

God's Purpose in Creation

(HIS PURPOSE IN CREATING THE UNIVERSE,
THE MEN AND IN SENDING RELIGION)

Written by
Ömer Fevzi Mardin

Translated by
Mes'ut Ayfer

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FOREWORD

For a man, who does not know why he has come into the world the aim of his existence is simply living the daily life.

As such a person does not know, why he has been brought into the world by God, he may not fulfill of his own accord, even his essential duties for himself, for God, his neighbours and society, and he may not be able to regard these essential duties always and everywhere as holy; as a result of this, he may neglect to believe that humanity receives its rights and obligations from God. So a person, considering himself a man, should treat his fellow beings humanely and evolve himself as a good man.

It is that man who knows the purpose of God in creation, who realizing himself, feels his holy duties, and follows his mind and conscience as a basis to his actions in life. Such a person becomes a beneficial servant of God, a good son for his parent, a virtuous organ of his family, a support to his neighbours, and a useful member of his community, nation and all humanity. It is that man, who learns his holy duties in youth, who trains himself considering the purpose of creation, treats his neighbours accordingly, and brings up those who are under his care in agreement

with this purpose, and always works for this, satisfying his conscience as well.

Only a man who knows the aim in creation, turns his face towards the true, unchangeable and essential goal. He follows a beautiful course in life, does not deviate to evil from time to time and change his path; when he faces small or big events of life he neither fears, bewilders nor loses his strength or resolution, he overcomes evil, succeeds in making truth and goodness win and be kept by others too.

Among the educated people, those who have an aim in life are called idealists. The idealism that I am referring to is not the object of the philosophical ideas displayed by this or that philosopher, but the essential goal pertaining to the purpose of God in creation. This essential goal should be known by the head of the family at home, by the teachers in schools, by the preachers in mosques, so that the public with due maturity may claim its rights and duties. And the population may consist of mature people who prefer giving to receiving, who love God and men with all their hearts and are loyally bound and devoted to them.

In the opposite case, that is to say, when moral upbringing and the sense of holy duty does not exist, the country may be inhabited by mean and dishonest people who bear no holy aim and have no ideal about the pleasure it gives; and who show no interest in others and work only for their own means refraining from any sacrifice, and who are in a low spiritual level participating in an isolated individual side against the common good and laws. Such people

instead of working for the achievement of security, stabilization of peace and tranquility, may engage themselves in destroying these. Whereas life in society, improves with acceptance of mutual rights, helping each other and cooperating; and only then it has a meaning.

So,

In order to serve God, to be kind to people, to keep in mind the common good, to claim and defend the weak, the orphans and those who are in need of help, it is necessary to know God's purpose in creation.

To attract the attention to this essential fact this pamphlet is published under this title.

May God make you all, feel the right and truth.
Amen.

29 th April 1952
Ömer Fevzi Mardin

GOD'S PURPOSE IN CREATION

We did not come to the world without a purpose. We are not the result of an adventure or incident. We are not aimless wanderers in life either.

We have a creator. Our creator has an important purpose in creation. There is a superior divine wisdom to our existence in this world. There is an Almighty God guiding and conducting us in life.

MAN:

Man is such an important being that all this universe and the other creatures have been created to help man live, evolve and attain perfection.

God's Purpose in creating man :

The purpose of God in creating man is to manifest His perfection (His beauty and goodness) in man, and make the earth a place of beauty and goodness.

Importance of man :

Why is man so important? Because only man has the capability of bearing on earth the essential light of God which is His Holy Spirit. (In Heaven some great definite angels have it too.) Among those who bear (Holy Spirit) are the major prophets, great Saints, and great men in whom wonders and divine miracles appear on the way to salvation.

THE DIVINE GOAL IN MAN

GOD'S AIM IN LETTING MAN LIVE :

Is by evolving him, make him attain moral uprightness and lead him to perfection. This perfection of God which will be manifested in man, will spread its light in man's heart and mind, and will expose the beautiful results in his works. In this way the earth will be built-up and restored, and with this spirit men will find the possibility of living in brotherhood; evildoings will end and goodness will rule. These men will be the beloved ones of God. God has shown men the example of this through the prophet ABRAHAM.

According to the KORAN,

1) God had given ABRAHAM rectitude and strength.

2) ABRAHAM had experienced in life the most difficult trials, but he had not given up his faithfulness and resignation to God; even on the cost of his life and his son's.

3) For this reason God took ABRAHAM (and every man following his example) for his beloved.

HOLY DOCUMENTS ON THE GOAL IN C R E A T I O N

One of the documents in the KORAN is, about that:
«God created men and genii to be servants to Him. »

From the book of GENESIS in the OLD TESTAMENT :

«That God sent ADAM forth to the earth to till the ground from whence he was taken. »

Another verse is that:

«God created ABRAHAM to make him attain perfection. »

And the verse confirming the above mentioned one :

«I created (you), I will bear, I will lead (to perfection), I will save.» (by attaining perfection.)

There are verses in the KORAN confirming the above mentioned verse which is to this effect: «Destiny is of the pietist. »

That is, by evolution through generations, the pious people will reign the world.

In the OLD TESTAMENT there are verses stating in detail all the goodness and beauty of this evolution period ; and some of the characteristics of that time are as follows :

In that period there will be no wars, war weapons will be changed into useful agricultural tools.

Nobody will say to his neighbour «Know God», because there will be no one left not knowing, God. (That is to say, nobody being ignorant of God's will and disobeying them.) The kingdom of God will be established on earth. Every creature will live in love and security.

In that period, it will be comprehended that God says in every mouth, young men shall have divine inspirations, no impurity will be left in old men preventing them to see the future and hereafter.

THE PERIOD BEFORE RELIGION

According to the following verse in the KORAN, humanity had lived a period of no importance to be mentioned about.

(76 - Īnsan - 1) «Doth a long time pass over man, during which he is a thing unremembered. »

EXPLANATION:

This period is the idolatry age. The reason of its not being worth mentioned is not from the view point of its historical value, but that it cannot be an example to the successive generations.

But there are interesting questions in our minds about this period which are worthy enough of being explained.

The questions are as follows :

Why did God leave men created by Him without religion, in a period previous to religion ?

A) Did God neglect them ? (Never)

B) Was that period which has no value for us, found worthless by God as well ? That is to say, were men considered worthless at that time? Was God not interested in them? (Never)

God is always interested in all the creatures He has created. From the point of God, (Because of His godliness) there is no worthless creature.

Only .

At that period, humanity was living the stage of childhood and incomprehension.

As the tutor of a child keeps him busy with toys and cares for his mental improvement; and as the

child in his unperceptive, irresponsible stage needs the things which will prevent him from naughtiness, and keep him busy intellectually and mentally, so God in the same way, treated them as children in that age of incomprehension, and did not send them a religion, waiting for their humanly evolution and a period of intelligence. While they were looking for things to adore and worshipping this or that, God acted with tolerance towards them in order to let them have a preliminary experience of worshipping the true God. Their situation is described in the following verses in the KORAN :

(17 - Esrâ - 73(72)) « And he who has been blind here, shall be blind hereafter, and wander yet more from the way. »

(13(12)- Raâd(Yusuf) - 105) «There are so many verses in the skies and on earth, but they pass them by and turn their faces away. »

(36 - Yâsîn - 9) «Before them have we set a barrier and behind them a barrier, and we have shrouded them in a veil so that they shall not see. »

(25 - El - Furkan - 44) «Thinkest thou that the great part of them hear or understand ? They are just like the brutes. »

At that period men were so primitive, unconscious and incomprehensive that, they could be regarded as children. They had eyes but could not see the truth; they had ears but could not understand and percept what they hear from the prophets and from men of

truth. They were the slaves of customs and habits. They believed only in things which they could touch and see, and were inclined to satisfy the desires of their flesh much more than their hearts. The more they were bound to their flesh, the more they loved and respected the objects of their bodily passions.

The age of idolatry experienced phases within itself: In the preliminary phase they lived like a child, head bent down, looking for bright stones. They adored the huge earthen and stone things which seemed attractive to them. Then as a growing child finds his toys meaningless, thinks they are futile, and throws them away or breaks them and never cares for them again; the first generation in the idolatry period, when their minds developed, abandoned what they idolized in the preliminary phase. They raised their eyes to higher things. After hills and mountains they worshipped the stars, the moon, and the sun. In this interval they experienced the stages in which the opposite sexes idolized one another, they even worshipped the genii who fortold the future.

But every phase closed up with repentance. At last the idols they worshipped were found useless and meaningless. Thus, they always changed their god in bewilderment. This natural evolution period continued thus until they found God; and like a hungry child finding food, at last they felt peace by meeting God's true light.

THE END OF THE IDOLATORS

The idolators ended either in awakening and resigning to God or with destruction and corruption by celestial disasters. Among the awakening ones (According to the details in the books of the OLD TESTAMENT) the

legend of the community to whom the prophet JONAH was missioned is very interesting. Briefly the event is as follows:

God commands prophet JONAH : (Go and threaten that tribe, say unto them that they are utterly rebellious, so God will scatter and destroy them entirely.)

Prophet JONAH thinks thus :

(If I say this to that tribe, they will come to faith and shall do every thing to arouse the mercy of God. And as God is too merciful. He will not resist their manifestations of repentance, and will forgive them finally. But-because of threatening them with bad news- I shall be in a bad situation from their point of view. So the best thing for me to do, is to escape from this duty.)

And he wants to get away with the first ship sailing. A storm breaks when the ship sets sail. The sailors start saying : « There is a person of ill omen among us, let us find him and throw him over board and thus save the ship. » So they draw lots to find out this person. The lot chances on The Prophet JONAH, and they throw him out to the sea. A big fish swallows him but as it cannot digest him, throws the prophet JONAH out. By a miracle of God, JONAH is saved, and he perceives that there is no possibility of escaping God's will. So going to that rebellious tribe he declares the orders of God. With a great awakening the king of the tribe gives orders to the whole tribe to fast and pray to God. Even the king himself sits on ash wearing a cloth made of hair to show humiliation towards God. Thus all the tribe cry and implore God. They include even babies and lambs

in fasting. For three days they fast and cry. Finally God pitying their condition declares that: (He forgives them and they must give up fasting.) In this manner they save themselves from destruction and from perishing, and they enter into the first religion of mankind which is called as the «Natural Religion» in the KORAN. They believe in the unity of God and not worship anything else besides God, refraining from false and evil actions and trying to be good.

DESTROYED TRIBES

We should not say why God punished them by destroying, since they were in a stage of unintelligence and irresponsibility. Because in fact, this punishment has been an eternal favour to them. They have attained too, the destiny of the persons who die in accidents and disaster; and have attained the level of martyrdom. In other words, each of them in dying have merited the spiritual evolution instantly and have reached the spiritual level of saints. For God is infinitely merciful for the fear and suffering felt for one moment, by those who die in accidents and disaster; and He shows so much pity, that His affection and compassion purifies them instantly and raises them up to the most cleansed spiritual level.

SUMMARY:

The childhood of mankind passed in idolatry. As the parents, of a child living without any canonical and legal obligation, act with tolerance and patience towards his childish inclinations and actions, until

he is old enough to accept responsibility, God, in the childhood period of humanity, which continued for centuries kept them irresponsible, did not send them religion and waited with patience and tolerance for mankind to outlive this period of idolatry described as childhood. Now, why didn't religion come to humanity before the idolatry period ? Why didn't God prevent idolatry ? The ones who think superficially, will comprehend its reason in the following few words.

Now :

As the book is given and taught to the child when he is at the schooling age, religion, brought the Book to humanity at the age of comprehension. Those who are endowed with the Book were subjected to a strict discipline and training by the Israel prophets.

PREPARATORY PERIOD TO RELIGION

The preparatory period to religion begins with the perfect faith of the prophet ABRAHAM, and his complete surrender and fidelity to God. The prophet ABRAHAM, the beloved and honoured leader of those who entered this natural religion which is far from falsehood, established the foundation of Islam as the common basis of succeeding religions endowed with books.

Let us see now the verses in the KORAN concerning this.

