

# Deity

And

**Freedom  
Equality  
Justice**

in

**History  
Philosophy  
Science**

By

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*For*

*You*

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**Preface:**

Meaning of deity and its interrelation of freedom, equality and justice seems to be either a cursed, or a totally forgotten subject in both scientific and non-scientific fields of the modern academic world today. Despite the existing knowledge of revelations, classical philosophy and science, its development is almost left into the hands of bias, controversial, traditional and cultural source information alone. Not only that, the meaning of deity is imprisoned under the term of personal belief, and meaning of freedom, equality and justice are under the term of individual self practice. This prevented them both to be questioned further, as every belief is considered to be an individual personal issue and freedom, equality and justice is considered to be individual practice therefore they cannot be universally analysed and evaluated. Thus, the most basic and simple subject became the most problematic and complicated issue for human beings.

On the contrary, understanding the meaning of both is simplified with the harmony between the knowledge of revelations and science. They clearly go hand-in-hand. It is amazing to see that the meaning of deity and freedom, equality and justice can scientifically be justified. It is even more amazing to see that the Creator Himself is the primary provider of freedom, equality and justice. Every single human being is created with ability and facility to have free

will to choose their own deity. However, every individual has the responsibility of making their own free will standing on a just platform in equal terms to make their choice in total freedom, equality and justice.

This makes every individual unique in front of the Creator as well as amongst human beings and the other creations. Another amazing point is that no matter how unique human beings are, every single one is a vital part of a whole unit that connected to the Creator directly. They are also connected to each other and the other creations one way or another. Thus, any unbalanced physical or non-physical wavering of positive or negative energy on one unique individual can tilt the balance of the whole. Therefore, one's own well-being is relative to the well-being of all, visa versa. Being one of all, I aimed with this book to fulfil my own responsibility with the hope to unite the individuals with parallel or different approaches together to search for the best to benefit all.

Sukran Karatas

15/05/2013

## **Introduction:**

This book does not involve with science, history, religion, sociology, psychology and biology alone in deeper and wider sense but it touches all of the above in one way or another, just like the real life does. When we look at the situation that modern academia in today, we can clearly see that the existing foundations of all these fields are totally neglected. They are not strong enough to hold the ever grooving constructions that built on them and crumbling already.

Unless the foundations strengthened simultaneously in parallel to development of the structures, they are bound to collapse sooner or later. It is duty of every single individual, especially academics, to go back time to time and update the existing foundations of every field by supplying them with authentic knowledge to enable their coordination with the requirements of the current time correctly. The main aim of this book is to go to the core of all basics of the all creations, especially the human beings.

Human beings are the only creations involved with automated physical life order as well as free willed self chosen, individual and social, life order at the same time. Naturally, physical side is planed, structured, powered and controlled by the Creator as the Deity automatically, and

the other side left for human beings to arrange their own life order by using conscious knowledge and choice of free will. Therefore, human beings need to know all the authentic codes and coordination of both life orders to be able to establish authentic links between them two to make them work in perfect harmony.

Rules and regulations of scientific knowledge can be obtained and verified by scientific experiments in one way or another. On the other hand, justification of human rationale has many problems. Maintaining freedom, equality and justice among human beings is one of the major problems, as human reasoning alone can never be free of bias. It seems impossible for human beings to decide the best way of life without oppressing self or the others.

This is the core point that our topic revolves around. First part deals with the creation of the universe with its own rules and regulations of generations and deteriorations that had been automatically programmed by the Creator as Deity. We start with a brief history of the beginning and development of the universe according to different theories and doctrines. While going through the stages we evaluate the energy bond between the Creator and the created which is necessary for the existence.

The second part begins with the history of human beings right after the Ice Age dealing with the development of human conscious knowledge about self, others and deity relating to philosophy, mythology and revelations, and their

immediate, retrospective and prospective effects on individuals, cultures and societies.

Third part concentrates on the interrelations between chosen deity and human emotions. Emotions are generated and monitored by human beings and human beings generated monitored by emotions. So, how the choice of deity related to emotions like happiness, sadness, hope and fear and play important role in having physical health, social well being and eternal happiness.

Sukran Karatas

## **PART ONE**

### **Existence of the Universe**

#### **1-Brief Scientific History of the Universe:**

It is obvious that human beings have been searching nature throughout history just to know more about themselves and their surroundings, with the nature of their own individual complexity and controversy that base on the uniqueness of every individual sentient being. Records tell us that they were searching and arguing about the world being flat or round until the Hellenistic period, when arguments were directed towards the geocentric and heliocentric models (i.e. whether the cosmos revolved around the earth or the sun). However, they all stayed as philosophical arguments until the actual scientific turning point of the Renaissance took place around the 14<sup>th</sup> century.

Consequently, there are at present only two well-known scientific theories taken into account, the ‘Steady-State’ and the ‘Big Bang’. Steady-State theory gained attention around the mid-20th century with a claim that the universe is only matter, had no beginning or end and stays in a constant state.<sup>1</sup> However, after the inevitable scientific discovery about ‘the expansion of the universe’ by Alan Guth in 1979<sup>2</sup> a new method was adopted to fill the expanding gap of the universe by offering an additional theory, which is called ‘the

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1- ‘The Origin of the Universe (1994)’ p; 31-35

2- ‘A Brief History of Time (1988)’ p;127

continuous creation theory'. He argued that some new hydrogen atoms are constantly created and they released just enough gas to fill the expanding gap but critics countered against saying: "... *the creation rate that the steady-state picture required is amazingly small (about one atom in a cubic meter every ten billion years), and there is no possibility of ever observing such a slow creation process directly.*"<sup>3</sup> Despite all the shortcomings of this theory its certainty was attracting the attention of scientists but it took another, even bigger, blow to its credibility after the discovery of 'the cosmic microwave background radiation' (CMB), which is considered to be the fingerprint for the reliability of the Big Bang Theory.<sup>4</sup>

The Big Bang Theory was not a new model but, according to modern records, it took a big turning point after the works of George Antonovich Gamow (1904-1968), his student Ralph Asher Alpher (1921-2007) and Alpher's colleague Robert Herman (1914-1997), together with the accidental discoveries of Arno Allan Penzias (1933--) and Robert Woodrow Wilson (1936--) in the 1950s and late 1960s. Confirmation of the

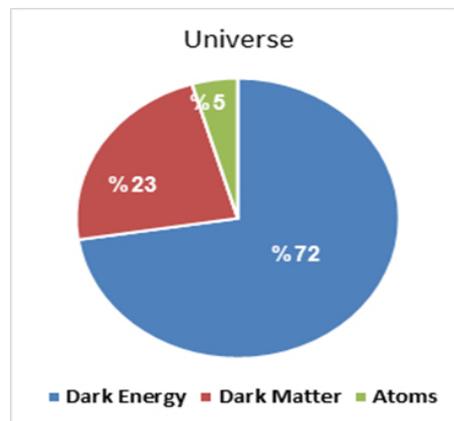


Figure 1.1 Percentage of Cosmic Energy.

3- 'The Origin of the Universe (1994)' p; 32-33

4- 'The Elegant Universe (2000)' p; 65-6

cosmic microwave background radiation, which is also termed 'the black body', by NASA's COBE satellite in the early 1990s, assured the credibility of the Big Bang Theory over the Steady State Theory.<sup>5</sup> It indicated that estimated time going back to the Big Bang is 13.7 billion years and the first  $10^{43}$  second after the big bang could not be explained till now. This is called 'The Planck Time' named after Max Karl Ernst Planck (1858-1947), the founder of the quantum theory.<sup>6</sup> Before the discovery of the black body, there were constant discussions and arguments.

Naturally, science did not spring out of nowhere. We know that there were cultural, religious, philosophical, and even it may not have considered scientific but some empirically tested eastern and western potential knowledge and theories were already existed. When scientific empirical research and inventions with the help of new equipment began, the gap between the religious, philosophy and scientific approaches started to grow wider. This was not only causing simple arguments and conflicts but to deny the legitimacy of one another completely. The reason was only due to looking at the same issue from different viewpoints. At times, these differences turned into murderous hostility, even though they all seemed and claimed to be searching for the new universal truth, laws and regulations of the same Creator and the same creations for the benefit of conscious human beings, the only creation that has the ability to search for self-benefit or self-destruction.

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5- 'The Elegant Universe (2000)' p; 349

6- 'The Elegant Universe (2000)' p; 26

Polish scientist Nicolaus Copernicus (1473-1543), German scientist Johannes (John) Kepler (1571-1630) and Italian scientist Galileo Galilei (1564-1642) are the main figures that seem to have been pioneers of the empirical scientific developments that began to take place at the time (16<sup>th</sup> century). *“Copernicus’s conception then is that the earth revolves around the sun in the plane of ecliptic, while rotating daily on an axis which continuously points to the poles of the celestial sphere, therefore retains (save for procession) a fixed direction in space.”*<sup>7</sup>This is called the ‘heliocentric system’. It was very similar to theories of Abu Rayhan Al-Biruni (973-1048) and Ibn Sina (980-1037), developed in the 11<sup>th</sup> century.<sup>8</sup>

However, this new development of ‘the earth not being at the centre of the universe’ seemed to challenge values of the faith and the church authority of the time, as it not only demolished the belief of the Ptolemaic system that the sun and planets were revolving around the earth but also demolished the belief that the cosmos objects were holy and heavenly bodies. <sup>9</sup> So, Copernicus was not allowed to announce his theory. In fact, he was restricted from public life and kept prisoner in his own house till the end of his life. Fortunately, Kepler and Galileo took the next step in the development but, unfortunately, the behaviour of the church was pushing science and the scientists more and more

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7- ‘A Short History of Astronomy-From earliest times through 19th century (19961)’ p;105

8- ‘History of Islamic Philosophy (2001)’ p; 96; 941

9- ‘The Origin of the Universe (1994)’ p;55-74

towards secularism.<sup>10</sup> In the mean time, the shift became celebrated as the Copernican revolution by science.

Kepler's "*great achievement was the discovery of his three laws of planetary motion.*"<sup>11</sup> His first law was about the orbiting of the planets. He said that the earth and planets were revolving around the sun in elliptic, not circular, orbits. His second law was about varying speed; that the planets move faster when they are near to the sun and slower when they are away from it. The third law was "*The squares of the times of revolution of any two planets (including the earth) about the sun are proportional to the cubes of their mean distances from the sun.*"<sup>12</sup> He also "*had speculated that the speed of light was infinite and put forward a theory of lenses that led to the astronomical telescope...*"<sup>13</sup> Galileo followed in his footsteps by developing a telescope for observational use and Sir Isaac Newton (1643-1727) concentrated on varying acceleration speed to analyze gravity and lenses to work on light as well as prisms, used in measuring the mass and the distances between planets.

Galileo's observation with the newly developed telescope strongly supported the Copernicus model of a heliocentric solar system. His concentration on Venus proved that the planets orbit around the sun, not around earth. In 1610 he discovered four moons that orbit Jupiter, which were obeying Kepler's third law<sup>14</sup> proving that the Earth was not the centre

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10- 'The Universe: explained, condensed and exploded (2007)'

11- 'History of Western Philosophy (1993)' p; 516

12- 'A Short History of Astronomy-From earliest times through 19th century (1961)'p; 189

13- 'The Universe: explained, condensed and exploded (2007)' p; 65

14- 'Discovering The Universe 6th Edition (2003)' p;52

of the universe after all. He also worked on changing acceleration speed regarding the gravitational forces, which is called '*uniformly accelerated motion or uniform acceleration*'.<sup>15</sup> He discovered the law of falling bodies measured in relation to their velocity, time and mass and published it in 1638 while he was under house arrest, even though he had written an official letter earlier saying that science is not against religion.<sup>16</sup>

Newton's laws of motion went even further and included all the existing bodies and forces in the universe to establish universal laws. He introduced a formula on the force of gravity building on Kepler's laws. Newton's first law, which is called 'the law of inertia', states: "*A body remains at rest or moves in straight line at a constant speed unless acted upon by a net outside force*".<sup>17</sup> His second law specifies: "*the acceleration of an object is proportional to the force acting on it. In other words, the harder you push on an object the greater the resulting acceleration.*" and the third law says: "*whenever one body exerts a force on a second body, the second body exerts an equal and opposite force on the first body.*"<sup>18</sup>

This is the theory about the 'law of action and reaction' that kept everything in existence in its place, from particles to planets, planets to galaxies. It was theoretically known for a long time but it became famous when it was scientifically proven by Newton. It was the actual proof that, even though

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15- 'A Short History of Astronomy-From earliest times through 19th century (1961)' p; 175

16- 'Philosophy 100 Essential Thinkers (2004)'

17- 'Discovering The Universe 6th Edition (2003)' p;53

18- 'Discovering The Universe 6th Edition (2003)'p; 53-54

the universe is unimaginably huge, it has precisely tuned automated relationships between everything apart from the free-willed actions of human beings. Thus, a new door was opened to gravitational astronomy relating to particles, matter, space and time.

Developments in telescopes, lenses and gravitational laws brought about discussion of the possibility of measuring the mass of the planets and the distances between them and galaxies using the speed of light. We can see that even around 300 BC Greek philosophers had theories about optical phenomena, lights and colour but Abu Ali Hasan Ibn Al-Haitham, best known in the west as Alhazen (965-1040 Ad), was the first known scholar to study lenses in Basra and carry out research on the reflection of light from spherical and parabolic mirrors.<sup>19</sup> Later on Kepler indicated that the speed of light was infinite and Newton demonstrated that light split into colours through prisms, but Frederic William Herschel (1738-1822), an English musician, seems to have made a real breakthrough by discovering infrared radiation in an experiment with a prism that “...raised the question of what parts of the universe we actually see and, indeed, the question of light itself was increasingly becoming an important issue...the problem of the ‘reflection’ of light in the atmosphere.”<sup>20</sup>

He had built a 20-foot-long telescope with 18-inch diameter by the end of 1783 and made some new discoveries. He was commissioned by the king to make a 40 foot telescope with a

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19- [www.geog.ucsb.edu/](http://www.geog.ucsb.edu/)... ‘abu Ali Hasan Al-Haitham (Alhazen)’ by Dr. A. Zahoor

20- ‘The Universe: explained, condensed and exploded (2007)’ p; 65

four foot mirror, which led him to make more discoveries about planets.<sup>21</sup> Simultaneously, despite it being a matter of physics rather than astronomy, he also became interested in light and heat. He noticed that *“When he held a thermometer just beyond the red end of the visible spectrum, the thermometer registered a temperature increase, indicating that it was being heated by an invisible form of energy.”*<sup>22</sup> Electromagnetic radiation waves in visible light were discovered earlier, therefore radio waves and x-rays were known but the full range of waves was discovered with the help of the ‘electromagnetic spectrum’, which stretches from the radio wave to infrared radiation. This shows that there are systems within systems. This means that there are universal laws within the universal laws.

Fixed stars were known to Greek astronomers and usually used for navigation but always seen as a two-dimensional model of space. Abd ar-Rahman as-Sufi, (903-986) who is known as Azophi in the west, was the first astronomer who identified the Large Magellanic Cloud (LMC) in 964 using instruments and keeping records of his observations scientifically.<sup>23</sup> He named it ‘the sheep’ but later it was named after Ferdinand Magellan (1480-1521) commander of the first expedition to sail around the world using the fixed stars for navigation. It is ironic that in the Middle East BC, fictional scientific theories were used to back up religion, whereas a few centuries later scientific research was undertaken to strengthen religion and then many centuries

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21- ‘A Short History of Astronomy-From earliest times through 19th century (1961)’ p;327

22- ‘Discovering The Universe 6th Edition (2003)’ p; 69

23- ‘www.eso.org/... ‘Sufi-Abd Al-Rahman Al-Sufi (Azophi) by Dr. A. Zahoor’

later running upto the 20<sup>th</sup> century science was considered against religion and religion against science.

Henrietta Leavitt (1868-1921) was the first women astronomer who discovered new galaxies and recorded their movements. She *“noticed that certain stars changed their brightness from time to time, which would be odd if they were in a fixed place, space and time relative to us. She called them Cepheid variables as they were stars that they (sic) went through cycles of brightness and darkness.”*<sup>24</sup> She was convinced that the stars in the Small Magellanic Cloud (SMC), one of the Milky Way’s nearest neighbours, were fixed and she used them as a measuring instrument to be able to estimate the distance of other stars. By 1912, she had valuable data of recorded sequences of the recurring pattern of the stars for many years. Ejner Hertzsprung (1873-1967) and Henry Norris Russell (1877-1957) produced colour-coded ‘Hertzsprung-Russell Diagrams (H-R Diagrams) that identify main constellations of stars, including the Sun, according to their temperature and brightness correlated with their distance and size.<sup>25</sup>

In 1914 Harlow Shapley (1885-1972), using the collected data and the most powerful telescope of the day at the Mount Wilson Observatory, estimated the distance to the Small Magellanic Cloud at 169,000 light-years.<sup>26</sup> He also calculated the dimension of our galaxy by studying the globular clusters in space, its centre and the position of the earth in it. The centre was 50,000 lights-years away from the earth, and it

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24- ‘The Universe: explained, condensed and exploded (2007)’ p; 84-5

25- ‘Discovering The Universe 6th Edition (2003)’p; 287

26- ‘A Brief History of Science (2002)’p;303

was situated at the galactic longitude  $325^{\circ}$ .<sup>27</sup> However, lack of definite empirical data was giving rise to doubt, different opinions and varying conclusions in the field. The Shapley-Curtis Debate that took place in 1920 was one of them, which is known as ‘the Great Debate’.

Debates were mainly centred on the existence and the nature of the spiral nebulae that consist of gas, clouds and dusts in our galaxy, Milky Way, whether they also existed in other galaxies and the similarities, differences and interrelations of the known galaxies with each other. Heber Doust Curtis (1872-1942) was “*rejecting Cepheid as a standard of measurements and insisting that the solar system was at the centre of the galaxy, was mistaken. On the other hand he proved right when insisting that the size of the galaxy, claimed by Shapley, was too large...*”<sup>28</sup> Thanks to this kind of debate, scientists were forced to research even further to prove their arguments.

Edwin Hubble (1889-1953) was one of these scientists. In 1924 he used light waves to discover a new measurement technique to estimate the distance not only between planets in our galaxy but also distances between galaxies being discovered every day, “*The relationship between the distances to and their recessional motion is most easily stated as a formula called the Hubble law*”<sup>29</sup> He also observed that the universe was expanding at a constant rate. The formula he developed is called ‘Hubble’s law’ (recession speed), and the

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27-[antwrp.gsfc.nasa.gov/](http://antwrp.gsfc.nasa.gov/) ‘Great Debate:’ Obituary of Harlow Shapley, ‘Nature Obituary’

By Dr. Harlow Shapley

28- ‘A Brief History of Science (2002)’ p;304

29- ‘Discovering The Universe 6th Edition (2003)’ p; 403

system of expansionis ‘Hubble flow’, which was recognized worldwide as a universal law of new discoveries in the field. This was also proof that light was coming from a single source and expanding at a certain speed at a ratio of time to space.

Meanwhile, Max Planck (1858-1947) and Albert Einstein (1879-1955) were investigating the mysterious properties of light. Planck concentrated on the idea of quanta to explain the ‘black body radiation’ and “*showed that instead of flowing in a steady, uninterrupted stream, light, heat and other forms of radiation moved in separate pieces of energy, which he called ‘quanta’ (Latin for ‘how much’)*.”<sup>30</sup> He took each piece of energy ‘quantum’ as a basic unit that occurs as a series of measurable events in an electromagnetic field, which is called ‘Planck constant’. Later it was considered as the key formula to measure the ‘black body radiation’, which is assumed to absorb every type of light wave, therefore appearing completely black. However, his theory of the gradual transformation of energy was to be questioned later in relation to the quantum theory of gravity.<sup>31</sup>

Einstein applied classical physics to black body radiation and argued that light behaves sometimes as particles, sometimes as waves and “*this is the first manifestation of particle-wave duality, could only cause massive disarray in the world of physics...for just over fifteen years... It is now accepted that ‘his paper of 1905’ marks the origin of quantum theory as we*

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30- ‘Einstein, A life (1996)’p; 28

31- ‘A Brief History of Science (2002)’p; 272

*understand it today.”* <sup>32</sup>However, his formula was not sufficient at that time for very high frequencies, and this is where Satyendra Bose (1894-1974) steps in. Bose had developed the ‘black body radiation’ law without using the classical theory of physics and, with the aid of Bose’s formula. Einstein restructured a new theory of statistical quantum mechanics, now known as ‘Bose-Einstein’ statistics. The theory was disturbing at first, for it challenged the existing theory of light, which says that it has basically harmonious existence, but he *“eventually expanded it, applying quantum theory to all radiant energy in the universe including electromagnetic waves, gamma rays and X rays.”*<sup>33</sup>In fact, this was the turning point for investigating different sequences of light waves for different usage.

So far, we have seen that there are two main scientific theories for the existence of the universe. One is the ‘Steady State’ theory and the other is the ‘Big Bang’ theory. We also see that the ‘Steady State’ theory is really conservative and establishedunchanging but the Big Bang theory continues develop. It was observed that all existences were behaving relative to one another. Therefore, scientists began to search for the primary formula and subordinate formulae to find out about the unique existence that pervades the whole of creation within the virtually observable or non-observable systems of the universe.

Eventually, they identified and classified the existence of energy, time and space and their relativity to one another and

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32- ‘A Brief History of Science (2002)’ p; 274

33- ‘Einstein, A life (1996)’ p; 29

managed to create some relating formulae. They also managed to set some complicated formulae to represent the relativity, like gravity, among different creations within the one unique universe. In fact, until the 19<sup>th</sup> century, Newton's universal motion and gravity laws were counted as the only forces that existed. However, we do not need to note them here in details but it will be beneficial to remind ourselves that with their individual and combined natures, they create a platform to help humanity to leap into the world of modern quantum science of today and who knows what is next.

In the mean time, light as the energy source, attracted great interest. The visible white light seems yellow to the naked eye but yellow is not its fundamental colour. Newton used prisms for the sun light to beam through to spread the rainbow colours at the other end. Thus, he proved that different colours were due to different wavelengths that break up at different angles. Wave packets were called 'photons' that demonstrated the properties of both waves and particles. Red colour has the longest wavelength and violet has the shortest. The wave crest in visible light ranges is 400 to 700 nm and it has the speed of 186,282 miles per second in vacuum.

Even though each colour carries different amounts of energy within the different wavelengths, speed in empty space is the same for all the colours. Light is measurable and it can go on forever unless it hits another object, when either it will be reflected back or absorbed by the object. However, the first finite speed of light was measured by Ole Romer (1644-1710). Romer "*...discovered that the momentum at which a moon enters Jupiter's shadow depends on the distance*

*between the earth and Jupiter.*”<sup>34</sup> They both orbit the sun in ellipses; therefore, the distance varies from 893 to 964 million kilometres according to their positions.

This was the one of the first attempts at measuring between two objects in the universe but relativity of space and time kept their own mystery and they still do. In fact, “*according to the Big Bang theory time does not exist in singularity.*”<sup>35</sup> This means that time stops at the zero point of the Big Bang explosion as “*...the time had beginning at the big bang.*”<sup>36</sup> However, “*...the energy span approaches infinity. This suggests that the energy itself at the vicinity of the time zero can increase up to infinity.*”<sup>37</sup> So, we can gather from all this that space and time are relative to each other in one way or another between finite existences but the energy is unique in its own way. It demonstrates itself in the finite dimension. In fact, it is essential for the existence of the finite forms in the finite dimension, but it is not relative to time and space as the energy itself is infinite. We can now briefly compare and contrast the cause and effect of inanimate creations that are based on the existence of predetermined

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34- ‘Discovering The Universe 6th Edition (2003)’ p; 67

35- ‘A Model for the Theory of Everything (2007)’ p; 44

36- ‘A Brief History of Time (1988)’ p; 52

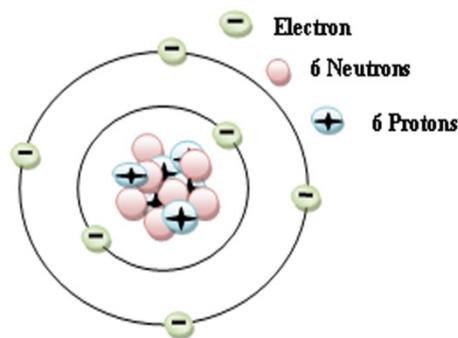
37- ‘A Model for the Theory of Everything (2007)’ p; 45

scientific rules and regulations with the non-determined infinite human consciousness that is based on individual free will. This will provide a base for us for information follows in the book.

