whisperings of devils, be they from among men or jinn, for they are the greatest obstacle in following the Straight Way." The relation that the beginning bears with the end, cannot remain hidden from anyone who has understanding and insight.



REINCARNATION

Islam rejects reincarnation. The Quran does not specifically mention it, but the ban is justified in a logical derivation, as follows:

Three ways of reincarnation are known. First, when the soul moves from one person to another. This is *تَناسُخ* (tanasukh). Some people believe they had an earlier life and are convinced that they ever existed in the body of another person. The second, when the soul is transferred from man to animal *تَافَسُخ* (tafasukh). There are beliefs that the good and bad deeds committed in human life are rewarded by transferring the soul either to a better or worse quality after death. Thus, as a punishment, someone in the next life may become an animal, a pig, a cockroach. But there is also the assumption that the soul moves into inanimate things and objects *تَارَسُخ* (tarasukh). Some African animist beliefs profess that their souls can move into trees, phenomena. These statements are logically inconsistent with the revelation of the Quran, the Day of Judgment, and accountability:

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا (١٣)

Every man's fate We have fastened on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open. (Quran 17:13)

Fate: Tair, literally a bird, hence an omen, an evil omen, fate.36:19. The Arabs, like the ancient Romans, sought to read the mysteries of human fate from the flight of birds. And many of us in our own day seek to read our future fortunes by similar superstitions. We read in the previous verse that there are Signs of Allah, but they are not meant to subserve the vulgar purpose of disclosing our future destiny in a worldly sense. They are meant for quite other purposes, as we have explained. Our real fate does not depend upon birds or omens or stars. It depends on our deeds; good or evil, and they hang round our necks.

These deeds, good or evil, will be embodied in a scroll which will be quite open to us in the light of the Day of Judgment.

A similar thought is found in 84:6-12. A fate fastened to the neck is not a pre-written fate that one carries and is written in advance. This would be a predestination that makes the judgement on responsibility arising from free will impossible. It's just the opposite. The aya speaks about the fate that man went through and deeds committed according to his/her own intentions and that all is recorded. One of the fundamental tenets of the doctrines of Islam is the free will and its judgment in the Afterlife. The doctrine of Youm al-Qiyama, *الْيَوْمَ الْقِيَامَةِ* the Day of Resurrection is associated with the Last Judgement. The Quran writes about it in many places. The reincarnation is a denial of that doctrine. This particular destiny, which is recorded and takes everyone with him/her to this day, cannot be confused with other destinies. I can only carry my own destiny, nothing else. Not even other person can take my fate with him/her.

This is the essence of logic, but it does not change the fact that those who believe in reincarnation must be respected. As we expect everyone to respect our faith. However, it is necessary to get to know each other's thinking, to discuss similarities and differences. We also need to know which are

the cornerstones that cannot be changed and what are the items that should be harmonized in order to follow the needs of the age. Reincarnation is an item that Islam does not and cannot profess.



SMOKING, PASSIONS AND MIND-ALTERING AGENTS

Q: How does the Quran judge on smoking and other passions that cause harm to the one who enjoys them or anyone else? Here you are:

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)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ
مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful! (Quran 4:29)

There is profound meaning in it. 1. All your property you hold in trust, whether it is in your name, or belongs to the community, or to people over whom you have control. To waste is wrong. 2. In 2:188 the same phrase occurred, to caution us against greed. Here it occurs, to encourage us to increase property by economic use (traffic and trade). 3. We are warned that our waste may mean our own destruction ("nor kill or destroy yourselves"). But there is a more general meaning also: we must be careful of our own and other people's lives. We must commit no violence. This is the opposite of "trade and traffic by mutual good-will." 4. Our violence to our own brethren is particularly preposterous, seeing that Allah has loved and showered His mercies on us and all His creatures.

I think it's clear. Smoking is prohibited. It harms those who smoke and those who are passive smokers. And it is waste of money at the same time. We spend money on what is damaging us and distract it from what deserves to spend more. E.g. family.

Greed is also a disease. The victims of the money-passion are not only the misers, but also those whose souls are hurt by their behavior. A passion can kill the body, the soul, or both. We cannot expose our and other's bodies and souls, to harm.

According to Islam the body is received from God as a loan which is only deposited with us. We cannot cause damage to the deposit.

I go further. Alcohol, a drug, is considered by Islam as a mind-altering agent, which restricts the freedom of the soul and enslaves it. Not only the drug but the status in that condition is also prohibited. The status under influence is not allowed if it is not the result of illness or juvenile life. This is not about alcohol or drugs, but any influence that a child or patient cannot avoid on their own accord. These are exculpatory factors. In the case of a healthy adult who is not restricted in his/her consciousness, Islam does not tolerate captivity of awareness because it is a harmful to the soul. Whoever creates for himself or for others such a condition, commits sin.

Nor can I, as a religious leader, create situations in which an individual is deprived of his/her free choice. If I give the chance for free choice, the issue of responsibility for the decision shifts from me to the subject. If I was not doing so, I would consider that faith is my own property and not of Allah, however I have no right to treat the means of Allah as mine. What I am entitled to is the teaching and offering an alternative to choose. Here is the dot at the end of the sentence.

It would be really a good question how can the brain-blocking communication strategies of today be judged from an Islamic perspective?



SPACIOUS IS ALLAH'S EARTH

WHY DO YOU SUFFER IN ONE PLACE WHEN YOU COULD LIVE HAPPILY IN ANOTHER

I start from the simple towards the complex, but many may already pick a quarrel with me about the simple. I write next about the many troubles. A lot because we're used to getting to depend on the taps. This means if you need water, open the tap, if you need energy, turn on the electricity or gas, if you need to eat, go down to the store and buy the semi-finished meal, just throw it in the oven for five minutes and it's done. So, everything comes via taps. Water, energy, food. As far as you have to pay for all this, you must work, live by your wits, so you do something. Your salary is also regulated. Either the amount of work is going to be increased for which you get the same money, or you have to take on more and more second jobs. So, there are the taps on the source side as well. Between consumption and the sources, you have been forced into a trap. The role of money has intensified. You tied yourself to taps on each side, and the taps are connected exclusively by money. Then the biggest suck is when even the taps of money are turned off. For example, you are fired or the purchasing power of money simply deteriorates. What is the solution? Loans, debt trap, surrender, dependency, homelessness, and then end. When you reach the phase of surrender and dependence, you can still change your situation by licking someone's ass and escape in opportunism. This is the end of your faith, your principles, and everything you have convinced others about so far.

But you can keep your principles and faith, just think patiently about your situation and change it if necessary. History consists of continuous change of human's destiny. Or had your ancestors been here a thousand years ago and practiced the same profession as you? Of course, you are forced to be tied to a piece of land by all means because the way how your blood can be sucked out if you're chained there and not able to escape. These taps work like that, too. An excessive nationalism, can also prevent you to make an objective decision. Be proud of your nation, why not be? Don't make your decisions while being overheated by feelings that determine your existence, especially if you also have a family. Because it's also a tap! It can be opened and closed.

If the trouble is big, why don't you go to the countryside? The grass is green, the sun grows it for free, you cut it, you give it to chickens, rabbits to feed them then you slaughter them, and you sell or eat them. This is the very simple part I referred to in the introduction and you will pick quarrel with me. However, this sentence was not a concrete suggestion, but a hint that you are not considering the many "blessings"! Those are there in front of you, just have to step forward! So far, several of my writings have been posted regarding the international context of migration. I don't want to deal with this now, but with you, with us. I don't analyze external migration coming from outside, but the situation when you get up and leave. There is a connection between the two, because those from outside also got up for something.