TURNING ONE'S FACE TOWARDS THE NATURAL RELIGION

The natural religion is translated as pure unitarianism, in other words pure belief in the unity of God. Here, the word pure is used to abstain from misinterpretations such as (He is more than one, but one in essence)

And to accept God as the only refuge and recourse. From the KORAN :

(30 - Rûm - 30) « Set thou - (Mohammed) thy face then as a true convert towards the faith (Natural Religion) which God hath made for which He hath made man. There is No change in the creation of God. This is the right faith but the greater part of men know it not. »

(41 - Fussilet - 30(30÷31)) «But as for those Who say 'Our Lord is God' and who go straight on with the right religion, the angels shall descend to them and say: «Fear ye not neither be grieved, but rejoice ye in the paradise which ye have been promised. We are your friends in this life and in the next. Your's therein shall be your soul's desire and your's- therein whatever ye shall ask for The

hospitality of a Gracious a Merciful One.»

(10 - Yunus - 89) «Be straight (just) in the right religion. Don't follow the path of the ignorant. »

(98 - Beyyine - 5) «Yet enjoined on them to worship God with pure religion free from falsehood and to observe prayer and pay the stated alms. For this is the true religion. »

(30 - Rûm - 31) «And be ye turned to Him and fear Him and abstain (from evil not refraining from benevolence) and observe prayer and be not of those who unite gods with God. »

(10 - Yunus - 105) «I was enjoined 'Set thy face towards the true religion far from falsehood and be not of those who join other gods with God.»

(60 - Mümtahine - 6,7(6)) «A good example had ye in them (in prophet ABRAHAM and his followers) for all who hope in God and in the last day. But let who will turn back (Know that) God is not in need of their faith»

(6 - En'am - 90) «They are those whom God hath guided : Follow therefore their guidance. »

(2 - Bakara - 132(131)) «When his Lord said to him (To Abraham) 'Resign thyself to Me. He said I resign myself to the Lord of the worlds. »

(22 - Hac - 77,78(78)) «He hath not laid on you any hardship in religion, the faith of your father ABRAHAM. He hath named you the moslem in the previous religion and in this religion. »

(4 - Nisâ - 123(125)) «And who is better than he, who resigneth himself to God, who doth what is good and followeth the nation of Abraham, far from false and inclined to God. And God took (Abraham for His beloved. »

(2 - Bakara - 131(130)) «And who but he that hath debased his soul to folly will mislike the people and faith of ABRAHAM, wa have chosen him among the people and made him distinguished. »

(6 - En'am - 161) «Say : As for me my Lord hath guided me into a straight path; a true and sound religion, the religion of Abraham near to God far from falsehood.»

NOW:

There is a good road with fine principles com-

mon to all religions, leading their followers to God, and being right to all these communities. As it is seen, our religion is not apart from other religions concerning only ourselves, but a phase in the independent unique religion of God. And the religion of other communities endowed with Books, are also phases in this religion. Judaism establishes the foundation of this religion. Christianity brings forward the moral rules of conduct to be carried on between the followers of this religion and their fellow beings all over the world. Islam opens to all men in the world, the phase, to be free servants of God, and workers of God possessing human rights ; in other words it brings the period of actual practice of religion to life. Because, Judaism was like an island in the idolistic world, and only for a limited period it had strength enough to defend its existence and live independently. Afterwards, when the prophet JESUS came, the Jews were suffering a servile life under the subjugation of the idolising Roman emperors. In order to be saved from this slavery, it was necessary to constitute a free and independent religious society, by putting an end to the Roman and Byzantine empires. Whereas the Jews living at that time had no power to do this. The number of Christians were far from expressing a power; and people had neither attained moral uprightness so as to sacrifice themselves nor had possessed material strength. This chance occurred more than five hundred years later at the period of our prophet MOHAMMED, and it was achieved by morally mature and religious believers, who felt reaction and resistance in their hearts against despotism and oppression, though they carry the chains of

slavery around their necks. The performance of salvation for oneself and others commenced in this period, and democratic governments were established in various parts of the world.

Now, religions are a single chain preparing the circumstances through periods and phases in order to bring God's purpose in creation into appliance, with the coming of Islam, Christianity and Judaism couldn't be regarded as false and futile. Because with the opening of practical life, people couldn't give up educational life. No book has entirely cancelled or proved useless the previous one. Only, according to time, it lightened the severity of the edicts which were adaptable to the epoch.

Books of the OLD TESTAMENT are a perfect complete work. Although the edicts in Towrat, which is a book about canonical obligations, has changed with time, its cultural part can always keep its value.

It is also stated in the KORAN:

(6 - En'am - 154) « Then gave we the Book to Moses-complete for those our aliments who finely obey our behests, prohibitions, and details and explain all matters and a guidance and a mercy. »

Now, yielding to a baseless and absurd vanity, it cannot be said that there is no need for former religions since there is a new one. There must have been a need, since those communities are still existing and have their Books.

(5 - Mâide - 71(68)) «Say: O people of the Book, ye have no ground to stand (in religion) until ye observe the Law (Towrat) and Evangel (Bible) and that which hath been sent down to you from your Lord. »

(5 - Mâide - 46(43)) «But they make thee their judge since they possess already the Law in which are the behests of God.»

(5 - Mâide - 47(44)) «Verily we have sent down the Law (Towrat) wherein are guidance and light. »

(Continuation of the same verse) «And whoso will not judge by what God hath sent down (with Towrat) - such are the infidels. »

(5 - Mâide - 50(47)) «And that the people of the Evangel may judge according to what God hath sent down therein. And whoso will not judge by what God hath sent down - such are the perverse.»

(28 - Kasas - 49) «O Mohammed say to them : 'Bring them a Book which shall be a better guide than the Books given to me and Moses from God that I may follow it; if ye speak the truth. »

(5 - Mâide - 51(48)) "Ye people : 'For each of you we assigned a law and profession. And if God had pleased He had surely made you all one people. But He made you different people to test you all. Be emuluos, then in good deeds. To God shall ye all return.»

(2 - Bakara - 150(148)) «All have a quarter of the heavens to which they turn their faces; O believers hasten emuluosly after good. But wherever ye be God will one day bring you all together. »

See what the KORAN states again :

(42 - Şûrâ - 13) «To you hath He prescribed the faith which we commanded unto Noah, and which we have revealed to thee, and which we commanded unto Abraham and Moses and Jesus, saying : 'Observe this faith and be not divided into sects therein. »

(3 - Al-i imran - 83(84)) «Say : 'We believe in God and in KORAN that hath been sent down to us, and what hath been sent down to Abraham and Ismael and Isaac and Jacob and the tribes and in the (Towrat) given to Moses and in

the Evangel given to Jesus and in what was given to all the prophets from their Lords. We make no difference between them. To God are we resigned entirely. (Moslems) »

GENERAL IDEA ABOUT THE MEANING OF RELIGION

Religion is a civilized instruction and teaching. Its aim is, generally the training of the individual and society.

1) The basis of this goal is to bring-up the individual in civilized conditions, and accustom him to civilized life.

2) To accept and obey equal human rights among individuals, and to form families, communities, and societies, regularized on this ground, to tie them with love and devotion, to make them useful in supporting each other and helping one another, to facilitate the work of the individual and society in life, to keep the individual and society in complete security, to provide the chance of thinking and working freely, and for the maximum evolution and improvement of the individual according to his talents, to give a chance of having human rights as an individual and to society, to live humanly are among the general principles of this basis.

The community and society improves proportionally with the nobility of individuals. The free and mature individuals raise the community and society, and the individuals bound to their personal ambitions abase it. The community is raised by good willed and altruistic individuals who bear the sense of duty. The field of service is open to these, only in democratic administrations. Because, the mass is not a flock. Everyone is a voter in every matter and problem. To be a voter means to possess human rights;. Right and truth show itself with free votes. But, in societies ruled by kings and dictators, only the voice of the oppressors are heard instead of those of the public. The history of the world shows to what their actions amounted. The present generations have seen personally what Hitler and Mussolini have done, and what their destiny have been.

NOW :

There is no safety for society unless the religious spirit rules it. Because, instead of this security spirit, the individualist philosophies dominate society. Thus, totalitarian governments are formed. The minds of millions of men stop thinking and only the mind of the tyrant works for his personal ambitions, and the result of the affairs, conducted by the despot by force, turns out to be destruction.

Any society which does not accept rights for the individual to live and improve humanly, and be a voter in society in which he is ruled, and does not help him on this foundation, is not a democratic society no matter what it is called. It is illegal, irreligious and inhuman. It is a false philosophy of ambition.

Disaster is the destiny of those who let themselves be a member of such a flock.



IF RELIGION HAD NOT BEEN SENT :

If religion had not been sent couldn't the societies establish an order by imposing local laws? Certainly they could establish an order, but similar to the administrations of the tyrants, whose cruelties are written in history. Order, is not merely, to obey an oppressor absolutely. The desired order, is the result of laws that save men from slavery and despotism, and let them live freely as a human being. The need of the public is to this effect. And this is the legal one. It is religion that leads men to civilization all along the generations. It is the moral culture. Democracy is a religious order depending on the domination of the public. What kind of administration is there besides democracy, useful to the public? Since the day religion started ruling society, only democracy had comforted it and let men live humanly. The religious order is the democratic order. In societies where there is religion, there is no personal domination for anyone besides God. The true king is God. Unless the public is misled, nobody can legally claim a right to this kingdom.

DIVINE ORDER:

No matter how good the laws established by a society willing to live without God may be, even if they partially protect from evildoings, they cannot completely prevent and guide it to goodness. Because punishment is the only sanction in laws. It can only prevent crimes which necessitate punishment. But this fact can neither prevent undetected crimes nor lead to goodness. Because there is no sanction for goodness. Only God possesses this power of rewarding goodness both with worldly and heavenly goods. As He is omnipresent and omniscient, there is no possibility of a crime being committed secretly from Him, and for God to be indifferent to that crime. After committing a sin, only a man who believes in God tries to regain what he has done, by doing good in order to be saved from its consequences or to lighten the effects of the misdeed.

THE GENERAL IDEA IS THIS:

Some men are full of ambition and would do anything so as to follow their personal advantages. There is no limit and end to ambitions. The men full of ambition imagine to rule the world. In order to carry-out this, they suggest evil ideals to men whom they drive to disaster, and penetrate into them a part of their egoist selves. But the domination of the world by such a class, in order to make the world their own property and the people their servants and slaves, cannot be approved neither by

God nor by human conscience, honour and dignity. As this kind of behaviour has not been successful in the far and near past, it can't be successful in future either, and it will surely end in disaster.

Since it is seen that no benefit comes out of the actions and attempts inadequate to the will of God and against human rights, the free nations of the world cooperated with each other without distinguishing the difference of religion, creed and nationality, to be protected against the events; and have established the United Nations, and are working to found fraternity and to save the world from conflict and suffering.

GOD'S PURPOSE IN SENDING RELIGION

Religion aims the ruling and running of justice in society. In a high sense, to keep this in security it brings forth the human rights and obligations to mankind. It unites men with fraternal ties; opens a road inviting to goodness in the world, naming it as «The road of God» and charges men as the workers of God, conducts goodness and prevents evil.

PRINCIPLE OF JUSTICE IN THE KORAN:

(58 - Hadîd - 25) « **We have sent our apostles with clear verses and miracles and we have caused the Book and the balance to descend with them. That men might observe fairness. »**

It means:

The desired thing is, that men should get justice. It is the Divine Book and balance, that is to say, the right morals, which will secure this result.

BOOK:

The Book identifies God with all His attributes, states all the interest and effort of God for His creatures, His sovereignty, possession and His independence and customs in conducting His creatures.

The Book again states, what God wishes from men as a goal.

IN THE BOOKS.

Benevolences are appreciated and induced, badness is corrected and prevented by sanctions so that, everyone may know what goodness and badness are, comparing and differing one from the other. As a result of this men's obligatory missions are behes-
ted. And things prohibited are stated as prohibitions and are avoided.