Moreover, development in lenses and the electromagnetic spectrum helped scientists to discover new waves that are used in many other ways. Now they were not only discovering new galaxies and measuring the distances between them, but also discovering invisible objects in the universe between the galaxies that appeared black owing to their absorbing all kinds of light waves. This was a breakthrough to discover another dimension within light waves and particles. It was the electromagnetic radiation (waves), also called the 'blackbody radiation'.

Before the 19<sup>th</sup> century atoms were accepted as the basic units of matter but their structure was unknown. At the beginning of the 20<sup>th</sup> century Ernest Rutherford (1871-1937) was working on atomic radioactivity and "found out that almost all the particles pass through

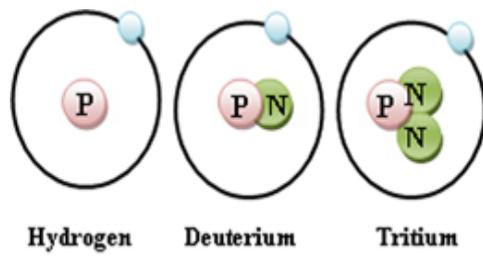
*the gold sheet with little or no deflection...however, an occasional particle bounced back. It must have struck something very dense indeed...Most of the radioactive particles pass freely through the nearly empty space that*



**Figure 1.2** Basic Units of Matter.

*makes up most of the atom, but a few particles happen to strike the dense mass at the center and rebound.*<sup>38</sup> In his model, negatively charged orbiting electrons had mass. The positively charged dense nucleus at the centre was made up of two types of particles - protons and neutrons - and the number of protons determined what element that atom was. In addition, the electrons orbiting with the speed of light make the nuclei appear to be surrounded by clouds.<sup>39</sup> As we know matter is composed of atoms that have two numbers. One of them is called the ‘atomic number’, which defines the charge of the nucleus, and the other is called the ‘atomic weight’, which defines the mass that determines the behaviour of the electrons.<sup>40</sup>

Generally, numbers of orbiting electrons are equal to the numbers of protons in the nucleus, which neutralises the atom “when an atom contains different number of electrons



**Figure 1.3** Atomic Numbering.

*than protons, the atom is called an Ion. The process of creating an ion is called ionization.*<sup>41</sup> However, the number of neutrons may vary even in the same elements, which are called ‘isotopes’, enabling transformation from one element

38- ‘Discovering The Universe 6th Edition (2003)’ p; 104

39- ‘Discovering The Universe 6th Edition (2003)’ p; 104

40- ‘A Brief History of Science (2002)’ p; 229

41- ‘Discovering The Universe 6th Edition (2003)’ p; 106

to another. Each radioactive isotope has its own disintegrating (decaying) time to transform from one stage to the other; this is called 'half-life'. Niels Bohr (1885-1962) demonstrated that, when an electron jumps from one energy level to another level 'spectral lines' occur; this discovery is now used to estimate the age of elements. This is another universal law that leads to another leap in science to Quantum Mechanics. We will briefly touch on a part of this but as a whole it is beyond the scope of this book.

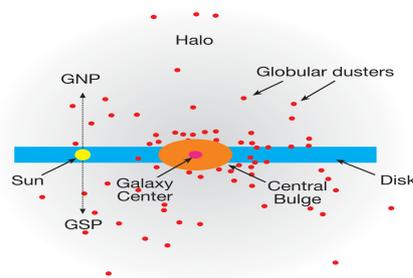
Spectral lines are used to estimate the beginning of existence and the age of the existing matters. The Big Bang is said to have taken place approximately 13.7 billion years ago. This was also the beginning of time and space in the dimension that we live in today. However, the entity of the first  $10^{-43}$  second, 'the inflationary epoch' of the Big Bang was infinitely dense atom-size at the beginning but it had the biggest increase in size from atom to orange size at the time of  $10^{-32}$  second. The heat reaction could not be measured owing to its intensity, even with the most advanced technology. At first, the four forces of nature, strong and weak nuclear force, force of gravity and electromagnetic force were not separated. They were combined as one unit that is known as 'singularity', as mentioned above. At the time of  $10^{-6}$  the cooling started to take place, quarks begin to clump into segments and the nuclear gas cloud began to appear. By the time of 3 minutes, the universe seemed to be a clump of fog, which was the time for radiation to begin to turn into matter.<sup>42</sup>

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42- 'Discovering The Universe 6th Edition (2003)' p; 435-36

Even though gravity and light worked hand-in-hand from the beginning, before the formation of matter light was not visible. About 300.000 years after the Big Bang matter started to form, light began to hit it and reflect back. Therefore, light needs matter to be visible, matter needs light to be visible and waves need matter to hit and reflect back in the dimension of the universe. The length of the light waves between the source and the existing matter depends on density, distance, temperature and the characteristics of shape.<sup>43</sup> It has its own universal laws, as gravity has. The human body is matter and it is included in the automatically ruled and regulated category like the rest of existence. Matter obeys the laws of gravity and light separately, as well as their combined laws. The question that comes to mind here is: Gravity is pulling all matter; light is making it visible but what is pushing the universe to expand?

On the other hand, the spirit has free-willed undetermined human-controllable power 'consciousnesses' for receiving the incoming energy waves and sending them out. However, man has to use authentic



**Figure 1.4** Universal Orders in Chaotic Appearance.

connection codes to be able to receive full amounts of energy from the source and reflect them back fully. This is the same for the other forms of matter around him. They have to have

43- 'Discovering The Universe 6th Edition (2003)' p;438

authentic connections with one another to work correctly for each other. Thus, the existence of free-will can facilitate or impede man by the choosing, motivating and controlling of these energy levels between the self and others, including the Creator. This point of free-will is closely related to the choice of deity, the unification of body and soul and the interrelation with others, human or non-human. That there are radioactive connections between the Creator and creation as well as among the creations is another universal law including gravity and light waves, which establishes the necessary interconnection to hold all together as one unit. In fact, any disorder or breakdown in these connections will cause chaos in the system. Luckily, all the interconnections are automated and work perfectly in harmony, apart from human free-will.

Coming back to the development of the universe, we can see that early scientists were not aware of the existence of the other galaxies. They thought there was only one galaxy, the Milky Way. Abd ar-Rahman As-Sufi discovered the first other galaxy in 964 that was visible to the naked eye.<sup>44</sup> It is called 'Andromeda' and it is 2 million light years away from the earth with a diameter of 220,000 light years at present. The latest galaxy discovered by NASA, not named as yet, is said to have been formed about 4.8 million years after the Big Bang and its diameter now is 100,000 light years. It is located 13.2 billion light years away from the earth. Milky Way, the galaxy that the world is in, has about 200 billion stars with a diameter of 100,000 light years and is 23.2 billion years old. The whole galaxy is moving at a speed of 370 miles per second and the Sun is moving at 150 miles per second. It

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44- 'Discovering The Universe 6th Edition (2003)' p;372

takes about 230 million years to complete its rotation. There are hundreds of billions of galaxies. No one knows the exact number of the ones already discovered, let alone the ones yet to be discovered. The ones discovered until now demonstrate their own individual characteristics; no two look or behave alike, each one is unique as with all the rest of creation, united as a whole but individually unique. It is empirically proven that the actual volume of the universe is 20 times larger than the universe we can observe today and it is still expanding.<sup>45</sup>

Consequently, proportion to the existence of the observable universe single human being seems like an atom in size, let alone comparing him to the existence of the unobservable beings. So, what makes these tiny vulnerable creatures so valuable? Evidently, human beings are equipped with extra ability of freedom of choice alongside the embedded qualities unlike the predetermined creations with embedded rules and regulations. Human beings have ability to comprehend creations on one hand, seen and unseen, and the Creator on the other. They also have ability to use self consciousness to observe and understand or use equipments and natural laws to have tacit and explicit knowledge to discover already prefixed embedded knowledge that ready waiting to be found out. Thus, discovering already existing knowledge may make him plausible but realising and acknowledging the unlimited source of power and knowledge behind all and chooses this Unique Source as the Deity consciously and willingly makes him valuable. This is the source that equipped human beings

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45-astro.ucla.edu/... 'Frequently Asked Questions in Cosmology (2011)' by Edward L. Wright

with the ability of linking finite and infinite worlds together, asking questions, searching for answers and taking decisions that other creations lack.

Finally, to sum up, we can see that there are only two scientific theories about the existence of the universe. The Steady State Theory says that the universe has always existed and it will continue to exist eternally. The Big Bang Theory, on the other hand, says that the universe began with the big light explosion and will come to an end eventually. However, whether the universe will have an end or not to be discovered yet, but it is important for us to deal with the current situation and get the best out of it. Therefore, we will now examine philosophic discussions to have a general idea how they tried to establish correct and authentic relationships that took place between the Creator and creations, body and soul, human being to human being, and between human beings and the other creations, concentrating as relevant.

## **PART TWO**

### **History of Human Mentality Regarding the Creator, the Deity**

#### **1-Beliefs, Mythologies and Philosophies of the Ancient World:**

Despite philosophy becoming a harmonious congregation or a negotiation table, or a battle ground at times, nevertheless, it played a very important role as a mediating bond between the physical and the metaphysical worlds, positioning the human being right in the centre. However, it has quite a few problems of its own that we have to be aware of while we are going through the development or, to put it simply stages of its progress, as it involves sequences of different times, places and people. The first two major problems are the starting points and the main split. Philosophy has very broken development stages.

Unfortunately, every stage is taken into account as if it were a complete new starting point for that particular stage. The historical background either totally denies this or does not mention it at all. In fact, its roots go back as far as the history of mankind, no matter who they were and which parts of the world they lived in. First of all, it is clearly divided into two main sections and dealt with as if these parts were completely alien to each other. It is called the Eastern and the Western

philosophy as if it were something from a different world with each sadly trying to ignore the other. This kind of behaviour is ruining the whole use of philosophy for the sake of all humanity. Therefore, it is ruining the interrelationship of human beings within the whole world.

For example, the first ever written evidence is found in Pakistan, which dates back to 5,500 BC. Sumerian tablets discovered from 'Uruk' near Baghdad date back to 3,300 BC. The first Egyptian civilization began to develop around 3,300 BC and Vedas, which are considered as the source of Eastern philosophy, were written down about 700 or 800 BC and are said to be traced back two millennia as oral traditions.<sup>46</sup> This evidence clearly indicates that we have to read any source with an open mind, knowing that philosophy never started from any particular place, civilization or religion, but with the existence of human beings. Then it branched out as it was developing and each subject involved gradually diverted into many different branches within itself.

The second major problem is the loss of the original sources, especially at particular key points in the human history. A good example to this is the Milesians in the Pre-Socratic period. Thales of Miletus (620/540 BC) is considered as the first philosopher and founder of Western philosophy, but none of his works survive today. Yet, so many philosophical points are said to be based on his principles. Another example is Aristotle's 'Dialogue'. He represents the mind set of Plato's values in his own book with his own words but we do not have any authentic primary proof from Plato himself to

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<sup>46</sup>news.bbc.co.uk/... 'Sci/Tech -The Earliest writing found' ed. Dr. David Whitehouse

back up the secondary information that was written for him from the perspective of Aristotle. We cannot even read Aristotle's original work but only translation after translation and each focuses on different points according to the understanding of the translator. This is one of the main disadvantages that philosophy has today as a whole.

The third one is the lack of availability of the original primary sources in different languages and biased translators. Sources in very old languages or in current different languages force us to approach available translations that cannot be free from error, whether intentional or unintentional. Every translation is naturally bound to have epistemological, cultural and religious problems in converting the full meaning of the text from one language to another. Even the translations made with complete understanding and with clear objective intention not to be biased cannot be totally free from error, let alone the rest. However, we have to deal with all of these aspects one way or another with full awareness, at least to be able to minimize the intentional or unintentional errors.

The fourth one is argument amongst philosophers just for the sake of confronting each other. It is quite natural to look at things from different aspects to see the relating matters fully from all the existing angles and it is also natural to discuss things and agree or disagree about them. However, sometimes it seems that philosophers disagree with each other just to reject the other completely without any careful objective consideration, refuting for the sake of refutation, based on one artificial reason or the other. Competition amongst them about physical and metaphysical beings is a

good example here. Instead of complementing each other to keep knowledge alive and pertinent to all, they compete and reject one another at times. Not only that, they even declare war on one another. This divides and kills the knowledge as a whole, as neither side represents the authentic knowledge any more.

The fifth one is the lack of full understanding of the original sources. The arguments are usually based on cut and paste information. The attitude approaches secondary and even third, fourth or fifth hand easy sources rather than the available primary sources. Therefore, further developments cannot take place as the arguments are no longer based on solid foundations and such an attitude will not give birth to new approaches and ideas due to lack of complete and clear understanding. We have to be aware of philosophy today, which covers wider areas than ever before, from economics, politics and religion to psychology of individuals, social issues and so on. In some cases, one can only vaguely identify where one ends and where the other starts. So, it needs extra care and effort again to bring the errors to a minimum level. Otherwise, one can be easily lost in the junk yard of philosophy today.

This is one of the points that we will consider later; whether or not the authentic revelations, direct from the Creator of all, are needed for human beings to use as individual and universal antivirus programmes to clear the infected back yard of the historical development of knowledge, as well as for the sake of freedom, equality and justice amongst human beings. In the mean time, we have to be aware of the universal mainstream lines of the sources. How did human

beings come to acquire physical and metaphysical information in the first place in order to have the privilege of selecting this or that? How did it come to know about the universal details of the existence of the Creator, heaven and hell, angels and the devil in the first place in order to question and discuss about them to find the best individual or universal solutions? How is an individual human being counted as universal as well as individual? Whose values do the biological body obey to operate and what about the feeling and emotions by which human beings are motivated to regulate their day to day lives?

We can see that all existence in the dimension of our universe has its own individual and universal laws. Everything automatically obeys the laws for the sake of its own existence and the existence of others; no questions asked and no answers sought. Man is the only entity with the capacity of questioning and seeking answers. However, we must still keep in mind that this is done partially. As we have seen above, all physical parts of the human body are also automated. Human beings can only demonstrate the result of their decision to act in cooperation with the physical body. Now, we can go back as far as possible to see what man-made philosophy has for us to say about the interrelation of these combined beings. From where must philosophy gain its main source of knowledge to be accounted as authentic and from where is it getting it instead? We can compare and contrast to find out how it establishes its authenticity for the individual and universal values to identify the problems and offers solutions.

For the sake of our topic we will be concentrating here on the interrelation of existence, the existence within the existence. It is usually considered a very problematic area owing to the involvement of different dimensions of unseen and seen worlds that combine to produce a three-dimensional world. In fact, in reality all of them have the same energy source. However, it becomes even more problematic when the philosophers try to explain parts without explaining the whole. Either one has to see the whole picture of the puzzle to understand the whole and then analyze individual pieces in detail, or do it the other way around, and understand the whole at the end. In both cases the issue is vulnerable and open to speculations, assumptions and guesses but the latter is more delicate. So, it seems that in any case we need authenticated knowledge to start from to prove or disprove and distinguish right from wrong or truth from fallacy. How will the limited minds and ability of human beings, if only confined by physical boundaries, be able to grasp and understand the physical and non-physical worlds and the worlds that they create by combining them together?

Now, in the beginning of the 21<sup>st</sup> century, on the one hand we have reasonably reliable scientific knowledge and, on the other, traditions of philosophical, religious and cultural written information sources. Some are primary, some are secondary and some are mixed from here, there and everywhere. One is almost lost within the polluted jungle of knowledge and stories all mixed together. It resembles the well-known story of some blind people identifying and describing an elephant that they have no idea about and trying to identify it by only touching and describing the parts, thinking that is the whole. It is good to describe individual

parts in details to know better but without sharing, telling and listening to their individual experiences, each individual may never come to know that he really is holding the same thing after all. Unfortunately, when we go through this topic, we will see that very similar things are happening in the field of knowledge, regarding philosophy in particular. Despite all, we will try to look at the issue as a whole at first, and then we can see how most of the scholars came to the similar point from different directions or how different directions came out of the same source. They themselves could realise this if they stopped competing and started completing one another instead.

The age of the universe is around 13 to 14 billion years according to scientific estimation and 6 to 7 billion according to the Biblical estimation. The scientific age of the world is said to be approximately 4 to 7 billion years, and the Biblical estimate, using the chronological life line of the prophets, goes back to around 6,000 to 11,000 BC. Scientific estimation of man's appearance on earth is around 4 to 5 million years ago whilst the Biblical only goes back to between 70,000 and 60,000 BC.<sup>47</sup> We can see that there are quite a few pitfalls that we have to be aware of to be able to steer around the chaos in this dating process. Therefore, we will approach the earliest symbolic or written sources and information to base our knowledge on authentic ground as much as possible.

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47- 'The Essential World History (2011) Vol: 1 to 1800' by William J. Duiker

We have to try visualising the vastness of the universe that has millions and millions of galaxies in it and is proven to be still expanding. We have no idea whether there are other Earth-like planets in the other galaxies yet. Of course, we all know the earth we live on is one of the planets of the galaxy called the Milky Way. Now, we are going to look into the philosophical discussion of the only intelligent beings, human beings, who have a very tiny part even amongst the living inhabitants of this planet, let alone compared to the rest of the universe. One thing for certain is whether they evolved as beings or came down from the heavens, they definitely found this earth and the rest, including their own bodies, ready to use at their disposal.

However, intelligence is based on knowledge and knowledge is based on a system of information taken in by observation, considered by individual characteristic cognition, compared with personally stored historical background knowledge and then reflected in words and actions. So, an important question comes to mind: they may find out about general ethical values by trial and error but how could they come to know about the unseen beings like spirits, heaven and hell, angels, the devil and the rest, which are not necessarily based on observation or on scientific evidence and not open to trial and error exercise, individually or universally? We can go step by step to see if it is possible for human beings to create knowledge from nothing or if they have to have bases to start from to be able to see the whole elephant in the end.

As mentioned above, the earliest written piece of clay found in Pakistan dating from 5,500 BC is a fragment of pottery and it is said that it could reveal the date and what it contained at

the time. It may not have religious or social order information in it but it still indicates that there were intelligent people living at that time and labelling their storage.<sup>48</sup> According to this source, if we take the evolutionary estimate as right, then one can ask another question: why did human beings take so long to develop writing? If we take the Biblical source as right, then human beings came into the world with some kind of basic knowledge, but were there more kinds of humans, some developed some not, as some people would like to believe? Could one develop without help from another? Is it possible that some men evolved from animals but were there other men that came from heaven?

Before we start going into philosophical discussions we also have to be aware of the division of philosophy, religion and history that was made only in the 18<sup>th</sup> century. Even now, philosophy and the history of philosophy are also divided for the sake of detailed study. We have to ignore all at the moment for the sake of the universality of the topic on one hand, individuality on the other, and begin with the conception of human beings only. We do not know exactly when the conscious human being started to ask, 'who am I, where am I and why?' but it is clearly known from the historical evidence that human nature always had the urge to search for knowledge; choose role models to put this knowledge into practice in everyday life and build high symbolic places for collective acts of worship to a higher authority. WHY?

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48-news.bbc.co.uk/... 'Sci/Tech -The Earliest writing found' ed. Dr. David Whitehouse

Unfortunately, there is an unbelievable amount of confusion between the meaning of the Supreme unseen power behind the creation of physical and non-physical worlds, who is called Aloha, Allah, God, Brahman or Zeus, and the meaning of 'deity or deities' that man chooses for himself to turn to whenever he needs help and protection in any aspect of life. The chosen deity or deities can be the actual power behind all creation or any material or any imaginary object or objects within creation. We will discuss what happens in all cases in detail later in the book.

Geological evidence indicates that our solar system is approximately 4,567 million years old and around 1600-1800 million years ago complex single-celled life began to appear. Multi-cellular life appeared 488-542 million years ago and the first upright walking hominid appeared 23.03 million years ago. The oldest hominid stone tools date back 1.32 million years and 60,000 years ago the ancestor of modern humans appeared. Radiocarbon tested remains indicate that humans inhabited North America around 50,000 years ago, long before the last ice age ended. Evidences are also founded that homo-sapiens lived in Africa around 60,000-80,000 years ago. We will rest this classical confusion of the dates in the hands of anthropologists and hope that they will come up with reasonable answers in the future and turn our attention back to written evidence concerning the topic.<sup>49</sup>

Around 15,000 ago climates changed and the ice age began to come to an end. By 6,000-5,000 BC human beings were scattered almost all over the world. Sumerians were in

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49- 'The Essential World Histor (2011) y' Vol: 1 to 1800' by William J. Duiker

Mesopotamia (that means ‘between the two rivers’), Indians were in the Far East, Acadians in the north, Egyptians in the south, alongside river the Nile and the Romans in the Middle East. There was an ice man Otzi found in the Alps in 1991 dating from 5,300 BC<sup>50</sup> and more discovered artefacts also indicate that there were human beings living in North America around those dates. They were using ‘Altaic languages’ that most probably were a branch of the Eurasian language.<sup>51</sup> They had many common words and sayings between them. All of these give us clear indication that human beings were moving around the world to find fertile land and, once they found it, they settled and then tried to find ways to protect it from others by expressing power and authority.

There were no national borders in the sense that we know today. People were free to move around the world and most of the time the strong would take the land of the weak. In the mean time, people were free to move anywhere that seemed flourishing and offering better social, economic and political order even within the established civilizations. They were carrying their own language culture and religion with them and mixing with others, giving and taking from oneanother. This was natural as the earth and humanity had gone through the Ice Age, Bronze Age, and Iron Age as well as some natural disasters towards their way of life. They lacked facilities that we cannot even imagine today but there is no

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50- ‘The Man in The Ice (1994)’by Konrad Sipindler

51-sonsuz.us/... ‘The Forgotten Past’ - ‘The ancient Uygur (Uighur) Empire’, by Dr. Haluk Berkmen

evidence to prove that they lacked sufficient knowledge for them to survive these various stages and situations.

**a) Sumerians:**

The latest discoveries of Sumerian tablets, called 'The Schoyen Collection' unearthed near Baghdad, Indus Valley of Mesopotamia date from around 3,500-2,000 BC. Some of them are kept in Oslo and some in London but 90% of them are not translated yet.<sup>52</sup> The translated tablets cover many areas of life from lists of previous kings, identifying ownership of land, lexical lists of trees, birds geographical names, medical and magical records, musical keys and love poems to historic moral and ethical codes, including creation stories, "*Creation of the Hoe (Hu) is the text on mss 2423/1-5, 2120/1, text2, and 3293....about 50-60 sources for the Hoe is known.*"<sup>53</sup> Hoe, meant 'He' in original Hebrew and Arabic which was used to describe the Creator in general terms. 'Hoe' also represents breeding, which is the sign of life. Enlil or Ellil or Anu was the god of breath, air, energy that Acadians, Hittites and Canaanites believed in at the time. He was considered 'the king of heavens and earth', chief of the deities. There are indications that at the time of the New Stone (Neolithic)Age, beginning around 9500 BC, Shamanism might have been practised.<sup>54</sup> They were aware of the energy within matter and had many ways of using it to keep the energy line open by certain ritual communications.

