

Upon the occasion of the  
seventh anniversary of  
the victory of the Islamic  
Revolution

THE CITY OF SEVEN CITADELS

AND

MUHAMMAD'S ( ﷺ ) GIFTS

by

Fakhr al-Din Hijazi

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(بور)

*In the Name of God  
the Merciful, the Compassionate*

*"I swear by the fig and the olive and Mount Sineen and this city made secure..."* (95:1-3) The name of the city of Seven Citadels in the Holy Quran is the City Made Secure or the Secured City. This is a city which offers its citizens security, justice and faith. Then God encircled this Secured City with seven citadels so that the ummah who lived there would clearly be secure within these seven citadels from an attack by foreigners.

The concept of the city is a place where human beings gather. That is, it is a place where human beings gather together because of a particular idea and a common goal in the name of the ummah in order to form a living unit.

For centuries, philosophy has discussed whether an individual has priority or society. Should we build a society and take an individual into account within its framework? Or should we build individuals individually and from that bring about a complex phenomenon? Today where the world of schools of thought, philosophies and ideologies vary, two opposite ways of thinking confront each other. One is the concept of individualism and the other is the concept of collectivism.

One group believes that the individual has preference and that society appears from a society of individuals. Those who belonged to this school are the Sophists, Socrates, the Epicureans, Cicero, a group of those who belonged to the Scholastics. In the 17th century, the followers of individualism were John Locke, John Milton, English philosophers and those attached to the Radical Party ; in the

18th century, Adam Smith, Burke, Hume, the English philosopher, Montesquieu, Voltaire, Rousseau, French philosophers and in the 19th century, James Mill, John Stuart Mills, English, Washington, Hamilton, Jefferson and the forerunners of the American Republican Party and finally in the 20th century, important American and English philosophers were supporters of individualism.

The individual ego is often a natural 'I' whose existence is only natural like other animals such as a camel, a cow or panther. Sometimes it is another type of 'I', a spiritual 'I' which joins in a spiritual appearance and has attractions, faith and emotions. Sometimes it is a super 'I', an 'I' who is superior to other 'I's.

In the opinion of those who believe in the superiority of the individual, an attack should be made upon the interests of society with the outcome of absolute individual ownership, world-devouring capitalism, insanity and from the nature of this individuality, giant deviates like Julius Caesar, Attila, Ghengis, Napoleon and Hitler appear.

Thus, another thesis developed alongside this one, the followers of which say that we must emphasize the group and the interests of individuals must come into being and be regulated within society.

It is here that collectivism, totalitarianism and finally, socialism came forward with the particularities of collective rule and ownership and general control of consumption.

Now we have to study to see if a peaceful city which can cover all human beings under one would rule is valuable. We have to see upon what principles its structure and its geometry should be built.

We will first come to know how the seven citadels guard an Islamic society, that is, a living, awake, struggling, self-sacrificing ummah from all sorts of foreign aggression.

We have three short surahs at the end of the Quran which followed one upon the other and we can discern these seven citadels from these three surahs.



The first surah that we turn to is the Surah of Abundance (*kawthar*). This is the shortest surah in the Quran which says, *'To you We have granted abundance...'* (108:1) Its meaning can be found in three truths: First, Islam which consists of a school of thought, second, action and third, leadership.

### **The Citadel of the School of Thought**

You rightfully, deeply and truthfully know that a living, awake, constructive and progressive society is one which has a genuine school of thought, that is, a system of correct thought and it is a type which administers to and leads the people.

Before we study the danger of the frightful images in today's world of a nuclear confrontation, we must know that a more dangerous and dreadful warfront exists in the name of the war of schools of thought. The flames which arise in the name of war and put fear in humanity arise from the center of the danger of the war of schools of thought. We see that unfortunately the existing schools of thought in the world have all fallen into a deviated direction of either extreme left or extreme right. No balance is seen in the systems of thought in today's world. Either capitalism is absolute or communism. Either attachments to this world are prevalent or attachments to the next world; either philosophy or gnosis, the validity of humanity or the validity of this world, either emphasis is upon the physical or the metaphysical, either validity is with knowledge or the intellect, either with materiality and economics and tools. These various schools of thought have created painful tragedies for human beings.

But the Quran offers a strong, genuine school of thought to its followers which like a firm citadel has found immutability surrounding the city of Islam. It prevents the entrance of any defiled or deviated thought. This school of thought raises the faith of the human being beyond the

material and it pulls one from the rough world towards the Source of existence and infinite power of the illuminated Source of eternity. The Origin of perfections, beauties, justice, love, worship, blessings, nobilities, benefits, chastities and powers of that Almighty Source is God. It teaches that the One Source that all of existence stems from, is the Origin, the Creator. All of the parts of the nature of the earth, the form of each human being and the extensiveness of Creation from the planets to the atoms, follow a single system whose source is the Knowledge and Will of the One God.

Thus the first sound and lesson of this school of thought is to turn towards God, the Pure, Living, Indestructible, Originator, Merciful and Compassionate. This is why we see that the Divine Prophets who arose from the essence of society against the powers, despots and aggressors were pure-hearted shepherds whose only weapons were the shepherd's staff and firm logic whose response to God's invitation came from the depths of their human nature and the order of their being. Their invitation took the one of a living and revolutionary cry, bringing about a movement and freedom. These Prophets disavowed all the powers of all people and they knew absolute power, knowledge, light and beauty to be monopolies of the essence of God.

This school of thought which is the infrastructure of a system of beliefs of a free society gives form and its basis is the belief in monotheism.

### **Belief in Resurrection**

The prophets say that the genuine life of humanity cannot be contained by time and place and that a human being does not open a parenthesis with his or her birth only to close it with his or her death. Rather he or she is a creature without death, indestructible, who has placed his or her head upon the edges of eternity and who will never be destroyed. The belief in eternal life includes all powers



and abilities which are gathered in the profundity of human nature, congealed and unknown. They blossom, explode and build human beings whose faces turn towards the grave of martyrdom, purity, perseverance, nobility, struggle, lover of humanity, thought, ornamented by all beauties and human perfections. Thus the world is not the true grave of the human being but rather it is a way in order to reach the apogee of eternal life which is never confronted by an end.

### **The Acceptance of Prophethood**

Belief in the heavenly news, that is, acceptance of the truth of revelation, stems from the actualization of the prophetic mission and the implementation of human welfare programs which grow from the source of God's rule.

We see human beings who are distant from the school of the prophets who in spite of all of their political parties, meetings, philosophies, parliaments, universities of law and punishments, educational systems, systems of rule, policies and powers cannot bring about peace, freedom, brotherhood, equality, love, emotions, purity, attractions, human beings linked arm in arm, hearts which beat together and faces which smile at each other in human society. Thus the program must be planned in the supra natural and this is based upon an infinite system because it is related to the system of creation and this is God's Tradition which never ever accepts change. Thus a school of thought consists of a belief in monotheism and a heavenly news agency in the sense of prophethood and finally a belief in the resurrection, that is, life after death.

### **The Citadel of Action**

The followers of any school of thought are obliged to follow its program of action even though today's world of pragmatic philosophy has taken on a special visage. The Holy Quran says that action must form part of human

motivation. *"Whoever does good whether male or female and is a believer, We will most certainly make him (or her) a happy life..."* (16:97)

These words are for the beloved women present in the gathering. This view is the opposite of what a few unaware women say or print in their colorful magazines and who want to take women from the university and cultural environment and the sacred center of the home to the streets, gardens, and places of public gathering. Islam has placed women in the high station with great status. In this verse, it introduces men and women as being shoulder to shoulder. It says, "No difference has been placed upon them." Fatima, the chaste who stood for freedom and Zainab, the heroine who opposed oppression, are more valuable than a billion men and in the same way, some men have greater value than women. Thus the criteria of value of a man or a woman is their faith and actions. Whosoever does good deeds based upon this school of thought will be rewarded with a pure eternal life, that is, a life removed from defilement, shortcomings, quarrels, lust, disgrace; war, lowliness, silence, black days, decay, anxiety and confusion. Thus Islam is a religion of efforts, work and endeavouring.

Islam opposes stagnation, unawareness, unconsciousness, solidification, crookedness, density, thickness, weakness, drowsiness, unemployment and dissipation. Islam is a religion of endeavouring, efforts, awakedness, consciousness, enlightenment, commitment and responsibility. But it must be added that actions or deeds must be good ones, that is, natural efforts towards correct progression because a human being must never remain. He or she has a direction which is endless. However much he or she flies, he or she will move in a higher direction and become more illuminated and more alive. These efforts must be worthy ones and based upon a vital, genuine program because we have negative actions whereby when the human being undertakes them not only will he or she not progress but his or

her actions will move in reverse and will have a retrogressive result.

Here the Quran has pointed out two kinds of action, positive deeds and real, clear, constructive efforts in the name of religious duties on the white list and these stand before defiled acts and acts which oppose transformation and are called sins on a black list . A person who drinks wine or who seeks defilement mixed with lusts or one who aggresses against the rights of society will not only be detained from reaching the pure truths and perfection and beauty but will fall into a disgraceful and polluted cesspool.

The opposite is also true. Worthy and virtuous deeds will carry the human being forward in the form of positive energies.

### **The Citadel of the Authenticity of Leadership**

The city of Islam has been placed within another firm citadel called the truth of leadership: The meaning of abundance relates to the family of the Prophet. That is, from the time of Abraham, great heroic leaders have arisen who were knowledgeable, living, pure, enlightened, freedom giving, enemies of oppression, aggression, despotism and sin and who served the spread of the truth, faith, freedom, equality and brotherhood. *"And We made them Imams who guided (people) by Our Command and We revealed to them the doing of good and the keeping up of ritual prayer and the giving of alms and Us (alone) did they serve."* (21:73)

An important issue which is pertinent in the world today is the issue of selecting a leader. We see that Islam has provided a sacred, genuine leader for the heavenly leadership of mankind. A selected group called the imams are introduced who execute the heavenly commands. You know that in the instinctive nature of the human being, a sense of hero worship exists. A group is even created in the form of stories who do not even deserve the title of hero .

They give a major role in the imaginary world to a freedom loving, self-sacrificing person but in the true precepts of Islam, leaders exist who even if all the painters, artists, poets, writers and speakers would try to form the beautiful, heroic image, they would not be able to create their images. How can one paint the illuminated image of Ali and the bloodied face of Husain who was so generous and who died for freedom and struggle. It is not possible to paint these miraculous faces by any imagination or ideal. This is a clear truth that all human beings attempt to find real, perfected human beings and construct them as their models for humanity. They built a human model whereby anger, satisfaction, war, peace, knowledge, prayers, swords and even the schools of the farmers – all in the form of realities are among the particularities of a real, genuine leader in human society.

Thus leadership is a citadel which leads society on one path, inscribed in one way and in a state of change. Here I have to remind you university students (in 1972, five years before the Revolution) that there are clear visages upon the horizon, foundation stones for the future complexes, who are our hope and our love.

We have to point out that the leaders of Islam who have arisen by the choice of the people are unfortunately not as yet recognized by our society. One university student recognizes Freud, another Russell and yet another Sartre or Marx but has not been able to recognize Ali, Hasan, Husain, Sajad, Baqir and Sadiq... This is a great tragedy that an enlightened group who lives in the city of Islam has not seen these real Islamic images as they really are and has not recognized them. They are then obliged to wander in the darkness. They follow deviated ideologies and untrue leaders of today's philosophy.