FROM THE KORAN:

(4 - Nisâ - 25(26)) « God desireth to make known to you His lawful and illicit judgements and to guide you into the ways of those who have been before you and forgiveth your sins. »

As the «Road of God», the road to humanity is shown to men. In this road every benevolence and

service to people, is appreciated as faithfulness to God, every benevolence whether it is infinitely small or great is rewarded; and punishment as well, bears a frightening meaning.

According to the Book:

The purpose of faith in God, is to follow God's will and do good.

Everybody is obliged to obey the rights of God and of people.

Those in the service of God are the good and benevolent.

What are the Rights of God? What are the rights of people ?

These have been stated in the Book.

The assent and affection of God must be kept above all affirmations and affections of mortals. As long as the passion for God's approval isn't brought up above all the worldly passions, men are not in a right state. Although it may seem bitter in the beginning there is a good aim at the end of every doing of God.

AGAIN THE BOOK:

Gives the greatest comfort. It announces that God is with us no matter wherever we may be.

It teaches us that, wherever we meet the opportunity to do good, for God's sake only, we must perform it for the servant of God, without asking his religion, creed and race; it also teaches us that both the giver and the taker is God, and a benevo-

lence done for a servant of God is as lending it to God, and that God will repay this in excess.

It establishes brotherhood among the believers. It gives the right, and obliges the believers to instruct one another. Imposes obligations to conduct men towards goodness and to abstain from evil-doings.

BALANCE - RIGHT MEASURES.

God wishes the relationship among men to depend on justice and truth. He wishes that whatever we desire for ourselves, we should want the same with equal measures for others too. What we think bad and don't wish for ourselves we should not wish it for others either. As in the distribution of benefits, also in the distribution of hardships He wishes the measures to be the same, not making solicitations for some and acting unjustly for others. The accuracy of this measurement is balanced with the spirit of brotherhood; and the necessity of brotherhood; is equality and justice.

Let us see below, some verses concerning the social duties conferred to the believers in a religious society.

DEFINITION OF BELIEVER

(9 - Tövbe - 113(112)) « Those who turn to God, and those who serve (that is to say

those who perform the duties behested and serve faithfully and become a faithful servant) who praise (those who consent to what comes from God) who fast, who bowdown, who prostrate themselves, who enjoin what is just and forbid what is evil, and keep to the bounds of God, are believers. »

«What is just» means, to wish goodness, to guide and conduct believers to goodness and treat everybody fairly.

«Forbid What is evil» means, to abstain men from evil, to prevent evil, stop and demolish badness.

«Keep to the bounds Of God» means, not to exceed the limits of freedom determined by God, not to disobey God's right or rights of people; briefly, the rights of any creature, and to be the protector and guardian of these holy rights.

DUTIES OF BELIEVERS

(49 - Höcerat - 10) **«Only believers are brethren. Wherefore make peace between your brethren and fear God, that ye may obtain mercy. »**

(9 - Tövbe - 72(71)) **«The believers of both sexes are mutual friends and tutors. They enjoin what is just and forbid**

what is evil.» (That is to say they conduct one another to goodness and abstain one another from evil.)

(17(98)- Esrâ(Beyyine) - 72(7)) «Those who believe and do good deeds are the most benevolent. »

(8 - Enfâl - 74(73)) «The infidels (Idolators) lend one another mutual help. Unless ye do the same (that is to say if you don't help, support one another and if you turn your backs to eachother) there will be discord on earth and great corruption. »

(8 - Enfâl- 62(60)) «All that ye shall expend for the cause of God (All you gave to feed, clothe others, and your benevolence) shall be repaid you; and ye shall not be wronged. »

(2 - Bakara - 207) «A man too there is, who selleth his very self (in addition to his property) with desire to please God. God is kind and merciful to his servants. »

(49 - Höcerat - 15) «The faithful are those believers who contend and work with their substance and their persons on the path of God. »

INANIMATION AND VITALITY IN SOCIETY

Those who respect the rights of God and people, and those who protect these rights demonstrate their vitality and effort. They are the real workers of God on earth. They practice what God wishes and they are the soldiers of God, on God's road. Those are the ones to be regarded as alive. There are useless faithless masses, regarded as dead by the KORAN and other Holy Books, who are disinterested, careless, showing no effort on this basis. They are the ones who are qualified as dead. The KORAN states that, persons to whom God had not given light are below the level of brutes. And even in the BIBLE it is declared that God belongs to the living not to the dead. One day Prophet JESUS said to one of his disciples who wanted to bury his dead father: «Let the dead bury your father, come and proclaim the Kingdom of God.»

That society is happy, in which the number of these dead classes, who only take but don't give in return, only think of themselves without thinking of others, and living for their own means not considering others, who don't participate in any sacrifice on the road of God and for the benefit of public, and who live as a parasite in every society, are few.

CHARACTERISTICS OF THE PHASES OF RELIGION

The phases of religion bear characteristics in accordance with the age and conceptional level of

mankind at the time they came. In every phase of religion, God addressed, ordered, enlightened and taught the people living in these phases according to their needs and mental capabilities. For example:

AT THE PERIOD OF JUDAISM :

Judgements are severe. The sanctions, of good and evil are worldly. There is no mentioning about heavenly sanctions, that is to say about heavenly goods and hell tortures. Rewards of benevolence are long life, health and security to many children, and wealth. The punishments of evildoings are early death, to live in sickness, and insecurity, to be deprived of good children, destitution, famine and misery.

Why is this so arranged?

Because the Jews were the first people entering religion during the youthful period of humanity. They were people who had already lived under depression and severe tortures, suffering all kinds of disaster, and facing bitter destitution under the domination of the pharaohs, and were simple people living in the childhood period of humanity. As it is too early and premature to talk about the next world, heaven and hell in detail to the children, so God didn't give them many ideas about the hereafter, and for that reason restricted the sanctions merely to earthly values.

On the other hand .

There is the idea of the hereafter, and sanctions for the next world, in Christianity. Even the word BIBLE which means evangel, brings as good news

the (eternal life). Surely mankind couldn't always remain in the scope of Judaism till resurrection. It was necessary to lighten the severity in their Books as humanly evolution took place. After the danger of idolatry that surrounded them disappeared, it was necessary to produce the conditions of a new and social life, in order to arrange their relations with the neighbouring nations. Now, at first Christianity then Islam gradually came to provide these necessities. Christianity, opened to the Jews the gate of social life with men of the world, and partially lightened the judgements. Islam both lightened the judgements and also commenced the work, to make the world a place in which believers can live humanly, and establish democracy.

In fact the prophet JESUS had instructed a beautiful social life of world standard. But men's level of human perfection in that age, was not high enough to save the world from the despotic administrations and establish instead democratic governments. This possibility and reaction arose in men's conscience only about 500 years later, and our prophet MOHAMMED, with this possibility opened the period of salvation to humanity. Whereas, although the Israelite prophet and the prophet JESUS came missioned only for the Jews, our prophet MOHAMMED came missioned for the whole humanity. I am inserting below the documents notifying the common task between the missions of the prophet JESUS and our prophet MOHAMMED, and the mission of our prophet MOHAMMED. Common document :

FROM THE OLD TESTAMENT :

(Isalah- 61-1) «The spirit (holy spirit) of the Lord God is upon me; because He had anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken - hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound;

(2) To proclaim the acceptable year of the Lord, and the day of vengeance (day of resurrection and last judgement) of our God; to comfort all that mourn ;

(3) To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness. The planting of the Lord that they might be glorified,

(4) And they shall repair the waste cities, the desolations of many generations. »

ATTENTION :

If attention is paid it will be seen that at the end of the last sentence of the first verse above, the word [proclaim] is used instead of [execution].

NOW :

The matter of proclamation is assigned and mar-

ked for the period of prophet JESUS and the matter of execution is assigned and marked for the period of prophet MOHAMMED. And indeed it happened so.

Even the situation and activities mentioned in the third and fourth verses, are connected, only with the result of an execution, which was first declared by the prophet JESUS as good news; and its worldly achievement was postponed to the period of prophet MOHAMMED, when it could be accomplished as a result of actual performances of salvation.

It means that :

The idea and good news of salvation was given by God as an ideal at the time of the prophet JESUS, but its application was postponed to the period of prophet MOHAMMED.

Whereas the KORAN describes the quality of the mission appointed by God to the Prophet MOHAMMED thus :

(7 - A'râf - 157) « Who shall follow the apostle, the unlettered prophet whom they shall find described with them in the Law and Evangel. What is right he will enjoin them and forbid them what is wrong, and will allow them healthful viands and prohibit the impure, and will ease them of their burden (domination, injustice and cruelty) and of the yokes (yokes of slavery, captivity, being a servant to some one yokes that deprive them from human rights) which

were upon them; and those who shall believe in him, and respect and obey him and strengthen him and help him against his enemies ; and follow the light (Koran) which hath been sent down with him, these are the ones that attained salvation. »

(7 - A'râf-158) «Say to them Mohammed: 'O men, verily I am God's apostle to you all. »

THE RESULT :

Even with this occasion we can see that religions are the phases of the single religion of God, devised according to the necessities of the time. Every prophet came to complete with a spirit of unity, the commissions of God within the appointed period ; and according to the extent of opportunity given by God, they worked on the same field to accomplish this.

Our prophet MOHAMMED has declared that:

«On earth and hereafter there is no person, more preferable and nearer to me, than the son of Mary. Even no prophet came between me and him. The prophets are the sons of one father. Their mothers differ but their religion is the same. »

«After faith in God, the most virtuous one among the practices is to love men and to serve them. »

«May I inform you of a practice more virtuous than fasting, and alms-giving ? That practice is to reconcile. Because sedition is abominable. »

«That person who sows discord is not from us. »

«Believer agrees and makes others agree. There is no use in one who disagrees and makes others disagree. »

«One hour of reflection is better than seventy years of prayer.»

THE PHASE OF JUDAISM IN RELIGION

As a result of their sufferings in Egypt, the Hebrews, were saved and conveyed with the help and miracles of God to the desert between Egypt and Palestine, to be instructed in religion. This desolate, infertile desert, this isolated area was considered as school for the Jews. This precaution was taken to prevent the Jews from deviating again to idolatry. [Because idolatry finds everything permissible that fits to the bodily desires of the self. On the other hand religion determines a legal limit to such desires and prevents the damages caused by them.] The re-

lation and interest of the Hebrew's with others, that is to say, with the idolistic world was cut. In this secluded area under the Kingdom of God and tutorship and training of the prophet MOSES, the Jews were fed and clothed by miracles. And the extinction of the decayed generations who were used to be insulted and abased in Egypt ; and the bringing up of the generations who were born in the desert living in complete self-respect according to the teachings of religion, was awaited. Only such a class could be able to serve the religion of God when they got in touch with the outer world. With this purpose the Jews were kept in the desert for forty years.

Upon the request of the Jews, even a tent had been pitched for God Himself, among them. He showed closeness to the Jews. The Jews were so much used to praying and appealing to God independently around this tent that, they couldn't bear anymore the distinguished reputation of prophecy in the prophet MOSES. Being accustomed to the spirit of equality and unity, they improved so much. The new generation began even to object to the prophet MOSES saying : «Is not God within us, is there anymore necessity to regard yourself distinguished from us ? »

The new Jewish generation, who entered into a life adequate to the purpose of God in religion by acknowledging their human rights, and appreciating the value of equality and justice so much, couldn't remain in this fair state. Their youthful standard of humanity prevented them from keeping this level.

So as :

A class, who kept their personal ambitions in

their hearts, acted as pioneers to request things which are against God's will. They started unfavorable demands. As a result of this the Jews got from one disaster into another; all their good deeds and behaviour elapsed to the past, and at last they fell in destitution by following the evildoings of the misleading people. How did this happen ?

This started with the decisive propositions of a group of ambitious Jewish politicians, acting in the name of Jews, to the prophet of the time, to chose someone among themselves as a king, while God was still the only King of Israel. The passions aroused and applied by the kings who were chosen against the consent of God, continued until to the annihilation of the social and political life of the Jews.

WHY DID THIS HAPPEN SO ?

Because humanity had not perceived yet the age of maturity. The discipline and beautiful qualities established in the desert were unnatural, that is to say it wasn't the natural outcome of human process. In the beginning only with the fear of God and the presence and spiritual power of the prophet MOSES who showed no weakness, it happened so ; but later, at the time of kings all this, declined.