God (SWT) expects four things from you. Be devoted, fear Allah. This is the first and foremost. Do not get astray and steal, commit crimes, do not try to pour out your rage unnecessarily, but keep yourself on His way. The second is the good deeds. Despite the harsh conditions, do good. Haven't you noticed if you do good, get multiples of it back in life? It's enough to do good with your family, no matter just do it. The third is patience, perseverance. Don't start into anything without it. Life is a big venture and it needs patience. The fourth is to dare to change. "Spacious is Allah's earth" is expressed in two ayas. If you experience just a failure and you don't see the possibility of recovery, why not dare to change? Find another job, another place inside and outside the country! There's a

risk in that, too, I know, but if you compare that to staying and the change is more promising, then start! If you do all this with devotion, perseverance and a spirit of benevolence, Allah is with you.

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ
وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ (١٠)

Say: "O ye my servants who believe! Fear your Lord, good is (the reward) for those who do good in this world. Spacious is Allah's earth! those who patiently persevere will truly receive a reward without measure!" (Quran 39:10)

We must always do right. We cannot plead that the circumstances in which we find ourselves force our hands. If our home conditions do not allow us to act according to the Faith that is in us, we must be prepared to suffer ostracism or even exile.

يَا عِبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ (٥٦)

O My servants who believe! truly, spacious is My Earth: therefore serve ye Me - (and Me alone)! (Quran 29:56)

There is no excuse for any one to plead that he could not do good or was forced to evil by his circumstances and surroundings, or by the fact that he lived in evil times. We must shun evil and seek good, and Allah's Creation is wide enough to enable us to do that, provided we have the will, the patience, and the constancy to do it. It may be that we have to change our village or city or country; or that we have to change our neighbors or associates; or to change our habits or our hours, our position in life or our human relationships, or our callings. Our integrity before Allah is more important than any of these things, and we must be prepared for exile (or Hijrah) in all these senses. For the means with which Allah provides us for His service are ample, and it is our own fault if we fail.



SUICIDE EITHER FOR A CAUSE OR FOR HOPELESSNESS, DISAPPOINTMENT

All studies show that suicide is less prevalent in Islamic societies compared to countries associated with other religions. Nevertheless, the issue needs to be addressed.

If you borrow a car, you have to take care of it and return it one day in equally good condition. If something upsets you, the solution is not to go out to the garage and drain your rage on the car, smash the windshield and cut out the tires.

Life is not ours but the property of Allah. It is deposited with us for a limited period. This period is the time of trials and tests. This must be reckoned with.

Difficulties can arise, and even must arise. Life is like the test track of a racing car full of obstacles, pits, humps, slippery sections. You can only judge the car if it goes through the track and see how it performs. No one knows what tomorrow will bring, no matter how we plan it. But we can be sure that we will have an obstacle to overcome even tomorrow.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ

Allah will not leave the believers in the state in which ye are now, until He separates what is evil from what is good nor will He disclose to you the secrets of the Unseen.... (Quran 3:179)

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ (١٤٢)

Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (In His Cause) and remained steadfast? (Quran 3:179)

Disappointment in your love, hopelessness? An what? Hamdulillah! You have to express your thank for experiencing all this. If you are disappointed, know that a phase has ended in your life and a new one is opening up. If you find something hopeless today, it could turn out good tomorrow. The world does not work according to your mind! We use our shoddy human logic, but these calculations never come true! If you throw your life away due to calculation errors, what do you solve then? Plus, you throw away what's not yours! The owner will not be happy!

We receive various “fortunes,” providence, which is said in Arabic: Rizq (رزق). If you don't get your share out of it, you need to know it's a fake news. You have it too, but maybe your share is with someone else or somewhere else. You haven't gotten it yet, you haven't found it, it's your job to find it. Giving up the search, throwing life away is a double mistake. As we know, life is not yours, and at the same time you also deny your Rizq, which is set aside and allocated for you somewhere!

Now let the big things come, when someone declares Jihad! Well, you can see the trouble here. Jihad should not be declared by someone, but by Allah. And if those someone(s) refer to Allah, they cite His book, then you must check it. Your Jihad on your level is not to solve the shit that big politics has stirred. Your Jihad consists of finding your own Rizq and maintaining your family and overcoming the trials of life. Don't use your mind on another level, just your level. Only solving the problems that arise in your level is your Jihad. And if those someone(s) encourage you to throw your life away for the “big cause,” they should set an example first! Since they don't do that, so all what they say is fake.

Place Islam inside yourself in the right place. Islam is a goal and a mean at the same time. The goal is to achieve the best judgment with Allah. And for this Allah has given us a mean. This is the Quran. If you read it well, it's not about throwing your life away, but how to prosper! Huge difference! We have been given the means to prosper in our earthly life! The one who misinterprets and considers that only reaching to afterlife is the goal, does not know the Quran! We have nothing more to do in the Hereafter! There, the earthly achievements get an evaluation. Therefore, the earthly life first has to be fulfilled and the daily struggles must be waged. In this struggle the Quran is our support. There is no shortcut! It is not possible to get into the afterlife and enjoying the “promised heaven” by skipping earthly life.

Therefore, cases that demand life arise rarely. And if a case like that arises, it will be obvious and we don't need a half-educated person to persuade us with Stone Age arguments.

Suicide, throwing away life is a sin. If sacrifice is the goal, then just the goal is denied. After all, struggling in life and the daily fights are much bigger sacrifice than throwing life away.



TAHRIF OR DISTORTION

So far, I have tried to present what is the teaching and what is going on at present. I began to explain from the ground of thinking to people living in an age when there is no ground for thinking. If something is shit, we can't express it as faeces. And the betrayal of faith is not faeces, but shit. And the institutional betrayal is a dung hill. I cannot describe such grades with wise quotes or hints. I am not a holy man, nor do I wish to be. Surviving Bosnia, Africa and the prisons, I can't grin bash and wish blissful blessings on what is shit. We live in an age when our souls are hastily carried to the side of Satan by liars and practitioners of Fitna (intrigue makers). I'm not talking about ordinary people, but about those who are fooling them. On the one hand we are talking about Mars research, atomic accelerators, on the other side we are pulling people back to the Middle Ages. I'm not afraid of being

punished, I've survived many things. For me, only the afterlife reckoning matter. This is the message of Quran to many useless, plate-licking religious leaders who are surrendering to Trumps, Putins, offering themselves to be their devices, and to the autocrat local administrations who use the medieval costume-wearer clerics suffering in mental crisis, as their further sub-devices. Rather, the clerics need guidance because they have fallen out of their role. You are devices! The devices of Satan! Not only you! We are also the same. I don't want to paint better picture about the thinking and mentality of our own flock-leaders, in fact, theirs are may be worse than yours. Scholars who participate in today's communications commit mainly Fitna and saying Tahrif (distortion). Let's see the word of God for distortion. Read it carefully. Yes, it is about the sins of the Jews. They have distorted the Scripture, but be careful, the Christian and Muslim side are doing the same! Where there is no distortion of Scripture, there is manipulation of interpretations:

أَفَنظَمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ
مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