It is here that the firm citadel of Islamic leadership is a fortress which drives a person away from the following of incorrect ideas and methods. It says that society must



follow these great leaders who have not died, nor will they ever die. Their teachings and methods, their nature, ethics, guidance, wisdom, virtues and self-sacrifices which are inscribed upon the tablet of the leadership of humanity should be their source.

#### The Citadel which Prevents Collusion with Foreign Ideas

Following the Surah of Abundance is the Surah of those who cover over the truth of religion. In this surah, a citadel exists which is called non-collusion with foreign ideas. What a firm and strong citadel this is which guarantees independence and eternity for the Muslim ummah.

Do you know what kind of a world today's world is? It is a world of collusion in which one of the most religious persons in the world, that is, the Pope, sits at the same table with the most anti-religious persons, namely, the Secretary General of the Communist Party. They shake hands and collude together. But pay attention to this surah and what it says to the Prophet and his followers.

The aristocrats of the idol-worshipping Quraish suggested collusion to the Prophet. They said, "Oh orphan of Abdullah, don't cause such a commotion. Do not so impudently attack our traditions, beliefs and interests. Let's sit and talk this over. We will worship your God for awhile and you then worship our gods for awhile." It seems like such a good idea. It is also profitable because the Prophet can, in this way, gain strength, have respite from the interferences of his enemies but Islam is not a religion which accepts collusion. It will never compromise with foreigners. Suddenly this surah was revealed from heaven:

*"Say (oh Muhammad), 'Oh you who reject faith! I worship not that which you worship nor will you worship that which I worship. And I will not worship that which you have been want to worship. Nor will you worship that which I worship. To you be your way and to me, mine.'"*  
(109:1-6)

This firm citadel will never allow foreigners to enter this secured city by means of hypocrisy, deceit and lies. In general one of the particularities of the religion of Islam is the non-collusion with foreign elements. Why? We will read the Quran.

You students perhaps have a right to look at the Quran with mistrust because that which you have seen of the Quran was when it was read at the grave side. The reciters sit beside the coffins and graves or upon the knees of children or part of the wedding table. No one has ever told you that this book is an explosive which is used to blow up corruption and aggression of foreign elements. No one has told you that this book is a school of thought and action which can bring peace among peoples who seek virtuous relationships and that it spreads the truth of brotherhood and equality.

Listen to this verse: *"Oh you who believe! Do not take for intimate friends from among others than your own peoples; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths and what breasts conceal is greater still; indeed We have made the communications clear to you if you will understand."* (3:118) *"Oh you who believe! Do not take the Jews and Christians for friends; they are friends of each other and whoever amongst them takes them for a friend then surely he is one of them; surely God does not guide the oppressive people."* (5:51)

The Holy Quran was revealed 14 centuries ago but it is as if it were just revealed. It says international Zionism, that which threatens Islamic society, occupies Islamic lands, burns the town of Suez but does not give a drop of water to the thirsty or medicine to the wounded soldiers and children who have a hole in their hearts – they are not worthy of your friendship. They are friends with the Christians. They stand together against Muslims. Thus Muslims must recognize this danger.



This unity which has arisen among Muslim nations and Arab nations (at the time of Abdel Nassir) against foreign elements has caused the truth of Islam to be reborn. It has shown the world which introduces all Muslims as being of those who remained behind that Muslims with their unity can make the enemy shiver in the darkness and cold of winter; so they come to know that Muslim states never take the enemy as a friend unless the enemy ceases its hostility and sincerely becomes a friend.

Look at this verse: *"And the Jews will not be pleased with you nor the Christians until you follow their religion; say surely God's guidance, that is the (true) guidance. And if you follow their desires after the knowledge has come to you, you shall have no guardian from God nor any helper."* (2:120)

Yes. The Jews and the Christians will not be pleased with you unless you follow their religion and destroy the citadels which surround your city. University students should never fall into the trap of accepting foreign elements whether they be of the East or of the West or of the right or of the left.

### **The Citadel of Struggle with Foreigners**

The surah which follows the Surah of Those Who Cover Over the Truth of Religion is the Surah of Help. This beautiful surah presents three more citadels. *"When there comes the help of God and the victory..."* (110:1) This surah was revealed when the Holy Prophet struck the greatest blow against the enemy and destroyed the fortress of multi-theism and aristocracy.

Before it was non-collusion with foreign elements and here it is the bringing about of a battle against the foreign elements, against the enemy in order for truth, justice and faith to spread.

Look at how the Quran is a living Book! It says, *"Always be prepared for battle."* *"And prepare against them*

what force you can..." (8:60). That is, always be prepared to defend; be strong; be equipped with the most modern arsenal to defend your city.

"Surely God has bought of the believers their persons and their property for this that they shall have the garden; they fight in God's Way so they slay and are slain..." (9: 111)

Thus one of the values of the religion of Islam is the sharp edge of struggle against foreign elements who want to attack Muslim lands. "Paradise lies under the shadow of swords." How beautifully Ali expressed it, "Swim in the sea of death so that you can reach the shore of truth."

And Husain, the model of the blood of martyrdom, says, "If bodies were born for death, than a man's dying upon God's Way is better and far superior."

Christians and other religious followers insult us by saying that Islam is a religion of murder, war and forcing beliefs upon others through threats of death. Read the English of John Davenport's book, *Pretense of Guilt* and see how not a Muslim but a Christian answers these malicious accusations and speaks about the kindness, compassion and peace-seeking of Muslims throughout history.

The Holy Quran says, "...struggles upon the Way of God..." Now we must look at this Way. A society which is moving towards completion and balance by implementing the right to justice, freedom and equality in the direction of eternity and whose spirituality and spiritual perfections move forward, this sacred Way, is called 'the Way of God'.

Society means a caravan which consists of all humanity. Thus this black whose body takes the whip of foreign colonialism is part of humanity and the Indian fakir are all part of humanity. Islam wants all of them to move under the direction of its heavenly teachings towards freedom, equality and brotherhood. This is God's Way. Why? Because this Way ends in God, that is, Absolute Perfection.

Now upon this Way that the Muslim ummah moves

towards God, if it sees that giant pseudo-human beings are standing in front of it and prevent it, it must push them back and then continue its way. This act is the real concept of struggling or jihad upon God's Way.

Mu'awiyah says, "Where are you going? Stand still. Give me whatever you have." He tries to prevent the freedom of the Muslim ummah. It is here with jihad upon the Way of God that they must be overcome. It is here that jihad clearly becomes one of the most important precepts of Islam. It is a door to heaven and it is a citadel from which the Islamic community guards itself against the penetration of foreign elements.

### The Citadel of Prayer

In the Surah of Help, God says, "*Then celebrate the praise of your Lord...*" The Holy Quran says that it is not just the human being who must praise God. Rather, every thing which is in the heavens and upon the earth praises God. "*...whatever is in the heavens and the earth declare His praise...*" (59:24) And how clearly this next verse expresses it, "*The seven heavens declare His glory and the earth (too), and those who are in them, and there is not a single thing but glorifies Him with its praise but you do not understand their praise...*" (17:44)

Dr. Alexis Carrel says, "Prayer is born from two factors, poverty and love." The human being, driven by these two strong forces, requires a source which is Needless, Self-sufficient which then gives power, knowledge, faith, nobility, chastity, and eternity to the human being in return. This need for the human being at the threshold of the Absolute Needlessness of Truth is called prayer. How beautiful then that a human being moves towards the greatness of God and never bows its head before anything else.

Another factor of prayer is love, that very love which moves the earth around the sun and by the attraction of atoms in the sun gives the energy of life, the love your

mother has for you and you for her and she for her husband. This force of attraction, this light, this warmth are all this very love.

Thus let us show our love to the purest and most beautiful Beloved who is God so that His power of spiritual attractions will carry our spirit higher and higher until a black whipped slave named Bilal stands upon God's House, the Ka'bah and unites with Him.

It was this very love which freed the slaves. Then when you have finished the ritual prayers, remember God standing and sitting and reclining; but when you are secure (from danger) keep up prayer; surely prayer is a timed ordinance for the believers." (4:103)

#### The Citadel of Purification

In the Surah of Help, after celebrating praise, God says, "...and ask His forgiveness; surely He is Oft-returning (to Mercy)." (110:3)

In the last enclosure of the secure land there must be a wall which will not allow corrupt ethics to enter. Today do you know how corrupt morals enter a society? By means of a lustful story on a colorful page or an immoral film show upon a screen and on T.V., etc. These are not my words to you but those of God. It is you who must fortify the 7th enclosure around the city. To purify means to remove all deviations from society. I said that I know university students who from the point of purity of morals are similar to the Muslims at the beginning of Islam. They are youth who in the midst of America and Europe, the countries of lust and decay, are so pure, who take the mission of Islam of the secure city across the ocean to them. You and this girl must move together in purifying the environment. "You are the best of nations raised up for (the benefit) of mankind; you enjoin to good and forbid evil and believe in God..." (3:109)

Your merit is this that you arose from among all the



nations and schools of thought and you spread purity and remove corruption. This great duty is the responsibility of everyone and brings security to society so that an enclosure is built which prevents corruption which moves from the West to the East. You young people must firm up and strengthen this enclosure. Thus with your words, with your pens, with your steps, with your hands, with your thoughts, clean out and purify the university. Invite your friends to purity. Then this will spread everywhere and then take the message to the world, "Praise belongs to the Lord, Great and Praiseworthy." Our Prophet is pure, our leadership is pure, our school and laws are pure and within a stronghold there is place for a purified Islamic ummah.

### An Open Society, Not a Closed One

Now a thought arises that a society which lives within these seven walls is a prison and that the enclosure prevents the freedom of humanity and that the prison of seven enclosures will destroy the thoughts of humanity. What kind of a secure city is this which has enclosed its ummah within seven citadels but see how beautifully the surah ends, "*Surely He is Oft-returning (to Mercy).*"

That is, God will turn again towards His creatures. He will pull them up to the heights of spiritual heaven, in its real concept, from these seven citadels towards eternity.

No book has guided humanity step by step like the Quran has. It says there are no barriers to prevent the spiritual growth of humanity. Move towards eternity. "*And that to your Lord is the goal.*" (53:42)

It is the city of seven Islamic citadels which have given knowledge, sacrifice, jihad, self-sacrifice, love of humanity, nobility, generosity, chastity, power and sacred ideals. It teaches about the center of your soul, about the depth of the blossoms of your nature and about the flight of the hidden depths of your pure nature. "*Surely to your Lord is the return.*" (96:1)

From these seven citadels, fly towards light, beauty and the hope is that the day may come when the Islamic ummah will gather within the city of seven citadels and from there move towards eternity.