After the prophet MOSES, the conquest of Palestine started, the structure of the community was shaken, ambitious men became authoritative and chose Saol, one of the Jews, as a king for themselves and gathering around him, they dominated with him the people.

Through His prophet, God had informed the Jews how

much virulence and disasters would occur and what grave results would be caused by desiring a king among themselves instead of the kingdom of God. In short : God had declared that the man who would rule them, would employ every Jewish man and woman as slaves in the service of his kingdom, that he would put an end to their existence and every social benefit, depraving their personality, honour and self-respect and that from then on, they would live and die only for their king. Now :

God's will in creation, faced and entangled the natural ambitions of immature human generations. Right and truth ceased with the establishment of personal kingdoms, and men were led astray to destruction. The ambitious Jews competed with the king. They wanted to dethrone the king and thus take the kingdom. When their plan did not succeed, they tried to separate the nation into two kingdoms, and to help their purpose, they founded Communities, and assembled the people inciting them to idolatry and electing an idolator king for them. Thus, the Jews were divided into two contradictory and opposing parties, and hypocrisy ran to the highest degree among them. Wars took place between these brethren communities continually. The two kingdoms united and divided at intervals. Finally, both nations, falling weak, were invaded by idolators; and these aggressions, general slavery and emigration continued for several ages. Disasters and misfortune lasted until the decadence of the Jewish kingdom, and until the Jews were dispersed in the world in groups, losing their unity. The matter of opposing to the will of God, because of their imperfection, caused these disasters and such a pitiful result.

CHRISTIANITY

The prophet JESUS is Messiah; and messianity (the state of being a Messiah) means with the permission of God, to be anointed by the prophet of the time to save people.

God being the saviour, has charged some of the prophets with salvation. The prophet JESUS' salvation was limited to the teachings of the BIBLE. Even among his disciples there was one who had committed treachery against him. Although the prophet JESUS had come missioned for the Jews, they stayed away from him. Because, under the strict menace and opposition of the idolistic Roman administration which absolutely objected to the religious activities, they feared and couldn't accept and approve of the prophet JESUS. They had even taken sides in a united counteract against JESUS CHRIST saying that, in order to save the Jewish Community, that is to say, for the security of the Community a man could be sacrificed, and accusing him of saying : «I am the son of God.» and condemning him with blasphemy, they even went so far as to wish the prophet JESUS' execution by the Roman Government. Upon this the prophet JESUS was arrested and condemned by the Romans. The prophet JESUS who was always under the menace of the Roman government, died after having gathered around himself a community of hundred twenty persons. Therefore his endeavour for sal-

vation was limited to preachings and advice and couldn't be conveyed to an active field.

The predestination had been so and it happened so.

The prophet JESUS had proclaimed these two principles ; while mentioning salvation.

1) (ST. Matthew-15-24) «But he answered and said : 'I am not sent but unto the lost sheep of the house of Israel.»

That is to say the prophet JESUS proclaims that he is not missioned to any other tribe than the descendants of the prophet ABRAHAM and the sons of the prophet JACOB who composed the Jews.

(ST. Luke-19-9,10) «And Jesus said unto him, this day is salvation come to this house. For he also is a son of Abraham For the son of man (That is to say the prophet Jesus) is come to seek and to save that which was lost.»

According to this verse the meaning of **(Jesus is come to seek and to save that which was lost)** is as follows:

The prophet JESUS came to save the Hebrews, that is to say the Jews, who were chosen by God to be a missionary tribe to serve HIM, from illegacy and immorality, leading them again to the missionary service of the Lord and gathering them to the road of God.

The Israelite prophets too, had not taken an active mission in the humane world, but only had come to prepare and bring up the Jews for an active duty, according to the wish of God. The whole problem depended on the improvement of the Jews, so as to serve God, according to their mission.

Now, this care was not to be restricted only to the structure of Judaism. In the following phases of the unique religion of God, which would be constructed on the foundations of Judaism, the performances of services to the whole of mankind, was reflected. In the same way the second and common principle of salvation was to this effect :

2) (ST. John-12-47) «And if any man hear my words, and believe not, I judge him not (not to force and punish him) ; for I came not to judge the world, but to save the world. »

GOOD NEWS OF ETERNAL LIFE

(ST. John-10-10) «I am come that they might have life, and that they might have it more abundantly.»

(ST. Matthew-11-28) «Come unto me, all ye that labor and are heavy laden (with worry and impurity) and I will give you rest. »

(ST. Luke-4-43) «I must preach the Kingdom of God; for therefore am I sent.»

(ST. John-5-24) «Verily, verily I say unto you. He, that heareth my word and believeth on Him (God) that sent me, hath everlasting life. And shall not come into condemnation; but is passed from death unto life.»

(John - 5 - 25) «Verily, verily I say unto you. The hour is coming and now is given when the dead (those on the wrong path) shall hear (the invitation to the right path), and they that hear, shall live.»

(ST. John-6-27) «Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life.»

AN EXPLANATION:

In Christianity as an ideal to the individual, to attain everlasting life ; and to the men of the world, to reach the Kingdom of God, is given. Therefore these two principles are frequently mentioned. There may be Christians and Non-Christians who may not know well the meaning of these two important sentences. So addressing them I give a few explanations.

It is well known that the prophet JESUS was mis-
sioned for the Jews. In Judaism nothing had been
mentioned about eternal life to the Jews. (the reason
is explained in the chapter concerned). The BIBLE
meant good news. And the good news was that men
as individuals would attain 'everlasting life' and col-
lectively, would reach the 'Kingdom of God'.

How could these be realized ?

A) By the individual improving himself.

B) By the society improving the world.

At that time it was not mentioned to the Jews

what eternal life was. (There was a divine reason for
it) Now it was the time to mention it. Its meaning
was this :

The one, that spreads the will of God attains im-
mortality even in this world. Anybody whose life
ends in this world does not pass into a dark, unknow-
n and dreadful space (as considered by the Jews).
If he is a good person, he is lifted up to Heaven, to
the space of pleasure, and reaching the spirit of God
who spreads beauty and goodness, enjoys eternal life.

The Kingdom of God :

The Kingdom of God means the perpetual domi-
nation and stabilization of God's beautiful manifes-
tations on earth as it is in paradise.

That is to say,

The development of the earthly life resembling

in goodness, security and happiness to the life in paradise.



I return to the main subject: The prophet JESUS proclaims in his Holy Book the basis of his missionary task.

From the BIBLE :

(ST. Luke-4-16 : 19)« And he (Jesus) came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the Book of the prophet E-Saias. And when he had opened the Book, he found the place where it was written, 'The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.»

NOW :

It is seen that the prophet JESUS have been missioned to proclaim these fundamentals. Since the humanly level was inconvenient to apply these fundamentals, they had been limited only to declaration. Their application had been postponed to the period when men would be raised up to a level where they could be able to apply them. And our prophet MOHAMMED had come to open to men, the application and execution period of these, in the world. The following verse is a basis to show that Christianity, which addresses Judaism can also be carried on for others who are not Jews.

(ST. John-12-32) «And if I be lifted up from the earth (to Heaven), will draw all men unto me. (Will gather around the everlasting life and the ideal of Kingdom of God that I have suggested.) »

THE KEY TO ETERNAL LIFE AND TO THE
KINGDOM OF GOD

(Romans - 12-9) «Hate evil, hold to good.»

THE BEGINNING OF CHRISTIANITY

When Christianity first appeared it was a religion based on the foundation of Judaism. It was not different in faith from Judaism. Christianity was a new

phase of idea and practice of Judaism which is the same religion. To the faith in the Unity of God, the prophet JESUS and his followers were completely and soundly bound, as much as the Jews were.

Prophet JESUS keeps as a basis to his teachings the following principles :

There is no god besides God.

There is one God. Everything is from Him and for Him.

One shall pray and bowdown only to God.

There is only one good, and it is God.

Those practising God's will are my mother, brothers and sisters. God's commands are everlasting life.

The one that believes in me, has faith not in me but in the One that sent me. The son of man (the prophet JESUS) came not to be served but to serve.

My meal is to perform the will of the One that sent me.

The real harvest is abundant, but the workers are few. Beseech to the Lord of harvest so that He make workers come out for His harvest. Don't think that I have come to cancel the Law or the prophets. I have come not to cancel but to complete.

None of us is living for himself and nobody is dying for himself. For, if we live, we live for the Lord [God]. And if we die we die for the Lord. Now : While drinking or eating or whatever you are doing, do everything for the endearment of God.

THUS :

After the prophet JESUS declared that God is the only refuge and recourse, and the first Christians directed themselves on this basis, only with the interference of the clericals, who led the period of inquisitions and crusades, the faith and the line of conduct changed, and combining the opinions which were invented only with political purposes, with Christianity, its dogmas were diverted from the ones of Judaism, as well as with the ones of Islam.

The church desired that Christianity should spread all over the world, making Judaism, Islam and eastern religions lose their credit, and consequently allowing the church to dominate the world, and rule the spiritual life of the world by a policy against religion.

In order to reach this end they attempted to change the beliefs and bind men to the prophet JESUS separating them from God.

Do other religions regard God as one ? The church, by attributing Godhood to Saint MARY and the prophet JESUS both separated the Unity of God into three, and indicated the God of ABRAHAM, as wrathful towards humanity because of its eternal sin ; and declared that only for the sake of the prophet JESUS His son, who sacrificed himself for the forgiveness of this sin, that God, from that day on manifested His love in the prophet JESUS.

SO NOW :

The church claimed that God would express His affection through JESUS CHRIST, to those who enter his religion, and would remain wrathful to those

who would not enter Christianity.

In this case :

The church wanted to say that, salvation is only in Christianity. Nonchristians are the sons and inheritors of the eternal sin and they are the cursed objects of God's wrath.

And it also opened the gates of action to this devised idea.

As the Jews, who were saved from Egypt and conveyed to the desert, by God's order, slaughtered the inhabitants of Palestine, including babies, children women and men, in order to settle there, the church displayed the theory that it would please God, to treat in the same way the ones who do not enter Christianity. Because from God's point of view they were in the same situation as idolators, and there could be no objection to mistreating and and killing the faithless and cursed servants of a wrathful God.

NOW :

The politicians of the church deviated from religion and faith to such a degree as to put forward the conviction that the settling down of the Jews in Palestine by sword, which was a unique act of its kind, could be repeated by them too, so as to establish inquisition courts, and as to encourage the attacks of the crusades on Moslems and Jews ; and they attempted such tragic actions and dealings which are neither permitted in the LAW nor in the BIBLE. This is the period of utmost severity of discord among the religions in the world for which the politicians of the church are responsible and have to answer for

the greatest sins committed in the world.



Because of its importance, it is necessary to study in detail, this problem which was taken in hand by the politicians who acted, in fact, against God and human conscience, provoking hostility towards other religions and by setting Christianity apart, from the point of view of faith, from them in order to give it the credit as the only legal religion.

THE PROBLEM, DIVERTING THE LATER CHRISTIANS FROM ALL THE WORLD

This problem based on the matter which began with the creation of ADAM, separated the Christians who, followed this cause, from the men of the world who had faith only in the true God. The followers of this cause, applied inquisition tortures on Christians who were noncatholics, considering them cursed, as well as deserving God's fury. The Catholic-Protestant wars cost about 30 million lives. It is always necessary for everyone to know the origin and truth of this attempt, which is one of the most important events of the world.

As it is known :

The prophet JESUS is the son of St. MARY who was an Israelite. As it was already mentioned he declared that he was only missioned for the descendants of Israel, When a woman from Palestine who was not an Israelite asked JESUS to exorcise her

sick daughter, JESUS refrained to accept her wish and said : «I have not been sent to other but to the lost sheep of the house of Israel. »

The prophet JESUS was missioned for the Hebrews, who were the missionary tribe charged with divine tasks. He would gather the Jewish community who were the descendants of the prophet JACOB and who are called Israelites, around the divine mission and open the period of Christianity to them.