Can ye (o ye men of Faith) entertain the hope that they will believe in you?- Seeing that a party of them heard the Word of Allah, and perverted it knowingly after they understood it. (Quran 2:75)

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا
فَوَيْلٌ لَهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِّمَّا يَكْسِبُونَ ﴿٧٩﴾

Then woe to those who write the Book with their own hands, and then say:" This is from Allah," to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby. (Quran 2:79)

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا
حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ
وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

But because of their breach of their covenant, We cursed them, and made their hearts grow hard; they change the words from their (right) places and forget a good part of the message that was sent them, nor wilt thou cease to find them- barring a few - ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for Allah loveth those who are kind. Quran 5:13)

Israel, when it lost Allah's grace as above, began to sin against truth and religion in three ways: 1. they began to misuse Scripture itself, by either taking words out of their right meaning, or applying them to things for which they were never meant; 2. in doing so, they conveniently forgot a part of the Message and purpose of Allah: and 3. they invented new deceits to support the old ones. However, the forgiveness prevails over the fight with them.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَنْ أَنْزَلَ

الْكِتَابِ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ
كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ نَزَّلَهُمْ فِي خَوَاصِصِهِمْ يَلْعَبُونَ

{٩١}

No just estimate of Allah do they make when they say: "Nothing doth Allah send down to man (by way of revelation)" Say: "Who then sent down the Book which Moses brought?- a light and guidance to man: But ye make it into (separate) sheets for show, while ye conceal much (of its contents): therein were ye taught that which ye knew not- neither ye nor your fathers." Say: "(Allah) (sent it down)": Then leave them to plunge in vain discourse and trifling. (Quran 6:91)

Books of Allah cannot be explained literally or taking out one part and ignoring the other. The basic principle is the "love of all creatures" which is reflected by the Books. If there was no Love we were not born and the Worlds were not created. If we take out one page or one verse from the context it can be easily manipulated in order to establish violence and generate wrath in people. This is not right. If we interpret any Scripture we have to start from the basic concept of Allah.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ
وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ

{٧٨}

There is among them a section who distort the Book with their tongues: (As they read) you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allah," but it is not from Allah. It is they who tell a lie against Allah, and (well) they know it! (Quran 3:78)

These are the words of Allah. What was the sin of the Jews in the past is our sin today. The faith is one! We were bombed into several religions and each religion privatized God. We tore Him into pieces. We are stuck in the shadow of earthly powers who use us. I have been attended to many Islamic conferences. I know some of leaders whom you can see in the news. I know what they are communicating and I know how they live. When money is spinning in controlled processes, this well-being can be understood as the result of controlled work. Mention even one "radical" organization whose activities do not widen the horizon of the plans of any great power! But mention one "peace-Islam" website, communication, or fashion-sheikh who does not give spectacle instead of teaching and the end result of his activity is not the same as their warrior counterparts! Where is wisdom, the contemporary message, situation analysis? Where is the explanation in order to see where Satan is and to get guidelines to find the right direction? Because we do not get directions but smokescreen. The people for whom the earthly power of America and Putin should be ineffective are becoming tools and servants of these powers. I do not criticize these two great powers, nor the rest, because they are often more vital than we are. I raise that there is no Islamic stand, no representation. God and the Faith get lose! It is getting disappear from the brains, conversations, perceptions, and life. Instead, something torso replaces the place of Islam, which is anti-human. Today, question who is right is not raised! And it cannot be raised at all. Because today nobody is right. There is prostration, there is subordination, but this is earthly subordination. This is called ass licking. In this context, our learned medieval costume-promoters bow down and lick the asses. What's more, they are not directly involved with the big ones, Trump, Putin, but through middle and small-scale local leaders as they join in the process of betrayal of faith. In all this, I can

only express my appreciation to the greatest players. They are clever. But down from them, only the quoted 6 Quran ayas comes up in my mind and their message.

Traitors must always be unveiled, even if we may not judge over them. We cannot be influenced by sense of revenge or hatred but no one can avoid to be unveiled.

We are in the ocean of traitors! As I see some leaders of the Christian communities, they also don't suffer of shortage of traitors. And who sucks at the end of the line? You who believe the criteria of goodness what they say. You're good if you don't even listen to them. Of course, there are always exceptions. But if they are, they immediately become visible for everybody or disappear.





TATOOS, WIGS, EYELASHES, ARTIFICIAL NAILS, PIERCING ETC.

Everything that intervenes the creation, changing its nature, is Haram.

We read in the next verse that Satan, the accursed one, has pledged to Allah that he will be tirelessly working to lead humans unto ways of perdition and self-destruction:

وَالضَّلَاتِّهِمْ وَالْمُنِيِّهِمْ وَلَا مَنِيَّتَهُمْ فَلْيَبْتِكُنْ آذَانَ الْأَنْعَامِ وَلَا مَرَنَّهُمْ فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ
وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرًا مُّبِينًا (١١٩)

"I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah." Whoever, forsaking Allah, takes satan for a friend, hath of a surety suffered a loss that is manifest. (Quran 4:119)

Slitting the ears of cattle is just one instance of the superstitions to which men become slaves when they run after false gods. Astrology, magic, and vain beliefs in things that do not exist lead men away from Allah, the one true God.

الواصلة لعن وسلم عليه الله صلى الله رسول أن عنه الله رضي عمر ابن وعن
عليه م ت فق... والامسد توشمة والواشمة والامسد توصلة

Ibn 'Umar (May Allah be pleased with them) said:

The Messenger of Allah (peace be upon him) cursed the maker and wearer of a wig and the tattooer and the one who is tattooed.

Al-Bukhari and Muslim.
Book 18. Hadith 1644

Did you read well, didn't you? It is not about Allah but about the curse of the Prophet. Does the Prophet (peace be upon him) have the right to curse and put an end to something? He received this right from Allah. Behold:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

...So, take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah. for Allah is strict in Punishment. (Quran 59:7)

The above Hadith mentions women of three kinds, namely:

1. One who patches or joins the hair.
2. One who desires to have such hair.
3. One whose hair are taken to mix with the hair of another woman.

Al-Washimah is a woman who practices Al-Washm Al-Washm was performed (in the past) by piercing needle in some part of the body for drawing blood and then filling the cavity caused by it with antimony, indigo, etc., to make the spot green or black. This is called tattooing. In the Arab society of the Prophet's time, this fashion was very popular among women for enhancing their charms and beauty in the same way as the fashion of patching someone's hair with his own. Al-Mustaushima is a woman who asks some women for tattooing and/or a woman who marks tattoos on the skin of another woman.

As this act amounts to changing the natural appearance of a person, both women, that is the one who subjects her body to tattooing and the one who makes this operation, are cursed.

Plucking the eyelashes and filling them with colors and other material of makeup fall in the category of such not allowed fashions. Similar is the case of nail polish, too.

It is permissible for women only to pierce their ears as a form of enhancing their beauty. The proof of this permission is based on the Hadith. As to the piercing of the nose and other parts of the body, it isn't allowed for both sexes because it is a type of deformation to Allah's creation.

Men, however, according to Islam, have no such need. In fact, Islam forbids men from copying styles that are distinctively feminine. The Prophet, peace and blessings be upon him, said, "Allah has cursed men who copy women as well as women who copy men."