### The Particularities of the City of Seven Citadels

*In the Name of God  
the Merciful, the Compassionate*

*"Nay! I swear by this city and you shall be made free from obligation in this city and the begetter and whom he begot." (90:1-3)*

God swears by a city in this surah. In the midst of all of these green continents and great cities in Rome, Iran, China, India, jungles, ocean waves, but no, there are three beautiful cities upon this earth; three cities are good; three cities form the basis of purity and freedom and faith and justice. Where? Where figs and olives grow, that is, Palestine, a liberated Palestine, a Palestine which nurtures heroes (the tools for feelings in the citadel). Why Palestine? Because this land was the airport for heavenly inspiration. Jesus arose there, a shepherd in the clothes of a wanderer and a cotton shirt but who, with anger, spoke against Herod, the agent of the Roman colonialists of those days. And Mt. Sinai. Moses arose from there with his knotted staff against the oppressor Ramses II, Pharaoh of Egypt. The place where combatants struggle for freedom and greatness by striking their fists against the chests of foreign elements. *"And this is the city made secure."*

And *"I swear by this city,"* that is, Mecca. Mecca, the purest base for the noblest movement for human development; Mecca, the center of freedom; Mecca, a flame which burned the roots of decay and gave humanity freedom, love, faith, culture, civilization and, finally, love of humanity and jihad and martyrdom. Thus Mecca is a city which is surrounded by seven citadels and its way leads



towards eternity. The 'secure city' and this is Mecca, a symbol of an awakened ummah and a society which never died and continued struggling. This is an example of a complex which will always shine upon the horizon of the history of humanity. Thus Islam builds individuals and collective groups.

I said that two schools of thought face each other, the school of individualism and altruism, that is, complete freedom in seeking of profits in ownership. This individuality will pull society into its greedy claws. Opposed to individuality is a social school like collectivism. Society is ruled by means of collective steps against individuals and consists of economic systems like socialism, communism, syndicalism and even mecanization.

Another school is totalitarianism: The rule of the collective, interference in the affairs of individuals, bringing about a culture of coercion, a party system, a collective rule of a dictator. The followers of this school consist of Pythagoras, Democratis, the Stoics, in the 16th century, Machiavelli, John Burden, French. In the 17th century, Thomas Hobbes, English and in the 18th century, Schilling, German. In the 19th century, Hegal, Marx, Engels, Nietzsche and in the 20th century, Lenin, Stalin, Hitler, Mussolini were all followers of obliterating the individual in the collective.

Another meaning of socialism is to control all the vital aspects of society by developing collectivism, collective organizations which consist of the various kinds of socialism like liberal socialism, scientific socialism, guild socialism, progressive socialism, and finally, modern socialism which controls the means of production, distribution, consumption, culture and finally diplomacy and rule. The followers of this regime were St. Simon, Freud, Louis Bilan, Robert Wood, Englishmen, John Stuart Mills, the scholastic religious philosophers and finally, Karl Marx, who developed utopian communism.

Thus two systems developed, one which stresses the individual and gives freedom to the individual to attain his desires and ideals even if it means destroying society, solidifying personal ownership, personal rule and personal power.

Opposed to this deviated system, the system of collectivism and socialism developed. In order to build a living society, awake and progressive, it stresses the collective. The individual has no personality. It is the collective which must lead. Thus laws for the individual, love of the individual and desires of the individual must end. Everyone must move like the tools of a great social machine. When the wheels of society and collective rule move, if the ribs of an individual are crushed in this machine, it is not important. He must think what the collective thinks. He should think according to the social orders and his mind should remain in the hands of the regime within a prescribed culture and a limited economic system. This is another disaster which obliterated man's independence; men become similar to machine products whose color, role, volume, wife and geometry are equal. In the collective system, all are turned out to look alike and his role is to accept orders.

Then we see among the philosophers, the idea of the perfect city develops — a city of light, victory, freedom and independence. Plato said, "We will build a virtuous city," but in the ideal, imaginary. He closed his eyes and established an imaginary state in his mind and in a barren, thirsty desert adorned by brotherhood, equality, love and faith, without any trace of war, poverty and hunger. But at the end he said, "I failed in this thought. I could not build this society. As I could not build it upon this earth, I will build it in my mind."

Other ideal cities were developed by John Izolah. He said about its geometry, "I will build in this city a people drowned in welfare and security." But we see that none of

them could build such a nation — not the followers of collectivism nor those of idealism, nor Plato, nor John Izolah, nor Kant nor Nietzsche or the others.

But then an unschooled Arab 'architect', the orphan of Abdullah, Muhammad, the destroyer of idols, founded this city, "The City Made Secure," a city which is contained and fortified by seven citadels: School of thought, action, leadership, non-collusion with foreign ideas, combat with the enemy, prayer and finally, purification.

You see, Islam trains man from the depths of his primordial nature according to the laws of human nature and the pure order of creation. To build such a city, it first builds strong pillars called single individuals and then, through these individuals, a city in which there may be found no trace of war, evil-doing and corruption. It is in this manner that Islam extols the individual and develops a creature who is worthy of being called a human being. Then it says, "*Oh humanity! You must eat.*" What should the human being eat? The human being is a creature of nature who requires food so that the organisms of its being find beauty and orderliness. It must swear by the fig and the olive. That is, the human being must be nourished by nature's table to remain alive. Food like the fig and the olive are products which a human being must consume to remain alive, be strong and powerful not like the Indian fakirs who naked, live on one banana or an almond seed and then another group call him 'unclean' and then for centuries British colonialism whips colonial policies upon the weak body of the hungry Indian. No! No! Islam opposes weakness, poverty and wretchedness. "*Say: Who has forbidden the ornament of God which He brought forth for His servants...*" (7:32)

The Holy Prophet Muhammad said, "Your body has rights, too." A young man should be healthy, brave and pure so that he becomes an asset to society.

But material food alone is not sufficient. Today's world

is a so-called civilized world. The leftovers that Americans throw away every day are sufficient to feed 675 million hungry persons. Americans live in an intoxicated fullness whereas in Biafra, a child dies in its mother's arms for want of a handful of rice. And they call this civilization.

This civilization is wrong. Islam develops human beings who have two dimensions: Physical and spiritual. The physical dimension feeds on the olive and the fig, that is, substances of the earth which make us strong. But Islam says to a one-dimensional creature, "One of your dimensions has been filled. What happened to the other dimension? You differ from a rhinoceros and a boa constrictor. You have a material nature which is earthy and murky, but within this there is a light, a love, a sacred flame and a divine seed. All of these are so sublime that they have made you the vice-gerents of Almighty God. What do you do with that spiritual and eternal dimension? Does this deathless, eternal life not need food? Of course it does. Its nourishment is revelation. Revelation."

Thus Palestine has the fig and the olive for the body and the divine revelation from God to Moses and Jesus. In the 'City Made Secure' there is the date for the body and throughout the world for all people, freedom whose manifestation is Islamic liberty. There is spiritual nourishment in the name of revelation. That is, the union of the human being with heaven gives its spirit greatness, subtlety, purity, enlightenment, immortality, a distinction with other creatures, to fly higher than angels in the spiritual retreat of secrets, finding the Presence of God and speaking to Him.

Thus Islam develops and builds a human being with the physical dimension of the fig and the olive and the spiritual dimension with revelation and then gives it another dimension and that is thought.

We quickly and directly say that Islam served humanity with its thoughts. This is a truth which has been documented in thousands of books. In order to express it all, we



need vast, extensive arenas.

Gustave Le Bon writes that Albert the Great inherited his knowledge from Bu Ali Sina, and borrowed his philosophy from Ibn Rushd, the great Muslim philosopher. Thus Islam has nourished the human beings attitude and has reared it in the form of a triangular prism, having nature, soul and thought at its points – namely, natural ego, intellectual ego and super ego. Strengthening these three dimensions, Islam raised an enlightened person in a way that he or she should not tread obscure paths and should not turn to vice, lust, tyranny and exploitation. A Muslim is a moderate and a perfect human being and is a strong pillar for Islamic society.

When a human being begins to set up the society of humanity – a free society filled with equality, without discrimination, a society in which all people, from whatever race and earth, blood, border, brain, ideal in one world order have been gathered by the formation of a smaller unit called the family. It forms a clay in the name of marriage partner before the first clay and then further in the name of children. It then builds the pillars of this complex. It recognizes the ever important role of women in the pattern of nature.

Thus, female students should here perceive the respect which Islam has bestowed upon them and should be careful not to be misled by some spiteful people who assert that Islam has disregarded women's rights. In the Holy Quran, there is a long chapter about women, not about men. Also, there are manifest verses in different chapters about women's rights, in which women's position is emphasized. The strong principles of the family bond have also been presented in the Holy Quran.

### Mecca – the Islamic City

*"No ! I swear by this city." (90:1) Mecca – the city*

of grace, faith, freedom, chastity and equality – is the real representation of an Islamic city.

That is, "Mecca is the city wherein you, oh Prophet (Muhammad) lived, and made many efforts for the freedom of man, for tearing up the chains of slavery, for the spread of justice and faith. You suffered from many persecutions and tolerated great pains. Ash was thrown at you, thorns were strewn under your feet, yet you stayed firm and did not cease to go, but kept on going forward."

### **The Value of the Family Bond**

God swears by the family in the Quran saying; "*And (the mystic ties of) parent and child.*" (90:3) Here, the position and esteem of family bonds is represented in the Quran. And the Islamic principles, regarding the necessity of establishing it and respecting it, have been lucidly enumerated and enunciated.

Unfortunately, today some people who disagree with establishing a family bond have been found who do not accept the sacred citadel of the family. They claim that as all men and women inhale oxygen and enjoy the sunlight, so sex should also be accepted as a natural force and should be enjoyed without any inhibitions. They believe in absolute freedom for the so-called modern civilization and abhor the idea of keeping themselves within the discipline of ancient ethics and traditions.

Conforming with this permissiveness, sixty thousand English girls and boys gathered at one of the lakes in Britain for a week of recreation which resulted in them being affected by contagious disease.

Many societies in the West are beginning to realize that too much permissiveness in the area of sex is harmful. The Swedish parliament has protested vehemently against the excess of freedom.

The destruction of the family foundation through the proliferation of sexual affairs would bring about the grea-



test misfortune to humanity; it would put an end to the faith in God, morality, philanthropy and finally all virtues would be sacrificed at the altar of sex.

The Quran introduces the most fundamental methods to save human beings from drifting away; it involves the natural principles based on the nature of man which can guide Islamic society away from any deviation. A great number of verses speak of the respectable status of women, the facilities of matrimony, the disadvantages and problems of divorce, inheritance and the status of parents. No religious or ethical treatise has so comprehensively studied these problems as the Holy Quran has.

Islam, however, considers the individual as the first pillar, with three dimensions. It then regards the individual as a member of a family in which they are united and strengthened by the power of faith, love and self-sacrifice. These pillars (the members of families) then give strength to Islamic society.

### Endeavor and Movement

The members should not be static and stone-like. They should not create a stagnant and dormant society. In the midst of life, they should not be among the dead. Their life should be a continuous process of struggle and striving, and it should throb with energy and vigor. The Holy Quran, in this respect, says, "*Indeed We created the human being in toil and struggle.*" (90:4)

The key to man's victory in life rests upon tolerating agonies and resisting pains and discomforts. Man must always struggle against odds, bear responsibilities and resolutely brave his way through the tempestuous ocean of life. He should know that human perfection contains hardships and struggles.

One has to study history to find that all the discoverers, the forerunners of great movements, the founders of schools of thought, the great prophets, and the torch-bearers of

humanity bore hardships in order to establish the principles of humanity.

Popen, the discoverer of steam power, was slapped in his face, was humiliated and was labeled a mad man, yet he resisted the odds and successfully employed the steam power for creative purposes. Nowadays, the people who use machines owe these comforts to him. Zakariyah Razi was pounded by his own book on his head, so that he became blind.