Christianity would be the continuation of Judaism. Judaism had taught the Jews, the upbringing and training of the individual, family and community. The period of Christianity would teach social behaviour to all the men in the world. Therefore, as the prophet JESUS had never mentioned a word to spoil the Unity of God on which Judaism was founded, on the contrary he emphasised the confirmation of this unity. Such as:

(ST. Mark - 12 -30(29÷30)) «Hear, O Israel; The Lord our God is one Lord and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. »

(ST. Mark - 10 - 18) «And Jesus said unto him, why callest thou me good ? There is none good but one, that is God. »

(ST. Matthew -13(12)- 50) «Whoever perform the will of my Father (1) in Hea-

ven : he is my brother, sister and mother. »

(ST. Matthew - 4 - 10) «Thou shalt worship the lord thy God and him only shalt thou serve. »

(1) Annotation.

THE FATHER AND SON RELATIONSHIP

In the BIBLE, the qualification of God, by the prophet JESUS as 'Father' expresses a sacred meaning beyond any human relationship. In the first period of religion, God, by making Himself known to the Jews with this fatherly attribute, had induced them to religion and declared that «If you perform my will, I will be a father to you, and you will be sons and daughters to Me.»

Here, the state of fatherhood and sonhood denotes a relativity. It is as fatherhood and sonhood in conversion. There is the term as (sons of Hell) in the Old TESTAMENT which means (destined to Hell) . This form of speech was also used in our old Turkish literature (Dîvân Edebiyatı) as (sons of the road) which means passengers.

How could the doctrine of trinity have come out in Christianity when its foundation was so unitarian in God and the unitarian Jews were invited to follow it. This is the point where Christians have deviated from the rest of humanity ; and the reason

of this depends on the following statement, as mentioned briefly in the previous chapters.

Christianity is a phase of Judaism, which has to follow the commandments of the (TOWRAT). The prophet JESUS had even taught the necessity of respecting the LAW which shall not change as long as the world exists.

But the Roman church with its doings had supported the organization of an independent Christianity instead of an advanced Judaism ; and the displaying of new ideas which would lead the world to enter into Christianity. Because of this, the Roman church regarded the judgements of Judaism as severe, and imagined them unattractive ; and finally took the following decision :

The number of men born into the world, before the time JESUS sacrificed himself to God, for the forgiveness of eternal sin, are considered the sons of sin. They are the cursed ones worthy of God's wrath. Those who wish to be saved from the eternal sin and to guarantee paradise are obliged to be converted to Christianity. They are obliged to enter into the path of the prophet JESUS. Otherwise they are all in perdition.

Because the prophet JESUS was His son, God accepted his self-sacrifice. Through this occasion and by this means He promised, for the sake of His son, to spread His love over all the world. Therefore, the Christians are the beloved sons of God, the Lover. Nonchristians are the creatures deserving the fury of God, the wrathful.

The church cooperated with the kings and emperors to maintain this unjust political plan, and to support it with material force, to conduct the crusades and to continue the inquisitions. The church supported their power with its spiritual authority. And they, with their material power supported the spiritual power of the church. And the world developed into a deplorable state.

WHAT WAS THE RIGHT THING AND TRUTH ?

According- to the KORAN :

God prohibited Adam to approach a tree in Heaven. Adam forgot this prohibition and acted in opposition to it. But when God warned him, Adam understood the sin he had committed. Immediately he begged for God's pardon. God pardoned him, since man is weak and forgetful in nature. The problem was solved thus after it happened.

By handling this truth in contradiction with the Holy documents, against reason and logic, the church claims this :

I) Because God was furious, He descended Adam on earth together with the devil. The earth became cursed with the descendance of sinful Adam. All the descendants of Adam inherited this sin and became cursed, until the prophet JESUS came, bringing a point to the world.

Answer I - If ADAM were not to descend on earth, wouldn't the world have been created ? Or, would the world remain empty, without ADAM ? If ADAM had not committed this sin, would he forever remain in Heaven ? Wouldn't human generations exist ?

The book of GENESIS (which is also the Holy Book of Christians) writes that, ADAM had been descended by God, to build-up and restore the earth. A contradictory claim would be against this holy document. Furthermore, it is stated both in the KORAN and the Old TESTAMENT that the sins of the father do not pass on to the son and are not inherited by the son. A contradictory claim would be against this holy document.

Furthermore in the Psalms of DAVID, the prophet DAVID proclaims that the fury of God is for an instant (temporary) , joy follows afterwards. It is also commanded in the BIBLE that : «Sun must not set upon fury. »

Since the source of good morals is God ; the members of every religion bear the obligation to be moralized with the morals of God. Does God bear fury for thousands of years for a sin committed by ADAM, in forgetfulness ? The pitying, merciful, forgiving attributes of God impedes this fact. How can it be said that ADAM became cursed, and the generations born after him became sinful and cursed ?

Since God was furious up to the day when the prophet JESUS sacrificed himself; under what wisdom He continued to create men ; and gave them benefactions and brought them up ? God is free in His actions. He does not perform things against His wish. Had God not loved His servants, He would not create them; take care of them, and let them live, and take care for their training by sending unto them the prophets of Israel with beautiful instructions. He would not mention mutual love in those holy books.

God does not perform anything futile. The Holy Books show that nothing futile has been created. Every thing is in its proper place, and created as the most beautiful.

Man is the most honourable one among creatures. Because, he has the capability to bear the Holy Spirit, the endowment of God unto man. And for that reason every thing, earth and sky, is created to bring - up man. The blessed remains of blessed men cover all the world, The earth became blessed, because they walk on it. Because the Holy Spirit that is to say the essential light of God has taken place in his heart.

God ordered all the angels to bow down to ADAM who descended on the earth. The prophet ABRAHAM the beloved one of God, was one of the descendants of that man. If God had not spread His love on earth, how could ABRAHAM become His beloved one ? And how could the major prophets, saints who were an example of virtue come to the world ? Every man serves God only on earth, and becomes a leader in loving and showing goodness to people. Men take care of their children with love, which is manifested from God, and from families and communities for God, they rush to show benevolences and charity for God's sake and have felt the effort to give everything they possess for God.

If God were not to spread His love on earth, would the flowers blossom, would the birds sing, and the trees bloom, would men smile even for one moment and would a mother press her child to her bosom, would she be able to feed her baby, and would men feel in themselves the effort to save others ?

The events do not prove the claims that «God

has spread His love on earth after the prophet JESUS and through JESUS.» It is the church which arranged the inquisition tortures and the crusades. The Christians states have prolonged the wars in the world up to now, and neglected to put and end to the misdeeds of the dictators who act against affection. The church which regarded the prophet JESUS as a basis to the beginning of a movement to make all mankind enter into Christianity by proclaiming intentionally that there is no security and salvation in any other religion, also ends the world with the prophet JESUS, by spreading the idea that on Judgement day Christ, instead of God, will question men to classify them whether worthy of Heaven or Hell, and the ones who do not follow him will go to Hell.

Times has proved the erroneousness of the ideas invented as Christianity and the force used to keep these ideas in effect by the Roman church. It had not been possible to keep even the Catholics attached to the church, under power, let alone converting other religious communities into Christianity. Because human conscience, with divine effort, had rebelled against injustice and oppression, producing Protestantism, and as a result of this the long lasting war between Catholics and Protestants broke out.

In spite of all terrorism, oppression and cruelty Protestantism could not be demolished. And Christianity improved and is still improving towards its pure true state, among the good - willed, free minded

and active men who were compelled to emigrate to America for being a Protestant. They established new Protestant creeds, there. I learned them to amount to fifty and I am aware of a creed called (Unitarianism) after seeing their books. Now all these attempts at last attained their original purity, through the Unitarians. It is the same with the Christianity of the prophet's JESUS time. The consideration of God by the Unitarians is in accordance with the basis of the Old TESTAMENT stating the absolute Unity of God. Therefore it also fits to the basis of Islam doctrine.

THE CHURCH

AN IMPORTANT FUNDAMENTAL SEPERATING MOSLEMS FROM CHRISTIANS IN ADMINISTRATION

A word of the prophet JESUS, procured great authority for his successor St. Peter. But this power which was merely restricted to his person was later theoretically adopted by the successive Popes of the Roman church and this authority and possession passed on by proxy even to the smallest hierarchy of village priests who perform the holy duties in the name of the head of the Roman church.

This is, the power given to priests, to curse a Christian for his evildoings or to bless him for his good deeds.

According to the Christians, an excommunicated person, that is to say a person who is considered cursed, becomes an outlaw, and is expelled from Christian society and he is also regarded as destined to Hell. On the contrary, those who are blessed merit spiritual rank and are regarded as destined to paradise.

Among the Christians the custom of confessing their sins to the priests is to get blessings and to be pardoned for their sins.

The speech which has been a source of power for Popes.

The basis of the speech addressed to St. Peter, by the prophet JESUS, is this :

(ST. Matthew-16-18-19) « And I say also unto thee, that thou art Peter and upon this rock I will build my church; and the gates of Hell shall not prevail against it. »

And I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be lost in Heaven.»

As it is seen, this saying has the power to lead the Christians either to full happiness or to complete disaster. But after St. Peter, Popes attributed this power to themselves, using it in the institutional politics; and produced oppressive systems of extreme tortures such as, inquisitions and destructive crusade campaigns, with this power. To prevent the people from observing the contrast between the contents of the Holy Book and all kinds of political and local activities, the BIBLE was strictly kept away from the public, by the leaders of the church. The Christians were directed by the general and special orders of the Popes in the name of the BIBLE; and this situation continued until the appearance of the Protestant Creed. After this the BIBLE came into the possession

of the people and the contrast between the BIBLE, and the performances of the church was recognized by everyone. Protestantism was founded as a result of the extremely unjust and arbitrary activities of the ones who administered the Roman church.

Today there are neither inquisition nor the authorities and old powers of the Popes. Not minding their excommunication, a Catholic society of great importance became Protestant and were separated from the Roman church with bitter feelings. And even some of the countries that remained Catholic (such as France) proclaimed their laicism. That is to say, when establishing laws, the House of Parliament, refused the control and superiority of the Roman church.

RIGHTS FOR FREE THINKING. THE USAGE OF MIND AND PERSONAL OPINIONS

There is still no liberty of discussing religion and creed among the Catholics. This is strictly forbidden. The sanction for this is excommunication. That is to say, the proclamation of everlasting sin. If a person starts a discussion with a Catholic on his creed, he cannot enter into the discussion even with a single word. If he forgets to do so, he is obliged to take refuge in confessing his sins to a priest. So depending upon the above saying of the prophet JESUS, the church with such precision established authority and an administration of absolutism, which comes from the church down to the people in hierarchy.

THE DIFFERENCE OF RECTITUDE IN ISLAM

In Islam there is neither the authority of the mos-

ques similar to the domination of the church, nor a power in any Moslem such as the Popes have, (The power to send to Heaven or to Hell) and neither slavery to certain ideas nor prohibition to discussing one's opinions.

Our prophet declared : «Discussion of my people brings forth grace.» That is to say from the difference of ideas discussions arise, and from that the truth comes out.

The KORAN addresses the mind. Because it has come in the age of maturity of humanity, which is no longer under the tutorship of the spiritual men as it was in the previous periods. Our prophet ordered the administrators whom he sent abroad, to apply the contents of the KORAN, in their work and in case of no clear evidence in the KORAN, to look for examples in the actions of our prophet, and to deduct personal opinions by using their minds, if they could not find a means even there ; and regarded this as a rule.

Our religion teaches a person to consult his mind through all his life and be responsible for his actions. It forbids to agree without thinking to the thoughts of this or that person. Our prophet declared that : «Even if the Mufti gives his permission to do a thing make your own decision. »

The KORAN ordered even to our prophet, to consult the authorities in his work, and feeling confidence in God to act according to the decision taken after the consultation.

Ou prophet declared that : «All of you are shepherds and responsible of the flock. » This, is the social duty of a mature individual and social duty of a mature individual and society, who bears the rights of humanity. And this is the definition of true democracy.