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52-earth-history.com'... 'Sumarian Tablets' (2011), 'Clay Tablets from Sumer, Babylon And Assyria'

53-earth-history.com'... 'Sumerian Tablets' (2011)' under tabletnumber 'MS2110/1' prg: 2

54-sonsuz.us/... 'The Forgotten Past'- 'The ancient Uygur (Uighur) Empire', by Dr. Haluk Berkmen

They believed that all matter has energy and some obstacles can come between matter and energy, which were considered evil and demonic.

**b) Masarians:**

The evidence from Egyptian (Masarian) texts and the graphics in the pyramid of King Unas (Oenas, Unis, Wenis) date from around 2375-2345 BC. The oldest written prayers displayed on the corridor of the West wall (lines 313-317) are to the higher authority to open the door of the sky for King Unas to pass over the obstructing layers to reach his destination. Some of the texts were written to create challenges for evil and danger by displaying the strength and sign of honour to keep them away. One of the writings is about the background history and the character of the King Unas, saying that they went there because of the great flood. In the Corridor of the East wall (lines 318-321) there is a very interesting sentence in 230(319) saying: "*King Unas will lead people to go to the god Ra*"<sup>55</sup> This shows on one the hand that there was a sense of the higher unseen being having been known by the people and, on the other, that King Unas was revered as a mediator, strong enough to influence the higher being. King Unas was most probably seen as the representative of the higher power on earth. This indicates to us the idea of the existence of the Creator's power and energy and the idea of having His representative on earth were existed and practiced anyhow.

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55-maat.sofiatopia.org/... 'King Unas Corridors East Wall (3128-321) -(230 -319)' by Wim van den Dugen

There is always an unseen power behind the physical powers of strong men, who rules, educates, heals and so on. This indicates that they came from the same background of Sumerians as they also mention the flood in their tablets.<sup>56</sup> They had a head of the gods called 'Amun', Amen, Amon, meaning invisible, self-created one, the creator of all. Later on during the middle kingdom of Egypt (2055-1650 BC) they add 'Ra' on to the name of Amun to make the invisible power of Amun reflected onto the visible representative in the world called 'Amun-Ra'. He became a visible deity to be able to implement the rules and regulations of the invisible power. In a way the invisible Amu exists in the visible Ra to act on the visible earth as the visible deity. This is the exact point that was misused by many people for many evil intentions; to allow some physical or imaginary objects to have divinity, to be considered as deity or deities. We can clearly see that both Sumerians and Egyptians had an invisible creating power behind all creation. They see the Sun as the main life-giving source on earth, the chief deity which is also the chief life-giving deity in Sumeria but then the other deities devolved down and spread out according to cultural, social and geographical needs.

### **c) Shamans:**

Ancient Tur people were the Turks who scattered from the Lake Baikal to the Black Sea and to Siberia and Northern India in and around 4000BC. They were following the practice of Shamanism as the religion of the time. They also

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56-maat.sofiatopia.org/...'King Unas Corridors 313-317 and 3128-321' by Wim van den Dugen

believed in an unseen life-giving energy that they called 'Tengir or Tengri', the Deity, similar to Sumerian 'Dingir'. *"Shamans used the name of the 'Tengri Ulgen' in their praying and hymns. This Tengri Ulgen is the Creator of all the creation thus has knowledge of all and wishes goodness to all His creations. It is believed that He lives above the sun, the moon and the stars. He is the One who gave the fire to the people and sent good souls down to the world."*<sup>57</sup>

They believed that energy of this Tengri Ulgen inhabited every creation, therefore they were all holy, but it came to the world through the sun in the sky and fire on the earth. They were the representatives of the unseen Tengri, the deity in the sky and on earth. The sun was called Kun-gor, meaning in Turkish "see the daylight", like Sumerian 'kengir', which means the sun, light, heat and energy. However, all the secondary powers were controlled by the Tengri Ulgen, who taught them all how to be good. This means that sun light represented good and darkness represented evil.

We can see that the Sumerians turned to their kings, Egyptians turned to their Ra as the chief deity and Tur people turned to the sun and fire, but as secondary deities. Later on, ranking began to appear among the deities and every chief deity had its own sub deities to work under its power. Therefore, sometimes rebellion occurred between deities and they started fighting against each other, but the sense of an unseen creating power was always kept above all the conflict.

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57-belgeler.com/... 'Shamanism and the reflection of the Shamanist elements in Can Goknil's painting' by Sema Ozgur, p; 37

Towards the end of the Iron Age, Mesopotamia was flourishing with Sumerians, Assyrians, Acadians of Tur (Turan) and many more people. It came to be the cradle of civilization. There were civilized cities that became trade centres and attracted people from the Middle East, from the south of Russia and even from Europe and the Far East. Thus, the Semitic people came down from the north, and Indo-European people up from the south. They arrived in small groups at first. Then strong ones overtook the existing powers and established great dynasties in turn. This was the time that very significant intermixing took place between the nomadic people.

The world's existing cultures, religious practices and political laws were mixing together in their own way in Mesopotamia. They were all giving and taking from one another. There were values implanted into native cultures but also there were cultures adopted from the native values that they took away with them when they moved in search of a better place to live for one reason or another. Around 2500-2300 BC the first Semitic dynasty took over in the Middle East. King Sargon (2334-2279 BC) gradually conquered most of the cities, Kish, Uruk, Ur and then made Akkad the capital city. He was then called 'King of the Nations'. This was the first Semitic dynasty in history, which lasted about 150 years until overrun by new Tur tribes coming down from the north.<sup>58</sup>

#### **d) Babylonians:**

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58-history-world.org/sargon\_the\_great... 'The akkadians by Robert A. Guisepi and F. Roy Williams, Uni. of California'

Hammurabi (1810-1750 BC) had even greater power than Sargon when he ruled the Babylonian dynasty in Mesopotamia. His realm covered from Tigris to the Euphrates (Firat and Dicle) rivers between 1792 and 1750 BC.<sup>59</sup> He not only gained wider land but also established a stronger controlling system of power, using his well-known code of laws to govern. His code consisted of 282 laws and covered almost every aspect of life, from family relations, marriage, religious practices, wills, social issues and land ownership to land irrigation projects and so on. The evidence of the drawings and carvings on stones and clay indicates that somehow Hammurabi claimed that these laws were bestowed on him by divine Anu, who had a similar meaning to Enlil in Sumeria. Anu was considered to be the highest deity, the deity of the heavens who in turn handed down power to deities like Marduk, who handed down to the other deities. However, later on 'Marduk' became the chief of the other deities of Babylon but went through many shapes and stages relating to the myths and stories of the different times and cultural backgrounds.<sup>60</sup>

We have seen that the sun was taken as a holy object at first and then the chief deity on earth by almost all the people around the same area. The kings took a lower profile at first compared to the deity or deities. However, it seems that Hammurabi was the first one to declare openly that he had divine power handed down to him by the supreme divine power to rule over the people with the code of divine laws.<sup>61</sup>

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59-hyperhistory.net... 'Hammurabi 1792-1750 B.C (2010)' by Rit Nosotro

60-Britannica.com/... 'Marduk'

61-encienttext.org/hum.codes ... 'The Code of Hammurabi (2500 BC) translated by

These laws were carved in stone and placed in the middle of the city of Babylon for public reading. A stone was discovered in 1901 “...in a city of Persian mountains, to which some later conqueror must have carried it in triumph.”<sup>62</sup>

Traditionally, laws handed down from the Divine Power are the characteristic of prophet hood but prophets never declare that they are a deity. We do not have clear evidence that Hammurabi called himself a prophet or a deity. It seems generally considered that the actual power of the invisible Creator, the chief Deity, handed down His power through the Sun to kings and certain people. There is always a great deal of confusion in the information from that time between the deity and the messenger. Maybe they did know the meaning of the revelation and the prophet as messenger but became confused and lost the thread amongst the legends and mythical stories that naturally increase more and more every day by the word of mouth. This is especially at a time when all human beings were constantly on the move in search of better places to settle safe and sound from other human beings, sad to say.

In the mean time, evidence shows that Hammurabi was a great ruler with the services that he offered to his people alongside the law codes. He was the one who set up a committee to run the cities, even though he himself appointed the members. He established postal and cleaning services in the city serving the citizens. It is interesting to see that

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L.W. King with commentary from Charles F. Horne, Ph.D. (1915)  
62-fordham.edu/... 'Code of Hammurabi, c 1780 BCE', under 'Charles F. Horne:  
...'Introduction' prg; 2

Hammurabi, who is said to have a Semitic background, used the Acadian language to write his codes. He also referred to the names of Sumerian, Acadian and Assyrian deities and sub-deities and used the Semitic revelation model to rule over people with the aid of the stories that appear in revelations. It seems that not only the cultures and religions intermixed, but also the name of the Deity and deities as well as the characteristics of the ruling power as kings and leaders. There is incredible confusion in the field about the names of the gods and lesser deities. It is said that Marduk had about fifty different names among the people in the area. One wonders: were they also confused about these things at the time or we are confusing ourselves due to lack of solid evidence?

**e) Aryans:**

According to Aryan invasion theory, Indo-European Aryans (they called themselves 'the noble ones') migrated to the south of India and the Middle East from mid-Europe and from south of Russia around 15,000 BC. This theory is very controversial in many ways, especially the date, but it is not our concern at the moment. There is evidence that most of the religions in these areas were based on the same source that came from the teaching of Zarathushtra Spitaman. There are also quite a lot of controversies and speculations about his name, date and place of birth. However, we will follow the most accepted paths to understand better the basic philosophy of his teachings. His birth date is placed from 13<sup>th</sup>, 10<sup>th</sup> or 6<sup>th</sup> century BC. Some give even later dates. His birth place is said to be at the North East of ancient Iran. His teachings, Gathas are '18 poems' and are said to be inspired by Ahura Mazda or Mazda-Ahura. They were transmitted by the people

through oral sources for many years before being written down around 2000 BC in the Vedic language.

It is argued that there are connections between the written source, Rig-Veda of Hindu and oldAvestan, of Zoroastrian, which is also very controversial. Some key points are taken and compared to see if there are any associations between them or not, like the invasion date of the Aryans, which is itself an issue of controversy, let alone its date. The use of language of the time, words and styles and the Biblical flood are all compared and contrasted with no solid result. Yet again, this is not our concern at the moment. Despite all kinds of assessments and efforts, it can only be assumed that Rig-Veda was written sometime between 1700 and 1100 BC, and Avestan was between 1000 and 600 BC, but the source is often associated with “the early Andronovo (Sintashta-Petrovka) culture that lived around 2200-1600BC.”<sup>63</sup>

Vedas, (knowledge) are classified into four groups, Rig, Yajus or Yajur, Saman and Atharta or Atarva. Rig-Veda is the oldest one, said to be written between the above dates. It has metrical hymns of ten parts called ‘Mandalas’ that are also divided into eight sections and called ‘Ashtakas’. Rig-Veda is written in an archaic form of Sanskrit, an Indo-European language, and has been handed down in several versions. In Hinduism, Brahman (old Persian ‘Brazman, middle Persian Brahm) “*refers to the supreme invisible cosmic power, ontological ground of being, and source, goal and purpose of all spiritual knowledge... (He is) eternal,*

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63- ‘Zoroastrianism (2010)’ by Jenny Rose, p; 9, 10

*omnipotent, omniscient, omnipresent... absolute truth.*<sup>64</sup> He is also 'Ishvara', the supreme controller. It is believed that Brahman is the source of 'Atman', 'the eternal self' that was never born and never dies. The followers believe that His eternity includes the cosmos. Most probably, this is the exact point that atheism holds that universe, cosmos, is eternal. He is also Ista-deva or Ista-Devata 'the utmost desired divinity', the spirit or the deity, the only tutelary being in the position of guardian, patron or protector to be sought after.

This is the concept that Aryans merged with the idea of karma. Atman is trapped within the cycle of rebirth, known as *samsara*<sup>65</sup> Thus, the earlier Indus Valley Civilization: "*Aryans who occupied parts of India established the caste system, which allowed only them to be the priest (Brahman), aristocracy (Kshatria) and the businessmen (Vaisia) of the society. Below them in hierarchy were the Sudras who consisted of two communities. One community was of the locals who were subdued by the Aryans and the others were the descendent of the Aryans with locals.*"<sup>66</sup> This allowed them to have a higher status over the mixed races as well as the native Indians, called the Dravidians. Brahman Varnas were the highest and untouchables were the outcasts, lowest in the hierarchy.

In Hinduism Avatar or Avatara means descent, passing down, over and it is believed to be he who came down as a visible representative of the invisible super power. This is the idea

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64- 'Newworldencyclopedia.org/entry/'Brahman' prg; 1

65-Newworldencyclopedia.org/entry/Samsara

66-adaniel.tripod.com/Aryans... 'India History' Aryans and Dravians-A controversial issue, prg; 5'

used by the kings and rulers in Sumeria and Egypt in a personal, individual manner like being kings and leaders to rule over others. Hittites used it in an institutional manner, like being the head of the governing body. In fact, both were still personal. In the case of Aryans, Vedas were used to rank people. This indicates that the mentality of the chosen one or holy one always existed in the mindsof human beings. Human beings, on the one hand were supposed to be establishing balance between rights and wrongs, good and evil, which resembled the cosmic cyclical order but, on the other hand, they used it to exploit others. In fact, it is self-exploiting even unintentionally. One wonders whether they ever thought of freedom, equality and justice amongst humanity. If they did, what had they done to establish these qualities?

There are four Vedic texts, The Rig-Veda, Sama-Veda, Yajur-Veda and Atharva-Veda. *“The Vedas, the earliest comprehensive literature of the Indo-European people, contain mantras for pleasing the devas to obtain blessings. The Rig Veda, the earliest of the four, enumerates 33 devas, which in later Hinduism increased to 330 million to symbolize the infinity of divine manifestation in the universe. Some devas represent the forces of nature while others represent moral values. The supreme deva....was Indra(the god of war).”*<sup>67</sup>Rig Veda also has strong evidence for showing similarities with the early Iranian Avestan.

#### **f) Zoroastrians: ‘Persians’**

Avestan, in Zoroastrianism is divided into ‘old Avestan’, which contains 18 poems; some say 5 poems called ‘the

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67-Newworldencyclopedia.org/entry/Deva...under ‘Early Vedic Religion, prg: 1

Gathas' (Hymns) composed around 1000-600 BC and 'young Avestan', which contains 17 newer poems written in much newer form and at an early date. The Gathas are supposed to be the actual teachings of Zarathustra and Sassanian Zoroastrianism, which differs significantly but they are supposed to be coming from the same source, therefore we will concentrate here on the teaching of Zarathustra, who is regarded as prophet and founder of the religion.<sup>68</sup>

The '*Asura or Ahura*' refers to having all the right to have power over all creation as "*to be the one uncreated creator of all.*"<sup>69</sup> The '*Mazda*' means having all the wisdom and intelligence to plan and create all creation including the cosmos. Thus, Ahura Mazda was the owner of the 'truth', the laws of the universe. He was the one who arranged everything from everyday occasions, like sunrise and sun-set, yearly recycling the seasons to astronomic movements. He was seen as the creating source of good only, not the creator of evil. Therefore, keeping His laws was considered to be 'good' and violation of them was 'evil'.

His main teaching was how to apprehend good thoughts, good words and good deeds and how to prevent evil thoughts, evil words and evil deeds, which were considered the work of Devas, demons. However, they were not seen as demons in the Gathas "*...the devas are "wrong gods" or "false gods" (deities) that are to be rejected, but they are not yet demons*".<sup>70</sup> They were identified as evil thinking and deceiving thoughts but not identified as Angra Mainyu, (not

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68-Iranologie.com/history/zarathushtra... 'Zarathushtra and His Religion'

69- Newworldencyclopedia.org/entry/Ahura\_Mazda, ... 'prg; 1

70-Newworldencyclopedia.org/entry/Angra\_Mainyu... under 'Origins and Context, prg; 3

mentioned in the old Avestan by this name) which was the destructive spirit, negative force, (devil), perverting the natural laws of the cosmos that Ahura Mazda set down. In the end, individuals were given free will to choose who they wanted to follow but the end result would be heaven or hell.

According to some sources, this Indo-Iranian religion began around the 3<sup>rd</sup> millennium BC. There was *“the Yaz culture, an early Iron Age culture in the Afghan-Turkmen-Iranian border in the area of c.1500-1000 BC. It is considered that it was the likely staging ground for the development of East Iranian and Early Zoroastrian practices.”*<sup>71</sup> Therefore, Zarathustra Spitama or Zoroaster was familiar with the idea of the existence of the Creative Power and he, himself was seen as a prophet by his followers. In the old Avestan, the dialogue between him and the Creator placed him into the prophetic position but in the young Avestan he seems more like a figure of legend as he is pictured wrestling with devas, which are considered to be the evil immortals. Greek sources have even more legendary implications as his mother had a miracle of light when she was pregnant and he laughed the day he was born, etc. Now he even has many kinds of drawn figures that represent him. Generally, philosophy of this religion starts with the ‘love of wisdom’ as one can gather from the name given to the Creating Power; ‘Ahura’ means ‘lord and ‘Mazda’ means wise.

Conflict and struggle are also seen in the Gathas and Spenta Mainyu. The “Holy Creative Spirit” is opposed to Angra Mainyu, the Hostile Spirit, to set an example for human

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71-Newworldencyclopedia.org/entry/Zoroaster...under ‘Archaeological evidence, prg; 2

beings. This conflict takes place in the human heart and mind, not in the universe. It is the constant struggle between the good and the evil in human beings. They also have the meaning of energy connection, coming from the same source, not only between the Creator and the creations but also creation to creation.<sup>72</sup> However, this struggle of consciousness being within self, the human being, later on turns into a struggle of unconscious matter that splits the universe into two, one side ruled by the Good Spirit and the other ruled by the Evil Spirit. It is still struggle but not only removes the human being from the main focus; it also gives power to evil spirits to challenge the Good Spirit. This creates dualism in the source of the absolute power, which tilts the unity of the creating power. This also means creating two equal deities, which is not possible in the real meaning of the deity.

In contrast to the Brahmanic philosophy Zoroastrians do not practise the caste system to gain higher status but believe that good thought will lead the individual to good words and the good words to good deeds and thus to salvation. This threefold path is considered to be the centre of the practice. They also believe that there is a life after death, there will be a resurrection day and individuals will be judged, and go to heaven or hell, like any other Semitic religion. It is based on the invisible creating power, revealed through prophesy,

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72-[www.duke.edu/~jds17/zoroast.html](http://www.duke.edu/~jds17/zoroast.html)... 'The Zoroastrian Tradition (1991)' Fathan Mehr  
by Element books

guidance for good and protection from evil. He has no additional power or authority to exhibit.<sup>73</sup>

However, the unified divinity of Ahura Mazda became known as 'Ahuric triad', later on Ahura Mazda, Mithra and Apam Napat or Anatiha as three deities. They are all considered to be the protector of the universe. They have been divided further into six divine beings as 'Ahuric' divinities - 'Amesha Spentas', the Bounteous Immortals, three of them male and three of them female. They were created by Ahura Mazda to help Him in governing the universe against the evil conduct of 'Ahriman' (Angra Mainya), the evil spirit, the devil.<sup>74</sup>

The main power is divided among other deities under the name of the guardian angels and we will see the influence later on the Greek philosophy. However, fire still played a significant role and the continuous burning of the fire represented the eternal spiritual flame, which was the custom of the region before Zoroastrianism. It continued to represent darkness as ignorance and light as wisdom. Therefore, the fire must be kept burning and fire stemming from the burning fire represents the generation flow in wisdom. In fact, fire was graded such as "*-Atash-i Vahram, meaning victorious fire, -Atash-i Adaran, meaning fire of fires and -Atash-i Dadgah, meaning a court fire...*"<sup>75</sup> However, the grades of fire listed here are not found in the older Avestan text.

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73-[www.duke.edu/~jds17/zoroast.html](http://www.duke.edu/~jds17/zoroast.html)... 'The Zoroastrian Tradition (1991)' Fathan Mehr  
by Element books

74-[britanica.com/](http://britanica.com/)... 'Zoroastrianism'

75-[heritageinstitute.com/zoroastrianism/worship/fire...](http://heritageinstitute.com/zoroastrianism/worship/fire...) under the 'Three Grades of fires Used  
in Worship' prg;2'

Originally, the fire was not to be worshiped before, it was merely holy at first, later on it became a symbol to focusing point while worshipping the Original Source, the Creator, and then it became the object of worship directly as it happened with the Sun.

It is obvious that human beings are aware of the existence of the main life-giving energy source. They are also aware that this energy is radiated into and reflected from the creations, “*five fires of energies mentioned in the Avasta’s Yasna 17.11...Barazi-Savangh, (ultimate purpose)...found in material creation...Vohu-Frayan, (good propagator)...found within the bodies of humans and animals...Urvazisht, (most useful)... found in plants...Vazisht, (most supporting) ...found in clouds...Spenisht, (most brilliant and beneficent) ...found in a flame...*”<sup>76</sup> It is for science to look into what they mean by all these but we can clearly see that they are aware of energy and the types of energy, but the interpretations according to the time and space involve different objects and different styles.

#### **g) Hittites:**

Towards the end of third millennium BC there were already three groups of people in the area who were speaking “*Indo-European languages, the Luwians, the Palaians and Nesite*”, identified through the cuneiform tablets found in the ruins of the Hittite capital city Hattusa.<sup>77</sup> The Nesite language was the official language of the Hittite kingdom as it is understood from the written evidence. There were Hattians, ancient

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<sup>76</sup>-[heritageinstitute.com/zoroastrianism/worship/fire...](http://heritageinstitute.com/zoroastrianism/worship/fire...) under the ‘Five Fires or Energies’

<sup>77</sup>- ‘The Kingdom of Hittites (2005)’ p; 11

Turkish people, and Hurrians, ancient Armenian people, who were the pre-Indo-European groups living in the area before the Hittites. The already existing cultures had played a significant role in the ways of development of the Hittite dynasty. However, most of the subjects living in the kingdom were Hattians, thus their religion, art and mythology penetrated more into the Hittite civilization than the other ones.<sup>78</sup>

The land of Hatti became the land of Hittites between 1600 and 1200 BC, where central Turkey is now. They came down into Anatolia first in groups and ran one of the biggest dynasties of the time. However, their original place is a matter of dispute; no one really knows exactly where they came from before Anatolia.<sup>79</sup> They made Hattusa, modern Bogazkoy in Turkey, the capital city and took over Babylon later on ending the reign of the Hammurabi dynasty that ran for about 400 years. Hittites adopted the laws, religions, literature and cultures of the old Babylonians, which were based on the heritage of Sumerian culture and the cultures of other groups. In the end, they became strong enough to challenge the pharaohs of Egypt.

However, Assyrian colonies came from the south of Russia and regained control of Mesopotamia from the Hittites. In the mean time, they were also having problems amongst their own power-holding figures but they managed to hold on to the other areas until 717 BC and, after that, they disappeared

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78- 'The Kingdom of Hittites (2005)' p;12, 16-17

79-history-world.org/hittites... 'The Hittite occupation of Anatolia (2003)'

in a mysterious way leaving behind burnt empty palaces, libraries, temples and houses of the entire city that was built to be one of the strongest bases for them.

Hattusha was the second capital city after Kushara and it was like a castle heavily fortified with defensive walls and gates to have a strong holding base. It was situated on a high plateau with complexes of libraries, temples for the deities to worship and committee rooms to take decisions, but they were badly destroyed after they left and the reason for that is not known. However, the existing evidence indicates that they modified and adopted most of the native cultures and religions alongside their own culture and religion, so much that it led them to be called the dynasty of ‘thousand deities’. Most probably, they adopted the religious practices and figures of the places that they invaded, to keep the subjects happy for easy control and productive working. On the other hand, they had quite different governing bodies from the ruling systems prevailing before them.