Among the most remarkable human beings were the divine prophets who represented faith and showed the way of salvation. Noah, Abraham, Moses, Jesus and Muhammad suffered more than the others; Ali's plight, and the miseries which Fatima had to face, the martyrdom of Imam Husain and the horrible flaming sorrow of Zainab, all speak of the tremendous sacrifices made by these great people in the way of truth.

You youth should know that Islam disapproves of self-indulgence, unemployment, laziness and living like animals. Rather, Islam is the religion of endeavor and perseverance; and the potentials of man will not flourish unless confronted with hardships. Why? Because there is a great hidden energy within the nature of the human being. There are abilities, talents and a human substance. As long as there is no pressure or anguish, these abilities do not flourish and this energy is not actualized.

The Holy Quran reveals the above concept in the following verse, saying, "*So when you are free (from your immediate task) still labor hard.*" (94:7) It means that you always should look for a new move, new knowledge and new research. You should move, for stagnancy leads you to destruction and ultimately to annihilation.

### **The Binding Power of Islamic Society**

In order to bind these units together, according to

Alexis Carrel, a firm glue like substance must be created which makes use of the truth of religious emotions and pure and sacred love among all human beings. The basic substance and source of that is love of God and serving God. This is a love which is pure, flaming, immortal and true.

Although in the present societies of mankind strengthened bonds of thought exist at all levels – economic, political and military – but after a short period of time, a deep split normally comes into existence and leads to hostilities, wars and dissatisfaction among the people.

But the bond which exists in religion originates from the love for God, for the illumination of the truth, for humanity and for the representation of benevolence. *"...and preferring others above themselves even though poverty be their portion."* (59:9)

The effect of this love has been demonstrated historically by martyrdom. Lying on the dust of the battlefield with his last breath, he passes the water to another thirsty soldier. This represents the true spirit of altruism.

There may be found, on the other hand, a giant such as Nero who puts a city to fire, with all the people who live in it; then, watching, the burning city, plays the lute in harmony with the call of the burning innocent people.

But Islam raises a man like Shebili (an outstanding Muslim) who respects everything, even an ant's peace. An ant who had wandered from its home in a sack of wheat was put in the same bag and returned the same night to its nest.

So we see that in the logic of Islam, importance is attached to the fact that no living thing, be it an ant or anything else, should go astray, much less three million Muslim refugees.

To create such a holy and strengthened bond, as the Muslim martyr had had, it necessitates a belief in the Almighty God who says, *"What does he think none has seen him?"* (90:7)

In this respect, then, every Muslim should know that the Omnipotent and Omniscient controls all his doings, and that he is always under the divine vigilance. An Islamic society is not one which is only controlled by policemen, for they simply consider the visible behavior of people. But God knows all that is visible and invisible. The Holy Quran, in his respect, says, "*Surely He knows what is spoken aloud and what is hidden.*" (87:7)

What the policeman does is to preserve and control society whereas the Supreme Power guides people towards Himself – the point of perfection.

Thus the movement of the individual, the family and the ummah is a movement towards eternity under the guardianship and watchfulness of God, Aware, Hidden.

### **The Miracle of Creation**

*"Have We not made for him a pair of eyes? And a tongue and a pair of lips?"* (90:8-9)

Almighty God has produced a great miracle in the creation of the human being and has bestowed upon it the privilege of thought, sense of vision and speech. Hence, God has revealed the above verse.

The students of medicine who are familiar with physiology have studied the structure of a human being's eyes. They know that the structure of human vision is composed of 100 million cylindrical living cells and 70 million conical cells. To see a violet color, more than 700 trillion light waves reflect on this great network per second. In other words, 170 million engineers are continually working the human's eyes. This is one of the greatest miracles of creation which leads us to think about the magnificence of the Almighty Creator.

Here there is a remarkable point and that is the question whether or not the Creator who has gifted mankind with the sense of vision does not Himself enjoy this very sense in order to become aware of human deeds?



There is also an eminent miracle in the human being's speech, for words are a gathering of the existing waves in the air which are themselves the result of motions of lips and tongue.

In the present world there are over 1700 languages and each one of these contains thousands of words. Each has a grammar, verbs, infinitives and linguistic laws which they follow. Astronomical figures are involved in languages and all of these words and sounds which come into being through the phenomena of air. From these tongues and lips, cultures are born, civilizations which have a positive and firm role to play in the development of the Islamic city and the gathering of Muslims.

### Freedom of Choice

In contradiction to all schools of philosophy which usually covers the depths of thought and go to extremes, Islam considers the human being to be a free creature who can choose any way, for freedom exists. With the freedom granted, one can achieve success in life. *"And guided him on the two highways."* (90:10)

The human being has to choose between two ways. One direction leads it to the most sublime position, to the truth, and to the eternal point which guides humanity from what is, towards what it should be. The other direction leads it to the most inferior position, disgrace and dishonor.

The human being, therefore, from the viewpoint of Islamic principles, is free to choose any of the said directions, and this is the greatest superiority of it over other creatures of the world.

It must be said that the human being has a higher value than the sun, for the sun has no right to deviate from the orbit in which it moves but if you choose the path of perfection and faith, you will be more illustrious and more valuable than all the suns and galaxies, for you have selected the true path freely and willingly. *"Surely We guided him*



*upon the way whether he be thankful or unthankful."*  
(76:3)

The human being sometimes does something that is simply detestable and bestial. For example, a man such as Mutavakkil Abbasi slept with the dead body of one of his female slaves, having thousands of beautiful and attractive ones that he had gathered in his splendid palace. That is a symbol of the meanness of man, when he falls from the higher position of humanity.

On the other hand, Joseph the prophet, a pure and an honest man, behind the closed door of the palace of the Egyptian leader sought refuge from the wife of the leader. He escaped from the clutches of lust and preferred the dark dungeon to sexual pleasures. The former fell into the abyss of lust, like a pig and the latter abstained from vice, only because of his love of God.

#### **Heroic Mountain Climbers**

*"But he has made no haste on the path that is steep."*  
(90:10) Everyday millions of people walk in the streets. Is one of their names recorded in history? But the name of a hero who passes beyond the peak and conquers this mountain is a person whose name is recorded by history. The Holy Quran asks why you do not climb the steep mountain. That is, why does the path of your life which lacks a peak, not progress? Not only does a certain group not move up but they even remain on the lower levels and they pollute their spirit, soul, ethics and faith with sins and corruptions. Why is it that a person can easily descend these steps without any difficulty whatsoever?

Because the force of attraction of gravity pulls the human being towards the earth. But if it wants to move up the stairs, because it opposes the law of gravity, it easily tires and loses its breath.

Not only a human being, but an animal and even a stone falls quickly down a slope. It falls and rolls down easily.

But if a human being climbs up and reaches the peak, it is a victory and it is a hero and its name is preserved in history. Why?

Because it has moved against the great force of gravity. It has made use of all of its energies and abilities. The attractions which will pull the human being down into black wells are many. A spring, the heat and warmth of sex, the deceit of the heart, love of a yellow metal which is formed within the earth and called gold, excessive greed for food which is also found within the earth under the fat of the human being all attract one.

Other uncontrollable attractions pull the human being down from the peak of thought and knowledge and hold its spirit down.

A person who moves against these attractions and says, "I want to move to the heights and peaks of being human," "I differ from a pig. I am a human being. I am beloved. I am a student. I am the light of the future." This person moves from the depths to the heights. This person puts aside and moves against and away from sin, lust, wine, lowliness, crime, ignorance and comfort which are all attractive forces that oppose and prevent one from reaching perfection and completion. This person reaches the highest stage of being human and says to the self, "Nothing can pull me back down from this seeking of perfection." With the attractive force of faith, backpack of deeds, a staff of guidance, clear-sighted eyes and firm steps, this person moves upward. Up onto the peak in the midst of the clouds until he or she puts the sun under his or her feet and moves beyond the material and spiritual limits. "With infinity before me why should I remain in dark, damp wells?"

### **Heroic Program**

Then the program for a person who has determined to move upwards towards the well-being of Creation is determined: *"And what will explain to you what that steep*

*path is?*' (90:10) "It is freeing the bondsman." (90:11)

It is to free the neck from the anger of the chains of enslavement. Thus one who has been enchained by the satan of sin and who carries this chain around the neck at all times cannot be freed to rise up. First the chains must be removed. All of the people of the city of the seven citadels of Islam must free themselves and fly towards the bases of humanity. Otherwise they will never have the power to rise above egotistical desires and deviations.

### **Freedom of Human Beings**

There is another concept involved in why human beings must free themselves from the chains of aggression and coercion so that the weight of these chains of enslavement do not hold them back. It is Islam which brings freedom to humanity. It was the Prophet of Islam who tore apart the chains of enslavement with the heavenly movements and freed the slaves from the aristocracy of the Quraish and placed human beings forever in the firmness of freedom and liberation.

Hadrat Ali said, "Do not serve others for God has created you free." But look at today's world with all of the claims of freedom, liberation, equality and respect of the rights of nations and the condemnation of exploitation still millions of human beings of Africa are enslaved by whites because of their black skin. They lack any kind of freedom or liberation.

Groups of blacks work in the depths of mines and extract gold and diamonds which they give over to machines and then when purified they carry the gold on their backs and then with stomachs empty they hand them over to the ships of the mine owners so they can increase the profits of the American and European markets, while they remain hungry and sick. It is for this very reason and against these very injustices that the Holy Quran says to move towards the peaks to fight against exploitation, slavery, tyranny,

ignorance, and feebleness and then reach the apogee of humanity.

### **Struggle Against Hunger**

The second heroic program in order to reach the high position of humanity is to struggle against hunger to strengthen the physical foundation of the Islamic city, to perfectly balance the way of life among people and not to let cracks appear in the pillars of the Islamic city. Hence, the Holy Quran says as follows: *"Or giving food upon a day of hunger."* (90:14)

Considering the condition in the present world, you will find that there are millions of hunger stricken people in the same apparently civilized world. The people of Africa, Latin America, India, etc. are hungry. In the Congo each person, on the average, eats one and one-half kilos of meat per year and in India, 3 kilos but in England, 73 kilos. The statistics show that about ten thousand people lose their life in a week from hunger and malnutrition.

But in the Islamic city not only must the problem of hunger, with its gloomy features, be eliminated, but there should be an abundance of blessings because of the proper implementation of the economic system ordered in the 'City Made Secure'.

An Islamic city, however, is not a limited one, but a large area which enjoys justice and security and Muslims in this city are so conscious, powerful and so resourceful that they can satisfy all the existing hungry people on the earth.

Now listen to the call of the Holy Quran where it says: *"To an orphan near of kin or a needy man in misery."* (90:15-16) It means that you should help the homeless orphans who live near you and also the poor who live in the desert and have no power to work; for the orphan is the product of deprivation and hence he needs to be given sympathy. You have surely been provoked by seeing the posters presenting the feature of an orphan crying over his



mother's dead body, the infant with an empty bowl in his hand and/or the Egyptian child whose fingers have been cut in the Suez war. Surely you and I feel solicitous towards them, for we are all brothers and human beings.

The Islamic city is a manifestation of charity. Kufa was the most remarkable symbol of an Islamic society in which Ali's reign is illustrated. Upon seeing a Christian begger, Ali, peace be upon him, became perturbed and ordered the managers to give money to the begger from the public treasury which belonged to Muslims. Although he was a Christian, he had worked in an Islamic city and he had the right to enjoy the funds of the public treasury of Muslims. This is the Islamic law for all human beings even for the non-Muslims.