Now, the Moslem is not under the trusteeship of anybody. Because he has the independence of acting according to his mind, logic and conscience. A Moslem bears religious obligations. Nobody can increase or decrease the good deeds or sins of a Moslem besides God.

The Moslem is free, because he'll use his mind. And he is not dependent on the desires of anybody. He doesn't wait for orders to do good, and expect warning to abstain from evil. He himself, bears the obligation and responsibility to distinguish good and evil from one another. The Moslem does not show humiliation to anybody. He does not confess his sins to anybody besides God. The duty of a Moslem towards anyone is to regard one another as good. On the subject of sin, his duty is to make the sinners wait for the forgiveness of God, to comfort them, not to make them lose hope in God. And with full confidence in God to say : «Let your sins be mine and my good deeds be yours. »

God does not accept anybody intermediating between Himself and His servants. He finds the mind and the KORAN sufficient for a mature person.

F. 5

God declares that :

(8-Enfâl-44(42))« That he who should perish might perish with a clear token (Logical evidence) and he who liveth might live with it.»

That is to say :

If a man should perish let him perish by fully using his mind, and follow his mind if he should live.

And also :

God declares that: He descended the KORAN in Arabic language so that men may understand its meaning and think over it.

Again in the KORAN, God frequently warns men to think over the extent and purpose of the Divine Wisdom, in the verses. In short God addresses the mind of the Moslem in religion when occasion arises and wishes to mention that He has not ordered anything without wisdom and necessity.

NOW:

On condition that God's main purpose be reserved on every subject, it is basic for a Moslem to use his mind, to think freely, to seek the most beneficial means and to find out the points which will mostly facilitate his life from the point of view of religion.

Therefore, the thing that a Moslem believes in should be the thing that his mind can comprehend. As a matter of fact, it is not possible for a man to adopt and apply a thing which he cannot compre-

hend. According to a Christian, Adam had committed the sin, in paradise, by using his free will in the wrong channel. According to Moslem he had committed this sin by forgetting the order:

THE LATER CHRISTIANS :

The later Christians had regarded the prophet JESUS as God, and accepted him as the complete recourse. According to them God is, in essence unapproachable. Only JESUS, his son, can approach Him. Therefore, for men, the prophet JESUS is the only recourse for everything. It is JESUS, who is addressed to in Prayer.

RECOURSE OF THE MOSLEM :

The Moslem does not address anybody else besides God for prayer. According to the KORAN, God is nearer him than his jugular vein. The Apostle of God is not a recourse for prayer. The Moslem himself, asks salvation from God, for His Apostle. That is to say: he wishes from God, for His mercy and salvation to be upon the prophet.

In Islam there is no place for the domination of anything, whether it be a person, a class or a constitution, besides God. The sole sovereignty belongs to God. Ever Moslem is the Herald, worker, and protector of the sovereignty of God.

According to the KORAN the believers are brothers. And every believer is obliged to reconcile his brethren. For this, he does not expect recommendation and permission from anybody. According to the

KORAN again, the man and woman believers are guardians to one another. They conduct one another to good deeds and abstain from evildoings, without anybody's order or recommendation. Consequently the believers are the soldiers of God, conducting to goodness and avoiding evil doings in the world. They all form a democratic society. The public is the family of God. The wish of the public is the wish of God.

ADMINISTRATION IN ISLAM :

The public elects the person for public service, among itself. And every person with a responsibility and authority of a shepherd, controls the public services whether they function well or not. Every Moslem is free. He questions his chief openly and the people are interested in this questioning. The public claims the subject as if they were asking it, and direct their action according to the result of the questioning. There is also no necessity for an institution or a special class to train and bring-up the Moslems. Because, every Moslem is obliged to learn and to teach, what he has learnt to those who are ignorant. During the days of our Prophet, in the existing Mosque, two circles were always busy, one teaching science and the other praising and mentioning God. Our prophet who brought religion to us instructed the necessity of obtaining knowledge from the cradle to the tomb, and said : «Go even to China, if science is there.»

THE MATURE MOSLEM :

The mature Moslem is that person who, where

ever he may be, without submitting to the special orders of any institution, performs his holy duty, that is to say, the duty to do good, to conduct to goodness and without waiting for orders and inducement, not even fearing menaces, to abstain from evildoings and showing his attachment to God by doing so. He protects the rights of the destitute, he teaches the ignorant, he helps the poor, he does not refuse doing good to anyone, and becomes an element of salvation every where, as much as he can and as much as possible.

(61-Sâf-14) «O ye who believe; be helpers of God. »

(5-Mâide-3(2)) «Be helpful to one another according to goodness and piety, but be not helpful for evil and malice. »

It is seen in these two verses that the believers are invited to the service of God and people; not an institution or a special class.

(41-Fussilet-33) « And who speaketh fairer than he who biddeth to God and doeth the thing that is right and sayeth «I for my part am of the Moslems. »

(3-Âl-i-imran-110) «Ye are the best folk that hath been raised up unto mankind. Ye enjoin the Just, and ye forbid the Evil, and ye believe in God. »

THE RESULT :

There is no permission for a mature Moslem to serve others than God, to give place to a mortal between himself and God, to appeal to others, to fear others, to serve other purposes than the consent of God. God is enough for the believer. The believers are enough for the believer. One cannot expect getting paid for the service of God. The Moslem performs his divine duty towards all men, only for the sake of God, without expecting or waiting a reward from men. God, has guaranteed the daily bread of men. And the believer by coming into the world, has undertaken the duty to serve God. Because the purpose in creation is to pray and to serve.

THE PHASE OF CHRISTIANITY IN RELIGION

Christianity in its own period, could neither support its foundations on the basis of Judaism that had been existing, nor establish an independent society depending on the basis of religion. The Jews stayed away, and the new Christianity neither found strength in its followers nor the possibility to do this, in the area where it existed. Christianity had began spreading among the modest people in an area ruled by heathen emperors ; and the community which had been numbered up to hundred and twenty, when the prophet JESUS was taken up to Heaven, had increased in number up to two thousand, under the tutorship of the disciples, at the result of hard work; and this community had even established a group, a church community under the heathen government who

accepted no freedom. And with brotherly feelings they had shared their profits and living.

Christianity one day, spread even to those that ruled these states; but it couldn't change the state system into a religious system, Although the ones who ruled the states were personally regarded as Christians, they still continued to follow, their old methods of ruling over their nation and arranging international relationships. They didn't obey the laws of religion nor the spirit of the BIBLE. They couldn't refrain from cruelty and domination in internal administrations and from their imperialist and capitalist desires in the foreign policy. Democratic revolutions began after the opening of the Islamic period.

THE ISLAMIC PERIOD OF RELIGION

Islam came to the world in the maturity period of mankind.

NOW :

Our prophet MOHAMMED found devoted helpers. He founded a democratic society on the basis of religion, and directed this society with such an unequalled democratic spirit, that one cannot find a similar administration in the world even to day. Impartial Justice, a classless equality was in effect in this society ; so that, men, who had the right of tutorship upon one another were equipped with human rights and with brotherly feeling and with full interest, were bound to one another. The duty to conduct to good-

ness and avoid evil was suggested as ideal to the men in this society.

Nevertheless, mankind was not mature enough to a degree of full perfection at that period. The first speed of advancement in Islam, that had began at the time of our prophet MOHAMMED and at the times of Ebubekir and Omer who followed him, met with obstacles at the time of Osman who was of gentle character.

Because there arose situations convenient to apply the demands of those who, with hidden ambitions in their hearts, wanted to follow their personal thoughts and interests. The opportunist politicians appeared with adverse purposes. The politicians founded a center of discord in Egypt; and infiltrating into Hejaz aroused corruption. They drew the ambitious ones to their side. And at last they martyriized Osman.

At the time of Ali, Muaviye won the ambitious ones to his side. He took an opposing part against the unambitious ones whose legal chief was Ali. He used the ambitious men for his personal benefits. And he declared war against the Caliph Ali. The majority were on the side of Muaviye. As a result, of this, with frauds, and intrigues Muaviye changed the administration system in Islam. And established the personal dominations, that is to say, the system of sultanate instead of democratic governments. The right of domination passed from the nation to the sultans. Instead of the Kingdom and sovereignty of God, the sultanate and domination of ambitious persons were appraised. And their sons inherited their fathers' authority. That is to say, the community of Islam passed from the sovereignty of the people to the sovereignty of dynasties.

Thus, the spirit and strength of Islam began to diminish. Because, instead of the direction of the Islamic community by the people, the personal and arbitrary administrations of the dynasties, who lived on Moslems, were in power. That is to say, the worldly personal purposes of the sultans were in effect instead God's purposes in religion.

The Human ambitions that arose against the purpose of God, and the system of sultanate which was a result of this, turned the nations into slaves and servants of the sultans. Personal kingdoms were illegal systems, and illegal methods were applied in order to maintain this system. The facts in religion which were against establishing kingdoms were concealed from the nation and a literature, on every field of idea and morals invented false ones suiting its purposes. The pure and real ideas and morals mixed with the invented ones. Hypocrisy, fawning, to hide the truth and justice: to applause cruelty and absolutism, not to mention the crushed human rights were regarded as an act of wisdom. Social bondages disappeared and the individuals were bound to the sultan instead of the society. Being servants to the sultan was more appraised than being servants to God. Even if the people could not get higher positions by serving the sultan, to better their financial situations they tried to find other means by serving the servants of servants.

The society after losing its national self-respect and personality, deviated into a community formed by weak individuals who tried to find a means to their troubles, left all their rights to sultans. The sultans became the owners of every right. The country

became the property of the sultan, the nation became the farmers and soldiers of the sultan. Religion and honour were entrusted to the sultan. The people were told that they need not think about anything except faithfulness and obedience to the sultan, because he had undertaken to protect his servants. The sultans absolutely misused this inert submission of the public. They put an end to free thinking and held the ignorant people as a power in their hands, who were under the supervision of Hocas lacking free thinking. They sent them from campaign to campaign, giving them blows over blows.

Now it is in that period when brains stopped thinking, liberty ceased existing and men compulsorily obeyed the wills of the sultans, showing unwilling resignation, that the improvement of the Moslems was delayed, the deeds of a person who was a king ruled social life and instead of the direction of the nation by the people, the actions of a person who happened to be the sultan dominated their lives in general, and the Moslems were driven aimlessly in an emptiness. They were uselessly tired and worn out. No time and possibility had been given to the Moslems to think of themselves, their societies or of the future of their families.

THE FIRST DISCORD, THE FIRST PARTING

The Islam society who, at the time of our prophet, united as a single body, who walked only on the road of truth, and who lived and worked and died

only for truth, for the first time was divided into two parts, through the intrigues and discord of Muaviye. This disaster and tremendous injury against the Islam society, was plotted by Muaviye as a consequence of his personal ambition. Muaviye committed such great evildoings merely to satisfy his ambitions. What a terrible ambition it must be to make one, plot against the lives and future of millions of Moslems on behalf of his personal benefits. This sowing of discord was such an attempt that no hypocrite was successful to this measure. Furthermore, there are persons who call him as reverend by regarding him as the disciple of MOHAMMED. Even the hypocrites talked to our prophet MOHAMMED and acted as if they were on his side. There were persons among them who outwardly seemed as praying, but on the contrary, they all looked for an opportunity to commit treachery.

Can a person who bears an affectionate heart for God, commit treachery against the prophet MOHAMMED and his community ? If he does, he bears no faithfulness and friendship neither for God, nor for the prophet MOHAMMED and the believers. He is merely a servant of his self, and a slave to his ambitions. There is no salvation for a society, if men being deceived by puns, cannot distinguish the right from the false and the good from the bad. There are hidden Muaviyes and hypocrites in every period. They always look for opportunites and the empty-hearted poor men who are deceived by such words, as the ones that entered Muaviye's army, become friends, soldiers, slaves and servants for the subversive people.

The reverend Uveys - el - Karani, the greatest sa-

int of the times, who bore the Holy Spirit of God, participated in the army of Imam-Ali to fight against Muaviye, and has been martyred in this war.