Cultural, political and religion issues were very much interwoven in every nation and group of the time. We have seen that kingship was the main ruling system and the kings were supposed to be the representatives of the unseen creative power on earth who could be called by different names in different areas. Therefore, they were considered to have supernatural abilities, had the right to say to others what was good and what was bad and they deserved to be obeyed by their subjects. They were the main deity, a linking figure between the unseen absolute power and the people. However, the kings of Hittites referred to themselves as ‘the priests’ in the front of the other deities and “...*the praying ceremony*

*was performed by the king himself*".<sup>80</sup> Hittites were the first civilization to put the deities before the kings. The deities became the focal point from both ends. It seems that both the power of the unseen creator was pushed back behind the deities from one side and the powers of the kings were forced back behind the deities from the other. The worldly deities were coming fully into focus.

Alalus, father of Anus, was considered to be the first king of heaven, the father of gods, the oldest god in Hittite mythology. However, the sun always played a very important role in Hittite worship, as it did in the other religious practices both in the past and at the time, "*in any event, the distinction between the god and the king is made by the presence or absence of the winged sun disk.*"<sup>81</sup> At the beginning of the dynasty the deity was represented only with the sun disk placed above his head, the sign of wisdom. However, it seemed to lose its importance later on with the addition of an animal figure placed next to the king, usually a horned bull that represented power.

Hittite deities are usually placed into four categories 'lifeless deities', such as sun, moon, stars, mountains, rivers and earth etc; 'animal deities', like bulls, lions, deer, goats and serpents; 'human deities', like human figures; and sky deities like sun, stars, storms and even mythological human figures. Sky deities were the most important ones. The main deity of sky and storm was called Taru in the Hatti language, Teshup in Hurri language and Tarhu, Tarhuna or Tarhun in the Hittite

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80-'Hittite Prayers, Writing from the Ancient World' (2002) p:7

81-'Recent Development in Hittite Archaeology and History' (2002) p: 50

language. They called him Shiu before coming to Anatolia. There were deities representing war, rain, mountains, earth and harvest, etc. Goddesses were as important as the gods in Hittite religious practice. The mother goddess was called Vurushemu in the Hatti language, Hapat in the Hurri language and the sun goddess of Arina in the Hittite language at first but later on she was called Kubala, Kybele.<sup>82</sup> Even though she was called by different names in different places, she had the same qualities.

When the deities began to have more human identities they were made to marry each other. The deity Tashup married goddess Hapat, who was the most important goddess. Discovered stone carvings show them always sitting together. The rest of the lesser degree “...*gods (deities) can be identified on a basis of Hittite text as divine protectors of the wild fields.*”<sup>83</sup> Thus, to be able to meet every field of human need, locally and nationally, they began to have deities in every matter that involved human beings physically, metaphysically, geographically, politically and religiously. Finally, the gods and goddesses of Hittite civilization even began to have human-like moods. They were identified with power, anger, happiness, jealousy, marriage, had children and grand-children and kept multiplying by the thousands.<sup>84</sup>

The subjects in the Hittite kingdom were divided into three categories; workers, warriors and rulers and evidence indicate that the ruling figures had their own way of life separated from the people. All three were living in their own ways, like

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82-yunus.hacettepe.edu.tr/... ‘Anadolu medeniyetleri-Hittitler-Hittites’

83-‘Recent Development in Hittite Archaeology and History’ (2002) p;47

84-yunus.hacettepe.edu.tr/... ‘Anadolu medeniyetleri-Hittitler-Hittites’

different pockets within the same civilization. Not only that, they also had different nations and beliefs living in even smaller pockets. This was quite different from the caste system of Aryans in India but we will see later on that Plato's philosophy would be based on this system. These were the turning points of social, religious, juristic, political and economic structures, from the individually centralized authoritative kingship to the aristocracy. There were gentry and noble groups of ruling councils under the supervision of the head of the dynasty. There were well organized fighting bodies and collective working bodies. This was to open the doors to feudal systems of the future. Language, literature and art were enriched and almost reached their peaks in the confusion of simple worship of the Creator, the only Deity.

#### **h) Semites:**

Information about ancient Hebraic philosophy is generally based on Pentateuch texts; the first five books of the Old Testament, which were not considered as historical evidence until the new epigraphic data gathered from archaeological discoveries. As regards understanding the meaning and the reason for choosing information on deities either historical or Biblical sources differ from one another dramatically. However, as soon as social, economic and political affairs are involved, both sources not only become interwoven strongly with each other, but also with the other cultures that interacted with them, whether their host nations or the others in and around them. This was one of the main characteristics of the Semites; that they generally seem to have interwoven and blended in with others in many aspects of life. This

pattern of behaviour is evident in every society they have lived in at all the stages of history.

Semites believed the existence of the Unique Creator Power as all the other belief systems did at the time. Their difference was that they had messengers and prophets between the creating power and human beings, instead of the other kinds of worldly deities mentioned above. Revelation was the main source of connection between the Creator and the messengers and between the messengers and other human beings. As the messengers were ordinary men, the revelation was also considered the connection between the Creator and all other human beings. The messengers were only bare deliverers, the knowledge was coming through the revelations and they were never treated differently from other men. Were all the individuals or groups within Semites living according to these values, yet again questionable?

The main difference between them was that one had a line of prophets who did not claim to have any power or authority between the Creator and the power of choice that human beings had. The others had the sun, kings, queens, leaders and priests, all claiming to be the chosen one and to have the qualities of the Deity. They required other people, human beings like themselves, to obey them first if they wanted to be able to reach the actual creating power. They orally transmitted mythological stories that were used to direct the power of choice of human beings towards their own personal favour. Then, they were seen as mediators between the Creator and common people. This is the point at which freedom, equality and justice come into question.

The history of the Semites is not specifically identified in the clay tablets from Sumeria, Babylon and Assyria. They mainly concentrate on trade, laws and wars, however, some of them give lists of kings and the length of their ruling periods from Adam to Noah that help researchers to estimate the time of the appearance of humans on earth. In the mean time, they backup the authenticity of the scientific theory of creation with some divine sources. However, the questions asked about the flood at the time of Noah never get a clear answer. Was the flood partial or a total flooding of the earth and were there other people in the world apart from the people on the Ark? Was the whole world covered with water or not? If there were only the people of Noah, would not only one language have existed? If it was partial flooding, then would the people on the other side of the world scatter farther to other continents and develop different languages even if they had the same language coming from Adam?

Luckily, we can get more historical information about the Semites from Ugaritic tablets that were discovered around 1928-9 at Ras Shamra on the coast of Syria dating from around 2500 BC. They play a very important role in the understanding of the Old Testament as the source of knowledge, which was not considered an authentic source of information before. The tablets found at Ugarit were written in different languages, "*Sumerian, Acadian, Hurritic and Ugaritic...and The Ugaritic literature demonstrates that Israel and Ugarit shared a common literary heritage and a common linguistic lineage.*"<sup>85</sup> Thus, the old words of the

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85-theology.edu/ugarbib... 'Ugarit and the Bible' under 'The discovery of Ugarit and the Ugaritic texts' prg; 6, 7

discovered tablets in the Ugarit language are compared with the words of the Old Testament that were not clearly understood before. The evidence indicates that the Semitic people did not all follow the message of prophets to choose their deity but also followed the local cultural practices of the times and the places that they had lived in, like Mesopotamia, Egypt and Anatolia.

The Creating Power in the Ugarit language was called 'El', father of the heavens, and 'Yahweh' in the Semite language. However, evidence also indicates that Semites were worshipping Baal as the deity of fertility and Asherah as the mother of sea, or fertility or queen of Israel, depending on the different local values. These and other lesser degree deities were worshiped sometimes alongside 'Yahweh' and sometimes instead of Him. Therefore, they had a philosophical mixture of many practices that at times has mesmerized academic researchers, who are experts in the field, let alone us. It is not our main aim to study that in detail but to be aware of the result of the mixture of both divine stories for information and non-divine mythology in parallel. Evidently, this created a stage for a turning point towards the development of Greek mythology and philosophy until the arrival of Jesus, with whom the world seems to have had another major turning point.

Ebla tablets are the other ones that were discovered in the 1960-70s near Syria. They are considered the most important sources unearthed up to today concerning the Old Testament, as they also date from around 2300 BC and are in the ancient

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Semitic language that was used around 1500 years before the Old Testament. Unfortunately, they are not decoded or translated and even the originals have not yet been published completely apart from the creation story “*in Ebla that is as close to the Creation Account in Genesis, Chapter I as any that has ever been discovered... ‘There was no heaven, Lugo formed it. There was no earth, Lugo formed it. There was no sun, Lugo formed it. There was no moon; Lugo formed it (Lugo means the great big one, the great one)’*”.<sup>86</sup> Moreover, the appearance of the names of the prophets like the prophet Abraham (Ab-ra-mu), the prophet David (Da-u-dum) and the prophet Ismael (Ish-ma-el) has significant importance in reconsidering the religious books as historical evidence. It also indicates that the Prophet Abraham and the prophetic religion existed before the Pentateuch texts were written. Yet more research has to be done to learn more on the subjects that they mention and other translations must be done by different authorities to be able to ensure the authenticity of the transformation.

As far as the Egyptian Semites are concerned, Shem, one of the sons of Noah who is considered the father of Semitic people and his family came down to Egypt around 3750 BC according to Jewish sources and calendar. On the other hand, the Biblical texts claim that Jewish relations with Egypt began with Joseph. We do not need to mention the well known story of Joseph’s coming to Egypt and his relationship with his brothers. It is important for us to know that his

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86-christianity-scienc.gr/TheEblaTablets... ‘Archaeological spotlight’, under ‘Significance of the Find’ prg; 4,5.

father, brothers and some other people came and settled in the land of the pharaohs as it was known then, as a result of Joseph's coming to Egypt and the drought that took place later on. It is one of the distinctive characters of Jews to keep family and social relations secluded from other cultures and keep trade and political relations open. This character helped them to maintain their self-identity, which created a powerful challenge to the host language and religious practices on one hand, and the authority of pharaohs and leading figures concerning their holy powers, positions and rights of ownership of wealth on the other. In fact, this attitude turned into a very strong nationality issue later on.

Pharaohs, in ancient Egypt, were not only the kings, rulers of the dynasty, but also the chief deities of the religion. They presented themselves as the sons of the Unseen Creator Power, to give themselves metaphysical power of authority to claim to be the visible representative of the invisible power on earth. As a result, they became untouchable holy men who held an immense amount of power over their subjects. Religious leaders followed them in holding the next strongest power in the society. Apart from them there were countless deities covering every aspect of life. People even made and carried images of deities with them with the hope of getting help when in need.

We have seen that, before the end of the ice age, people seemed to struggle for survival to be able to live on earth, but at this time people started to struggle for power, fame and wealth in that they already had established very refined social, economic, political and juristic structures to suit their purposes. They had settled at the top and did not want to lose

their positions and possessions. Therefore, they were using every possible means they had to hold on to this power, which was the key to enabling them to keep others under control and to exploit them.

According to Biblical sources, the prophet Moses grew up in this context right in the middle of this kind of situation and Biblical and historical evidence clearly indicates that Moses was very well aware of all that was going around him. He did not invent a new way of life as far as the religion, social and creation stories were involved. He did not want people to change every aspect of life that they were involved in, but to stop choosing deities other than the actual Creator in order to have an uninterrupted unified source of energy. This was a direct line between the Creator and human beings without interference from any individual, even a prophet or any group of people or anything else.

So far, all the evidence clearly indicates that none of the religions denied the existence of the Unique Creator ever. This proves that belief in one Creator is universal, no matter what, people chose the Creator as the only Deity or not. Believing the only Creator remained as the foundation of every belief even when people shared some of the quality of deity with something else rather than the Creator, or chose others, individual or collective, as the only deity or deities instead of the Creator. Thus, believing in the Unique Creator became the main factor that played a key role in shaping the mentality of the Middle East for turning towards philosophy and revelation related religions from mythology based beliefs.

## **2-History and Mythology of Asia Minor and Eastern Europe:**

It is easily observable that all nations have bias attitudes towards their own history, to such a level that given dates in human history for even same occasions do not match. In fact, sometimes they seem in total chaos. There are no unified or even somewhat parallel, patterns established for the development of the universe and earth, emergence of human being and the sequence of human civilizations on earth. Each Nation claims that their civilizations started around the same period, disregarding the numbers of human inhabitants, spreading patterns, geographic conditions, and travelling facilities of the time. The different dates of Biblical, historical and archaeological flood theories, considered as the landmark, are also causing a great deal of confusion. It is possible, if the experts in these fields stop being biased and come together they might solve these vital problems once and for all.

Studies about the location o the first appearance and the scattering pattern of humanity throughout the earth give us a clear indication that human civilizations appeared in the Middle East first, and then went to the Far East, to Asia Minor and finally to Europe and the other continents. As far as Asia Minor is concerned, there were small groups of civilizations that began in and around the late Bronze Age between 2800 and 2200 BC. However, the first noticeable civilization started to flourish between 2000 and 1150 BC. The first city was built in Crete, most probably for security

reasons that match with the Hittite mentality pattern of settlement in Anatolia.<sup>87</sup>

The civilization of Crete had trading relations with its neighbouring civilizations in Cyprus, Anatolia, Syria, Egypt and even Mesopotamia. This was the period of history when nomads were beginning to settle in groups where they found better geographic conditions to live and began to build civilizations, like in Mesopotamia and in Egypt along the River Nile. Therefore, ordinary people did not have to move around as much as they used to, nor did they have any facilities to do that. They were moving with the groups to settle elsewhere only if they needed to do so for one reason or another. So trading was the main connection between the different civilizations, if it was not war, which was becoming second in priority.

Traders and travellers were the best story-tellers at the time, as always. Different cultures of the trade caravans brought masters and slaves together in the trade expeditions from different sides of the world. So it is still, involving every level of society. Stories would cover people from the intelligentsia to the level of slaves. This particular point, strong trade relations with Middle East, played one of the most important roles in the establishment of civilization in Asia Minor. It involved politics, religion, mythology and art and became the major platform for the future European civilizations.

The stronghold of Cretan civilization on the island was almost wiped out with the tsunami caused by an eruption of

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<sup>87</sup>-[ancient-greece.org/...](http://ancient-greece.org/) 'History of Minoan Crete'

the volcano of Thera or Santorini (Saint Irene), the given dates for which are 1613, 1625, and 1700 BC. Nothing was left behind but the ruins of palaces, castles, state buildings and houses.<sup>88</sup> Knossos Minoan Palace is the major one, which was excavated by Arthur Evans in 1900-1931. It was the seat of the legendary king Minos and the main power centre of Crete and evidence confirms that it was destroyed and rebuilt many times. However, after the last destruction by fire in 1350 BC it was never rebuilt or inhabited again but kept as a sacred place and now it is a tourist attraction. However, there is a lack of information about civilization in the area between 1000 - 800 BC, which is considered as the Dark Age. It seems that Hittites also lost their holding base in Anatolia around the same time and retreated to no one knows where. The groups living under the rules of these authorities most probably had a major setback in their development of civilization.

In the mean time, the earliest literary sources belonging to the 8<sup>th</sup> and 7<sup>th</sup> century BC are Homeric epics and Hesiod's 'Works and Days', but the originality of these sources is much in dispute today.<sup>89</sup> Nonetheless, they had played very important roles in shaping the mentality of people at the time and the generations to follow. The Iliad and the Odyssey epic poems of the time became the bridge for the development of human history, shifting from East to West, as far as geography is concerned, the bridge for the development of human civilization from past to future, as far as time is concerned, and the bridge from knowledge to fantasy as far

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88-[ancient-greece.org/...](http://ancient-greece.org/) 'History of Minoan Crete'

89- 'A Concise History of Ancient Greece to the Close of the Classical Era (1984)'

as culture and literature are concerned. Practical, logical knowledge of codes and laws became the knowledge of imaginary or fantasy worlds. The result was Greek mythology. These points also indicate the pattern of human behavioural change, going across the bridge from survival to comfort and recreation.

Mesopotamian mythology was a combination from mixed cultures, including revelation stories. It was the first strong civilization to influence the surrounding cultures and other civilizations, like Hittites, Egyptians and the civilizations to follow. Collective accumulated factors provide Asia Minor and Eastern Europe with rich materials; knowledge relating to mythical, legendary and biblical stories, talent through experience and the techniques of art. These potential abilities coming together with the matrimonial stories of the materialistic and non-materialistic deities of the Far and Middle East give birth to a mixture of new generations of countless deities, myths, legends, building structures, statutes and drawings to a level that the brain and the artistic talent of man had never reached before or since until nowadays.

When human beings concentrated just on survival, the sun, the earth and bulls were considered sacred and they were appreciated for their vital roles in survival. When man began to have possessions and positions, these figures began to become sacred tools as deities to authorize the ownership of possessions and positions, mainly by the kings, the queens and the rulers. At the time of the civilizations of Asia Minor and Eastern Europe, the stage of survival was left far behind. Social structure was changed and men began to discover detailed identities of the self and nature. Thus, the super-

human deities with the human emotional qualities were invented to fill the gap between the Creator and creation. The newly created deities were given knowledge and understanding to deal with both ends, similar to the prophets. In fact, after the volcanic eruption and tsunami disaster in Crete, more deities were added to represent the universal qualities of the worlds above, on and under the earth. Then, above the world became the representation of light, good and happiness and under the world the representation of dark, bad and evil, and all were surrounded with their own special deities.

The existence of the Unique Creating Power was never denied or even contested, but there is a great gap of information in this period of time and place, relating to the human attitude towards the Creator, the names and the characters that we see in other civilizations of the Middle East. Most probably, it is owing to both sudden drawbacks due to natural disasters and rival attacks that destroyed evidences. The other thing was the shift in the focal point. Before, in order to survive, human beings were focusing directly on the super power of the Creator, the only source of hope that could help them in their survival against the ruthless climatic dangers and invaders but, in times of greater comfort, focus was shifted from the invisible super-power to the visible or visualizable deities, created by the self to entertain, comfort and protect the self. Thus, the great mother 'Artemis', a female deity figure, comes into being to provide care. The name is Turkish and the meaning is 'honourable and clean one' who becomes the 'Mother Mary' later on.

In addition, we have to remember that stories of revelation came to Moses orally transmitted by merchants and travellers throughout all the civilizations of East and West. Most civilizations must have been aware of the contents of the message which was probably the reason for the similarities of the stories. We now know that people of Asia Minor at the time were not questioning the existence or non-existence of the Creator but the choice of deity. There were no kings, individual rulers or religious leaders in their system to be considered as deity, nor had they any prophets with the revelation to guide them as a role model. The gap was filled with physical and metaphysical imaginary figures as far as the imagination could go. Moreover, they carved and painted deities and constructed buildings to extend of their ability or artistic talents.

Evidence indicates that 'Artemis', who became 'Gaia', the earth mother was the major deity to begin with. This resembled the first  $10^{13}$  second of Big Bang theory. She seemed real and universally accepted but later on the separating and expanding chaos began. *"Therefore, Chaos was also defined in the birth of the ancient Greek world. Erebus (darkness) and Night were originally born of chaos and their children were air and day. Dark night also give birth to Death, Sleep, Dreams and the Fates and even the Hesperides (daughters of Atlas) and Eris (goddess of strife and discord). Then mother earth became the wide and stable base from which all life sprang. The sky, which enveloped it*

*with its immensity, was the greatest god at the beginning of the world.*<sup>90</sup>

There are no authentic ways of proving or disproving the actual thoughts and actions behind the stories that we read today, therefore, it is open to more speculation and the imagination of the individual authors who want to write about it. It seems that life factors, Biblical, cultural, cosmological and human characterisation stories accompanied with imagined figures came to life in the stories of this mythology. They even put into generation chronology these created deities to emphasize the sequence of their lineage. The first divine couple were made by uniting sky and the earth mother who give birth to first generation of Titans (sun deities). “*The first born **Oceanus** (ocean) fathered with **Thetys** (daughter of Uranus ‘sky’) the Rivers and the **Oceanids** (three thousand daughters of Titans, Oceanus and Thetys, each have duty in nature). **Hyperion** (Physical incarnation of earth) and **Theia** (Eutyphaessa, wide bright root) sired **Helios** (*The Sun*), **Selene** (*The Moon*) and **Eos** (*The Dawn*). **Coeus** (Koios ‘intelligence’), and **Phoebe** (wisdom, bright, radiant) gave birth to **Leto** (sister of Astria, mother of twins, Apollo ‘foulness’ and Artemis ‘purity’ from Zeus ‘day, to shine’, ‘the hidden one’) and **Astria** (sister of Leto, ‘dream’).”<sup>91</sup>*

Simply, it says that, everything was water at first and the air formed around it, both came together and gave birth to the earth with (Oceanids), rivers, lakes, ponds, vegetation and the

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90- ‘Greek Mythology (Cadogan Colour Guides) (2001)’ p; 10

91- ‘Greek Mythology’ (Cadogan Colour Guides) (2001)’ p;10

colours on or in it that regenerates itself. Then, day and night are appeared. The day had the sun with shining light and the night had the moon with hidden things like dreams, and both re-cycled with the connecting of the dawn in between. After that the intelligent being (Coaus) appeared who had wisdom to differentiate between purity and foulness interwoven within him, (twins, Artemis, who became a symbol of purity (good) here, and Leto, foulness (evil)). If we go into the detail we will see how it is similar to the Big Bang Theory and the chaotic beginning of creation and humans with freedom of choice coming into it later on.

The next stage brings harmony after the stages of explosion (energy), conflict (polarization) and then pacification (neutralization) between the matters in Big Bang theory, but not in between the deities of the Greek mythology. So, this behaviour resembled the human emotional motivation in the heart of philosophy. The emotions are where the order and chaos existed at the same time. In fact, they all sound like the Biblical oral stories turned into stories of a fantasy world and the names turned into deities; regeneration of the revelation stories in one way or another. However, it would be very interesting to go further and look into the second generations of those deities in detail to see how the stories developed. Most probably, we would see the detailed functioning of these creations. In the mean time, one cannot help but wonder whether they had all the related statues from the beginning or if they were made later on to reflect the stories behind them and therefore took totally different directions and meanings from the originals.

### **3-Pre-Socratic period: ‘dark age’: Mythology and Philosophy:**

Alphabetical written sources in human history begin to appear in the first part of the 6th century BC. They seem to be revolving around the old revelation stories, myths, legends and philosophical theories. Development in writing naturally affected every aspect of life, culture, religion, economics, politics and the arts, giving chance for people and scholars to express their own individual approaches and ideas. This began to create diversions, especially in the field of philosophy like, the ideas of realism, idealism, mysticism and scepticism and so on. Different ideas and approaches to matters, positive or negative, facilitated the mental development of human beings on one hand but impeded on the other by creating more and more divisions and diversions some with unbridgeable gaps.

A balanced divisions and diversions may be even beneficial to have a wider prospect of issues but when they become extreme then the danger begins. This was the period that individualism, most probably unintentionally, began to spring. In such a way that today in so called modern world ‘I and you’ made almost impossible to come together among individuals, and ‘we and you in groups, nationalities and religions. Unfortunately, individual unique and precious human qualities, collectively identified values and their relevant to each other are so deteriorated that almost disappeared.

This is the period when human beings started to search for the original source of nature relating to the self and other

creations. They were, again, not questioning or trying to prove the existence or the non-existence of the creating power but to fill the gap between the invisible conscious being and visible conscious beings in an authentic manner, rather than with the objects of nature or human beings as was done by earlier civilizations. This exact point again relates to the choice of deity, and freedom, equality and justice amongst human beings. The demands of reaching authentic knowledge raised endless important questions where the philosophers and the philosophical debates were concerned.

First of all, we have to set a strong and clear base to be able to understand the stages that follow. Basically, we can say that stories travelled with human beings wherever they went and took new forms to fit the surrounding needs as well as being affected by them; a give and take situation. Civilization in Asia Minor seems to have used figurative stories, most probably the most effective way of learning in order to remember the information that they gathered at the time. However, they were saying the same things in different ways. When they began to make statues, figures in stories came to life and became easily available deities to rely on. They were created by humans supposedly to help humans.