### Joining Each Other

The geometry of the City Made Secure is very beautiful and the architect of creation has set up its plan perfectly; the pillars and ceilings must lean on each other and should share the weight of the structure equally, not to let the building be destroyed by earthquake or any other event; and it should be strengthened by the belief that people have in the Architect of the Secured City.

This conception is revealed as such in the Holy Quran: *„Then that he become of those who believe and counsel each other to be steadfast and counsel each other to be merciful.”* (90:17)

Unfortunately it is here that many of the Quranic terms which express the commands of Islam have been misinterpreted and thus erroneous concepts have developed. Take the word patience which appears in the Holy Quran. This has been interpreted to mean submission and being hit over the head and wretchedness. Whereas the idea is one of forbearance and withstanding in face of difficulties. The Holy Quran says that the citizens of the City Made Secure would invite each to patience and love. Thus love and kind-



ness joins them together. They lean upon each other in face of difficulties and thus become stronger, more firm.

Unfortunately the remains of eastern architecture are few in our buildings today but you have seen the curvature of altars, porches and domes in the mosques which represent two facts. Firstly, they imply the fact that in prostration the human being should only bend its stature in the threshold of Almighty God in prayer as a sign of humility.

Secondly, it means that people should join one another (exhort one another to perservance and piety from the view point of Quranic words), and Muhammad, peace and the mercy of God be upon him and his descendants, has said that a stable Islamic society is one in which people help one another to be firm and kind in the light of the belief in God. Hence, Muslims should not be egotistical, self-centered and individualistic.

The curvature of the mihrab and porches and domes are symbols of this very humility and praying in a peaceful place. Those who live in the city of Islam are people who submit to God's laws and who bow before the Power of the One God. The way the dome rests upon the porches shows how people need to rely upon the help of each other. The Quran refers to this as humility. The Holy Prophet said that Islamic society is firm when each person helps the other and when they build social units together.

Look at how the dome and porch of the mosque arch to meet each other and at one point reach each other. This clearly shows the geometry of the Islamic city. Uniting together, Muslims with their faith in God must reach towards each other as this architecture does and help each other, support each other. Selfishness should be eliminated and in unity and solidarity, they move as one, towards their goal.

### The Victor

Performing the constructive commands, the inhabitants of the Islamic city of Seven Citadels of Islam will be successful, as the Holy Quran says, "Those are the Companions of the Right Hand." (90:18) They will enjoy divine abundance (stability and independence) in the light of their belief in God.

### The Losers

Those who do not believe in the source of creation – the Almighty God – disregard the truths and dress their own nature with a dull cover of deviation, disobedience, ignorance, vice, lust and tyranny will be the losers. In this case, the Holy Qurans says, "And those who disbelieve in our signs, they are the Companions of the Left Hand." (90:19) The losers will be surrounded forever by the fire of hell. "Over them is a Fire covered down." (90:20)

Does the aggressive world of today not sharpen its teeth in war and destruction and daily endanger the world with death and with the conflict of the superpowers and their blood-thirsty satanic image. Those who live in the City Made Secure are among the Companions of the Right Hand, victorious, pure, enlightened and eternal who advance forward. Those who are outside this citadel are those who are imprisoned by life in this world and the next and who burn in the fires of hell.

We send greetings to the citizens of the Seven Citadels. "Greetings to the pure Muslims. Greetings to the believers whose life shines with the light of Islam. Greetings to the living society of Islam. Greetings to the Secured City of Mecca and greetings to the Muslims who continuously guard the City of the Seven Citadels."

Praise be to all honest Muslims.

To the young believers in whose hearts the light is flourishing.

To the stable Islamic society,  
To the City Made Secure, Mecca and  
To those who protect the Islamic principles.



## The Gifts of Muhammad

*In the Name of God  
the Merciful, the Compassionate*

*"It is He Who has sent His Messenger with the guidance and the religion of truth, that He may uplift it above every religion. God suffices as a witness."... Muhammad is the Messenger of God and those who are with him are hard against the infidels, merciful to one another. Thou seest them bowing, prostrating, seeking bounty from God and good pleasure." (48:28-29)*

The Quran expresses a very great truth through the above verses. It says that its school is a universal, constant one which rises above the limits of time and place, overshadows human minds, spreads its wings over the future communities and includes the community in all its dimensions.

Our aim is, however, to see if such a Book, with such a claim, speaks the truth. Is its claim null and void? Does it have an original, deep-rooted school which governs the human being in every country, race and system of thought, which governs its inner and outer life and settles all human needs?

Removing prejudice from myself and following the rules of objective research, I shall consider it my purpose to seek out this truth, to find out what a gift the Prophet Muhammad had; a man who arose from the people and presented the Quran and brought it forth. It is a universal message made for the whole human race through the rays of his message, the originality of his attitude, the depth of his teachings and the spirit of his philosophy and gnosticism.



The Quran was brought by Muhammad, an illiterate shepherd, a poor man in an arid desert to a dark community of ignorant saboteurs who rejected pen, who rejected books.

This man moved down the Hira mountain and announced his prophetic message. 'Verily, I am the Apostle of God for you all.' He declared, 'While the earth revolves round the sun, whoever has and will come to have the title of human being, I shall be their prophet. My school will guide their body, mind and soul. It will bring about a station of peace, justice, honesty, purity, dignity, knowledge, wisdom, grandeur, power and honor.'

Yes, he was Muhammad, the orphan of Abdullah, the man of the desert, the shepherd of Qarait and the heavenly messenger who was selected by God to build a society established upon the invaluable characteristics of humanity — a people dressed in wisdom, awareness and immortality.

To discover the role of a leader or the policy of a peace maker and to realize the effects of a revolutionary's movement, the researcher has to first investigate the conditions of the society before the revolution.

This is true of the French researcher Jouvel Labum who, over thirty years classified the Quranic verses in terms of the subjects in a collection and has included a very wise introduction to it.

The introduction expresses the state of the world and the evil conditions of the people before the prophet's declaration of his mission. It represents a world governed by polytheism, ignorance, corruption and tyranny. It states how Muhammad, peace and the mercy of God be upon him and his descendants, manifested his gifts in such a polluted situation.

### **The Principle of Monotheism**

The first gift of the last divine guide is a pure, sacred reality named 'monotheism' — attention to a source, an Origin, a Creator and finally a wise, creative immortal Force

under the name of God.

This sacred belief in one God, in addition to worshipping His unique nature, is the basis for a true, steadfast ideology which builds the foundation of the people's thought and directs their souls towards the apogee of the lasting perfections. There is, in fact, a flame and a strong spiritual delight living in the depth of human nature and thought, under whose light whoever shall enjoy a pure inner-self, will consciously and unconsciously be attracted by such a manifest infinite source. Such a delight is in human beings whether they live in burning African deserts or in green temperate areas. Wherever and whenever this desire and need is a part of them, causes them to fly high to that endless destination and to absolute eternity which is the place of all perfections and illuminations according to Kant.

Existence and creation are, as a matter of fact, opposed to statics. Therefore, a dynamic element has been created in the human soul which is the essence of creation, to stimulate it to move towards an exclusive, endless goal. Unfortunately, a great danger has always, throughout history, jeopardized such a natural process and has restrained human evolution – the danger of multi-theism.

Ignorance, deviation and class oppressions have always been anti-human elements of which signal danger. As a result, the unity of human aims, which are the basis of humanity's social togetherness, have been disrupted in favor of an exploiting class. For these various reasons, multiple deities have appeared in human communities and have stopped people's evolutionary movement towards the unique Source of existence and have, therefore, converted the progressive human communities into corrupt abysses of tyranny, ignorance and annihilation.

Throughout the history of mankind, the harmful belief in multi-theism has always immersed people in the whirlpool of dispersion and impotence and brought grave

problems to human societies. In Iran, for instance, the Mazdian traditions with its origin in Ahura Mazda and monotheism, have been diverted to a multi-theistic system which resulted in dualism. This appeared among the people through the inadmissible actions of the Magi. This caused the people to believe in good and evil sources — namely Ahura Mazda and Ahriman, the latter to save us from dangers and the former to accept our good deeds. Save for these two deities who have always struggled against one another, there have been other minor gods and goddesses, some of which are as follows:

Mithra, the god of the sun, Avesta, Vayu, the god of the winds, Bahman, the god of agriculture, Asha, the god of the fire, Kashaterva, the god of stones and mines, Armaiti, the genius of the earth, Hurutati, the deity of waters and Ameretat, the creator of plants. These gods and many others which were partners of Ahura Mazda in zoroastrian temples and have been called Amesha Spentas.

In the expansive Roman Empire, the number of deities was so great that it took a long time to enumerate them and for this purpose, a reference to histories of religions is worth undertaking especially the history written by John Nas. Later on, however, the very Romans turned to Christianity, stained it and changed the pure monotheism of Jesus to a Trinity. In fact, a treacherous transaction occurred between a deviated Christian priest and the cruel Roman Emperor Constantine. He asked them to divide their single God into three gods (the Father, the Son and the Holy Ghost). In return, he promised them to spread Christianity in Europe. This apparently sweet transaction, bitter in reality, was done at the Nicene conference. This was a shameful and anti-monotheistic exchange which cultivated the superstitious belief in a Trinity which still disturbs the system of thought in most of the civilized European and American nations. But such objective men like Voltaire, Tolstoy, Victor Hugo and other pioneer thinkers rejected

such a false belief and cleansed such base ideas from the territory of culture and knowledge and made them exclusive to remote churches and villages.

It is absolutely certain that an enlightened thinker may not seal a superstition which states that the wise powerful source of existence, which is an infinite abstract reality, has children, wife, a need for the earth and a station in the heavens.

But as to the God of the Jews, the same things are true — He is not the Jehovah in the real Torah. He has turned out to be a weak human-like creature, due to the treachery of the Hebrew people and priests, with such human characteristics as jealousy, shame and remorse. He walks in the streets of heaven. He wrestles with Jacob. He has a child named Aziz and He is dressed in natural dispositions, worldly attributes and moral aberrations.

In the subcontinent of India as well, the ancient land of wonders, there have been the same disturbances in people's system of thought and belief, much more similar to myth than to reality. According to Will Durant, the writer of the detailed history of civilization, twenty-four volumes of which have already been translated into Persian, the number of gods worshipped by the Indians has been of the order of thirty million gods ranging from peaks of mountains, rivers, snakes, ants, cows, frogs, trees, men and soothsayers to the genital organs of human beings. Durant believes that a hundred volumes of books are needed to include the number of Indian gods. John Nas, however, estimates the kinds of Indian goddesses to be of the order of 630 million types.

## China

A land like China which monopolizes the oldest human civilizations and the earliest civil records, has a people with multi-theistic corrupt superstitious beliefs who worship natural phenomena. The spirits of the predecessor of Ameta

— the god of heaven — and Hawaiian — the god of kindness — are worshipped in China. There is, therefore, an anti-human and anti-wisdom multi-theism prevalent in China, under whose shade many kinds of oppressions are committed against the people.

### **Japan**

In Japan, Izangi is the male member of the generative couple. Izanami is the female part. They are brother and sister who have been chosen from amongst thousands of deities. Many Japanese islands have been born of their auspicious union. Here, Jamartmi is the goddess of the sun and the emperor god.