According to the teachings of Islam, our body – including all of our physical faculties – is a trust from Allah and we are required to protect and preserve it according to the best of our ability.

Consequently, we are not allowed to alter or tamper with our physical faculties unnecessarily; we are only permitted to interfere with them in order to correct a natural deformity or repair or remedy an

ailment. Any other form of interference or tampering with our body is akin to altering Allah's creation which has been condemned in the Quran.

In light of the above, body piercing, tattooing, branding, etc. all fall in the category of unnecessary interference, alteration and mutilation of Allah's creation. Therefore, no Muslim, who is conscious of his religion, should ever contemplate such activities.

Neither are such procedures harmless, physical refinements as they are often imagined to be. Rather the truth is that these procedures have often been associated with numerous health hazards. For sensitive parts of the body such as tongues, lips, eyelids, etc. are more prone to be easily infected, and thus become infected with diseases, some of which may even be fatal. There is nothing at all surprising about all of these, for every unnecessary tampering with Allah's creation is bound to produce adverse repercussions.

In Islam, all such acts that entail possible health hazards are considered totally forbidden even if they contain some imagined or presumed benefits; such presumed benefits are considered as being outweighed by the hazards. This fact alone warrants declaring body piercing as forbidden.

لَا تَبْدِيلَ لِخَلْقِ اللَّهِ

...no change (let there be) in the work (wrought) by Allah...- (Quran 30:30)

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

...and make not your own hands contribute to (your) destruction; (Quran 2:195)

Still another consideration strengthening the case for declaring body piercing as forbidden for males: Islam forbids us from copying other people in their specific customs and life-style without any tangible benefits.





TERRORISM

We have a stigma on us. Yes, we Muslims carry a stigma.

I was talking to a girl. She was sympathetic to me and I was sympathetic to her. We never met, just talked. We had a lot of fun, we laughed, our opinions were similar about the things in the world. Suddenly, the religion came to light. I'm a Muslim, I said. The atmosphere froze. Are you a Muslim? – she asked me back as if she could hardly believe that she had conversed with a Muslim so far. Yes, I said. You are not human, she erupted. We argued, but I was unable to overcome her temper. How dare you to paint a positive image on Islam when you slaughter innocent people? How can your Book be sacred and good as you explain it? You are all liars and then she deleted me. This was not a single example, but a recurring case. It is also common that a human relationship starts normally, but with the entry of Islam, everything gets overshadowed even when there is no rupture. This is how prejudice, which is our stigma comes true. The most common accusation is that we are terrorists.

Terrorism in Arabic Irhab, ارهاب

Since this concept did not exist in the present sense 1400 years ago, there were no planes that could have been hijacked, nor WTC that could have been blown up on 9/11, so the equivalent at that age was Huraba, حرابة. In its context, it means banditry or brigandage. This was one of the most serious crimes of the age. Imagine a caravan that travels through the desert and transports the wealth and livelihoods of many people. This is attacked by bandits, the cargo is taken away, some of the caravan crew is executed on the spot, the rest is held hostage for whom they ask for ransom. This is Huraba. This act can be exacerbated by blackmail, political interference, etc., but the basic story is a crime committed to the detriment of lives and properties of innocent and defenseless people. Sharia interprets and sanctions each word separately in this definition. The accusation against us is that our Book prescribes that for us. Let's see what our Book prescribes:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (٣٣)

The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter; (Quran 5:33)

Huraba is considered the biggest sin what can one commit against humanity. Therefore, in the Islamic Criminal Law it is sanctioned very sincerely. In the time of Prophet it meant e.g. brigandage where caravans and convoys were massacred. I can compare it today to the terrorist acts. There are degrees according to the act what have been achieved. The sanction follows the degree of the act, therefore the sentence may be execution, or crucifixion or maiming or exile.

I know now, the human rights, the ban on death penalty, and others enter the scene. At that age, this was the norm and accordingly the heaviest punishment was imposed following the social expectations of the given community.

The situation would be different if there could be an operational body (may God save me if I take into account the concept of a Sharia court!) that, according to Islam, would also condemn a particular crime in connection with a terrorist act. Here I am not thinking of a Muslim peace procession, compassionate tears, bouquets of flowers at the scene, because let's confess: it's worth of bullshit. I am referring to a serious decree, in our terms a fatwa, which is worth something in the public thinking of Muslims and is present even when these terminologies are exterminated with fire and sword by the European supremacy. But they exterminate it in vain when it comes to light as a millennial innervation. The standard opposing position, the public aversion raised in the introduction, the inner hatred which is generated against us, only reinforce the inclination of our thinking toward Islam and multiplies the actions of those who are "terrorists". Believe me, we see a loophole that Europe cannot address. Or maybe they don't want to?

Of course, my argument above is worthless if some dick among my fellow believers continue to yell Allah Akbar and cut off the heads of innocents. They certainly don't know what the above verse of Quran 5:33 means. They just know what the sheik in the mosque ordered for them to do, after he got a little bag with money from a macho white who only knew English. Because things come together here. Therefore, my "problem-solving" suggestion above will not find understanding ears in the near future. But what if I wanted to blow up the Eiffel Tower? Well, then that white macho would help, sure. That's what concerns teaching and reality.



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THE FIQH OF HASTE

There is a bad and good version of that. Let's take first what is wrong and is the source of a lot of trouble:

We've all been victims of it. I know I have. There have been times where we've spoken too soon or reacted without thought, immediately followed by a wish that we could take it back at that very moment. It could be that some of us are still paying the price for that one poor decision, backpedaling through its consequences. In our hearts there are a lot of the things we later regret. Due to our haste maybe, innocent people could lose their lives, insults could occur producing irreversible situations, marriages could break up upsetting a family, an income from an illegal source could come with a thousand troubles attached to it, or even a person's faith could be weakened. That's what haste (Isti'jal) can result.

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأْرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ (٣٧)

Man is a creature of haste: soon (enough) will I show you My Signs; then ye will not ask Me to hasten them! (Quran 21:37)

Haste is in the very bone and marrow of man. If he is granted respite for his own sake, in order that he may have a further chance of repentance and coming back to Allah, he says impatiently and incredulously: "Bring on the Punishment quickly, that I may see if what you say is true!" Alas, it is too true! When the Punishment actually comes near and he sees it, he will not want it hastened. He will want more time and further delay! Poor creature of haste!