So, the original power behind all creation was neglected and almost forgotten. Ionians, who used the earlier sources and created their own alphabets in Asia Minor were the people settled in the key area between the East and West. They settled there around the 12<sup>th</sup> century BC and developed rapidly. They were in touch with the rest of the civilised world one way or another and had a non-centralized ruling system that did not oppress people who developed individual

thinking qualities. Fertility of the land gave them comfort to concentrate on thinking; therefore, it became the cradle of intellectual knowledge ‘philosophy’ in almost every field that we know today.<sup>92</sup>

These factors began to bear fruit around the 6<sup>th</sup> and 5<sup>th</sup> centuries BC and scholars of the time tried to explain the nature of matter in a more logical manner that opened the door searching for scientific answers. Considering the stories in mythology above, we can say that this was not an original idea that started at that time but the continuation of accumulated knowledge from available sources of the time. We know that there were mythological, legendary and revelation sources freely available, mixed and mingled, ready to be used in any way according to the understanding and intention of the user. This was the time in the history of philosophy when there were endless stories going around about anything and everything including the nature of creation, the power behind it and the meaning of deity that regulates the life-style of the creations, especially human beings. Therefore, it was the time to rationalize; to be able to reach for the truth amid the vast jungle of the stories of their wild imaginations. Thus, this period was to become the base for rationalizing since everything was getting out of hand, but unfortunately, they also went to the other extreme later on.

#### **a) Thales of Miletus:**

Thales of Miletus (different dates are given; 620; 624; 635-540; 547; 585 BC) was the first recognized philosopher in Asia Minor at this time. None of his original works survive

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92- ‘A Concise History of Ancient Greece to the close of the Classical Era (1984)’ p; 96 +

but some parts were quoted by the later philosophers, like Diadochus (411-485 BC) and Aristotle (384-322 BC), giving us a general idea about him and his works. According to Proclus Diadochus, Thales went to Egypt to study geometry and returned with new ideas of rational thinking on the nature of creation and cosmology. We will not go into detail about his arguments because what was or is said about him is just based on the work of others and interpreted by them. It is important here for us to mention that, according to the writing of Aristotle, "*Thales...says that (the material principle) is water, and that is why he asserted that the earth rests on water*"<sup>93</sup>

The second important point of his argument is that everything has soul; therefore, it moves and makes others move. By the way, this was not new knowledge but he framed it in a different manner. He gave the example of a magnet that pulls and pushes ions. This is the point that Aristotle seems to base his argument but it is not for us to go any further as we do not have Thales' own authentic source about it to argue, compare and contrast with others. However, it is also important to know this because it indicates that he believed in and tried to prove the unseen eternal power of energy behind all creation. It shows us that he did not even question the existence of the power and the energy behind and within creation but looked into the nature of creations to see how they were related to each other.

#### **b) Anaximander of Milatus:**

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93- '3: Aristotle, Metaphysics 983b20-2-A12'

Anaximander of Milatus (611-546 BC) was the student of Thales and, similarly, none of his works have survived. We can only know about him and his work through writings and quotations of later scholars like Aristotle and Theophrastus (371-287 BC). He disagreed that water is the first principle of matter and that objects have motion in different directions. *“He says...it is neither water nor any other of the so-called elements, but some other unlimited nature, from which all the heavens and the worlds in them come about...and the things from which is the coming into being for the things that exist are also those into which their destruction comes about in accordance with what must be.”*<sup>94</sup> The unlimited originator of the universe for him was *“to be spatially infinite, sempiternal (eternal), and qualitatively indeterminate: in the beginning before the cosmogonic movement, there was a mass of qualityless stuff, unlimited in extend and infinitely old.”*<sup>95</sup>

He seemed to indicate the unlimited power of the Creator, yet it also seems that the latter scholar took his point as the beginning of matter only that having space and time, instead of the actual originating power that he really was talking about. He then argued that the first principle of matter cannot be one element, but the combination of earth, air, fire and water. It was recycling with combination and separation of opposites that made the beginning of one thing and the end of another. These separate factors were determining each other endlessly. He replaced the earth in the centre of the universe, floating, not supported by anything. Unfortunately, we cannot

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94- ‘Pre Socratic Philosophers’ (2000) (13: A9=B) p;29

95- ‘Pre Socratic Philosophers (2000)’ p;29

make an argument here for or against as we do not have his original works. However, we have to mention here that, after seeing the level of his intelligence and the ability of his approaches to these issues, the idea attributed to him that human beings originated from fish sounds ‘fishy’ and needs wider and deeper analysis.

Poetry was still very effective as the method of giving out information based on mythological and legendary stories. Scholars, even poets were searching for new ways to authenticate these good old stories but they did not have knowledge and the scientific facilities yet, therefore, deduction and induction were the alternative methods to use. However, both were still relying on logic and reasoning and this varied according to the understanding of the subjects by individual characters, environment and background knowledge. These methods in one sense were offering alternative ways of thinking and acting in a logical manner, but they were not totally freeing knowledge from the influence of individual interpretations and the existing myths and legends.

Consequently, this led philosophers to two extreme positions, materialistic and non-materialistic religious philosophic thoughts. Both were lived and practised at the same time and place in the history of philosophy on a scale that never happened before or since. There was an enormous gap in between and endless confusion about how to reach the truth. There was no unifying source, method or any kind of collective logical approach to balance them all. So, the different schools of thoughts began to appear. When we look into the history of philosophy as a whole, it seems that it was

the time of chaos, like the chaos before order began at the beginning of the universe. Plus, it was the beginning of Western philosophy breaking the tie with the East.

### **c) Pythagoras of Samos:**

Pythagoras of Samos (569-475 BC), Xenophanes of Colophon (560-478 BC) and Heraclitus (535-475BC) were contemporary philosophers who concentrated on different points in matters of being and the ways of human perception. *“Pythagoras himself had the wisdom to write nothing. His numerous sectarians, eager to repair his omission, generously ascribed their own views to their master or even wrote works in his name.”*<sup>96</sup> Even though he did not write, early evidence indicates that he was an intellectual and wise man interested in politics, mathematics and religion. Dicaearchus (350-285BC), pupil of Aristotle (384-322 BC), wrote two centuries after Pythagoras, that he believed *“the soul is immortal; then that it migrates into other sort of living creature; and in addition that after certain periods what has happened once happens again, and nothing is absolutely new; and that one should consider all animate things as akin...”*<sup>97</sup> We know from above writings that this idea was not new at all. This was a common belief in Egypt and in Middle Eastern civilizations in one way or another such as we have seen in the reincarnation system of Aryans in the Far East. However, it is questionable whether he really meant the reincarnation as coming back to the world again and again, or

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96 - 'Pre Socratic Philosophers (2000)' p;100

97- 'Pre Socratic Philosophers (84:14 A 8a) (2000)' p;102, 103

coming back to life once again after death as the same person to become eternal.

There are two points that we have to consider here. One, Pythagoras, as a man of wisdom who travelled to Egypt and many other places, would not repeat the same thing that was very commonly known. The other point is the inclination of the philosophical developments of the time and place; that they were mainly searching for the origin of being under the umbrella of the truth in a scientific or logical manner. Therefore, there must be something different about his doctrine. When we look into Xenophanes' writing, which is in the form of jest, we read: "...*once they say he passed a dog that was being whipped; and he took pity on it and uttered his word: 'Stop-don't beat it, for it is the psyche (life, soul) of a friend of mine - I recognized him by his voice'*"<sup>98</sup> When we look into the whole picture with the knowledge of today, we can say that most probably he was pointing out that we all came from the same source and share the same energy of life, which gives sound and movement and connects all creatures to one another one way or another. In fact, this draws attention to the unity of the original source within creation that creates harmony. However, we do not have evidence in either case to authenticate his original idea but we have strong evidence that this gap was used and abused as much as possible to meet biased individual aspirations, as it is done today.

#### **d) Xenophanes:**

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98- 'Pre Socratic Philosophers (2000)', '87: Diogenes laertius, VIII.36=21 B7' p; 104

At the same time, oral stories of Biblical explanations of revelation to Moses (1525-1405 BCE) about the unity of the creator and the deity were affecting the philosophical thinking as much as the myths, legends and cultures of the area. We can clearly see this in Xenophanes' criticism of mythological personifications of deities as ascribed by Homer and Hesiod. He used the method of jest to express his opinion on the matter as Pythagoras did. He was indicating that this kind of belief was based on cultural relativism, *"If cows and horses or lions had hands, or could draw with their hands and make the things which men can, then horses would draw pictures of gods (deities) like horses, and cows like cows, and they would make bodies in just the form which each of them has itself."*<sup>99</sup>

Xenophanes also criticised *"Pythagoras' doctrine of the transmigration of souls, making fun of the idea that a human soul could inhabit another animal. Xenophanes held some vague concept of a single deity that was 'in no way like man in shape or in thoughts' but rather 'causing all things by the thought of his mind'."*<sup>100</sup> He was the follower of Thales, but he thought that the origin of matter was mud (clay) instead of water. He was against all kinds of anthropomorphic conception of deities and used the method of ridicule to draw attention to the way of logical thinking and reasoning before believing what seems to have been the general attitude of the time. We will see later on that Diogenes (412-323 BC) was also using the same method but in a different manner by demonstrating in his own practical way and by living it

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99- 'Pre Socratic Philosophers (2000)', '73: B 15; cf. Aristotle, Pol 1252b24)' p; 92-3

100- 'Philosophy 100 Essential Thinkers (2003)' p;13

himself. Epicharmus of Cos (540-450 BCE), a comic writer to whom Socrates refers as “the prince of comedy”, indicated the mood of the time, compared to Homer at the time, he was named “the prince of tragedy.”<sup>101</sup>

Xenophanes was generally considered being “*a four-squared man, remarkable for the breadth of his interests, the depth of his thought ...*”<sup>102</sup> concerning his poems and other writings. His main work was the ‘*oeuvre*’ collection. The work was based on how to reach pure and authentic knowledge using the method of common sense, together with rational theology. He was as aware of the unity of the Creator as all the rest, but he was the one who strongly defended the idea of the single deity, who is the Creator. He secured the identification of the creating power. Jonathan Barnes lists his divine dogmas as “*1-God is motionless. 2-God is ungenerated. 3-There is one god, greatest among gods and men. 4-God is not anthropomorphic. 5-God thinks and perceives as a whole. 6-God moves things by the power of his mind. 7- God is morally perfect.*”<sup>103</sup> There is no problem up to this point but the confusion starts from here on, even in translations. Unfortunately, we do not know his original language, therefore, cannot understand his original work to provide an original translation to be able to say more about him.

We get clear evidence that he believed in the existence of the unseen divine Creator. It is also clearly evident that he was against personified deistic practices and ideas. He argued that

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101- ‘Encyclopaedia of Ancient Greece (2005)’ p; 178-80

102- ‘Pre Socratic Philosophers (2000)’ p; 82

103- ‘Pre Socratic Philosophers (2000)’ p; 85

there is only one creating power, which was agreed by most. The same power alone must be chosen as the deity to be unique, divine and in harmony with everything. Xenophanes said in the fragment of pseudo-Plutarch (1st-2<sup>nd</sup> century AD) *“For if there were two or more, he (the Creator) would no longer be most powerful and best of all. For each of the several, being a god, (the Deity) would equally be such. For this is what a god and a god’s capacity is-to have power and not to be in someone’s power...and to be most powerful of all. Hence, insofar as he is not more powerful, to that extent he is not a god. (68:977a24-9=A28)”*<sup>104</sup>

This indicates that the Creator, the deity had to be the most powerful, one that no other can master and needs no mastering, *“For god-if he is genuinely god- needs (deitan) nothing: these are the wretched of poets (71:1341-6=C1)”*<sup>105</sup> This indicates that there is only one deity, who is the Creator. *“He sees as a whole, he thinks as a whole, and he hears as a whole (74) ...Without effort, by the will of his mind he shakes everything. (75)”*<sup>106</sup> This was the turning point from the idea of ‘the angry gods’ to *“...god is all powerful, and god is all good.”*<sup>107</sup> Therefore, the deity must have the unity of power over all creation, self-mastery and independence that only the Creator can have. He is the Creator, who regulates and puts everything in order. So, human beings must do the same.

Xenophanes also paved the way for the idea that science and theology can be associated with each other in the pursuit of

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104- ‘Pre Socratic Philosophers (2000)’ p;90

105- ‘Pre Socratic Philosophers (2000)’ p; 91

106- ‘Pre Socratic Philosophers (2000)’ p; 93

107- ‘Pre Socratic Philosophers (2000)’ p; 94

truth. This was the actual point that following generations fail to understand and it went too far towards a spiritual way, which gave way to the stoic life-style. Unfortunately, even today's academia fails to differentiate and understand the actual meaning of the Creator and the actual meaning of the deity separately, let alone put the two meanings together. Therefore, there has been great confusion throughout history and it still continues. We can clearly see that Xenophanes was aware of this confusion and he was trying to identify the difference in a logical way for the sake of clarity.

**e) Heraclitus:**

On the other hand, according to Heraclitus' notion, the actions of the Creator exceed the limits of human sense perception. He argued that the Creator put everything in such an order that man is not able to understand and rationalise it completely. *"To God everything is fine and good and just; but men have taken some things to be unjust and others to be just"*<sup>108</sup> He criticized Homer and Hesiod as the other philosophers did, but he also contradicted Ionian predecessors and his contemporary colleagues Pythagoras and Xenophanes in various way. We have seen above that the Ionians, the first generation of philosophers, concentrated on 'what', and argued that 'earth and air' were the basic matter of origin, from which all other matters came into being. The second generation, called Miletians, focused on the explanation of 'how'. They were questioning how the world came into being. They were interested in positions and

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108- 'Pre Socratic Philosophers (2000)' p; 131

possessions of the world and the relating phenomena that took place in and around it.

Heraclitus concentrated on the whole 'universe' and for him the basic element was 'fire' (energy). He argued that there is a divine law of order in the worlds of opposites; they are constantly changing and the reactions of the change create forces and motions. *"The universe is thus at every moment a unity divided in itself and again reunited, a strife which finds its reconciliation, a want that finds its satisfaction. The essence of the world is the invisible harmony in which all differences and oppositions are solved. The world is becoming, and becoming is the unity of opposites."*<sup>109</sup> According to Heraclitus, 'being' turns into continuous 'becoming' by the 'constant law' of change of opposites in the order of necessity, saying that *"Universal regularity suggests a universal regulator: The thunderbolt (waves) steers everything. (107:B 64=79M)"*<sup>110</sup> Clearly he was talking about energy, waves, polarization, neutralization and the continuity, and indestructibility of the energy that we know today

Bare senses were not reliable for Heraclitus, the truth could only be found through testing, reasoning and thinking with the guidance and example of the divine natural laws, *"the senses, if alone, give fraud and a lie."*<sup>111</sup> In the world things (stuff) are only perceptible by their opposites, hot with cold and dark with light under the light of 'logos' (reason). Reasoning is the key word but, unfortunately, it is generally

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109- 'A History of Philosophers (2006)' p; 50

110- 'Pre Socratic Philosophers (2000)' p; 128

111- 'A History of Philosophers (2006)' p; 58

not understood or it is misunderstood by many scholars, even today. It is clear from the quotation above that Heraclitus was aware of the Creator's power and His automated rules and regulations within the system of creation that work in a perfect manner. Thus, he trusted the law and order of the Creator, not man. *"Heraclitus' argument in 133 is obscure; for it relies on an uncertain metaphor, He is, I take it, arguing to the conclusion that we should act in accordance with the common 'logos'; and his premise is the content of 114, that we should obey our political laws. His argument is a 'fortiori' (stronger reason): our human laws are 'nourished' by the divine law; if we should follow them, plainly we should follow it"*<sup>112</sup>

Again, when we look at it as a whole picture, we can see that he was fully aware of the pros and cons of human ability, the existence of different levels of human perception and the variability of the human senses, which cannot lead man to a perfect authenticated knowledge compared to the perfectly automated one. So, he suggested that man use the method of 'logos', by reasoning from all directions, like a coin; one face of it looks to divine and the other to human reasoning, comparing and contrasting to reach universal truth. He suggested looking into the automated rules and regulations of the Creator to reason and authenticate the laws and regulations concerning every aspect of everyday life. This would guide human beings and give them the strongest base for developing the most practical and just laws and orders according to the needs of the time and place, involving individual as well as universal issues.

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112- 'Pre Socratic Philosophers (2000)' p; 132-133

Nomos (ἰνομοί) is the second key word. According to Heraclitus “*Human nomoi (human rules and regulations) owe what validity they have to the divine nomos: since that nomos (divine rules and regulation) governs everything, the human nomoi are valid only insofar as they coincide with, or translate in particular terms, the divine injunction;...*”<sup>113</sup> From here on, it is not clear what he really wanted to say. Whether he was the one who obscured the meaning or the translator did not understand it well, is not clear. It seems that he was saying “*...if human nomoi are to command obedience, that can only be insofar as they mirror the divine law; and since they, by 114, human nomoi are valuable, the divine nomos is to be followed.*”<sup>114</sup> He was raising very important points here. This is also indicating to us the necessity of the authentic divine revelations for individual and social rules and regulations alongside the example of the automated rules of the universe. However, owing to the lack of his complete works, qualified people to translate them correctly and biased interpretations, many of his valuable points were interpreted in many different ways.

There were people who belonged to certain schools and tried to live according to automated natural laws, like Diogenes (412-323 BC) who lived in a barrel on the street like an animal, wearing a piece of cloth just to cover certain parts of his body. Whereas some used their own nomoi, rules and regulations, as if they were (nomos), divine rules and regulations and oppressed other people to the utmost. Others went for only the scientific rules and regulations, which are

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113- ‘Pre Socratic Philosophers (2000)’ p;133

114- ‘Pre Socratic Philosophers (2000)’ p;133

automated rules and regulations but, unfortunately, with almost complete ignorance of the owner and the regulator of the science itself.

#### **4-Beginning of the Sophistic, Psychological and Cosmological Period:**

The next stage was the period of cosmology. This is the field that knowledge of the origin of the universe and the sophists' esoteric knowledge are based on. The doctrine of opposites brought the questions of dualism and multilateralism into focus. Philosophers of the next stage not only had to deal with the background potential knowledge, but also with their own current daily issues as well as making an investment in knowledge for the future. In fact, they had to handle deeper and wider knowledge of physical and metaphysical issues within the framework of scientific, mental, spiritual and social fields.

Values for being powerful, honourable and respected were shifting from being a good leader, good fighter and good hunter, to most knowledgeable, most learned and good teacher. They were all searching for "*...whether there is anything universally valid...*"<sup>115</sup> The demand for better knowledge, naturally paved the way for the development of language. It was developing in many forms, from plain dialogue to forms of argument for refuting or approving. All points of view were based on special styles taught and trained by teachers and demonstrated on the squares of towns and cities. In the mean time, a special technique was developed to test the authentication of the previous works, as a great

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115- 'A History of Philosophers (2006)' p; 68

amount of forgery had taken place in the past, even contemporaneously.

The period began with the tradition of the wanderer teachers. Sophists were one of the very active and influential organized groups. There were individual philosophers running these groups, such as Protagoras (480-410 BC), Gorgias (485-380 BC); Antiphon the Sophist or Rhamnus, (disputed) (480-411BC), Hippias (460-400<sup>7</sup> BC), Prodicus (460-395BC) and Thrasymachus (459-400 BC). Under the same title of sophist, they all had their own individual doctrines, totally different from one another. There was no authenticated universal knowledge for all to be able to have their different opinions but still be able to counterbalance one another. There was no universal authentic value for assessing knowledge for its authenticity. This gave the opportunity for exploitation of knowledge, which could be owing to simple misunderstanding, deliberate misuse for one reason or another, or using it just to gain positions and possessions as there were paid occupations without caring about authenticity of the knowledge. This period was one of the best examples for all of these.

#### **a) Protagoras:**

There are no original works of these people extant so that they can be examined fairly. We only know them through the eyes and minds of others, which do not allow us to give fair judgement about them, but they are the first ever known scholars and their opinions are important for us for the sake of purity in knowledge. We will mention the well known sophistic schools and their doctrines in a general manner, yet

again though, via other people's writings and opinions. Protagoras is considered the major figure in sophism and the father of the doctrine of 'relativism'. He focused directly on human beings and placed him right at the centre. He not only used man to measure man himself, but all the other creations using his conscious judgmental interpretation to be able to reach individual and universal authentic knowledge by saying: "*Of all things a measure is man-of the things that are, what they are; of the things that are not, that they are not (491:80B 1).*"<sup>116</sup> This statement was quoted by Plato, universally accepted as belonging to Protagoras and argued to be vague in meaning. In fact, according to our understanding today, it simply seems to be saying that, to know all, including the Creator and all of creation, man himself is the measure; we have to know man well first'. Nature is there as it is, waiting to be discovered by men through conscious questioning. In fact, his approaches were quite different from the existing systems, and seemed to challenge the established authority. Therefore, his books were burnt in the city square and he was expelled from Athens.

It is obvious that the core meaning of his doctrine was not clearly understood then, as it is now. We can gather two kinds of meaning from his points by putting them into the frame of the general philosophical attitude of his time. We see that general philosophical discussions were beginning to take a different direction. The discussions and disputes in philosophy were on the forms and the duties of the deities at first. Then, they turned into identifying the origin of matter, and its basic elements later on. At his time, Protagoras seemed

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116- 'Pre Socratic Philosophers (2000)', '491:80B' p:541

to focus even further on the human body and soul and their relations with each other and with the others.

It was a shift of focus in the field of knowledge. Yet again, with the knowledge of today, we can see that he was indicating that the universe and human beings had the same origin. The matter and soul were coming from the same source of energy; now we name it the Big Bang. The only difference was the awareness of man that the other creatures do not have and he wanted to know more about it. Protagoras indicated that individual perceptions of every conscious being were different from one another and they could never reach universal agreement unless there was conformity among them. This again recalls for us the necessity of revelation to be able to confirm common things in total freedom, equality and justice.

Protagoras first identified the two sides of man, physical and non-physical. Then he attempted to relate them to each other as well as their interrelation with others, human or non-human, and to analyze their possible effects on one another. He then argued about “...*the psychological identity of thinking and perceiving,*”<sup>117</sup> that they work both ways. Body and soul of every individual influence each other for perceiving self and others. It was generally agreed at the time that “...*the assumption, made on all sides that in perception there was not only a condition of motion in the thing to be perceived, but also alike conditions in the percipient organ.*”<sup>118</sup> In fact, he argued that values of other individual

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117- ‘A History of Philosophers (2006)’ p; 91

118- ‘A History of Philosophers (2006)’ p; 92

human being, family and friends, as well as cultural, social, economical, political and educational supplements will influence the identity of individuals for perceiving self and others and vice-versa.

This is the base on which he built his theory of knowledge involving both sides of human body and his life style, seen and unseen, personal and social. *“According to this, therefore, every opinion which grows out of perception is true, and yet in a certain sense, just for this reason, it is also false. It is valid only for the one perceiving and for him even only at the moment when it arises. All universal validity forsakes it.”*<sup>119</sup> The individual valuation of perception involves every aspect of life and depends on every individual assumption. *“...Everyone one knows things not as they are, but as they are in the moment of perception for him, and for him only; and they are in this moment with reference to him such as he represents them to himself.”*<sup>120</sup> This is in fact true as far as the perception is involved. The real problem is not in the percipient, or in the perceived object or phenomena, or in the interrelation between them, but it is in the lack of authentic, independent above human universal measurement, which would meet the individual needs, enabling everyone to have individual objective assessment, motivation, validation, acceptance and refutation, different but on common ground. This would give a chance for every individual perception to act fully in freedom, equality and justice.