### **Greece**

Many gods and goddesses of war, peace, disease, health, beauty, famine, victory and of knowledge manifest their attractive or ugly appearances in the Delphi temple on the top of Olympus. Behind the temple, aristocrats, idol custodians, country administrators and the blood-thirsty anti-human groups are conspiring against the people, condemning Socrates, the great true philosopher to death for his monotheism and his support of the poor. The decree of his execution is signed by Delphic gods. He is given the bowl of hemlock and he falls, therefore, a victim to tyranny, ignorance and multi-theism.

### **Saudi Arabia**

Hijaz, the place of all ignorance, oppression, bloodshed and corruption contained the shameful bodies of idols such as Hubal, Baal, Lat, Uzza and three hundred and sixty others inside the Ka'bah, the foundation of Abraham's monotheism. Such idols made of gold, silver, copper, wood, stone, dates and paste had dominated the human mind in a holy center and misled it from the true path of progress, perfection and success. In such a situation, human



beings were always seeking a single original reality to worship, to move towards and to ask for their needs. Human beings sought a god to prostrate before and to sacrifice for in order to invigorate themselves, to gain eternal success and to clean the dust of war, tyranny and impurity from the face of their lives.

### **The Influence of Monotheism in Thought and Perfection**

Monotheism has a great effect on the flourishing of talents, movement of thought and the activity of humanity's hidden capabilities. It is, therefore, obvious that such movement, enthusiasm and activity will cease to work and will be sacrificed when human beings accept an idol as their god to be effective in their existence and to be the destination of their life's movement. Such people become apathetic, stagnant, weak, motionless with all other evil attributes.

But when Islam appeared, it prohibited worshipping such idols, such natural fantasies and the false bodies of deities, suggesting to humanity to fly high and to think of eternity as an infinite creature and as a boundless being, not as one limited to earth, nature and blood. Islam taught human beings to recognize their endless evolutionary process and to be acquainted with their hidden capabilities through which they could spread their wings over all natural features and dominate all physical phenomena ranging from atoms to galaxies and the whole of existence.

Islam urged human beings to reject all idols, money, fame, position, the holders of power and even their own inner-self which they were worshipping in the material world. In return, it emphasized their sense of sight, motion of mind and heart, knowledge and awareness and their deep insight which could lead them towards an original human path ending in an absolute eternal perfection.

### **The Call of Monotheism**

All of a sudden, a chosen man rose from among a mass

of whipped, tyrannized poor people, who with his divine call of monotheism (say: there is no god but God to be saved) dispossessed one and all from power and authority and, under the light of such an impressive heavenly motto, granted the monopoly of all forces and creativities in the unique nature of God, He led humanity in a true, reliable path towards a high destination in order that people could resist oppression, smash the heavy chains of anti-human transgression to pieces and then, under the light of freedom and awareness, move towards the realm of triumph and illumination.

This man was blessed with the Quran. The Holy Quran, from whose heavenly teachings little, if any, benefit is nowadays gained in our society (before the Revolution), proved its effectiveness in the administration of human societies and strongly expressed the immortality of its decrees.

In rejection of all deities and authorities and for the confirmation of the divine reality and its ascription to the unique nature of God, the Holy Quran recites, "*Your God is one God. There is no god but he, the Compassionate, the Merciful.*" (2:163)

This implies that there is no god but God Who is the Source of all forces, goodness and perfection and Whose kindness and mercy include all competent beings, providing them with the love and enthusiasm of life. This is why every Muslim recites in his daily prayers, "*Say: He is God alone...*" (110:1)

It tells the people not to go after numerous gods, not to worship anything except the authority of God and not to resort to anyone save Him. It tells them to obey one source alone, to fear Him, to ask Him for help and to know that nothing and no one have an independent reality but He alone.

### **Monotheism Based on a Scientific, Philosophical Reasoning**

The greatest of all privileges of the Holy Quran is that its sayings are not tinged with prejudice and determinism – they are not based on dreams, lies and deceptions but, on the contrary, established with wisdom and reasoning. In proving the reality of monotheism, for instance, the Quran has a philosophical scientific argumentation. *"Say: Give your proofs if you speak the truth."* (2:111)

Unlike the Holy Quran, other religious books like the Old and New Testaments include a handful of unreasonable, illogical superstitions. Brahmanic traditions, the union of the Japanese deities and the metempsychosis of gods of other religions in ants, termites, bears, pigs and frogs are included as well in the same category of illogical superstitious ideas.

It is therefore the Quran alone which speaks logically and impresses the stages of the schools of thought upon humanity. It moves an awakened developing people. In one of its reasonable expressions on the unity of God, the Quran says, *"He produced a creature, then caused it to return again."* (10:4) *"What! a god with God? Say: Bring forth your proofs if you speak the truth."* (27:64)

As a matter of fact, in the whole realm of creation – in the spacious world of galaxies and in the small orbits of atoms – movement starts from a certain point and ends in the same point. The earth, for instance, starts its oval rotation from one point and stops it at the same point. The same fact is true of an electron which revolves around its nucleus in a circular orbit. This movement towards a common starting point and destination in the world of matter is a symbol of the movement of creation, starting from God and ending with Him.

Human beings, the invaluable and the most perfect creatures of all of creation also conform to the very movement. *"Say: Verily we are God's and to Him shall we return."* (2:156)

The circumambulation of the Ka'bah, too, displays the same reality. It is, therefore, impossible to have two starting or two ending points, for in this case, we may have two destinations, for instance, in the revolution of the earth round the sun. Therefore, the balance between solar gravity and the centrifugal force of the earth will fade away, the earth will leap out of its orbit and disappear, the order of the solar system will be impaired and the whole universe will be destroyed. The same explosion will happen if a disorder appears in the movement of electrons.

Here, the Holy Quran teaches us a philosophical lesson in order that we may not regard a partner in creation for the one who created humanity of His Single Will and Who put it in a revolutionary line which goes back to His own nature. The Quran says, *"God is the patron of believers. He shall bring them out of darkness into light. As to those who believe not, their patrons are throughout; they shall bring them out of light into darkness; they shall be given over to the fire; they shall abide therein forever."* (2:257)

And those who follow this manifest reality and go along this line, they shall be dressed with eternal brightness. In fact, the light of God will dominate the entire way of their lives, including social, cultural, political, individual, spiritual and finally material aspects of their existence. It is obvious, therefore, that no ignorance, fear, war, destruction, collapse, deviation, anxiety and disgrace will threaten such people under the light of such an everlasting station.

But as to those who turn their faces away from the absolute light of God and accompany ungodly forces, they shall encounter a dreadful darkness out of which they shall find no way but approaching the fire of hell.

In this way, Islam provides its followers with a mental believing foundation on whose basis they shape their worldly insight and their true steadfast ideology. The Holy Quran reveals that the efforts and labor of those who lack



such a foundation will be unworthy, although externally invaluable. And for the infidels who are devoid of such an original belief, the Quran says, *"A likeness of those who believe not in their Lord. Their words are like ashes which the wind scatters on a stormy day. No advantage shall they gain from their works. This is the far-gone wandering."* (14:18)

The Quran, as a matter of fact, believes that people who are without a spiritual tendency, who lack a systematic faith and aim, who are devoid of love, benediction and gnosticism and who live in a state worse than animals are those whose endeavors will be superficial, whose efforts will die soon after blossoming with no spiritual permanent effectiveness at all and whose actions will be wasted like ashes blown away by the wind.

This is quite true since a careful study of history will reveal how previous scientific, philosophical, political, economic and social schools turned to ashes and were buried within the lines of history, despite the efforts and sacrifices of their founders and their disciples for they lacked a metaphysical reality and a divine teaching.

On the contrary, it will show how the strong original schools of the prophets, which were based on monotheism and the execution of the heavenly teachings, resisted not only against the coarsenesses and enmities of the great satanic forces but grew also brighter and stronger on the stage of history, made real human beings, provided life with prosperity, destroyed ignorance and tyranny and portrayed new lines for human success in this and the other world. Therefore, if the efforts of the individual and the society or the foundation of a culture and civilization are based on such a firm pattern — on the basis of a true tendency toward and a dependence on God — a great effect from them will appear in humanity's spiritual and material life, which will remain forever as a new reality and as a powerful stone in the structure of that culture and civilization.



In ratification of the very reliable principle of belief, the Holy Quran has another nice, symbolic verse: *"But as to those who cover over the truth of religion, their words are like the vapor in a plain which the thirsty dream to be water until when he comes unto it, he finds it not."* (24:39)

It conveys that those who leave aside the absolute eternity, the love for God and the metaphysical tendency, who select another way to walk in and who reject monotheism, and whose sayings are deceptive, valueless and fatal. And those who follow such people are like unto the thirsty who wander in a hot, arid, desert, striving to find water but facing mirages and disappointment. In fact, the people who are for the left and those for the right, the supporters of communism and the followers of capitalism are all seeking water but encountering delusive mirages, thought they have developed the so-called political, economic and social systems of thought.

Nowadays, the youth are deceived by the delusive fantasies of such mirages of desert life. But finding no water of salvation, they ask the heavens and the world beyond matter to quench their thirst with a blessed rain. And this is Muhammad's gift which gives human beings a new life in every period and makes people aware and alive. The basis of all actions should, therefore, be a true, original school. We saw how monotheism, as a foundation of people's beliefs, creates great developments and actual miracles in a monotheistic community.

### **The Effect of Monotheism on Social Life**

It is a reality that there is no god but God, the Creator of the universe (spiritual and material), the Creator of existence, the holder of creativity and the beginning and the ending point. According to the principle of monotheism, no such attributes should be ascribed to anything but God and all hopes should be towards Him and fear of Him.

The problem however is that we only regard monotheism as an intellectual imaginary fact – our hearts are

full of idols and our society is a great pagoda. A thousand times a day we recite, 'there is no god but God' in order that God may reward us with his blessings in paradise and in this way, we call ourselves monotheists. This is the point where a multi-theistic community wears the dress of monotheism and calls God for singleness, but there is no sign of unity in it – it is a monotheistic community burning on the fire of disunion, discrimination and dispute. Monotheism will only be effective, constructive and prosperous if it manifests itself in our souls, morality and the system of our social life. In this manner alone will it bring forth a great profound change in all ways of our life.

In the following words we shall discuss the effects of monotheism through three active, social principles:

#### **Rejection of the Pretentious Divinity**

In previous times, there had appeared in human communities a particular religious class named priests who claimed to be intermediators between God and people as God's chosen beings. Therefore, whoever wanted to approach God and to ask for His blessings, had to see these beneficiary brokers first. Gradually, however, this class made a strong secret relationship with the ruling classes, owners of lands and holders of money and established a dangerous band against the poor.

Indian Brahmans, for instance, gained great ownership. They were free to commit any sin. Yet they were immune from trial and the people had to submit their brides to them on their wedding night for they were called the deputies of God who had penetrated into them.

The same was also true of the Zoroastrian priests and the custodians of the fire-temples during the late Sassanian period. These priests owned a great deal of lands and money and, according to historical narrations, monopolized more than eighty percent of the ownership.

Religious Jewish authorities and Christian priests as well were not behind the said people in this regard. They

acquired boundless wealth through the trade of selling paradise. They had a secret, sometimes apparent, relationship with the ruling class and capitalists and invited the needy to endure hunger and hardship in hope of the high ranks to be bestowed on them by God in paradise. The Christian priests sometimes believed that God had penetrated into them and claimed to be the successor of the son of God, Christ, and regarding themselves as among the Holy Spirit, discharged great European Emperors through excommunication.