Consideration is fundamental in making decisions and judgments. Haste can lead to a fatal mistake here. Several hadiths give instructions to the judges, which are still relevant today:

فِي فَهُوَ بِهِ، فَقَضَى الْحَقَّ عَرَفَ رَجُلٌ: الْجَنَّةِ فِي وَوَأَجِدُ النَّارَ، فِي اثْنَانِ: ثَلَاثَةُ الْفُضَاءُ: ﷺ اللَّهُ رَسُولٌ قَالَ
فَقَضَى الْحَقَّ، يَعْرِفُ لَمْ وَرَجُلٌ النَّارَ، فِي فَهُوَ الْحُكْمُ، فِي وَجَارَ بِهِ، يَقْضِي فَلَمْ الْحَقَّ عَرَفَ وَرَجُلٌ الْجَنَّةِ،
الْحَاكِمُ وَصَحَّحَهُ الْأَرْبَعَةُ، رَوَاهُ النَّارِ فِي فَهُوَ جَهْلٌ، عَلَى لِلنَّاسِ

The Prophet of Allah (peace be upon him) said:

“Judges are of three types, two of them will go to the Hellfire and one type will go to Paradise. The one who knows the truth and judges with it – he is in Paradise. One who knows the truth but doesn’t judge by it, will go to Hellfire. The one who doesn’t know the truth and judges between people with ignorance, will go to the Hellfire.” (Abu Daud, Tirmidhi)

The Prophet of Allah (peace be upon him) said:

“Oh Ali, if two people come to ask you to judge between them, do not judge in favor of the first until you hear the word of the second in order that you may know how to judge.” (Ahmad, Abu Daud)

In addition to judgements, there are two other major areas for which we should not regret the time. One is concerning Allah (SWT), the other is regarding man. We cannot hasten our duties towards Allah or wait the quick fulfillment of those events what are in His hands. Also, we cannot hasten the realization of those investments that require huge efforts and are in our hands. Therefore, we should not rush with our prayer and supplication or expect the immediate response from Allah to fulfill our requests or to wish Him to change of the world before our eyes. At the same time, haste can be also detrimental for the events we have in our hands if we want to embrace or pass on the knowledge. If we raise children, students or demand immediate understanding from people. Nor can we expect a return on business immediately after our investments.

The haste or endeavor is commendable if we do good, restore the rights of others, help when the need arises, hurry to repent our sins as soon as we become conscious about those.

Life is so short. The competitors for paradise are so many, but our Lord is most deserving. When it comes to your journey to the Hereafter, you are in a race against time. According to the Quran, the greater the goal is, the greater one’s rush should be towards it.

When speaking about worldly pursuits, the Quran uses the term *فَامْشُوا* / “Walk” (67:15)

When speaking about our journey to prayer, it uses the term *فَاسْعَوْا* / “Proceed” (62:9)

When speaking about our pursuit of Paradise, it uses the term سَابِقُوا / "Race!" (57:21)

But when speaking about our pursuit of Allah, it uses the term أَفِرُّو / "Flee!" (51:50)

Not every ambition in life deserves the same amount of effort. Let your slogan in life be the words of Prophet Musa (peace be upon him) who said:

قَالَ هُمْ أَوْلَاءُ عَلَى أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى (٨٤)

He replied: "Behold, they are close on my footsteps: I hastened to thee, O my Lord, to please thee."
(Quran 20:84)

I could have brought up a number of quotes, hadiths and proverbs on the subject of "haste". My goal was to present the classification of Sharia in that regard. According to that classification haste in the good and bad sense must be treated separately. In addition, there is a difference how "haste" can be interpreted in regard of Allah and of man. And the haste that arises among man is broken down into further categories of judges and of non-judges. From this deduction we can see that those who judge over human destinies have a greater responsibility than others.

The topic of "haste" was just one example. I could have come up with "responsibility" and several other topics where the same logic prevails.

This categorization leads to the issue of professional liability. Here we have highlighted the profession of judges, but in terms of maintaining human health, doctors take the place of judges because when the patient is in their hands, they take decision. So, the judge is always the one who makes a judgment at a particular moment in his/her profession. In a hospital, it's the doctor.



THE ROLE OF SLANDER CAMPAIGNS IN SHAPING WOMEN'S ATTIRE

We talk a lot about Muslim attire, mention the Sunnah, but few know the events what shaped women's attire that has become a daily practice in Islam. Politics was perhaps more involved than pudency. The revelations of Islam began in 610 AD and lasted until 633, the Prophet's death. Two phases are distinguished, the period of Mecca (610-622) and of Medina (622-633). Hijra took place in 622 when Mohammed (peace be upon him) and Muslims fled from Mecca to Medina. From that time Hijra calendar is calculated. The first period of Hijra was shadowed with wars. The unbelievers did their utmost to undermine the establishment of the Islamic State and launched repeatedly attacks on Medina. However, by the fifth year of the Hijra, it has been proved that the Islamic State cannot be defeated militarily. Under the above-mentioned circumstances, the wicked designs of the disbelievers led them to start a campaign of vilification against the Holy Prophet and the Muslims in order to destroy the bulwark of morale that was helping them to defeat their enemies. Therefore, the strategy was to attain the assistance of the hypocrites to spread slanders against the Holy Prophet and his followers so that the *mushriks* could exploit these to sow the seeds of discord among the Muslims and undermine their discipline.

The first opportunity for the use of the new strategy was afforded in Zil-Qa'dah 5 A. H. when the Holy Prophet married Hadrat Zainab (daughter of Jahsh), who was the divorced wife of his adopted son, Zaid bin Harithah. The Holy Prophet had arranged this marriage in order to put an end to the custom of ignorance, which gave the same status to the adopted son that was the right only of the son from one's own loins. The hypocrites, however, considered it a golden opportunity to vilify the Holy Prophet from inside the community, and the *mushriks* exploited it from outside to ruin his high reputation by this malicious slander. For this purpose, fantastic stories were concocted and spread to this effect: "One day Muhammad (Allah's peace be upon him) happened to see the wife of his adopted son and fell in love with her; he maneuvered her divorce and married her." Though this was an absurd fiction it was spread with such skill, cunning and artfulness that it succeeded in its purpose; so much so that some Muslim traditionalists and commentators also have cited some parts of it in their writings, and the orientalist have exploited these fully to vilify the Holy Prophet. As a matter of fact, Hadrat Zainab was never a stranger to the Holy Prophet that he should see her by chance and fall in love with her at first sight. For she was his first cousin, being the daughter of his real paternal aunt, Umaimah, daughter of Abdul Muttalib. He had known her from her childhood to her youth. A year before this incident, he himself had persuaded her to marry Hadrat Zaid in order to demonstrate practically that the Quraish and the liberated slaves were equal as human being. As she never reconciled herself to her marriage with a liberated slave, they could not pull on together for long, which inevitably led to her divorce. The above-mentioned facts were well known to all, yet the slanderers succeeded in their false propaganda with the result that even today there are people who exploit these things to defame Islam.

The second slander was made on the honor of Hadrat Ayesha, a wife of the Holy Prophet, in connection with an incident which occurred while he was returning from the Campaign against Bani

al-Mustaliq. As this attack was even severer than the first one and was the main background of this Surah, we shall deal with it in greater detail.

Let us say a few words about Abdullah bin Ubayy, who played the part of a villain in this attack. He belonged to the clan of Khazraj and was one of the most important chiefs of Al-Madinah. The people had even intended to make him their king a little before the Holy Prophet's migration there, but the scheme had to be dropped because of the changed circumstances. Though he had embraced Islam, he remained at heart a hypocrite and his hypocrisy was so manifest that he was called the "Chief of the Hypocrites". He never lost any opportunity to slander Islam in order to take his revenge.

When in Sha'ban 6 A. H. the Holy Prophet learned that the people of Bani al-Mustaliq were making preparations for a war against the Muslims and were trying to muster other clans also for this purpose, he fore-stalled and took the enemy by surprise. After capturing the people of the clan and their belongings, the Holy Prophet made a halt near Muraisi, a spring in their territory. One day a dispute concerning taking water from the spring started between a servant of Hadrat Umar and an ally of the clan of Khazraj, and developed into a quarrel between the Muhajirs (immigrants) and the Ansar (Muslims of Madinah), but was soon settled. This, however, did not suit the strategy of Abdullah bin Ubayy, who also had joined the expedition with a large number of hypocrites.