It is that reverend Uveys-el-Karani, to whom our prophet had sent his auspicious over-coat with a special delegation in respect to his exaltation in the vicinity of God; and he had also sent Imam-Ali to inquire about his health. Arid in order to signify him as the greatest saint of the time, our prophet had declared that : «I feel the smell of Mercy coming from Yemen.» The exalted Holy person in Yemen was the reverend Uveys-el-Karani. And being the greatest saint of the time, the reverend Uveys-el-Karani was the perfect object of God's manifestation, attribute of Mercy.

Those who serve Muaviye calling him reverend, those who show partiality to his son Yezid by calling him reverend, and those who, allowing the discords and massacres originated by them continue among the Islamic communities, call the successors of Yezid as reverend, bear the responsibility of discord, duplicity, war and massacre, which happened at every period from Muaviye onwards, together with these leaders of conspiracy. May God forever protect all the Moslems and the pure Turks from such heavy responsibility everlasting ignorance. Amen.

PERIODS OF DYNASTY IN THE WORLD

The nation who acted according to the personal aims of the kings, continued to fight frequently with

one another. Because, the only way to cease fighting was the path of God and the ruling system of democracy in society.

THE PERIOD OF AWAKENING

As there is ambition in human nature, so there is also awakening. The nations had enough the destructions caused by continuous wars. They began to awaken and began to rebel against the dynastic systems which separated them from their own conscience. Rebellions, revolutions took place in various places. In some places the people declared republics and in other countries the people disadvantaged their kings by putting conditional terms to their power. But the ambitious men of our time who desired to possess personal power as the kings and to be only ruler, invented a new type of monarchy and super-kingship, calling it saviour dictatorship. Hitler and Mussolini were most famous types of these.

But the part they played ended in flames. The world experienced a second world war. The overflowing powers of the kings and emperors had caused the First World War. The insolence of dictators who were a kind of superking caused the Second World War.

With bitter experiences the world saw that, whenever a nation becomes strong, its leader, whether it be a king or a dictator, is not in peace unless he tries his chance by attacking the neighbouring coun-

tries. Strength provides them a sense of superiority. The legal rights are considered of no account, beside this false right.

Therefore, the strengthening of a nation becomes a matter of trouble for other nations. The world wars proved that there is no other way than finding a means by setting this on a sound basis. It is also seen that, at the end of the wars, the conquerors as well as the defeated became disordered, losing every thing they possessed, together with their spiritual and material values and valuable things ; and these disasters brought on awakening according to the degrees of their heaviness. The awakening nations wanted in continuous security, and giving their hands to one another, to lead the world to a peaceful life. Firstly, they founded 'The League of Nations' after the First World war, and after the Second world war 'The United Nations Assembly' which is more improved kind. Today nations participating in this association are working with all their might. They are trying not to enter into a third world war.

The westerners are not thinking anymore of struggling with one another. On the contrary they are trying to protect themselves, by gathering their common strength, against communism which is an obstacle to common happiness. But they tolerate the colonizations of one another and they try to show their resistance to lose their colonies, as a vital necessity in defence against communism.

And when democracy will attain maturity, (that is to say, when a democracy as mature as the con-

ditions of the Atlantic Charter which was signed by Mr. Roosevelt and Mr. Churchill, providing the vital needs of protection from insecurity and menaces for every member of the democratic nations, rules the countries) and when there will be no more ill-treated nations who are easily gained by communists to be used against European colonists, and when there will be no more exploited and oppressed nations in Asia, Africa, the Pacific and Atlantic, then the world will be saved from the tyranny of Communism and will become a place where free people live in democratic spirit. So the eternal and everlasting purpose of God in the world will enter the period of realisation.

GOD'S ETERNAL AND EVERLASTING PURPOSE WILL BRING SALVATION

Awakenings are phases of life that provoke and oblige men to seek the way towards salvation. Pains and sufferings do not happen incidentally. These are the arrangements and teachings of God that compel men to evolution, leading them to humanity and freedom. By stimulating the ambitions of human nature to get the earthly riches, God let them work with their utmost effort. As a result of this reformation occurred and civilization improved. But, when ambitions arose to a point of not accepting legal measures, when men no longer obeyed the rights of God or other men, God caused disasters to fall upon nations, to warn and lead them to awakening by for-

ce. The main purpose is to attain total perfection. Happiness is at the end of this road of perfection. Sufferings are stimulating. They serve to attain perfection. Now, today we are in an area of awakening that will end in perfection. By the Grace of God, the period ahead, will be the preliminary stage of salvation and happiness. It will be the eternal and everlasting purpose of God, that will prepare this for us and will lead us to it, not mere chance. How lucky are those who will see those days. May God lead us all, on the good road. Amen.

THE WISDOM AND REASON OF 'AMBITION IN HUMAN NATURE'

Such a question may arise in mind :

Why is man ambitious ? Why does man come into the world with an ambitious nature causing all badness and destruction ? Since the creation of man, whether ambitious in nature or not, is in the power of God, and since ambition is a factor for badness, then why is God creating ambition in man? The following is supposed to be the answer :

Ambition is a factor that creates vitality. It perpetually leads man to work, keeping him busy, and leads to researches and experiments. This factor stimulates one, to dig up and hunt for everything, in order to obtain a benefit. This drives man to obtain benefits from hidden substances above the ground, under the ground, and in the air. Ambition is an endless source of energy.

If there were no ambition, men would become lazy and inactive. Why should the unambitious man work? is he to work for God and for the people ? But only that man who has a good religious instruction, who has developed spiritually and who is virtuous, can feel such an effort. Such a person feels this effort in his heart, as a result of improvement. Every body is not at the same level. The only thing that everyone can feel in general is the ambitions of the self. If ambition is not misguided not only does it prevent badness, and destruction, but it also serves for goodness. When ambition is controlled and used for goodness, it is beneficial for civilization and for the peace and comfort of humanity. It becomes the cause of a comfortable happy life.

Today, the great capitals give the opportunity for the widening of industrial, agricultural and commercial affairs; but great capitals can be gained as a result of ambition. By its orders and prohibitions, religion disciplines the actions and behaviour of men. When ambitions are kept in a certain limit, that is to say, when they are controlled, the purpose is realized. And there exists no longer a possibility and opportunity for the ambition to be used in the field of badness, on the contrary it becomes only a beneficial factor for civilization.

ON THE OTHER HAND :

If ambition is not strictly controlled by sanctions, if it is left to stray, it leads man to plunder, turning him into a robber. It incites men to various kinds of

injustice and offence. It is ambition that leads the states with schemes of Imperialism, Nazizm and Fascism, to badness and injustice in great measures. It brings ruin to the world and causes men and their rights to be crushed and trampled. Men who are both thoughtless or imperfect and unambitious can not show sufficient activity in life. Because, they cannot feel in themselves sufficient energy and effort for work. Such people let themselves go to idleness. Every effort and activity seems to them unnecessary. This is the beginning of deterioration. If the way of life is organized by such people, the world degenerates to the periods when people used to live in caves, eating whatever they could find. So the world becomes a land for deadlike men and looks like a cemetery.

Ambition without religion turns the world into a battle field. Now ambition under the control of religion is very useful. It is a factor leading and improving men in civilization under good conditions.

THE PRINCIPLES OF INSTRUCTION AND EDUCATION IN RELIGION

According to the teachings of the KORAN and sayings of the prophet :

RELIGION :

Religion is advice, good morals, good relationship. It reconciles and unites men.

It is showing respect to the rights of God and His creatures. It protects these rights and oblidges others to do the same. It is God who guarantees the

rights of the people.

It leads to goodness and avoids badness.

It establishes security and order.

It is the spirit of altruism and a way to fraternity. It is a tie of cooperation and solidarity. It is the road of affection and the source of grace and pity.

It makes God known with all His beauty, goodness, protection, friendship and tutorship and with all His limitless interest, effort and uninterrupted closeness.

It teaches man his true nature and shows that he has no actual subsistence of his own by the true existence of God who is the source of knowledge, willpower, strength and life, and that these qualities are manifested in man as a small portion of the absolute power of God.

It suggests the basis of faith and behests the principles of practice. It distinguishes good from evil, right from false. It indicates the limit put down by God, (that is to say the limit showing the extent of legal life and fictivity of man).

It establishes in society a harmonious unity with full interest, around the axis of humanity which is bound to God. It develops the believers as the workers of God on earth.

It orders the tutorship of the believers upon one another. As basis to this tutorship, it states to lead one another to goodness, avoiding evildoings, immorality, abasement, humility, and to prevent fawning and discord and always to reconcile and unite men.

It commands not to deviate from God, and al-

ways to say the truth no matter what it may cost. It teaches that no alms is greater than the true word, so, even if it will be against oneself, not to conceal the truth but say and testify it for the sake of God, is best.

It orders man to treat others well, not deviating from what is right and just even if the person involved is an unbeliever.

Religion asks to show goodness in return to badness.

It prohibits man anger, hatred, and to overpass the limit in ambition, tyranny, oppression, torture and all kinds of injustice. The KORAN states that; **«To kill a man is as killing all the men, to save a man is as saving all the men.»**

It prohibits to spread bad news and deceit.

It prohibits fraud, lies, hypocrisy, duplicity, insincerity, double personality, treachery, breaking the promise, and dishonesty. It commands to keep one's promise, loyalty, honesty, courage, generosity, protecting ones dignity and virtue.

It commands to claim the public law, to respect and to protect it.

It founds as a basis for humanity, to adopt and share the sufferings of those whose human rights have been crushed, to save and improve those who met injustice, cruelty and oppression.

It prohibits in commerce, to sell goods which are not the same as the sample, to sell spoiled goods as not spoiled, to break one's promise in selling a thing to get a higher profit, to refrain from the terms ac-

cepted, to stow goods, to ask for more profit than the legal percentage, and black-marketing. It brings as good news to those who trade under right and legal conditions, the reward of attaining the highest spiritual level. And regards them as the faithful ones to God.

RELIGION TEACHES US THAT :

No matter wherever we may be God is with us. And He is closer to us than our jugular vein.

As soon as we bring God to mind or mention Him, He thinks of us in return. When we ask for help from God, He is ready for help.

God surrounds and covers everything internally and externally. As there is no particle and place without God, there is also no creature which is not dependent to the sovereignty, possession, rule, control and tutorship of God. We can ask from God for every good thing. God awaits us to say something to Him, to want something from Him and to show Him our consent with our words and actions.

When we are sad God is sad with us. When we are joyful God is joyful with us. All the time He is interested with us.

The love in every mother's heart, the effort that arises in every father's spirit, the virtue, justice, tolerance, and pity that arises in every man's conscience is manifested from God. It is God that regulates the life even of an ant. The trees, flowers, lakes, streams, reflections in the sky and sea, which are the natural beauties covering the earth, are to create the inclination for beauty in our spirits, to accustom us to be-

auty, to bind us to beauty with all our hearts.

Islam is resignation to God. That person who resigns himself to God is resigned to the will of God. That person who lets himself to be ruled by the commands of God indicates this resignation in all his deeds.

God is the saviour. The Moslem becomes a saviour. God's purpose in creating man is to build up and restore the world, reflecting His perfection, in man on earth. So now, the Moslem becomes a builder and restorer, displaying the beauties of God with all his mind and feelings and bringing these qualities into view in his deeds, which is the right thing for him to do.

The KORAN states that : **«Who talks fairer than that one who calls the people to God (to right and truth) and performs good deeds and says : 'I am of the Moslems, too'.»** Now, the duty of the Moslem is to bring the people closer to God, and to win confidence and love from others, by performing good deeds, and showing benevolence.

Man is the most honourable and respectable creature. God has endowed man with human dignity, who does not keep it above all cares and ambitions, commits treachery against God and humanity.

The KORAN wants every man to keep the love of God above all human loves (love for people who are respected or related) , obeying the rights of God and the people above all thoughts of personal benefit.

That person who offends the creatures of God, offends God ; the one who pleases the creatures of God, pleases God.

God is generous. Asks for generosity. God is good. Asks goodness. God is merciful and asks mercy for others. The road of God, is to serve the people. Every benevolence is as giving alms. To give something to those who are in need, is as lending it to God and receiving the reward in plenty. The yearly canonical alms, one of the basic conditions of Islam, obliges the rich to social aid. God orders the well-to do ones to give one fortieth of their yearly income which is not used for their needs to the poor, to the charitable deeds. This is a general obligation. For volunteers who desire to be more beneficial, the remainder of their profits, after providing for their needs is assigned to be given to the poor.