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119- ‘A History of Philosophers (2006)’ p; 92, 93

120- ‘A History of Philosophers (2006)’ p; 92

If we remember Xenophanes, he was offering divine guidance to have universal validity but the problem with it was that he did not identify what and how that guidance would be acquired. It is said that Protagoras also offered no alternative but left the knowledge open-ended, saying that truth could not be obtained at all. This does not match with the manner and principles of his philosophy or philosophy as a whole but we have no proof to say otherwise. It is also claimed that his open-end doctrine concerning knowledge gave way to the appearance of scepticism in the future. On the other hand, his works drew attention to human psychology and critical analysis. At the least, we do not see any sign that he was rejecting or arguing against the existence of the Creator, the power behind all creation. In fact, we can clearly see that he was arguing how everything came from it and is governed by it. So, he indicated that conscious man has to know himself better to know others better, indicating that 'man is the measure of all things'.

**b) Gorgias:**

Simultaneously, language development was taking place parallel to the development of philosophy. Learning skills for discussions, debating styles and flowery language used, for debating in public places, became a popular hobby for some. Gorgias, a contemporary of Protagoras and pupil of Zano was considered one of the best deliverers and teachers for this kind of effective speech. He was well-known for his paradoxical (ironic) thoughts and expressions and he developed his own '*Attic dialect*' instead of the '*Eliastic dialect*', which was the generally accepted style at the time. Arguments in philosophy usually involved the issues of time

and space, good and evil, true and false. The argument of the time was whether arts were used to obscure and deceive the truth or not, and how it was cleverly used to achieve this. *“Justice and injustice has no place; and the poets do not make their poems with the view of truth but with a view to giving man pleasure. (393:91 A 3~ 17)”*<sup>121</sup>

Gorgias was aware that *“the soul receives an impression in its own ways through the sight...Two distinct methods of trickery and magic are to be found: errors of souls and deceptions of opinion,”*<sup>122</sup> and also aware that *“...opinion, being slippery and unsteady, surrounds those who rely on it with slippery and unsteady successes...”*<sup>123</sup> Therefore, he carried on his argument until he exhausted all the possible answers and ended his argument explaining the reason why he was ending it was due to ‘the divine necessity’. Gorgias is not understood here well and has been accused of running away from his responsibility but, in fact, we can gather from his sayings in his work ‘Encomium of Helen’ that he was surrendering to the Creator, realizing his own shortcomings as a human being. *“For the will of a god cannot be hindered by human forethought. For it is not natural for the superior to be hindered by the inferior, but for the inferior to be ruled and led by the superior—for the superior to lead and for the inferior to follow. And a god(deity) is superior to a human being in force, intelligence etcetera. Accordingly, if one must attribute responsibility to Fortune and the god, one must*

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121- ‘Pre Socratic Philosophers (2000)’ p; 464

122- [classicpersuasion.org/...](http://classicpersuasion.org/) ‘Gorgias, Encomium of Helen’ prg; 15, 10

123-[classicpersuasion.org/...](http://classicpersuasion.org/) ‘Gorgias, Encomium of Helen’ prg; 11

*acquit Helen of infamy.*"<sup>124</sup>This clearly indicates that he was aware of the restrictions and obstructions of mortal human ability preventing pure knowledge and he surrendered when he reached his own limit but not before that.

Gorgias, as a sophist, concentrated on emotion and their effects on human psychology, which seems remarkable for that period. The legendary story of 'Helen of Troy' based on the 'power of love' is used to draw attention. The great love between Helen and Paris that caused ten years war resembles the stories of Layla and Majnun and Romeo and Juliet, the later stories written and used for the same reason. He argued that love (energy) is the first principle for actions, saying: "*It was love which did all these things.*"<sup>125</sup>This is the point at which comparisons of love and fear come into question. Would the outcome be different if one acted upon love and fear in an emotional manner or in a moral manner? According to Gorgias, motivating emotions was necessary and had to be done by a higher power in cooperation with human beings: "*...thus the discourse is a great potentate, which by the smallest and most secret body accomplishes the most divine works; for it can stop fear and assuage pain and produce joy and make mercy abound.*"<sup>126</sup>

This point is very important for it indicates the necessity of knowing how to link self to the creating power to be able to make mercy abound as Gorgias put it. Emotions need to be controlled and motivated at the first instant; especially love and fear that can have drastic outcomes. According to

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124-classicpersuasion.org/... 'Gorgias, Encomium of Helen' prg; 6

125- 'Pre Socratic Philosophers (2000)' p; 528

126-classicpersuasion.org/... 'Gorgias, Encomium of Helen' prg; 8

Gorgias it is difficult for human beings to balance them unless they are linked to the higher power to be able to neutralize the outcome. This linking process will also give time for human beings to be able to think rationally to prevent disasters that can damage individual body and soul as well as social relationships. As “*some men on seeing fearful things have actually lost their present mind at the present time: Thus fear extinguishes and expels thoughts. (465:\$17)*”<sup>127</sup> Therefore, an authenticated pure knowledge of truth is essential to control, motivate and validate individual emotions without damaging freedom, equality and justice, not only amongst human beings but also between body and soul.

### **c) Antiphon the Sophist:**

Antiphon, on the other hand, was working on truth and justice. Three parts of his works, “... *preserved on papyrus, were discovered at Oxyrhynchus and published in 1915 and 1922...*”<sup>128</sup> He drew attention to the different possibilities of validating and authenticating the meanings of truth and justice. He said that implementation of the law has to be lawful, beneficial and equally fair, “*For we all breathe into air by our mouths and noses ... 449*”<sup>129</sup> He said: “*By nature all men are equal; hence all men deserve equal treatments*”<sup>130</sup> People can make common agreement to implement laws and both sides who implement the agreed laws and who are subject to them are equally responsible for

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127- ‘Pre Socratic Philosophers (2000)’ p; 527

128- ‘Pre Socratic Philosophers (2000)’ p; 509

129- ‘Pre Socratic Philosophers (2000)’ p; 511

130- ‘Pre Socratic Philosophers (2000)’ p; 513

protecting justice and equality. Otherwise, he said, disagreements, rebellions and hatred would result.

Unfortunately, there was more than one Antiphon living at the same time and some think that this source belongs to Antiphon of Rhamnus and some others to Antiphon the Sophist, but some think that both were the same person. In reality, no matter who he was, it is enough for us that he was one of the first 'logographers' and 'orators' and considered as one of the 'Canons of Ten', one of the powerful speech writers. At the time, speech writing was an occupation that indicated high social status. Antiphon used Gorgias' 'attic dialect' in his writing, which paved the way to the 'Atticism' that began to appear at the beginning of the first century BC, and towards the use of Hellenistic Greek and it survived until the Renaissance.

We can see that human issues are a never-ending story of trouble and conflict, trying to find balance and harmony but making chaos instead. Struggles of human beings were with the climate at first, under the oppressions of kings and leaders next and then under the man-made deities, used as tools by certain classes to oppress the multitude. It was now the time of oppression under the name of social order. Arranging social order for ever-growing civilized cities and townswere creating a massive area for opinionated argument. Individual strength, health, wealth and honour were playing very important roles in taking power and setting the rules and regulations accordingly in the name of political power. It was the end of the democratic egalitarian system and the beginning of a domineering class of political power.

Antiphon called it ‘moral anarchy’, a new way of oppression that took the place of previous ones. He said: “...*The inquiry is for the sake of all these things, because most of what is legally just is inimical (against) to nature: Laws have been made for the eyes, telling them what they must see and what they must not; and for the ears, what they must hear and what they must not; and for the tongue, what it must say and what it must not; and for the hands, what they must do and what they must not; and for the feet, where they must go and where they must not; and for the mind, what it must desire and what it must not. On the contrary, by nature the things these laws turn us from are no dearer or more appropriate than the things they turn us towards. For living and dying belong to nature; and living is among what is advantageous, dying among what is not advantageous. But of things advantageous those laid down by the laws are chains; those laid down by the nature are free. Well, it is not true, by a right account, that what pains benefits nature more than what delights; nor would what grieves be more advantageous than what gives pleasure; for what is truly advantageous cannot harm but benefit...*”<sup>131</sup>

Antiphon was comparing and contrasting natural laws with man-made laws relating to equality and justice. He indicated that even the agreed laws cannot be totally free from bias, even though, “...*by nature the things these laws turn us from are no dearer or more appropriate than the things they turn us towards.*”<sup>132</sup> He carried on by saying that he did not believe that there will be total justice in only man-made laws,

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131- ‘Pre Socratic Philosophers (2000)’ p;510

132- ‘Pre Socratic Philosophers (2000)’ p; 510

as the subjects will not be standing in front of it equally; the powerful will make the weak suffer. The powerful can not only easily become very oppressive but also very restrictive, *“inimical (against) to nature; and in them there is the suffering of more pain when it is possible to suffer less, and the getting of less pleasure when it is possible to get more, and being treated badly when it is possible not to be treated so.”*<sup>133</sup> Thus, the fear of loss and pain will make the weak act unjustly in obedience to laws and the weak will begin to give false testimony in fear, which could be unjust to self and others. Therefore, everything will be unjust where the laws are benefiting some and harming others.

Even though, he did not state it explicitly, we can infer his preference for use of the ‘laws of revelation’, (logos) from his work. However, it is crystal clear that he was evaluating the natural laws and social laws that were established through the actions and experiences of human beings and which involved social processes and individual developments that he called ‘nomos’. He must have been well aware of the variability of the complex area of individual, cultural, social and political matters. Therefore, the need for guidance of revelation and a role model is clearly visible in his work. Divine laws are above human laws of measurement to validate or refute the individual and universal opinions and assumptions without damaging freedom, equality and justice. No wonder he was not liked by the authorities and executed. This tells us quite a lot about the lost meaning of Deity. If everyone, in authority or not, would understand the meaning of choosing the Creator as the Deity it would make everyone’s life better

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133- ‘Pre Socratic Philosophers (2000)’ p:511

and happier living in harmony. This was most probably what he meant, saying that people could live their lives happily and in harmony like nature does.

### **5- Philosophy, Myths, Magic, Dreams and Religions:**

By 500 BC population had grown more and scattered to wider areas all around the world. People were settled more or less and the fighting for survival was now turning into fighting for luxury. As the fighting carried on, no matter what was the reason, to be successful meant to be 'the most powerful'. Power is a factor that works for human beings if it has a backup force that could be physical or spiritual strength, materialistic wealth or any upper position held. Selfish greedy human beings are the drivers of this power behind the fighting, as always. The main tool that they use to cover this greed is 'religion', which is the main factor that makes human beings human. This tool was like a double-edged sword; it was working in both ways. It was used for manipulation of self to create authenticity as well as to rationalize the exploitation of others. The meaning of self and others was beginning to change from individuals, groups and tribes to dynasties and empires.

The Median Confederation was an important peace agreement of 585 BC between the Median Empire and the Lydian State in western Asia Minor during the late Iron Age. It was mediated by Babylon, which established a balance of power between Medes, Lydians, Babylonians and Egyptians, who became major powers of the world and managed to survive from 728 or 625 to 549 BC. However, Cyrus the Great (590/576-529 BC), King of Persia, took over the

declining Median Empire and turned it into the Achaemenid Empire, which was to become one of the biggest empires of the world. Cyrus took over the Lydian Empire in the west of Anatolia in 547 BC, Babylon in the east in 539 BC and he died in 529 BC, leaving his son Cambyses II (558-522 BC) behind to take over Egypt in 530 BC and who proclaimed himself Pharaoh of Egypt.<sup>134</sup>

Even though, the Achaemenian religion was Zoroastrianism, every kind of religion was practised within the new territories of the Achaemenid Empire. Zoroastrians considered fire sacred but did not worship any man-made figures. Thus, they had more sympathy towards the sons of Israel, who were mainly following the revelation that came to the Prophet Moses did not worship figures of idols. The rest were similar to people in Asia Minor and in Europe. They made pictures, statues of legendary and heroic figures and worshipped them as deities as well as making living people and animals into figures of deities and they served them with such a fear that they forgot to question history, authentication and the truth.

The historic Vedic religion ‘Brahmanism’ was based on the wise sayings of Zarathustra (Zartoshat, Zerdush) Spatima in Avestan about the only Lord, the ‘Lord of Wisdom’. The struggle of Ahura Mazda, the Creator, between ‘asa’ or ‘asha’ (truth of existence) and ‘druj’ (lie, fraud) was beginning to take different shapes and meanings according to different followers in different areas. In fact, *“the battle between good and evil is also a battle between order and chaos.”*<sup>135</sup>The

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134- ‘Byblos Thought the Ages (1971)’ by Nina Jidejian p; 91, 92

135-hinduwebsiteside.com/zoroastrianism/... ‘Asha, The Zoroastrian Concept of Truth and

chaos was related to geographic and social as well as political enforcements. Zoroastrians began to take the sun as a sacred figure in their worship. Indians began to make pictures in many forms and, in the Far East practices were beginning to be based on mixtures of many other practices.

The teachings of Zarathustra and the wise man Siddhartha Gautama (563-483 BC) became the base for Buddhism. By the 5th century BC many types of figures of Gautama were taking shape as idols to be worshipped. These figures were seen as prophets and written texts as revelations from the Creator, Ahura Mazda. It is amazing to see all of these coming from the same source that considered the sun as sacred after the Ice Age. Later on, Aryans who had power in the Middle East adopted Zoroastrianism and Far East Hinduism. Zarathustra is made of combined names; some say 'zarat' means 'gold' and some others say it is 'light'. Some say 'ustra' means 'camel', 'friend', or 'peak'. It is together translated in the East as the 'source of light'. It was and is common to call wise people the source of light. His philosophy was used as the source for worship and many different pictures and figures of him were made and used as idols to be worshiped as deity. This recalls the arguments of the philosophers above; whether human perception and knowledge can be validated or not. However, they are both, in this case, used for worshipping without even considering any kind of validation at all.

Sources of the period in question are usually based on the writings of the historian Herodotus of Halicarnassus (484-

425 BC) who lived in Asia Minor and travelled around most of the neighbouring countries. It seems that he had grown up with all the stories of the Battle of Marathon 490 BC and the Battle of Thermopylae in 480 BC and then travelled around to write his own books. He is called by some 'the father of history' and by some others 'the father of lies'. This was the period in which the world had the two biggest waves of wars. First, the Persians went from the middle of Anatolia in the east, west and south as mentioned above. Second, the Macedonians under the command of Alexander the Great (356-323BC) went from west to east, south and north as far as Afghanistan today, which marked the beginning of the Hellenistic period. Certainly, wars are nothing to be happy about, however, we can clearly see that people were stirred and mixed with each other even more, like meal in the pot blended for a better taste. To realize that they are individuals in the same pot, one kind will naturally affect the other, so there must be no 'I and you, we and others' but 'we', as we are the only human beings with the same goal and the same destination.

In fact, that was the period when we see more selfish individual actions, based on individual emotions, which began to play important roles not only on the individual level but also on universal identity formation. In relation to our own topic, we have to concentrate on religious points as much as we can, as the way of practising belief covers all aspects of life, especially at this time. We have seen that the existence of the Creator was not the issue of doubt or differences but the choice of deity was. By the 6th century BC, when Cyrus took over Babylon in 539 BC, he was tolerant of all practices as he was Zoroastrian and had no

figures of idols to worship but he had more sympathy towards the sons of Israel, as mentioned. However, after conquering the rest of the countries he became more intolerant of figurative deities that became endless in numbers and shapes and regulated the everyday life of people even if they were the most intelligent men.

This was the period that human emotions and sexual issues first came into focus clearly within the world of philosophy. The effect of actions on emotions and the effect of emotions on the actions (body) began to play crucial roles, in such ways as to cause peace or war between empires as well as groups. The chosen deities were used to authorize the personal actions that would be considered as 'good or the evil' depending the side one was on. There was no universal meaning of 'good and evil' that would suit all, and be held by all. So, good for one could be evil for another and the result would be war.

People were, on one hand, creating deities to fulfil their own needs and desire and to secure themselves by hiding behind it. Then, they felt free from the dangers and oppressions of others. On the other, they were turning around and becoming the slaves of their own making. There were not only idols and images created more and more to suit their need, but also dreams, magic, chance games and witchcraft which were used as deities, worshiped and acted upon accordingly. This was the time when people of the world became more and more 'others' to each other. The only knowledge they were getting through travellers and merchants was on the basis of 'us better than them' and 'they are barbarians we are not'. Thus, deities were created to fulfil the need to balance

emotions like love, hate, hope and fear but they were also used to create the same emotions to control, rule and regulate individuals and groups as well as nations and empires.

Therefore, power was the main factor of the time. Every available possible way was used to display power over one another. They handed it down within the family to secure the future of it. Spiritual and sacred values were used on the subjects to back up the power and give fear to the enemy. Even virgin women were used under the name of holiness as tools to create reasons for peace or for war. Therefore, eventually, man became the symbol of power, authority, authenticity and mastery; on the other side women became the figures of causing wrong, evil, weakness and war. Simply, they were not arguing or fighting with each other in order to proclaiming that they had different creators from one another, but for the different values of their own deities over the others'. These were, in reality nothing but their personal selfish desires.

Mesopotamia was the birth place of the civilizations as well as the myths that influenced all religions and philosophies of the four corners of the world. The word in Greek 'Babylon' is derived from the word in Hebrew 'Babel' or 'Bible'; meaning 'the gate of the Deity'.<sup>136</sup> At the time of the Sumerians, the capital city was 'Ur' and pottery, building of arches and writing on tablets began to appear, as well as many figures of deities made of clay. After defeating the Assyrians in 612 or 626 BC, the Chaldeans came to power,

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<sup>136</sup>-Genesis 11:9, false religion 17:1,2; 18: 4,5,7, 8,23, Tower of Babel: 11:1,11 language destruction

shifting the capital city from Ur to Babylon under the kingship of Nebuchadnezzar II, who was also called Nabu, 'Prophet'-Kuduri-Usur.<sup>137</sup> He was the ruler between 605 and 626 BC and his dynasty lasted until invaded by the Persians in 539 BC. The Persians stayed in power in Mesopotamia until 636-7 A.D, that is, until the Arab conquest after the battle of Al-Qadissiya.<sup>138</sup>

We know by now that the chief Babylonian deity was called 'Marduk' but this was the first time when Marduk was represented as a 'dragon'. This was the bounce-back effect from Asia Minor. Mesopotamian stories and lyrics describing the behaviour of nature went into Greek mythology first, which was represented in the form of the Odyssey. They turned into figures and became deities later on. This was the time that we see the influence of these figures of deities of Asia Minor reflecting back onto the figures of deities in Mesopotamia and Far East. At the time, there were two main other parallel lines of practices alongside all these mythical practices. One of them was the practice of magic and sorcery and the other was the teaching of the divine revelation and prophecies.

We also know that the figure of a 'bull' deity, that was also called 'Marduk' in some places, was usually placed next to the king of the time and played a significant role in representing the power and the mastery of the kings in the area. Later on 'Marduk', became the chief deity figure with the legendary stories, becoming lord of the gods on earth and

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137- King James version, verse 1:1; 24:1; 36:7; 39:1

138- 'Prophecy in Ancient Israel (1963)' p; 282

heavens after the conquering of Taimat, the monster of primeval chaos.<sup>139</sup> She was the monstrous dragon, mother of the first Babylonian gods and she was slain by Marduk and formed heaven and earth. In fact, not only different deities began to appear within different groups and nationalities but also within the same nations. In the end, the names given to explain the universal actions and the objects became the names of deities in mythology.

Jewish people were mainly following the divine directions of the revelation and the prophethood. They did not have figures and pictures as deities to worship. They always said and believed that the Creator would love them as long as they were faithful to Him in obeying His rules and regulations. However, the meaning of this saying diverted and become the slogan of Jewish nationalism later on, thinking that Yahweh loves Hebrews and hates others “ *Yahweh’s love is exclusively love to Israel, the elect people.*”<sup>140</sup> In fact, at that time some Jewish people were saying otherwise, that Yahweh turned His wrath onto some Hebrew people, especially those who were in Babylon, as they thought that they went away from the teachings of the prophet Moses. Unfortunately, the Creator of all humanity began to be seen as if the Creator belonged only to them, as if the rest of creation did not belong to the same Creator. Naturally, this thinking began to create a definite border line between the ‘love’ and the ‘hate’ of the Creator, and they began to consider themselves higher than the others. This created strong tension not only between the Hebrew nations but also with the other nations.

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139-Oxforddictionaries.com. /... ‘chaos’

140- ‘Prophesy in Ancient Israel (1963)’ p; 337

In reality, *“The interest of the prophets in the past had of course nothing to do with reactionary conservatism or with dreamy romanticism...”*<sup>141</sup> Yahweh, the Creator was only telling all humanity to know that *“I am Yahweh, your God...and you know no God (Deity) but Me, and there is no saviour except Me.”*<sup>142</sup> Jews in Jerusalem were becoming isolated with the dream of establishing the Israelite state when Cyrus came to their aid. After taking over Babylon he encouraged Jewish people to go back to Jerusalem and rebuild the Temple of Solomon. He also offered all necessary financial support. Then the people in Jerusalem and the people who had returned from Babylon began to rebuild the Temple and began to wait for *“...the Messiah of the age to come...men will turn from idolatry to their Maker, the Holy one of Israel...all the idols will be banished and the Gentiles will worship Yahweh alone.”*<sup>143</sup>

Cyrus did not force anyone to move or change their way of worship when he conquered Babylon. He appointed Nabonidus ‘Nabu-na’id’ as leader to rule the country for him and went on to other expeditions. Nabonidus reigned in Babylon between 556 and 539 BC. Nabonidus, in the mean time confessed that they were defeated by Cyrus in the battle of Opis, because of their ‘sin’ for diverting from the truth and worshipping the moon god. Diversions were also disliked by the Marduk priesthood of the time and they were the followers of Hammurabi’s laws. They campaigned against the diversions believing that the meaning of Marduk was not

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141- ‘Prophesy in Ancient Israel (1963)’ p; 345

142- ‘Prophesy in Ancient Israel (1963)’ p; 340 xiii.4

143- ‘Prophesy in Ancient Israel (1963)’ p; 402 xvii7f)

the same Marduk that the Hammurabi codes meant, “*When Marduk commissioned me to guide the people aright, to direct the land, I established law and justice in the language of the land.*”<sup>144</sup> This sounds more like revelation than anything else.

In the end, the adoptions and diversions of the different deities and styles of worship reflected on the ruling systems, which led to serious political and religious conflicts in the area. These conflicts not only sent the Babylonian Dynasty into decline, but also led to more and more division in the way of worshipping and even more deities came into existence. However, as far as the traditional worshippers were concerned, some deities became the universal deities, such as “...*Shamash, Marduk, Sin, Ninlil and the others...*”<sup>145</sup> They began to be accepted as having the power to control the universe and affect the destinies of all in the world and in heaven.