But as to Islam, when it appeared, it dispossessed such intermediators and brokers of their authority through the clearest natural principle – monotheism. And the Holy Quran revealed that whoever desired to approach God, could talk to Him and ask him directly. It said: *"And when My servants ask thee concerning Me, then will I be nigh unto them. I will answer the cry of him that cries, when he cries unto Me."* (2:186)

Again the Quran expressed, in another situation, God's tidings, that, *"God is nearer to man than his jugular vein."*

The holders of distinct privileges were, in this way, rejected by the Islamic community and the Muslim learned came to be regarded only as the experts of the belief-teachings and the religious precepts, having no material class privileges, no hereditary merits and being only dressed in faith and piety.

We see, therefore, that in Islam, no one monopolizes spirituality. Whoever has the ability to acquire knowledge, to gain awareness of Islamic jurisprudence and to be dressed in virtue, shall be spiritual and holy.

### **Banishment of Ownership**

One of the most important elements in the development of wars, bereavements and transgressions has been ownership which has from ancient times brought human communities face to face with the most horrifying dangers, blood-shed and destruction. In fact, the monopoly of

ownership by a limited distinct class and the deprivation of the majority from this natural right have always caused great anti-human exploitation throughout history, resulting in the ruin of justice and freedom. As an example, in the city of Athens, which was among the most democratic social centers, a very small group out of three hundred thousand individuals had the right to rule and to own property.

In early Europe, too, ownership was exclusively possessed only by courtiers, priests and aristocrats. Other people were deprived from such a right. And in the Middle Ages, rulers monopolized the whole land. Ownership was monopolized in Rome as well by the members of the Roman Senate — an aristocratic assembly which had deprived millions of farmers from such a right. The very great unprecedented aggression upon the rights of the afflicted people caused a huge catastrophe which resulted in the most bloody and the greatest of world wars.

With the emphasis on the true original belief — monotheism — and to prevent such confusion, oppression and war, Islam, contrary to the existent economic systems, divests the individual and the group from ownership and gives this monopoly to God, saying, "God's alone is the ownership of the heavens and the earth."

This implies that God grants His ownership to humanity, His successor on the earth, as a trust to use for the welfare of themselves, putting no hand on it contrary to the Will of God. The Holy Quran says, "*Believe in God and His Apostle and bestow in alms of that whereof God has made you heirs.*" (57:7)

Property and ownership are, therefore, of God and we have to spend the property for the people's lives as His deputy. The Quran ratifies this, "*...and give them a portion of the wealth of God which He has given you.*" (24:33)

Here we observe a great philosophy in Islamic economy instead of being laid on the basis of matter and tools and in-

stead of propagating undisciplined individual freedom, Islamic economy is firmly based on faith and morality. Therefore, a man who believes in monotheism and the divine ownership, makes the creatures of God a partner to his own wealth and consequently keeps his soul aloof from such strong moral vicissitudes as jealousy, voracity and trespass, and finally converts his self-interests into generosity and devotion. Accordingly, a community based on faith and justice may appear in which all people will be equal and no class distinction will exist.

Furthermore, in its conditioned systems of economy and ownership, Islam has developed a basic human program through which ownership and capital are strongly restricted by religious laws in the following two cases: In the production of capital and in the distribution and consumption of it.

### **Rejection of Authority**

Authority, too, is the most dangerous thing which has driven humanity to the gravest of pains and agonies since the earliest time of human social life in the form of despotism, aggression and wars. It has always ruined their prosperity, progress and perfection. It is still, in these days, one of the most complicated problems which bewilders human beings in parties, parliaments and in the so-called world of thought, ideas, culture and civilization. A great deal of forms, theories and theses are offered for its development and a hundred types of governments are existent throughout the world but no such theories and authorities are able to establish their comfort, tranquility, justice and freedom as desired naturally by them.

Like the problem of ownership, the Holy Quran has also solved the matter of authority under the light of the belief in monotheism. It has dispossessed one and all from authority and monopolized it for God alone saying: *"What! Is not God the most just of judges?"* (95:8) *"O our Lord!*



*Decide between us and between our people with truth; for you are the best to decide."* (7:89)

Accordingly, the Quran makes the human community free from the despotic, tyrannical rule of the autocrats, and gives the authority over everything to the just, wise and merciful God as a monopoly and asks all human societies to perform God's orders and to submit to His Will.

In law-making, too, the right of enactment is solely possessed by God — He alone is aware of the laws of His Creation. Therefore, His legislation conforms to those laws and since God is just and free from want, His laws are never tainted with force, despotic rule, private motivation and error. Islamic laws, then, prevent the people from any kind of aberration and meanness, make them fly to the high apogee of supreme humanity and keep them from any wretchedness, cruelty, ignorance and tyranny; for the true heavenly Islamic teachings answer all human needs, desires and ideals.

They who believe in monotheism should, therefore, obey the divine laws, accept God's authority and reject any earthly, divinity, ownership and rule on the basis of authority is with God only. And this is the dearest of Muhammad's gifts for human kind.

### **Equality of Human Beings**

The second saving gift of the Prophet of Islam is the equality of human beings under which no such wrong anti-human class privileges and racial discriminations have meaning, all strong obstacles caused by private motivators and the self-interest among the masses of people will be destroyed and all human beings will gather together in the camps of fraternity, equality and freedom to make a single living community. In fact, the unity of creation is a sign of the unity of God. We observe, as a matter of fact, that all elements of existence are made up of atoms, although they apparently have different shapes and colors.

The atom, in turn, is the smallest component of matter and consists of compressed energy. Therefore, all things such as animals, men, trees, heavenly globes and the whole manifestations of creation are composed of atoms which themselves are made up of energy density.

Another aspect of monotheism in a perfect clear-sighted human community is the togetherness, unity and equality of all human beings. On the contrary, dispersion, the appearance of superior and inferior classes and finally, the advent of strong oppressive groups who govern the deprived, helpless people and who continue their transgressions by propagating polytheism are the most destructive forces for a human community. This means that a multi-theist community in which various gods are worshipped by different people barter togetherness for dispersion and becomes a small digestible mouthful for the foreign enemies.

A historical investigation reveals that in order to prevent enmities and dispersions, thinkers of the past battled against the multiplicity of gods and goddesses and recommended people to worship a single deity. For this reason, a union named the Union of Antiquity was established between the various Greek cities under which all of them began to worship one deity and to offer their sacrifices to it alone. The union of Thermopile, too, which included the cities around, built a common temple for Demeter and the members of the union started to worship only it.

The historian Strabo admires the establishment of such unions and believes that by worshipping a single deity, performing unified religious ceremonies and by holding common religious festivals, the bond of friendship becomes stronger, wars were prevented and disputes were settled.

The names of the common deities of the Greeks have been stated by Aristophanes, the ancient playwright. The idea of a belief in one God to prevent wars and help the people's progress is expressed in the following: "Oh those

who pour on the Holy Fire of a single sacred water in Olympus, Thermopile and Delphi, stop civil wars which divide Greece into parts and unify yourselves against your foes.”

Surprisingly enough, a great thinker like Plato approved class distinctions. He believed that workers had to labor so that the artists and thinkers could have enough time to think. In this way, the problem of ‘the intrinsically good’ (aristocrats) and ‘the intrinsically bad’ (workers) appeared in the human community as a scientific, philosophical principle.

Class privileges were also prevalent in Greece, Rome, Persia, China, India and Saudi Arabia. In India, the workers were regarded as a defiled class. In the Brahmin tradition, the ruling class were made the head of the society. Brahmans were considered the heart, governmental agents were the hands and the workers were regarded as the feet in such a frame.

The very distinction and privileges still exist in the so-called golden civilized world of today but in more dreadful anti-human shapes than before: In fact, the partial maxims and the universal declarations have been unable to eradicate the systems with such principles. It implies that in the most developed and democratic countries of the world, still a black cannot take a seat beside a white student. Although it is the age of the atom and the conquest of space, an injured black artist may not be accepted in the hospitals of the whites. In Africa, white aggressive minorities are ruling over the deprived black majorities who seek their ideals and objections are few in number.

But fourteen centuries ago, when exploitation, slavery, ignorance, aristocracy, passion and deprivation were rampant, Islam shattered the foundation of all privileges, changed the erroneous values and criteria of the existent systems and so established social values based on guarding oneself against evil.

In the conquest of Mecca, it is worth noting the Prophet's sermon whereby he asserts that all human beings have descended from Adam and Adam from the earth. Therefore, no one has any privileges over others other than as to guarding the self against evil. How interesting it would be if our university professors compared this sermon with the lectures of such great conquerors as Napoleon, Hitler, Mussolini and Caesar to understand the miracle of the divine mission instead of investigating the odes of the panegyrists of the past. And Hadrat Ali, the leader of a world liberated humanity, when settling a dispute between a Persian woman and an Arab woman, decides for the Persian woman because she was in the right. The Arab woman then asks why he decided for a non-Arab. He takes two handfuls of earth and scatters them on the ground saying, "I do not believe that one of these two is preferable to the other."

This is why that whipped black Bilal climbs the ladder of guarding himself against evil despite the foolish prejudices of the Quraish aristocrats. He approaches the roof of the Ka'bah, calls out the unity and singleness of God and finally becomes the official spokesman for the rule of the Prophet which brings salvation to mankind.

Here it is that the unity and equality of human beings are invigorated in the light of monotheism in spite of the oppressive unnatural distinctions and discriminations of society. Here is the place where the hostile Arab tribes, who have for many years shed each other's blood, become brothers and equal. They create a unique Islamic organization through the strong ties of brotherhood between the Tamim, Ad, Adnan, Bakr, Taghlib, Ghassan and Khazraj tribes and they conquer the greatest empires of the time. The signs of this brotherhood and equality can still be observed today in the lines of congregational ritual prayers, in the pilgrimage to Mecca and in the defensive Islamic preparations.



## Human Freedom

The third invaluable gift presented by the prophet is freedom for all human beings. Freedom is the right which has been sought by human kind from ancient times. In order to achieve it, many bloody battles have occurred., the greatest of schools have appeared and the most widespread social endeavors have been undertaken throughout the history. Yet, despite the deceptive claims for democracy which still dominates the world, there is no sign of real freedom. Millions of free people are killed in so-called democratic revolutions, but still humanity is in the fetters of slavery but the chains have been changed. The heavy and strong chains of enslavement have been broken and replaced by narrow, thin and invisible bonds have enslaved the brains and ideas of the people.

But Islamic liberation has a special scientific and instinctive characteristic. Islam, in the first place, establishes the fact that one must guard oneself, one's spirit and one's ideas against evil. This then frees the human spirit from the firm bonds of lust, aggressive tendencies, moral vices, ignorance, self-pride, multi-theism and lowliness. It allows the human soul to fly towards human perfection. It is clear that as long as people are faced with selfishnesses and deviations, democracy will have no meaning for them. It will even resemble a fatal poison which continues to threaten them with death. We see that we should save ourselves from the unauthentic democracies today in the world.

In the second place, Islam has designed a clear geometry for liberating humanity. Limits and boundaries exist so that rebellion does not surface and so that people do not move beyond the borders of faith, ethics, rights and freedom. Once these two scientific and instinctive conditions have been met, every individual Muslim is free to think do, will, have ideals, speak as well as to participate in all political, military, economic and social affairs.