So he began to incite the Ansar, saying, "You yourselves brought these people of the quraish from Makkah and made them partners in your wealth and property. And now they have become your rivals and want domination over you. If even now you withdraw your support from them, they shall be forced to leave your city." Then he swore and declared, "As soon as we reach back Al-Madinah, the respectable people will turn out the degraded people from the city."

When the Holy Prophet came to know of this, he ordered the people to set off immediately and march back to Al-Madinah. The forced march continued up to noon the next day without a halt on the way so that the people became exhausted and had no time for idle talk.

Though this wise judgment and quick action by the Holy Prophet averted the undesirable consequences of the mischief, Abdullah bin Ubayy got another opportunity for doing a far more serious and greater mischief, i. e. by engineering a "Slander" against Hadrat Ayesha, for that was a mischief which might well have involved the young Muslim Community in a civil war, if the Holy Prophet and his sincere and devoted followers had not shown wisdom, forbearance and marvelous discipline in dealing with it. In order to understand the events that led to the incident of the

"Slander", we cite the story in Hadrat 'Ayesha's own words. She says:

"Whenever the Holy Prophet went out on a journey, he decided by lots as to which of his wives should accompany him. Accordingly, it was decided that I should accompany him during the expedition to Bani al Mustaliq. On the return journey, the Holy Prophet halted for the night at a place which was the last stage on the way back to Al- Madinah. It was still night, when they began to make preparations for the march. So, I went outside the camp to ease myself. When I returned and came near my halting place, I noticed that my necklace had fallen down somewhere. I went back in search for it but in the meantime the caravan moved off and I was left behind all alone. The four carriers of the litter had placed it on my camel without noticing that it was empty. This happened because of my light weight due to lack of food in those days. I wrapped myself in my sheet and lay down in the hope that when it would be found that I had been left behind, a search party would come back to pick me up. In the meantime, I fell asleep. In the morning, when Safwan bin Mu'attal Sulami passed that way, he saw me and recognized me for he had seen me several times before the Commandment about purdah had been sent down. No sooner did he see me than he stopped his camel and cried out

spontaneously: "How sad! The wife of the Holy Prophet has been left here!" At this I woke up all of a sudden and covered my face with my sheet. Without uttering another word, he made his camel kneel by me and stood aside, while I climbed on to the camel back. He led the camel by the nose-string and we overtook the caravan at about noon, when it had just halted and nobody had yet noticed that I had been left behind. I learnt afterwards that this incident had been used to slander me and Abdullah bin Ubayy was foremost among the slanderers. (According to other traditions, when Hadrat Ayesha reached the camp on the camel, led by Safwan, and it was known that she had been left behind, Abdullah bin Ubayy cried out, 'By God, she could not have remained chaste. Look, there comes the wife of your Prophet openly on the camel led by the person with whom she passed the night.')

"When I reached Al-Madinah, I fell ill and stayed in bed for more than a month. Though I was quite unaware of it, the news of the "Slander" was spreading like a scandal in the city, and had also reached the Holy Prophet. Anyhow, I noticed that he did not seem as concerned about my illness he used to be. He would come but without addressing me directly, would inquire from others how I was and leave the house. Therefore it troubled my mind that something had gone wrong somewhere. So I took leave of him and went to my mother's house for better nursing.

"While I was there, one night I went out of the city to ease myself in the company of Mistah's mother, who was a first cousin of my mother. As she was walking along, she stumbled over something and cried out spontaneously, 'May Mistah perish!' To this I retorted, 'What a good mother you are that you curse your own son -- the son who took part in the Battle of Badr.' She replied, 'My dear daughter, are you not aware of his scandal mongering?' Then she told me everything about the campaign of the "Slander". (Besides the hypocrites, some true Muslims also had been involved in this campaign, and among them who took leading part in it, were Mistah, Hassan bin Thabit, the famous poet of Islam, and Hamnah, daughter of Jahsh and sister of Hadrat Zainab). Hearing this horrible story, my blood curdled, and I immediately returned home, and passed the rest of the night in crying over it.

"During my absence the Holy Prophet took counsel with Ali and Usamah bin Zaid about this matter. Usamah said good words about me to this effect: 'O Messenger of Allah, we have found nothing but good in your wife. All that is being spread about her is a lie and calumny.' As regards Ali, he said, 'O Messenger of Allah, there is no dearth of women; you may, if you like, marry another wife. If, however, you would like to investigate into the matter, you may send for her maid servant and inquire into it through her.' Accordingly, the maid servant was sent for and questioned. She replied, 'I declare on an oath by Allah, Who has sent you with the Truth, that I have never seen any evil thing in her, except that she falls asleep when I tell her to look after the kneaded dough in my absence and a goat comes and eats it.'

"On that same day the Holy Prophet addressed the people from the pulpit, saying: 'O Muslims, who from among you will defend my honor against the attacker of the person who has transgressed all bounds in doing harm to me by slandering my wife. By God, I have made a thorough inquiry and found nothing wrong with her nor with the man, whose name has been linked with the "Slander". At this Usaid bin Hudair (or Sa'd bin Mauz according to other traditions) stood up and said, 'O Messenger of Allah, if that person belongs to our clan, we will kill him by ourselves, but if he belongs to the Khazraj clan, we will kill him if you order us to do so.' Hearing this Sa'd bin 'Ubadah, chief of

the Khazraj clan, stood up and said, 'You lie you can never kill him. You are saying this just because the person belongs to our clan of Khazraj. Had he belonged to your clan, you would never have said so.' Hadrat Usaid retorted, 'You are a hypocrite: that is why you are defending a hypocrite.' At this, there was a general turmoil in the mosque, which would have developed into a riot, even though the Holy Prophet was present there the whole time. But he cooled down their anger and came down from the pulpit."

But here we would only want to point out the enormity of the mischief that was engineered by Abdullah bin Ubayy: (1) It implied an attack on the honor of the Holy Prophet and Hadrat Abu Bakr Siddiq. (2) He meant to undermine the high moral superiority which was the greatest asset of the Islamic Movement (3) He intended to ignite civil war between the Muhajirs and the Ansar, and between Aus and Khazraj, the two clans of the Ansar.

The two slanderers played a decisive role in the development of women's clothing. Until the 5th year of the Hijab, it was not customary to wear the Hijab. And from here it is Sunnah.

But I would have a comment. It is important what is revealed from a person and to whom. It is a matter of decision whether we are showing ourselves as a biological being, an official person, a businessman, representative of an average of a given society or anything else. Every "show" has a particular circle that I tell about myself for that circle. One of the means to do this is the attire. The fashion doesn't go always parallel with that will. Therefore, we often face the dilemma of what to convey, the message, or the trend? I consider the message more important, but this is a private opinion.



TISSUE AND ORGAN TRANSPLANTATION

We have limited control over our body. We only partially can decide what should happen with our body in our lives and after death even less than that.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ (٨٢)

Verily, when He intends a thing, His Command is, "be", and it is! (Quran 36:82)

And His creation is not dependent on time, or instruments or means, or any conditions whatsoever. Existence waits on His Will, or Plan, or Intention. The moment He wills a thing, it becomes His Word or Command, and the thing forthwith comes into existence.

As always, when it comes to donating tissues and body organs, the sanctity of life should determine our decisions. However, here the point is not one but two lives.