After the conquest Cyrus did not change the way of worshipping in Egypt at first either. Egyptian mythology was influenced by other regional mythologies as well as their own invented ones according to their need as was the case of the Greeks and Babylonians. The sun disc was also placed above the head of the king and queen of the time, and a ram or a bull was placed next to them as a symbol of power representing the power of the invisible Creator and male fertility on earth. “*No women are dedicated to the service of any god or goddess; men are dedicated to all deities male or*

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144- ‘Prophesy in Ancient Israel (1963)’ p; 324

145- ‘Prophesy in Ancient Israel (1963)’ p; 333

*female.*”<sup>146</sup> They believed that all the bulls belonged to ‘Epaphus’, the king of Egypt; in Greek mythology it is called ‘Apis’ the son of Zeus. Every year a priest was appointed to choose the best bull to be sacrificed. They took it to the altar and poured wine over it and cut its throat, chanting and cursing on its head that separated from the body. The body was cooked and eaten but the head was believed to be cursed and all bad things had gone with it, so it was never eaten. It was either sold to Greek sailors or thrown into the river. This was the annual national festival but local festivals would be a different and the sacred animals could be of different nature, like goat or lamb.<sup>147</sup>

Cambyses the son of Cyrus took three more expeditions to Carhedonia, Ammonia and the Ethiopia. He was defeated and turned back to Egypt upset. *“When Cambyses arrived at Memphis, Apis appeared to the Egyptians, whom the Hellenes call Epaphos: and when he had appeared, forthwith the Egyptians began to wear their fairest garments to have festivities. Cambyses accordingly seeing the Egyptians doing this, and supposing that they were certainly acting so by way of rejoicing because he had fared ill...”*<sup>148</sup> Being foreign, he had not seen this kind of festival before and asked the rulers about the reason for it *“They said that a god had appeared to them, who was wont to appear at intervals of long time, and that whenever he appeared, then all the Egyptians rejoiced and kept festival.”*<sup>149</sup>

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146- ‘History of Herodotus’ Vol:1; Euterpe Book 2;35

147- ‘History of Herodotus’ Vol:1; Euterpe 2;38-9-40

148- ‘History of Herodotus’ Vol:1; Thaleia 3:27

149- ‘History of Herodotus’ Vol:1; Thaleia 3:2 7

Cambyses did not believe them and put them to death for lying. Then he called the priests and they said the same so he asked them to bring this new deity 'Apis' the bull to him. *"Now this Apis -Epaphos is a calf born of a cow who after this is not permitted to conceive any other offspring; and the Egyptians say that a flash of light comes down from heaven upon this cow, and of this she produces Apis. This calf which is called Apis is black and has the following signs, namely a white square upon the forehead, and on the back the likeness of an eagle and in the tail the hairs are double, and on the tongue there is a mark like a beetle."*<sup>150</sup> Cambyses drew his dagger *"...aiming at the belly of Apis, struck his thigh: then he laughed and said to the priests: 'O ye wretched creature, are gods born such as this, with blood and flesh, and sensible of the stroke of iron weapons? Worthy indeed of Egyptians is such a god as this. Ye however at least shall not escape without punishment for making a mock of me'"*<sup>151</sup> Later on the bull died in the temple due to this wound.

It was said that because of this action he became mad and started to perform evil deeds, *"...and first of his evil deeds was that he put to death his brother Smerdis who was of the same father and same mother as himself...Cambyses saw a vision in his sleep...a messenger came from Persia and reported that Smerdis sitting upon the royal throne had touched the heaven with his head."*<sup>152</sup> His brother was in Persia. Seeing him as a challenge to his own throne, he sent his most trusted man Prexaspes to kill his own brother.

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150- 'History of Herodotus' Vol:1; Thaleia 3:28

151- 'History of Herodotus' Vol:1; Thaleia 3:29

152- 'History of Herodotus' Vol:1; Thaleia 3:30

However, there are two tales about how his brother Smerdis's death took place. One is Greek and one is an Egyptian version but we will not go into that. According to Herodotus, as soon as Cambyses lost his mind in Egypt, two brother Magians plotted mischief on him. One of them was a close companion of Cambyses and was trying to convince him that his brother was not dead and could come back and rule the country, but in truth. "...*He (Magian) had a brother, and this man in form very closely resembled Smerdis the son of Cyrus,...*"<sup>153</sup> Cambyses, then asked Prexaspes whether he really killed his brother or not and he replied that he did.

He then remembered his dream that his brother was sitting on a royal throne and his head was touching heaven. Many years later his brother was in heaven and his name was still used to take his throne away. He realized how he had interpreted the dream wrongly and killed his own innocent brother. He then declared what he had done was wrong to the authority in Persia, letting them know what was going on in Egypt, saying: "*I therefore, fool...I have both made myself the murderer of my brother, when there was no need, I have been deprived none the less of the kingdom; for it was in fact Smerdis the Magian of whom the divine power declared to me beforehand in the vision that he should rise up against me....but it is in truth the Magicians who are master of your kingdom...I have suffered from the Magians...Cambyses began to bewail and make lamentations for all his fortunes.*"

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153- 'History of Herodotus' Vol:1; Thaleia 3:61

154- 'History of Herodotus' Vol:1; Thaleia 3:65

Owing to his madness people were also confused and doubted Cambyses at first and the false Smerdis ruled the country for seven months after the death of Cambyses; the Magi became the masters of the kingdom for real for a while, until Darius took it over. After that the Persians began to discuss changing the monarchic ruling system. Thus the man-made customs, dreams, desires, false hopes and fears gradually took over human logic and they were obeyed without questioning. Yet again, people alleged that Cambyses' fate was determined by his knifing of their bull deity, which caused his death *"as he (Cambyses) was leapt upon his horse, cap of his sword - sheath fell off, and the sword being left bare struck his thigh. Having been wounded then in the same part where he had formerly struck Apis the god (deity) of the Egyptians..."*<sup>155</sup>

Herodotus also mentioned that in India, they *"... eat raw flesh: these are called Padaians, and they practise the following customs:- whether any of their tribe falls ill, whether it be man or woman, if a man then the men who are his nearest associates put him to death, saying that he is wasting away with the disease and his flesh is being spoilt for them: ...but if it be a woman who falls ill, the women who are her greatest intimates do her the same manner as the men do in the other case."*<sup>156</sup> However, there were other Indians who did not even eat any animals or plants but only grass. When they get ill they go into the desert and lie there to die. There were other Indians that were having intercourse openly like animals. Literary customs and deities of men's imaginations

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155- 'History of Herodotus' Vol:1; Thaleia 3:64

156- 'History of Herodotus' Vol:1; Thaleia 3:99

ruled and regulated the lives of human beings one way or another. It was not much different in western countries either. Rulers were claiming that they were the divine descendents of Zeus to authenticate the power, authority and the mastery gained in an unauthorised manner, which was the beginning of the idea of the 'divine clergy'.<sup>157</sup>

Women at the earliest times of simple survival on earth had similar importance to men but at this time they began to be seen as the objects of sex and amusement as well as trouble makers. In some places women acted or were treated in such ways that the father of a child could be decided by whom the child resembled. In fact, Herodotus also referred to the maidens of the Auseans and the Machles in Libya separated by the Tritonis Lake and the river Trion, saying: *"at a yearly festival of Athene their maidens take their stand in two parties and fight against one another with stones and staves, and they say that in doing so they are fulfilling the rites handed down by their fathers for the divinity who was sprung from that land, whom we call Athene: and those of the maidens who die of the wounds received they call 'false-maidens', (virgins).*<sup>158</sup> Thus, they were not only becoming objects of sex but also the objects of celebration and sacrifice to the deities that were clearly invented by human imagination.

According to Herodotus, the Scythians who lived in southern Russia had a special way of sacrificing to Ares, the war deity. They heaped up lots of stick and kept it over winter to settle

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157- 'History of Herodotus' Vol:1; Thaleia 3:142-3

158- 'History of Herodotus' Vol:1; Melpomene 4:180

down, calling it the sacred pile and putting iron symbols in the image of Ares on it and they brought up sheep, goats, cattle or horses to sacrifice. *“That is to say, of all the enemies whom they take captive in war they sacrifice one man in every hundred, not in the same manner as they sacrifice cattle, but in a different manner: for they first pour wine over their heads, and after that they cut the throats of the men, so that the blood run[s] into a bowl; and then they carry this up to the top of the pile of the brushwood and pour the blood over the sword...- they cut off all the right arms of the slaughtered men with the hands and throw them up in the air, and then when they have finished offering the other victims, they go away; the arm lies wheresoever it has changed to fall, and the corpse apart from it.”*<sup>159</sup> Scythians were also cutting the heads off and carrying them around as evidence in order to take booty.

When a Scythian king fell ill, he called three respected divine people to ask them the name of whoever had made a false oath in the name of the king caused him to fall ill. The accused would be brought in front of the king. If the accused denied doing so, more diviners were called in to ascertain if the first ones were right or not. If the second diviners found the accused guilty, he would be beheaded and his possessions would be divided amongst the first diviners but, if the second diviners found the accused man right, then the diviners were put to death *“in the following manner:- first they fill a wagon with brushwood and yoke oxen to it; then having bound the feet of the diviners and tied their hands behind them and stopped their mounts with gags, they fasten them down in the*

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159- 'History of Herodotus' Vol:1; Melpomene 4:62

*middle of the brushwood, and having set fire to it they scare the oxen and let them go: and often the oxen are burnt to death together with the diviners,...calling them false prophets...he does not leave alive their sons either, but he puts to death all the males, ...*<sup>160</sup>

However, the idea of ‘immortal soul’ was shared by the most of the belief systems in the world at the time. They had ceremonial preparations for their dead to prepare them for the next life one way or another. Egyptians developed a culture of mummifying the corpse to keep it ready until the next turn of life. Herodotus also mentioned how they believed that the soul “...enters into another creature which chances then to be coming to the birth, and when it has gone the round of all the creatures of the land and sea and of the air, it enters again into the human body as it comes to the birth; and that it makes this round in a period of three thousand years. This doctrine certain Hellenes adopted, some earlier and some later, as if it were of their own invention, and these men I know the names but I abstain from recording them.”<sup>161</sup> When we think back, we see that the idea of reincarnation was introduced in the Far East by one of the tribes of the Aryans who went and settled in India. They considered themselves the highest people and the rest would only become like them after going through certain stages of reincarnation. One can see the idea was introduced to secure the authority of certain special people and their status in the society with the ‘hope’ of a comfortable and wealthy life on earth.

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160- ‘History of Herodotus’ Vol:1; Melpomene 4:68

161- ‘History of Herodotus’ Vol:1; Euterpe 2:123

Once human beings began to feel comfort, they did not want to be separated from it by any means. Then the 'hope' of infinite life led human beings to create many kinds of natural, supernatural and superstitious stories to fulfil the everlasting human desire, even at the cost of human sacrifice. One of the most amazing examples of this is 'the Terracotta Army' found in 1974 east of Xian in China. It is said, "...one third of the national income in Qin and Han times may have been spent on the ruler's afterlife." <sup>162</sup> Eight thousand figures of warriors were buried in front of Emperor Qinshihuang's tomb around 221-207 BC to defend him in the afterlife.

Rooms in pyramids in Egypt where the royal dead bodies were kept were furnished to fit their needs when the body came back. It is said that in the early Abydos time in Egypt the king would be buried with his servants to help him in the after-life. It seems that man created his own deities to make himself comfortable and once he got the comfort he began to sacrifice to the created deities not to take the comfort away or punish him. This was done differently in different parts of the world but mainly for the sake of attaining benefit or hoping to keep away from harm in the world, after-life and the life that they thought they would come back to. There is archaeological evidence showing that the dead were buried with utensils and personal belongings, believed to be needed wherever the dead were going and that they could take and use them. Seeing all these examples we can ask ourselves again and again: is human perception, which is relative to emotional turmoil, alone reliable for taking the decision of life order, for the self and others? Can the product of

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162- 'The Essential World History Vol;1 to 1800 (2011)' p; 74

individual perception be validated and authenticated without a universal independent safe guideline?

### **6- Hellenistic, Classical Philosophy Period:**

We now know that the main concern of human beings was survival by any means after the Ice Age. The next stage was to establish a practical structure to live in groups safely in peace. However, when the population started to grow they gathered in bigger groups which required identity as well as leaders or rulers to keep them united by regulating and controlling to keep all in order. Unfortunately, when there is leadership, there is a power struggle and, when there is a power struggle, suppression and oppression set in automatically. Authority of man over other men naturally destroys freedom, equality and justice. However, to have order within a group or between groups is an essential factor, therefore, having leaders to maintain it is as essential as the order. Then, struggling for power to rule and struggling not to be ruled by another began with a big question attached to it, 'Can rulers and ruled be on equal terms with different positions and responsibilities?'

Consequently, human beings started to symbolize their power and authority by building bigger and bigger castles, temples and houses. They established stronger and stronger personal laws to confirm authority over others for control of their social life styles, individual thinking and behaviour. Power of physical strength, wisdom and knowledge, and material wealth as well as the ignorance of the masses were well used. This was usually done by the minority to keep the majority under control and exploit them to the maximum. However,

the level of oppression always coincided with the level of growing ignorance of the masses.

We can see that the clear-cut struggle for survival altogether became the struggle for survival under the oppression of others; kings, individuals or group leaders. Oppressors used every possible means to hold on to power, especially the power of belief as a religion. Mixed, unclear and polluted knowledge was making ordinary people obey the oppressors without questioning. Therefore, people who could think began to ask questions as well as encouraging others to do the same. The period of classical philosophy was the turning point for human beings to follow themselves rather than others. This was the period when logic and critical thinking were used for survival, relating to good and evil as well as pleasure and pain. This also brought about an end to or altered the traditions, customs and religions that were obeyed without questioning and reasoning.

The classical period had gone through a major change as well. The Persian Dynasty was conquered by the Alexander the Great (356-324 BC), who was tutored by Aristotle (384-322 BC). Thirty-three-year-old Alexander died in Babylon in 323 BC after taking over the Persian Dynasty. His life story began in Macedonia and ended in Babylonia after liberating Egypt in 332 BC and taking India in 327 BC. This indicates that there was no clear-cut distinction of East and West as the modern world considers it today. Until then, the cultures and religions, the way of life in general were greatly influenced by one another but, after the invasion of Alexander “...*four Hellenistic kingdoms had emerged as the successors ...Macedonia under the Antigonid dynasty, Syria and the East*

*under the Seleucids, the Attalid kingdom of Pergamum in western Asia Minor and Egypt under the Ptolemies. All were eventually concurred by Romans.*”<sup>163</sup>

Hellenistic systems of separating kingdoms gave the opportunity for science and philosophy to flourish. The city of Alexandria in Egypt became the centre of accomplishment where the poets, scholars, scientists and writers met. They were using all the potential knowledge of the classical period to develop further. Art and literature were very much influenced by the Greeks as well as the Indians and Chinese. The terra-cotta statues that were made as tomb offerings near Thebes around 3000 BC began to take the shape and character of Greek deities around 1<sup>st</sup> century BC in the East. Thus the “*The Buddhist Gandharan style combined Indian and Hellenistic artistic tradition...*”<sup>164</sup>

Athens remained as the centre of philosophy and Socrates (469-399 BC), Plato (429-347BC), Aristotle (384-322 BC) and Epicurus (341-270BC) were the major figures that marked the turning points for the future. The mutual goal was to research how to free the individual self “*from emotional turmoil, worry,*”<sup>165</sup> that leads to human errors. This was simply aiming to avoid pain and gain ultimate happiness. Their differences were only in the objectives that they set on the way to reach the goal. This time, the journey was starting from within the self of the individual human being and going towards the universal unity. It was also aiming to categorize the identity and the place of the individuals within the unity.

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163- ‘The Essential World History Vol;1 to 1800 (2011)’ P; 97

164- ‘The Essential World History Vol;1 to 1800 (2011)’ P;101

165- ‘The Essential World History Vol;1 to 1800 (2011)’ P;101

Previously, the others were coming towards the self and the self was almost hiding within the self to protect the self. The main factor was fear. In both ways, the creating power was used as a rigorous fear factor to determine good and evil, reward and punishment based on personal, individual or collective gains. The result was either surrendering or rebelling. Now, human beings were starting to search by questioning, to gain authentic knowledge to find the authentic ways of the journey to reach to the ultimate true happiness.

Background knowledge was coming from three kinds of sources. One of them was the stream of revelations; the most recent one being the Torah, the Old Testament. The second one was the historical potential background of cultures that had principles and ethics of for the individual as well as cultural traditions and habits. The third one was the influence of the theory and doctrines of individual scholars and schools that were based on individual personal wisdom and logic. However, none was free from the influence of others, as well as the cultural historical storage of background knowledge. In this case, authenticity of all is needed to be proven scientifically.

Despite all this, it is pleasing to see that this was the time that most of the scholars began to look into the same matter from different viewpoints that gave rise to different schools of thought which indicated their own opinions on the same matters. This was enriching the knowledge of the field in one way and obstructing in another, by paving the way for blind argument; arguing for the sake of arguing. However, the problem of the lack of original sources and the lack of understanding of existing original sources was felt even

stronger here than ever before or after, as this is the key point of philosophical thought that many future ideas were based on. This is still the biggest obstacle in front of any researcher who wants to be as objective and as unbiased as possible. Effort at translation is deeply appreciated but it is a fact that every individual has his/her own way of understanding and interpreting that is implanted within.

By now, we understand that the history of philosophy began with the search to identify the Creator, the 'First Principle', through identifying His creation, the cosmic being, and identify the interrelation between them. They looked for the way of its working in agreement, behaving in harmony for the happy existence of all. We mentioned that only human beings have free will to choose to agree or disagree about joining in with the divine system. But man is the only one also responsible for searching and learning and what is to be agreed or not. Thus, knowing the actual planner well meant knowing all the rest better.

**a) Lao Tse:**

Individual free will and the automated or pre-programmed universal order is universal itself, whether in the East or in the West. Lao Tse (604-531 BC), a philosopher in the Far East, focused on the meaning of the 'Tao or Deo', the way, the method, a system of how to go to 'the lord and the deity', who is the actual source of every creation. He said: *"The great Tao flows everywhere, both to the left and to the right, the ten thousand things depend upon it; it holds nothing back. It fulfils its purpose silently and makes no claim. (34) Look, it cannot be seen - it is beyond form. Listen, it cannot be heard*

- it is beyond sound. Grasp, it cannot be held - it is intangible. These three are indefinable; therefore, they are joined in one. (14)''<sup>166</sup> At the same time, Thales of Miletus (620-540 BC), a philosopher in the West, was focusing on the same issue and saying: "...the mind of the world is god, (deity the Creator) that god is intermingled in all things..."<sup>167</sup> He searched for the meaning of 'deity' to reach the ultimate unique creating source, which he called 'the first principle', who is also the planner, the carer and the keeper of all things in order. All creation unites in the One source. Unfortunately, Lao Tse (Tzu), a wise man was made into a deity in Chinese mythology later on, even though he never claimed to be a prophet or a deity. He had a very clear definition that the only deity is the only creator in his book 'Tao Teh Ching'.

We have seen the same thing happened for Siddhartha Gautama. He was a wise man, believing in the unity of the Creator and teaching moral values to the people around him, but later on he was turned into a deity himself. People made figures, supposed to be his statues, but none of them looked like the others, and worshipped him. Many more deities were added next to him later on and turned into different sects or beliefs. Zoroaster was also a wise man in the Middle East and he taught worship of the creator 'Ahura Mazda', who was also deity, in his writing, Avestan. He was made out to be a prophet later on and his written work became the religious text to be worshipped. In the philosophy of Mesopotamia and Egypt figures were used in dialects, poems, prose and

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166- [iging.com/laotse/...](http://iging.com/laotse/) 'Laotse', Tao te King, capters: 34; 14' Trns. by Gia Fu Feng, ed.  
by Dan Baruth

167- 'Philosophy 100 Essential Thinkers (2003)' p; 9

proverbs to rationalise the affairs and occasions of the world and feelings were also turned into endless figures of deities later on to be worshipped. Man created his own deity and turned around to make his own handi-work his master. This was the time that man turned to self as a deity to free himself from man-made deities. However, we have seen above that self-concentration did not work either.

It became obvious that one unique stream of energy was coming along with all creations, including human beings, that united all existence. The source was the unique 'one and only unseen creator', the first principle as Thales said. No matter how much knowledge is polluted, intentionally or unintentionally, prevarications (misleading) were not able to touch the existence of the Creator at all. Seen or unseen its existence was indisputable. However, its identity, characters, names and actions were obscured within the physical, the spiritual and the soul due to the intermingling of physical and metaphysical beings. Matter was to be studied and discovered in scientific ways, spirit was to be speculated on and then believed or disbelieved, but the points at which they all blended together were where the inventions and imaginations of human minds entered. Without the authentic knowledge or any means of authentic guidance to test the authenticity of human thoughts and actions we ended up with endless ideas, none having any better position than the others relating to authenticity. Consequently, it would exhaust itself and chaos would take place as happened to the ancient philosophy of myths, legends and to the fabricated revelation texts. In fact, the most important points that were obscured were the meaning of deity and the meaning of free-will to choose a deity, clear indications of how to do so, and the real meaning

of freedom, equality and justice among creation, particularly amongst human beings.

Therefore, the philosophers of the time concentrated mainly on the human being, his physical body and metaphysical mind. He had the body to look for, he had the mind to ask with and he had the logic to decide for himself. But, he did not have a universal authentic knowledge of guidance to evaluate the self individually and equally without oppressing anyone or being oppressed by anyone else. Even Socrates surrendered in front of the actual source of knowledge, the Creator, and said: *“The only thing I know is that I know nothing.”*<sup>168</sup> He realized that one known opens doors to many more unknowns. Without guidance, revelation, it is impossible to know enough to guide the self let alone to guide others.

This forced the schools of thought to place man in the centre and for him to ask questions until finding the answer for himself about his individual freedom of choice, equality and justice. *“Stoics, Epicureans and Sceptics are unwearied in praising this ‘independence of the world’ as the desirable quality of the wise man: he is free, a king, a god (deity); whatever happens to him, it cannot attack his knowledge, his virtue, his happiness; this wisdom rests in himself and the world does not trouble him...and find his ‘happiness in himself alone.’”*<sup>169</sup> The power that was ruling his lifestyle was taken away from others and given to the human self full scale so that *“...he must become master of the effects which it*

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168- ‘Philosophy 100 Essential Thinkers (2003)’ p; 21

169- ‘A History of Philosophers (2006)’ p; 165

*exercises upon him.*"<sup>170</sup> Authority of the world order, which used to come from other external factors, began to come from within individual self reasoning, with the big question; how to obtain universal harmony even if one satisfies the individual self.

#### **b) Zeno of Citium:**

Zeno of Citium (335-263) is seen as the father of stoic doctrine that was named after 'Stoa Poikili', 'the painted porch', on which he used to teach. They believed that Zeus was the creator and the governor of all creation. The cosmic world automatically determined fate with the universal reasons 'logos' fixed within itself. But, man had freedom of choice using his wisdom and logic to determine his own fate, and the course of his actions was the reason that could cause pleasure or pain for him.

Therefore, it was vitally important for stoics to ask and understand the reason before acting. As the word 'reason' was designated in the stoic doctrine as deity; it was also obedience to God and the divine laws, as well as subordination to the world-purpose and the rule of providence.<sup>171</sup> It is obvious that Stoics did not deny the existence of the Creator, but gave the role of the deity to the individual self to rule and regulate his own life, "...-for if we will, it is; if we will not, it is not - for we should not will if we were unwilling."<sup>172</sup> This was in fact true up to certain level, but the mentality of thinking to be able to do anything and

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170- 'A History of Philosophers (2006)' p; 165

171- 'A History of Philosophers (2006)' p; 172

172- 'West Philosophy and Ontology (2008)' p; 311

everything became problematic. One of the main problems is individual different interpretation and understanding of things together with enormous possibility of misunderstanding others and misleading others.

However, if we suppose everyone says the same things and sincerely acts upon his own sayings without any common ground, where can all the individuals meet in harmony without oppressing or being oppressed? We have seen that satisfying self alone in every aspect is not possible at all. As a result, turning to self or self-reasoning alone, means making self a deity. This is clearly self-slavery; the slavery of self-perception and emotions that we know cannot be validated. This will destroy the self before others; let alone freedom, equality and justice. It may seem to be the better solution at first glance compared to the amount of the deities that men had to obey before but, in fact, it is equally dangerous. It also contradicts itself as an ideology that, the on one hand individuals are considered so free that they do whatever they want, even commit suicide but, on the other, they must be able to live in harmony in a civilized manner. Where will be the common axis and who will be able to identify it without damaging the balance?

Nonetheless, it opens doors to ask physical as well as metaphysical questions and look into scientific methods of divine reasoning to be able to find the possible fundamental principles that are, *“the World-ground and the World-mind. As actively productive and formative power, the deity is the... vital principle, which unfolds itself in the multitude of phenomena as their peculiar particular ...or formative*

*forces*”<sup>173</sup>It offers, even though limited, opportunity to achieve rational as well as moral values through the study of natural and scientific principles. However, these all-determining laws of science were yet to later become the deity itself after the human self.