OUR PROPHET DECLARES THAT

«One day is lost to that person who spends his two days in the same way.»

(That is to say, he states as a basis of religious life, the necessity of spending every day in a more advanced and higher condition of material and spiritual level than the day before.)

Another saying of our Prophet :

"Your guidance to make a person find

**the right way is better than possessing
all the worlds. »**

Now, to awaken a man to do good and accustom him to work for goodness, is as important as saving him from death and evildoings. Because man is so important.

Another one :

«Oh, servants of God, be brothers. »

Another one :

**«After faith in God, the most virtuous
practice is to love men and to serve
them. »**



Again, our Prophet declares that there is no difference (difference of race, colour and nationality which will prevent equality) among men than piety. (That is to say abstaining from evil, and not refraining from doing goodness).

THE RESULT :

God's purpose in religion is to instruct and to train. The articles written above are the principal bases aimed by religion on the basis of instruction and training, which I recalled while writing this subject.

While closing the subject here, I wish to point out the following truth and say that :

God has created the universe and the earth to let man live and be educated. The basic element among the creatures is man. In this matter every creature and even the angels, are not basic, but auxili-

ary elements.

But humanity is, not to live only for oneself but to live on the road of God, for the people. Life is not merely to eat, drink, sleep, and reproduce, but also to serve the divine and social purposes. Instinctive activities of life are only to live, such as the animals and plants do. But the purpose in man's living should coincide with the purpose in creation ; which is to serve people on the road of God.

NOW ,

There is a limit which separates the natural life and the divine life from one another; the former takes its course under the selfishness of the individual, a class or an institution, the latter comes to pass under the spirit of altruism which is a field of activity for the real social and divine life.

THE PERIOD OF SALVATION

Is it sure that the world will be saved from its diversity and suffering ? Yes.

Because, we know that God's evolutionary laws necessitate this; and we observe that they are leading us towards evolution which is salvation. And we also learn from the Holy Books that, God's purpose in creation is, to develop men into a beautiful and happy situation in order to let them reflect the beauty of God.

We definitely believe that, one day we shall find salvation. Because, we read in the KORAN that, God

is calling us to salvation and that the destiny is of the pious men (of good men) , which means that goodness will rule the world.

According to what we read in the BIBLE we believe that we shall attain the spiritual level that make us share our piece of bread with a person without bread, and give one of our two shirts to the one without a shirt ; and that we are obliged to do this. Because the purpose in creation necessitates men to be so good, interested, and kind ; and that through evolution this spiritual level will be attained by men.

We read in the OLD TESTAMENT that, God will save men from bad shepherds. God declares as good news, that He will forever save the people from the selfish, oppressive and exploiting men to whom they have been servants, and that only God will guide them, that such a period will come so that men will find salvation and happiness afterwards. And God, states while saving men from the bad shepherds and from the cruelties of the oppressors : « **Oh, sheep of my meadow (My creatures that I let live on earth which is My property, are not brutes) you are men.** » And He informs us what we are and states what we should be.

It means that :

A day will come when men will change in accordance with the eternal and everlasting purpose of God.

So that,

Men will be saved from ill treatment which is contradictory to humanity, and from low standards of li-

fe; and they will enter into a period when they shall live humanly possessing human dignity and personality. In this period, men will feel in themselves the honour of humanity, and will perform the obligations of fraternity. The limited free will of men will unite with the absolute will of God, and the same kind of feelings and wills shall rule men's conscience.

How will this beautiful destiny take place?

By changing the heart of men.

In the Holy Books of the Jews, God declares that to reach that period, He will change the hearts of men, replacing their stony hearts by soft (sensitive) ones, so that His wishes will take place in them. It means that in that period there will be no more possibility of doing things which are against the will of God. In this state, surely men will love one another with all their hearts, uniting in the spirit of, brotherhood; and nobody will be able to think of badness nor do it. Under these conditions the lamb will be able to live with a wolf. Everybody will treat others kindly and live with others humanly.

How will the heart change ? The evolutionary laws of God is gradually and continuously, making this change in man. Men will get mature at heart as an unripe fruit becomes ripe. Because, the souls of men are in continuous purification, that is to say, the perpetual manifestation of God's purifying attributes will save men from impurity and raise them up to a pure state increasing in them beautiful feelings and sensitiveness. Now: One day this perpetual evolution will let the generations of man possess, hearts deserving that period of salvation. God's will is manifes-

ted this way.

Men will be saved from their brutality. The Grace of God is leading men to this destiny.

EVOLUTION IN IDEAS.

The ideas of man, about the reasons that separate men from one another ever since they were born, will change. Man will find the freedom of thinking, by handling the basis of everything by reasoning and he will percept and find a uniting truth above all the separatings. From the very beginnings, all men thought it more profitable of separating himself from others. He was accustomed to keep the benefits only to himself and to try to have an advantage on his behalf. This was the opinion of hard-hearted, disinterested, selfish men and of the institutions established by such men.

One of the two sons of the prophet ADAM was so ambitious that he did not want to give his brother a chance of living and thought of killing him. Whereas his brother (Abel) was so good natured that he preferred dying to killing his brother. But Cain did not give up his intention and killed his brother who was so good natured.

Up to the present time, the world has lived the period in which men of Cain's disposition were in majority. The idea of humanity was not even pronounced. Because, it would not suite anyone's benefit. Humanity was simply a philosophy. And it was the philosophy of the weak. It was force, that solved everything and every right was for the strong ones.

But the awakenings and the evolutionary laws

which effect us continuously increased the number of men of Abel's disposition to a majority. Thus a general awakening period commenced.

It was the disasters that prepared the awakening; conflict prepared the disasters ; and diversity brought forth the conflicts.

In the awakening period, the first attempt was the ideal of a United Nations Assembly. This was the first step.

There is necessity for more steps to follow this beginning. Because, in every country there are various kinds of conflicts as well as creeds and religious institutions. Every one regards his idea, as true and the others as false. This is the tradition of thousands of years.

There are various kinds of ideology clubs in every country. Every one is trying to convince a group of the society to what they believe in separating them from the main idea. If these leaders who always suppose others but themselves on the wrong path, could know the wrong side of their own ideas; and raising themselves above the insitutions where they work, could ever think freely, then they could see how the world is separated into different parts by institutions and clubs, how men are divided into groups and how every group with unjust egoism slanders and despises others, and as a result of all this what a pitiful confusion prevails the world.

But :

Men were so accustomed following the wrong

path and thinking in the wrong way and they were for such a long time kept away from truth, valueing suppositions as truth, that they no longer remembered to think about it and search for it. The only way out of this is, the path of God indicated in every religion of God. All the Holy Books contain this essential truth. Supplementary explanations of the great Saints are the most helpful references for the formation of ideas. People may either have time to read these or not. But it is obvious that there is nothing more important than this.

Now, how good it would be if those who know these truths would disseminate them through pamphlets or conferences. What a good preparation it would be for the period of salvation.

AMONG THE PEOPLE :

The majority of the people are uncultured, illiterate. If they are led by good men they perform goodness, on the other hand, if they are led by bad ones they perform badness. It is necessary to save these men from such unsettled conditions. Their minds and hearts ought to be filled with the best things so that they should be saved from unsteadiness and going astray; and they should not be good one day and bad the next; let them always be safe and trustworthy. Nothing can be done to save them, except teaching the pure, clean religious behaviour. There is nothing but religion which will prevent and protect their empty minds and hearts from being influenced by wrong ideologies, being drifted by currents of discord.

Briefly the following ought to be the basis of instruction :

What is God's purpose for creating man ; what He expects from man ; what kind of social duties and relationships God obliges men to follow, by means of religion ; what are the results of discord and fraud; what are the human rights given by God which proves the humanity of man ; and what is the importance of upholding these rights which are worth dying for; what are the duties of solidarity fraternity, moral obligations and knowledge of piety ordered by God ; what are the evildoings prohibited by God ; these are the things that should be instructed to men.

What great advantages it will provide, if the sons of man are instructed little by little these subjects, beginning from the first class of the primary school onwards, so that they can develop into a nature able to adopt them. In this case every man becomes an element of security. As long as these basis are not instructed in the educational institutions, according to the necessity, need arises to establish many prisons and to use too many policemen and patrols and to establish too many law-courts. But, even with these the duty and necessity is not accomplished.

Man is not a metal pot. He can't remain perpetually empty like an empty pot. Man has a spirit. The spirit, either willingly or not, functions the mind and the heart of man as it functions every other organ. But, if man does not possess good qualities to work on, he is either in deep worry or is tempted by the worst inclinations of his person. Now the preli-

minary stage of rescue, for man, is to give him the mold and the raw materials of a good culture, which enables him to begin to satisfy the noble feelings of humanity.

There is a basic edict in the practices of Judaism. It is that every child ought to be brought up well by his parents. Which means that he will be cultured as a member possessing beneficial qualities to society. If the child does not accept this good breeding and insists on raising objections and being obstinate, the parents are obliged to notify the child's behaviour to the administrators of the community. Then the responsibility of bringing up the child is transferred to the administrators. So like the mother and father, they must try with their utmost care to bring up the child in a good way, as much as possible. But, if they lose hope in the improvement of the child, they decide to execute him for the security of the community ; and this will be brought into application as an order of God. In this example, there are very important points to be noticed.

The degenerate men, who indulge in bad feelings or ideas, or have neither feeling nor ideas; cause only harm to society. The prisons are considered by such men, as lodgings where they can spend winter. Punishments have no effect on them. So it is necessary to handle the problem at its root. The necessity of finding a means of bringing up and improving children before they enter society is definite.

It is not only the illiterate, uncultured citizen who can be harmful to society mixing in it as a harmful

element. But also a literate person; even a university graduate may become a great source of trouble to society; if he has no culture, nor beautiful aims in life. Therefore; not only positive sciences technical knowledge, and art, but also the culture of humanity and good morals are extremely necessary to every field. The forbidding orders are not sufficient to protect men from wrong, and misleading ideologies.

The first thing to be done is to make everyone believe in their falsity and badness. And in order to do this it is necessary to publish booklets, to make speeches and give lessons in schools about «social life.»

The need of every society is: a spirit of cooperation and the unity of aim, above political parties and philosophical ideologies. This is a question of culture. An uncultured man is an aimless person. Such a person is apt to be deceived by others. They may, unwillingly be involved in badness or be used by others in doing badness. It is necessary for a man, as a part of his general knowledge, to learn the science of living, the idea of life, the consideration of one's rights and duties and the art of training and correcting one's ideas; that it should come before learning geography, geometry and astronomy, so that he may understand why he has come to the world, and abandon his thoughtless aimless and selfish way of life and as a result of this the purpose of God in creation is obtained.

TO MY READERS:

The divine effort over-ruled all kinds of considerations. I knew that my English was not enough to translate a Turkish book into English. But I had such a divine effort rising up within myself, to explain the truths which I met in this book to those who don't know them, that I found my insufficient English enough, to draw the reader's attention.

For this reason, after reading the book, the first thing I did was to ask from the reverend Mr. Ömer Fevzi Mardin whether he would permit me to translate the book.

The answer I got from him was: «God is all-gracious. Begin.» Really God spread over me His favour. God created a means for my writings to be forwarded to Miss Nihal Erem and be corrected by her. On the other hand, she had a teacher who knew perfect English. As I learned later her name is Adeline Dekkers. After studying the book with great interest, Miss Nihal Erem was not quite at rest without showing the book to her teacher. By the Grace of God, her teacher had shown great interest in the book and liked it at once. And together with Miss Nihal Erem, they corrected my mistakes. May God's consent be upon them. They have completed my work. The result of this work, which is accomplished easily and free of any charge, in such a short time gave me the good news that this book is one that God wishes to be read by English speaking people too.

I praise God openly, and I thank Miss Nihal Erem and her teacher very much.

Mes'ut Ayfer

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