The Sharia divides the debate into two parts. Are we donors in our lives or after we die? First, let's review the considerations on the organs we give in our lives.

Some of our scholars believe that our organs can be divided into groups of small and big importance regarding donation. Of small importance are those that can regenerate. These include blood, bone marrow, etc. These can be offered without hesitation to others for healing. However, there are organs that do not regenerate or are not reproduced by our body. Such is the kidney. It cannot be offered from a living person. According to another group of scholars, kidney can be offered too, because even one kidney can ensure physiological function, but the other can save lives.

Now let's see the post-death organ transplant. Here we need to clarify a fundamental point. To what extent is an individual entitled to dispose on his/her body after death? There are three opinions at this point. According to a small group, one has no right. So, the body has to be buried without intervention. According to the other, one has right and the will regarding the body must be fulfilled. So, the testator is free to offer his/her organs to save other people's lives. The third opinion is that the testator may make such a statement, can offer some of his/her organs, but the body should not be abused by brutal interventions.

Is it possible to transplant an organ from a Muslim to a kafir (unbeliever)? The answer is yes. It was not us who created life, but Allah. He also gave the life for the kafir in this world and only Allah can decide to take it, man doesn't. It is our job to protect life without any restriction.

Can be transplanted an organ from a kafir to a Muslim? The answer is yes! Is it possible to transplant an organ from an animal to a human, be it Muslim or Kaffir? The answer is yes!

Explanation:

Virtually all our lives are based on memory. Not only on conscious but also on physiological memory. If we plant a mango seed, a mango tree will grow from it. If we plant an apple seed in the same soil, an apple tree will grow. The seed is nothing but memory. The memory regarding mango is concentrated in the mango seed and the memory of the apple exists in the seed of the apple. The same applies to the body. If a woman eats a bread-and-butter, that bread-and-butter will build the body of the woman. If a man eats the same bread-and-butter, he will not become a woman! It is

because our bodies are nothing more than memory! In our cells and our smallest constituents is concentrated all the memory that builds up our body.

Wherever an organ comes from us, or we give it to anyone, that organ will transform according to the memory of the recipient. After surgery, it becomes our organ if it was donated for us and becomes the recipient's organ if he/she received it. The same applies to organs transplanted from animals. If those are accepted by the genetics, hormonal and other regulation of our body, then the memory within us transforms it into our own body. If that didn't happen, eating beef would turn us into cattle, wouldn't we? (Although I see that many times!).

Here the theological aspect of the question arises. What happens at the time of Resurrection if I have a part of my body what doesn't belong to me? Well, these are the questions I love damn because they show the primitiveness of the person who is asking. Let leave some work for Allah (SWT)! This is His business! Such bullshit takes the energy away from saving the lives of others! We keep on debating on nonsense until we cannot fulfill our earthly duty. Our thoughts can guarantee our motivations only for our earthly being. Anyone who deals more with that kind of issues than the allowed limits will get into the field of Haram! Behold, this is He, Allah in Whose hands is the dominion of all things, and He alone judges the events what we see and what we do not!

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

So, glory to Him in Whose hands is the dominion of all things: and to Him will ye be all brought back. (Quran 36:83)

All things were created by Allah; are maintained by Him; and will go back to Him. But the point of special interest to man is that man will also be brought back to Allah and is answerable to Him, and to Him alone.



WHY IT IS POINTLESS TO TALK ABOUT RECONCILIATION IN INSTITUTIONALIZED CONTEXT?

A man sat beside me and asked questions on Christian-Muslim reconciliation. Why it has not an institutional form, he asked? I was just sitting and looking out of my head. Because I still don't understand the question. What kind of reconciliation did he speak about? On the one hand, peace, reconciliation is the world's biggest bullshit. There are no such things, and those will not be, because those are hypocritical words. On the other hand, there is no interest linked to it by any superpower. War, conflict brings money, while peace is expensive, it costs money. Thirdly, I do not understand the question because at the level of people, I see no sign of unrest among us, so raising the question itself conveys the claim that we are enemies. This is not true.

Peace is a consequence. Peace is the result of love, acceptance, and following similar values. Until these building blocks are not available as a base, the peace as a roof cannot be installed on top of the construction. Therefore, do not start with construction of the roof.

When we are born as innocent beings, we are exposed to the vicissitudes of life. If we were abandoned as an infant we would die for sure. We would not be able to feed ourselves, fight with the weather naked and live at all. But our mother gave birth to another thing with our birth: the love. It is this caring love that launches us in our life. So, love is equal to life, without love none of the conditions of life can be fulfilled. Gradually, love is supplemented by the moral and other values of the family environment that school cannot, or at least not fully can give. If there is not good start from the narrowest circle, the family, life is probably not able to turn to the path that carries values of love and moral that makes normal coexistence possible. In spite of we become later independent of the environment that brought us up, and in spite of our dissenting opinions, gratitude and respect must always prevail. This is true even if the attitude of the parenting house is stuck in the past. There is no difference between religions, ideologies, and ethnicities regarding love and morals that have kept us alive as a baby, for this is predestination ordained by God. This is a fact even if one cannot choose one's parents, name, environment, social circumstances in which one is born.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي
وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾

And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal. (Quran 31:14)

The set of milk teeth in a human child is completed at the age of two years, which is therefore the natural extreme limit for breast-feeding. In our artificial life the duration is much less.

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا
مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (١٥)

"But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did." (Quran 31:15)

Where the duty to man conflicts with the duty to Allah, it means that there is something wrong with the human will, and we should obey Allah rather than man. But even here, it does not mean that we should be arrogant or insolent. To parents and those in authority, we must be kind, considerate, and courteous, even where they command things which we should not do and therefore disobedience becomes our highest duty. The worship of things other than Allah is the worship of false things, things which are alien to our true knowledge, things that go against our own pure nature as created by Allah.

Note that obedience and respect are different concepts. For we are not obliged to obey parents or superiors in all cases. Yes, everyone has the right to have a different opinion. But we cannot be disrespectful. Respect is mandatory even if the opinion is different. Here, besides love, another important element, the acceptance plays important role.

If you have a child, you can see that he or she is not yet able to talk, but he or she treats your mobile phone as an IT professional. He/she recognizes what code he/she can put into action to start operation and finds out where he/she can view the photo of his/her own or even the loved ones. He/she knows where to listen tales and sets up applications for him/herself. At the age of two, he/she knows something that you don't even after graduating. Subhan Allah! God has given people wonderful skills. You can see, whether the baby is born in wealth or misery, the mobile is treated the same way. And if such sophisticated creatures are these little ones, then how dare you force them back later into the ignorance in which you live in your life, once they have the ability to express themselves? Because your life for the next generation represents the ignorant past. You must understand this! If you become a parent, you should not demand blind obedience either, nor should you push your child back to the stereotypes you follow, even unknowingly! However, you can surely demand respect. That is your right! Your role is in providing the core values of love, morality, acceptance etc. In vain you think you are clever; you are not. You can be wise, but not clever anymore. These two has different meaning. Cleverness is the possession of some sort of material knowledge, while wisdom means the classifying of knowledge according to a particular set of values and ensuring access to them.

The next step is charity or donation. Charity has four aspects to consider.