This freedom is such that God, through the verses of the Quran makes human beings aware of their freedom to worship Him or deny Him. God tells them that He has created freedom in the depth of their nature, that He has revealed the ways of perfection and eternal success to them and that they are free to choose either the way of deviation or the path of perfection. *"In a right way have We guided him, be he thankful or ungrateful."* (3:76)

God warns His Prophet not to compel people to adopt Islam and only to be the exponent of His mission, saying: *"What! Will thou compel men to become believers?"* (10:99)

And pointing to man's freedom in choosing the religion, God says, *"Let there be no compulsion in religion. Now is the right way made distinct from error."* (2:87)

Ask those who believe that Islam has been imposed on Persians by the power of the sword why Persians remained more steadfast in Islam after the rising of the black-dressed Saffarids, Taherids and Samanids? Why have they kept and why do they still keep the reality of Islam and the Quran, the concepts of unity, freedom and morality, the principles of honor, culture and civilization of Islam and other spiritual and human manifestations of Islam?

Islamic freedom was seen in the beginning of Islam when the Holy Prophet of Islam permitted the Christians of Najran who had come to Madina for negotiations, to say their prayers in the Prophet's mosque. The close companions of the Prophet objected to such an act, but the Prophet answered that the Christians were free to perform their prayers in his mosque in their own way.

Later on, however, contrary to the good treatment and liberality of Muslims towards the Christians, the Christians inhumanely trampled upon the freedom of Muslims and shed their blood. In the conquest of Jerusalem by the Muslims, no murder took place, no dwelling was destroyed and because of the request of the Christian priests, not only

did the Caliph refrain from demolishing the churches but he also amended and renovated them and performed his prayers in one of the churches, accompanied by his companions. But the Christians, when they entered Jerusalem during the Crusades, slew an unimaginable number of Muslims, destroyed many mosques and set fire to thousands of Muslim dwellings. These facts were reported to the Pope by the Crusaders themselves.

This is even true in the so-called peaceful world of today. In all Islamic countries including Iran, there are large Christian churches built sometimes beside mosques. But still the Pope does not allow a mosque to be constructed in Italy. This shows the freedom we stand for and the prejudices they have.

But as to social freedom, Ali, peace be upon him, always asked people to be free for God had created them so and not to be the slave of others. Accordingly, all people were free to accept or reject Ali's divine authority. He said, "I invite people to take the oath of allegiance to me. So if they do, I shall embrace them; otherwise, I shall let them alone."

### **The Value of the Intellect and Thought**

The fourth gift of the Prophet to human beings involves the motive to develop the self and the encouragement to seek wisdom. Basically speaking, actualization means motivation. The divine mission of the Prophet of Islam appeared as a great explosion which motivated the sleeping human minds and stimulated human beings to develop their talents to think and understand. The Quran continuously speaks of the intellect, refers to the importance of thought, jurisprudence and knowledge. It is the greatest and most sacred source born of the intellect and thought. It saves human beings from the dangers of mental laziness, ignorance, prejudices. It familiarizes them with logic, reasoning and understanding. It was because of this that the dawn

of the Quran upon the horizon of human thought was the greatest miracle of history. It came forth from a bare-footed community far from culture and developed the most outstanding cultural and scientific schools and laid the foundation for the greatest human civilizations.

In fact, according to Greek mythology, while Prometheus is ordered by Zeus to be chained to a mountain to be eaten by the vultures because he stole the fire of wisdom or while Adam and Eve, according to the Pentateuch, fell from paradise because they ate from the tree of wisdom, Islam regards wisdom as the first created phenomenon. God loves wisdom more than anything else. Whoever is devoid of wisdom is devoid of faith. Thinking for one hour is better than praying for seventy years. Hell is the dwelling place of the ignorant. wisdom is one of the four sources to which the learned refer. The Prophet was given the divine wisdom and our Holy Imams were the flag-bearers of true heavenly knowledge.

All the above-mentioned realities brought about the greatest of all intellectual movements in early Islamic society. Such a movement, then, encountered the sleeping, ignorant Europe of the Middle Ages from Spain, shredded the rotten threads of ecclesiastical superstition and ideology and destroyed the shaky scholastic foundation. This very movement taught the Europeans how to experience and study natural phenomena which resulted in the Renaissance. Then, in the light of the thought of Islamic philosophers, such thinkers as Robert Bacon, Francis Bacon, Albert Vaqanat and other European reformists started to lay the foundation for a new science and philosophy.

We see, therefore, that, without any prejudice on our part, what Europeans have confirmed today by their own impartial thinkers is what we had yesterday. This reality will become obvious with a glance at the history of Islamic civilization.

## The Precept of Knowledge

In a world where the seeking of knowledge was forbidden to any other than the special group who ruled, the aristocrats and priests and where the entire literate population of the hijaz was 7 people, the unlettered Prophet of Islam, in the simple dress of a shepherd brought the first gift from heaven to human society which was knowledge – the pen, book, reading and learning – and this is the greatest of miracles which appeared in human society, that the leader of an intellectual school of thought was a person who was unlettered.

God Almighty swears by the pen and knowledge: "*Nun. By the pen and by what they write...*" (67:1) It reached the point that suddenly in the midst of dark ignorance of the hijaz, the light of knowledge appeared from the nib of the pen of Islamic writers and thinkers. Books came into being and libraries and not just ten or one hundred but Spain alone in those days had 900 libraries and not ones filled with just a few books but four million volumes. In Cairo, Baghdad and other cities not in our age of the printing machine and civilization but in the days of ink and parchment when books were written by hand.

Knowledge is, in fact, so valuable that the Holy Quran places the names of the learned in the same category with the Names of God and those of angels: "*God witnesses that there is no god but He; and the angels, and men endowed with knowledge...*" (3:18) The Prophet says: "Seek knowledge even in the last hour of your life." Ali, peace be upon him, says, "The teacher and the student are praters in God's reward; and one who is neither a teacher nor a student shall receive no benefit from his life."

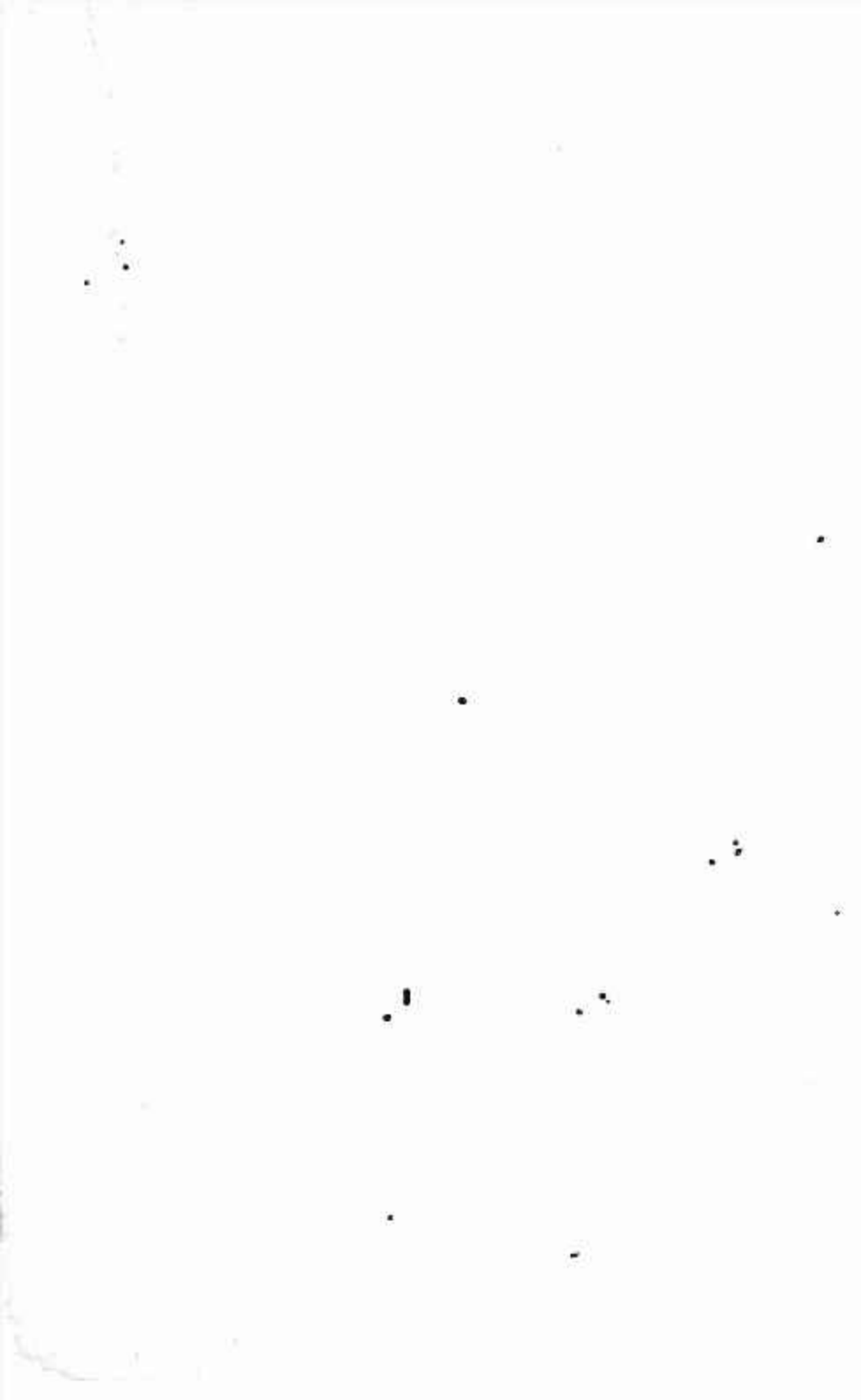
In the logic of Islam, the ink by which the learned writes is more valuable than the blood of martyrs for the learned are duty bound to establish schools and to train

the devotees of the faith. The fourth Imam, peace be upon him, said that the people would go to any lengths including the sacrifice of their lives in order to acquire knowledge if they only knew what advantages it has.

I cannot show here how Islam has stressed knowledge nor can I show the influence Islamic thought has had upon the bringing about of great civilizations of thought and ideas. It is the young people of today who must do so.

It is you who must read, know, discover, think, reflect, write, seek, search, endeavor, boil over, understand, arise, build, expend, gain momentum, sit upon the highest station of humanity and renew the greatness, honor and enlightenment of its leaders. With clear thoughts and pure adjectives, firm steps, strong arms, expanded chests, penetrating eyes, high foreheads, hopeful hearts, new programs, extensive knowledge, great responsibilities, firm commitment, continuous gatherings, warm feelings, with sacred faith, pure ethics, worthy deeds, strong beliefs, spiritual strength, ringing slogans, open hands, full of life, healthy nerves, sympathetic heart, a heart which has felt deep sorrow, with a clear geometry, wonderous gnosis, heavenly role, with divine goals, human system, supportive efforts. What else can I say? With whatever strength you have, take steps to express with your heart and soul the mission of Muhammad, peace and the blessings of God be upon him and his descendants, to the thirsty and deprived world of today. Know that victory belongs to us. Tomorrow the world is in our hands. The precepts of Islam brought by the Prophet will rule the world. And that day which is God's day is very near with the help of God.





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