First, that your wealth is not yours. Your wealth belongs to Allah. If it is enough only for your livelihood, nobody expects you to donate. If your wealth is more than that, donating is not a noble offering but an obligation. May be that Allah wants to provide livelihood for another person through your charity. So, what you give to others is the providence of Allah for them and not your generosity. If you consider this to be your own generosity, it will cause for you sooner or later a personality disorder. In the case of charity, certain elements of material modern thinking must be forgotten. If you are spouses and of course all your property is divided between you equally, it is not relevant that the spouse is accountable for particular alms because the other spouse did not consent. If there are such boundaries between you, then human relationships must be revised.

Another aspect is identity. I cannot say that I give donations only within my religious group. If I do that, I will build a wall between me and others. Nor can I say that I only donate within my own ethnic group. This also raises a wall to which I am not authorized. Allah makes virtue and humbleness the only condition that gives rank between man, not the religion and affiliation.

The third aspect is that my donation is not qualified as charity if I consider it as an investment. Cannot be expected back anything for what we give.

The fourth aspect is goodwill. I can't humiliate anyone with my donation. But neither can the other extreme be done. Donation cannot be given for people who don't deserve it. Take the middle road.

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ (١٠)

Nor repulse the petitioner (unheard); (Quran 93:10)

Charity is of no moral value without sympathy and love. Nor is it charity to give to idle sturdy professional beggars, for show or to get rid of them. They are mere parasites on society. Every petition should be examined and judged on its merits.

Now, let's put all these together. Love, respect, acceptance, following similar values, putting the next generation on the path without pulling them back, donations and charity following the conditions and in order to break down borders. These things need to be talked about and should be made a daily practice. The so-called reconciliation, if any, is the consequence of all of this. Therefore, putting reconciliation within an institutional framework is like legislation about love and ordering the execution of its rules under the management of the self-administrations. Love is also a consequence based on each other's acceptance, and following similar principles. You must believe that institutions are the most harmful achievements of humanity if those are not operated by people professing good set of values.





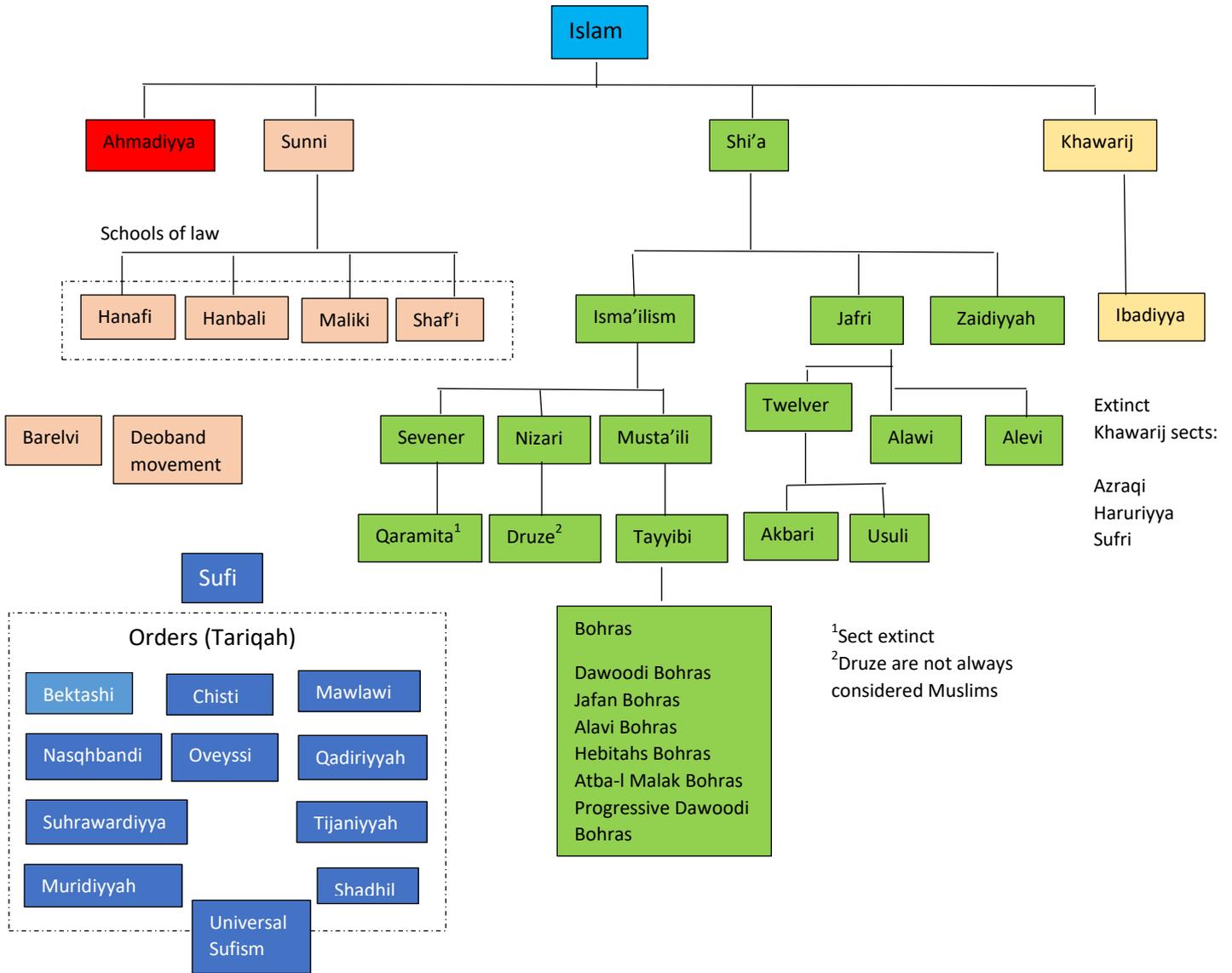
2.3.7. MAIN SCHOOLS OF JURISPRUDENCE

Revelations in Medina (623-633). At this time Islam was a state ideology Quran represented the source of laws. The principals of civil and criminal law including marriage, heritage, finance and economics were deeply rooted in the Quranic teachings. Depending on different times and geographical areas Muslims worked out various legislative and judiciary systems what show that Islamic sharia was always adaptable.

Sharia has two big chapters: Services (Ibadat) and Transactions (Muamalat Ammah)

- 1.1. The Services are practically the pillars of Islam: profession of faith (shihada), ritual prayer (salat), alms giving (Zakah), fasting (sawm), and pilgrimage to Mecca (hajj).
- 1.2. Transactions (Muamalat Ammah) include Family law (Munakahat), Criminal law (Jinayat), Commercial & Civil law (Muamalat)
- 1.3. The Commercial & Civil law contains regulations for politics, social activities and economic activities. This latter lays down the principles of Islamic Banking and Halal-Haram prescriptions which together with social regulations contributes the social and financial welfare for people

Schools of jurisprudence, Sharia



Practically 40% of Quran is about the doctrines and 60% is sharia. The two main elements were linked to each other in the Caliphate system which operated during 14 centuries and ended up in 1924. Caliphate was the institute where Islamic doctrines together with jurisdiction could give solution for Islamic life. In the brain of Muslims, the terminology religion remained faith & sharia together even after the Caliphate has been collapsed while in the Christianity religion means only faith and doctrines. Therefore, there is a basic misunderstanding between Muslims and the rest of the different society what freedom of religion means. Since 1924 and liberation of colonial system the secular states could not supplement the claim for jurisdiction what the institute of Caliphate provided before.