### **c) Epicureans:**

Epicurus was the founder of a new school. He had a garden where the members came together and enjoyed each other’s company. He was not one of the aristocratic philosophers and *“Their food and drink was mainly bread and water, which Epicurus found quite satisfying. ‘I am thrilled with pleasure in the body,’ he says ‘when I live on bread and water, and I spit on luxurious pleasures, not for their own sake, but because of the inconveniences that follow them.”*<sup>174</sup>Except for a few letters, none of his writings survived and it is the above statement that indicates the principle of his doctrine. Yet again, the authenticity of all is in question. His doctrine was based on ‘pleasure’ saying: *“‘Pleasure,’ ... is the beginning and end of the blessed life... ‘Virtue’, unless it means ‘prudence in the pursuit of pleasure’, is an empty name.”*<sup>175</sup>Philosophy for them was there to help them to lead a happy life using common sense, not logic not mathematics or special training.

Sexual love was banned for the fear of passion and the community in his garden was called *“...our holy body...”*<sup>176</sup>

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173- ‘A History of Philosophers (2006)’p; 180, 181

174- ‘History of Western Philosophy (1993)’ p; 250

175- ‘History of Western Philosophy (1993)’ p; 252

176- ‘History of Western Philosophy (1993)’ p; 254

He was aware of holiness and the human emotions but, without authentic universal guidance, he had to follow self-motivation, as it was the truth. *“Eat little, for fear of indigestions; drink little, for fear of next morning; eschew politics and love and all violently passionate activities; do not give hostages to fortune by marrying and having children; in your mental life, teach yourself to contemplate pleasures rather than pains.”*<sup>177</sup> There were two main fears; religious laws, as they thought, and the fear of death. Epicurus tried to eliminate these fears in his theory. We see that he did not deny the existence of the power behind creation but he said that it did not interfere with the affairs of people and according to him *“...the soul perishes with the body.”*<sup>178</sup> The soul was also considered material, composed of particles like breath and heat. It lost its senses during the separation from the body; therefore, if there is no sense, no fear.

Epicurus was the founder of the school that based his argument on the existence of atoms ‘par excellence’. *“Atoms are indivisible, uncuttable; unsplittable; they are the ultimate and unanalysable bits out of which the material world is constructed...it is clear enough that the first atom came from Elea.”*<sup>179</sup> Existence consisted of interrelation between atoms and the void between them. In contrast to Democritus (460-370 BC), he believed that atoms were not completely controlled by nature but that some had free movement and sometimes ‘swerve’ from their course and collide with

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177- ‘History of Western Philosophy (1993)’ p; 254

178- ‘History of Western Philosophy (1993)’ p; 254

179- ‘The Pre-Socratic Philosophers (2000)’ p; 346

different atoms, resembling the free will of man that was free within limits.

Mainly, the goal of Epicureans, (Epicurism) was to search for happiness, 'the highest pleasure' by avoiding pain. They may have wanted to free individual minds that suffered enough with the fear of gods, deities, kings and punishments. To be able to free man from slavery of fear was offering 'world-enjoyment' rather than the 'world - reason' of the stoics. They also used 'the world-mind' to free self not only from the pain coming from other sources but also the pain coming from the inner self that they called the fear of negative principles, such as death or losing worldly position and possessions.

Mental pain was considered worse than physical pain but both took place in the mind first. The more pain was avoided, the more pleasure would be gained; the more the pleasure, the more the mind would be at rest. He may seem to have hated religion, the way that people used to practice their own belief at the time, but he did not hate or deny that there should be ways of practising in life to be happy. We see this through his offering his own way as rules and regulations to find happiness, sufficient or insufficient. They aimed to deny the mythical deities, saying that scientific knowledge could explain most of the questions, but ended up creating their own special mythology that seems to have been based on science that was not yet fully known.

This indicates that Epicurus was a reformer and not a denier of religion but, whilst rebelling and rejecting the slavery of others, he fell into his own slavery as well as oppressing others through his doctrine that had no authentic background.

He set his own rules and regulations for others to follow. This did not release him or the others to be totally free. There was still oppression by him on himself as well as others, like the other mythical deities. People learnt his creeds by heart and followed them for centuries. This most probably gave birth to the monastic life of the priesthood later in Christianity.

#### **d) Cynics:**

Zeno of Citium and Antisthenes of Athens (445-365 BC) were both students of Socrates. Whilst Zeno was focusing on the dynamics of corporeality of matter and the reasons behind it to be able to reach the true knowledge by investigation and science, Antisthenes followed the same way as Zeno first, but turned to 'thinking and willing', and willingly surrendered to the natural order of 'nature' alone later in his life. Diogenes of Sinope (400-325 BC) took over to establish the school of cynics '*kunikus*', meaning 'dog-like', though there is controversy over it, as it could be also mean 'white dog' or 'quick dog'. They were revolting against almost everything that society used to value in general, like wealth, power, health and fame; literally all aspects of the old life style that was controlled by customs and politics.

Negative attitudes in their doctrine began to appear, that "*There was no government, no private property, no marriage, no established religion*"<sup>180</sup> None of them left any written text but their philosophy was made known by Diogenes Laertius (222-250 AD) in his book called '*Compendium of the Lives and Opinions of Philosophers*'. However, authenticity of it is still in question as no

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180- 'History of Western Philosophy (1993)' p; 241

information exists about the author, his personal life and the time that he lived in. So the book could have been written by anyone and attributed to him. However, cynics, coming from the Socratic doctrine, opposed faith and reason. In fact, there were cynics and cyrenaics, *“Both present the attempt to define the true intrinsic worth of the life of the individual in a universal manner. Both wished to show in what man’s true happiness consists, how man must be consisted and how he must act in order to attain this with certainty; both call this constitution or disposition through which participation in happiness is gained virtue...we have no power over outer the world but we have power over our desires...The virtue is freedom from wants.”*<sup>181</sup>

So, they rejected all existing theories and practices of life-order and adopted the anti-theoretical order of nature as an ideal and authentic example of the order. The universe has a universal natural survival automated power of virtue that has its own rules and regulations to carry out its own existence. So, every individual human being must do the same and copy nature. It is said that Diogenes *“proclaimed his brotherhood, not only with the whole human race but also with the animals.”*<sup>182</sup> This was the reason he used to be surrounded by animals even more than humans. According to him, they were more natural, honest and decent. Therefore, Plato used to call him *“Socrates gone mad.”*<sup>183</sup> In fact he *“called himself a cosmopolitan.”*<sup>184</sup> He rejected the civilisation controlled by

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181- ‘A History of Philosophers (2006)’ p; 82, 83

182- ‘History of Western Philosophy (1993)’ p; 241

183- ‘Philosophy 100 Essential Thinkers (2003)’ p; 31

184- ‘A History of Philosophers (2006)’ p; 85

plural deities, and surrendered to nature that was controlled by the only One, even if he did not know the real meaning of the Creator, the Deity. *“There is but one God, there is in the Cynic doctrine no trace to warrant the conclusion that this monotheism was for them an especially clear idea or even an especially deep feeling.”*<sup>185</sup>

**e) Sceptics:**

Pyrrho of Elis, (365-270 BC) who *“accompanied Alexander on his journey to Asia, together with the follower of Democritus, Anaxarchus by name”*<sup>186</sup> is considered to be the founder of the sceptic school. His school was called by his name first, and it became called scepticism later on. Pyrrho study the works of Democritus (460-370 BC) before going on his journey, but became the follower of Anaxarchus (380-320 BC), with whom he took the journey together. According to Diogenes Laertius, Democritus had his instructions about astronomy and theology from a magus who was given to him as a reward for his service in accompanying the Persian king Xerxes back to Asia after taking Sparta and Athens. The Peloponnesian War between Athens and Sparta began in 431 BC, and continued for 27 years, Athens was defeated and the maritime empire came to an end. Democritus was pictured as a philosopher, ‘the mocker’ who used information from magi as the source of his knowledge on the one hand and studied the nature of the atomic structure on the other. He said that the human soul was made of globular atoms of fire. None of his work has survived but, nonetheless, it is said that he

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185- ‘A History of Philosophers (2006)’ p; 85

186- ‘A History of Philosophers (2006)’ p;163

played an important role in opening the way to scientific, mechanical investigation and explanation of the cosmic world.<sup>187</sup>

Pyrrho returned from his journey with the new theory that 'it was impossible to obtain true knowledge'. He became doubtful of everything, keeping the end open for intellectual discussions. So, if there was no certain end there was no worry, therefore, life would be free from worry, go with the flow. "*He is said to have maintained that there could never be any rational ground for preferring one course of action to another. In practice, this meant that one conformed to the customs of whatever country one inhabited...their Scepticism assured them that this behaviour could not be proved wrong, and their common sense assured them that it was convenient.*"<sup>188</sup> However, Epicurus opposed him by accusing him of living knowledge in tranquillity and in uncertainty. Epicurus did not agree that happiness could be achieved by leaving knowledge up in the air by suspending judgement. Looking at the time historically it seems that this was the way out to suit the situation that they were in. The Persian army, in Asia Minor and Asia Minor itself were made up of many nations. Moreover, wars and conquests from east to west and west to east were creating a steering effect for the cultures, the religions and the questions in minds. They were confused about which way of life was the best, or who had the truth. Indeed, what was the truth in that chaotic situation? Surely, it was better for human beings to question one another and

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187- 'A History of Philosophers (2006)' p;101-2

188- 'History of Western Philosophy (1993)' p;243

unite within common interests rather than fighting and killing over differences.

Nonetheless, sceptics were not denying the existence of the Creator, *“it is not possible to draw God near within easy reach of your eyes or to take hold of him with our hands which is the broadest road of persuasion that leads into mind (heart) of man. (Empedocles, DK 133)<sup>189</sup>* So, the Creator knows the ultimate truth but man cannot know all. Therefore, belief takes place in the things that human beings cannot see and touch. Therefore, human beings cannot judge about the final end but the Creator can. Human beings can only have cognitive journeys towards the absolute truth without making solid judgements. This interest in searching for the truth led philosophers to establish a structural analysis system of the knowledge that had its end up in the air. This was surely because of a broken communications link between the Creator and creation. This clearly indicates the necessity of the revelation. Human beings can gather physical knowledge from nature but what about the rest to feed the needs of the human soul, psychology and sociology in every aspect?

**f) Plato:**

Concerning epistemology within the sceptic frame Plato had a tendency towards idealistic and theoretical solutions and Aristotle towards empirical approaches, even though they were both students of Socrates. After the execution of Socrates, Plato went to Magara, Cyrene and Egypt. On his return to Athens, he set up ‘the academy’ in 387 BC to

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189- [abu.nb.ca/courses/...](http://abu.nb.ca/courses/...) ‘Empedocles of Acragas: fragments, (133) as arranged by Herman Diels

educate philosophers to become the rulers of the future with the aim of establishing just and honourable political bodies that he thought the society was lacking. First, he followed Socratic ethical principles in the form of dialogue but later on he turned towards the method of didactic lecture as a method of teaching. He accepted that “...*there are these two forms of things, the seen and the understood.*”<sup>190</sup> Thus, he divided knowledge into two parts, knowledge that was seen, which he called ‘reasoning’, and the knowledge that was understood, which he called ‘opinion’. Instead of suspending the judgement of true knowledge, he used the method of ‘relativity’ between opinion and reason. He was aiming to reach true knowledge through comparing the knowledge of reason and opinion with each other.

Plato argued that ‘*The First Principle*’, the owner of absolute knowledge, is the Creator of all. He also argued that there were ‘*unchanging invisible*’ beings, which he called ‘*divine causes*’, as well as ‘*changing visible*’ beings, which he called ‘*necessary causes*’. According to him, unchanging invisible creations had divine order and the changeable visible creations had necessary order and disorder for the sake of harmony between them. He said that “...*what reason itself grasps by its power to conduct a rational discussion, when it uses assumptions not as first principle, but as true ‘bases’ - points to take off from, entry-points - until it gets to what is free from assumptions, and arrives at the origin or first principle of everything.*”<sup>191</sup> He called this the “*pure form*” of testing the authenticity of knowledge step by step looking,

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190- ‘Plato The Republic (2000)’ p; 216

191- ‘Plato The Republic (2000)’ p; 218

comparing, contrasting and connecting both ends on the way up and “...*from this first principle, and so makes its way down to an end-point.*”<sup>192</sup> According to him, the soul could not itself make a journey upward towards the first principle as it was not free from assumption. Natural scientific laws could be analyzed and examples taken, but the soul would not be free from assumption as he said. There would be too many variations to reach the valid end. We cannot even imagine guessing the unknown code of any software to upload it into the hard-ware. So, the question about the necessity of revelation arises again.

He also argued that there was a third substance between the invisible and visible creation that he called ‘*essence*’ that binds the two opposite beings together to be able to exist in the visible dimension. Invisible being was hidden in visible body but still carried on its own function, “...*what about living? Shall we say that is a function of the soul? ...Most definitely...justice was excellence of soul and that injustice was vice or defect of soul.*”<sup>193</sup> He considered that the essence was “...*light binds the heavens. It is like the cable of a trireme (a galley with three banks of oars) in the way it holds the whole revolting fragment together. And from the extremities they saw extended the spindle of Necessity, by which all separate rotations are set in motion...the world is partly adamant and partly of other materials.*”<sup>194</sup> “*But the truth is that although justice apparently was something of this kind, it was not concerned with the external performance of a man’s*

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192- ‘Plato The Republic (2000)’ p; 218

193- ‘Plato The Republic (2000)’ p; 35-6

194- ‘Plato The Republic (2000)’ p; 339

*own function, but the internal performance of it, which is true self and his own true function, forbidding each of the elements within him to perform tasks other than its own, and not allowing the classes of things within his soul to interfere with one another...being himself his own ruler, mentor and friend, and turning the three elements just like three fixed points in a musical scale-top, bottom and intermediate.*"<sup>195</sup>

We can now be sure that Plato was certain that there was only one creating power over all. However, when we deal with his identifying the meaning of the deity and His relationship with human beings, he was not as clear as when he identified the Creator. We are aware of the pros and the cons of the translations, but there is one more thing about the forms of the texts. One can easily notice that the texts do not have a consistent tone, sections drastically differ in tone. There are sections in both texts that sound like old mythology books in contrast with the rest. The parts involving deity, deities, God or gods are the worst parts. It seems that either they have been injected into the original texts or not understood by the translators at all.

Plato clearly rejected the old ways of believing in the deity and the behaviour of the human being towards the deity or deities. *"What about the second law, or patter? Do you think god (deity) is a magician? Would he deliberately appear in different guises at different times? Are there times when he really becomes different, and changes in his shape into many forms, and other times when he deceives us into thinking that is what he is doing? Or do you think he has a single form,*

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195- 'Plato The Republic (2000)' p; 141

*and is of all creatures the least likely to depart from his own shape.” And he replies “...god and his attributes are in every way perfect...So, god would be most unlikely to take many shapes as a result of external causes.”<sup>196</sup>* Of course, books could be written in detail about the particular points mentioned here but for us it is enough to see that he believed in the unique Creator and disagreed about man-made deities and the behaviour of people towards them. Unfortunately, he did not clearly indicate that the Creator is the Deity alone. Instead, he appointed man himself to be the ruler and regulator of self.

Plato practically concentrated on the laws of universal patterns that human beings should follow on their way to truth. He identified the qualities of the goal for human beings to reach human excellence, the highest virtue, going along the road of good and evil. The travelling human being had four levels to go through “...*understanding ...thinking...belief...and conjecture...*”<sup>197</sup> Yet again, the problem was identified but not solved. Without authentic common values, there would be no way of validating individual self assumptions, let alone to validate assumptions about others and universal evaluation. Who is or are to indicate and identify, for example ‘good’ and ‘evil’ for whom, without destroying freedom, equality and justice? Who knows the authentic code and coordinates for human beings, even to deal with the self, let alone with others? However, there is no authentic guidance offered suitable for the universal as well as for individuals that can be taken as sign posts.

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196- ‘Plato The Republic (2000)’ p; 66-7

197- ‘Plato The Republic (2000)’ p; 219

### **g) Aristotle:**

Aristotle was Macedonian by birth. He was sent to Athens when he was around seventeen years old to study at the academy of Plato, where he studied for twenty years. He became one of the best students of Plato and after his death went back and became the tutor of Alexander, the future king. Later on he returned to Athens in 335 BC but he was not welcomed in the academic arena owing to his Macedonian background, as there was a conflict between the thoughts of Macedonia and Athens. Then he started his own institution in Athens, which was called 'Lyceum', the public hall. It was an academy of science where Alexander sent materials to be studied like plants and rocks that he collected during his expeditions.

All of his works were lost for about 200 years but found in Crete and translated into Latin around 500 AD. This alone automatically raises a big question about the authenticity of his works. He was ignored at first but came to be well-known around the 13<sup>th</sup> century AD. *"He is often considered as the father of empirical science and scientific method. Unlike his predecessor Plato, Aristotle always undertook his investigation by considering the regarded opinions of both experts and lay people, before detailing his own arguments, assuming that some grain of truth is likely to be found in commonly held ideas."*<sup>198</sup> This could be owing to his ordinary family background, unlike the aristocrat Plato.

Plato focused on the form that combined the soul and matter to become visible, to be known. This allowed man in

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198- 'Philosophy 100 Essential Thinker (2003)' p; 25

practical terms to reach true knowledge by comparing and contrasting physics and metaphysics. Aristotle, on the other hand, concentrated on the nature of logic. He used the doctrine of syllogism, method of reasoning, to be able to reach true knowledge. “A *syllogism* an argument consisting of three parts a major premise (a proposition in an argument), a minor premise and a conclusion. Syllogisms are of a number of different kinds, each has name, given by the scholastics. The most familiar is the kind called ‘Barbara’: All men are mortal. Socrates is man. Therefore: Socrates is mortal.”<sup>199</sup> Logic is the only method that has the ability to reach the ultimate truth. Thus, Plato used the ‘relative method’ and Aristotle the ‘deductive method’ to establish structure to be able to obtain authentic knowledge.

Aristotle argued that philosophers concealed the ultimate power of the Creator behind creation by replacing His power of control with the mythical stories about gods in theological arguments. He saw both the same, not offering logical explanations of any phenomena. Therefore, he offered a method that used analytical logic to enlighten the self under the light of physical science through experiencing, discovering and learning. He took syllogism as a key, showing how to ask logical questions about existence to reach logical answers. However, the width of the grey area in his method, especially in non-physical matters, and the vastness of the subject would facilitate everyone to formulate his own way of questioning to get his own aims and answers. So, the outcomes of the method can easily be turned into never-ending, self-defeating arguments.

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199- ‘History of Western Philosophy (1993)’ p; 206

We can see that there is a big problem at this point, but it is not easy to understand whether this problem originated from Aristotle's original works or from the translations, due to lack of understanding or owing to the grey area that we mentioned above. Therefore, using his method one can end up with accepting the existence of the creating power behind all creation or rejecting it totally, as there is still no way of authentic verification. This is the most important point that needs careful studying of his works as a whole in a detailed manner. We have to know the character of his writing and his overall logic in his philosophy to be able to reach a just conclusion. We can use his method to justify his character by saying that Aristotle's works were based on ethical and logical values only; if any work said to be his is not ethical or logical; it cannot belong to Aristotle. Then, one can ask, what do we understand as logic and what is ethical or not, and according to whom?

Actually, it seems that Aristotle filled the gap that Plato left behind. Plato had the idea of 'the First Principle' who formed the whole universe, including human beings, by combining soul and matter to be visible without any empirical explanation. Aristotle was not satisfied with having only ideas about something that was vital for humanity. Therefore, he thought that having a theory based on assumptions was as bad as the tales of mythology. He went one step further and concentrated on the motion of Plato's form by adding to it 'time and space', and looked into "*...the relation of form and matter...phenomenal appearance or coming into being becomes the realisation of the essence...as the essence which*

*unfolds in their phenomena themselves... ”<sup>200</sup> which is he called ‘entelechy’. Therefore, “Aristotle holds to the observation that, in everything of the phenomenal world, formed matter lies before us. But for him this matter is, indeed, in itself indefinite, and yet not purely indifferent, empty space, but a corporal substratum (foundation); for him, this form is not merely the mathematical limit, but the form determined as to its contents by the essence.”<sup>201</sup> This was, he simply said: ‘unlimited and of limitation’, meaning that they cannot really be evaluated with the value of one side or the other to be scientifically accepted as authentic.*

According to Aristotle, individual phenomena have their own potential determining pattern consisting of four principles; the first cause, the matter, the form and the end. Then it becomes the first cause again for another phenomenon. This is the chain of cause and effect that needs an infinite source to be able to keep causing and having effect. Therefore, “...a pure form is necessary according to the system of Aristotle, for the reason that matter, as the merely possible or potential, has in itself alone no principle of motion or of generation.”<sup>202</sup> So, he calls this pure form “*the First Mover*”, the Creator and the controlling power with “*the pure knowledge*”, an eternal, self-evident being without beginning or end. Aristotle identified two forms of motion. The first one was the universal motion determined by the prime mover and the second one was determined by the form itself, fixed in motion having its own individual pattern to

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200- ‘A History of Philosophers (2006)’ p; 139

201- ‘A History of Philosophers (2006)’ p; 140

202- ‘A History of Philosophers (2006)’ p; 144

follow, which was also originally formed by the divine intelligence.

Aristotle argued that these universal and individual motions were “...*the connected system of living beings viewed as a unity, in which matter developing ever higher, from form to form, through all the multitude of its particular shapes, approaches the resting Being of the deity, and imitating this, potentially takes it up into itself...In the concept of deity, according to Aristotle, there meet, as chief characteristics, that of Being, resting within itself, and remaining like itself, and that of spirituality and rationality.*”<sup>203</sup> This is one of the points that had been interpreted in many ways.

First of all, there is the point of unity. Aristotle said that, if the development had been drawn back to the source, every single being would go back and unite in the one and only source. The second point is the form of development, the only unique source of unmoved mover necessary to produce a continuous motion to allow the development. If there were no continuous source of motion, there would be no time (past, present, future) or space. “*That there never was a time when there was not motion and never will be a time when there will not be motion.*”<sup>204</sup> This simply means that motion is infinite but, belonging to material dimension, time is not.

He argued that motion was fixed in the eternal soul that the motionless matter became, moving with the combination of this eternal soul and matter, called life. The third point is unity of ‘the Prime Mover’, the Creator, the Deity. Necessity

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203- ‘A History of Philosophers (2006)’ p; 146

204- Aristotle ‘Psychics’ (252b 6-8)

for one and only one unmoved mover also necessitates that it has to be the only deity. This is the Deity who has endless knowledge, power and ability to control with incomparably perfect rules and regulation. Only a self-evident source of the cause with pure knowledge that it would know what each individual motion, as well as universal motions, require for the precise action within correct manner could achieve this. Therefore, the first mover has to be the Only Deity who planned all and laid down the working orders, rules and regulations for them to work in harmony.

The last point is that all the soul's invisible, metaphysical motions, as well as visible physical, rationally understood motions, rest within themselves and within the source of the First Mover. They act individually but are unified in the universal manner; *"for nothing is or will be other than what is"*<sup>205</sup> Every single atom is coming from the same source, visible or invisible. Therefore, the connection with the Prime Mover has to be continuous for everything to be able to carry on existing. However, every single existence is individually doing the work that they were planned for, but nothing else, apart from the conscious human being, the only being that has freedom of choice but which is also pre-programmed by the Creator, but left free in choosing the Creator as the only Deity for soul, life and social arrangements to exist and live in harmony with the rest or not.

For Aristotle, activities of the soul have combined mechanical uniformity with the revolution of the stars and the whole universe. The soul was the controller of the form and

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205- 'The Pre-Socratic Philosophers (2000)', (36b-37a), p; 206

he divided it according to physical form such as plant, animal or human. As a matter of fact, he saw human consciousness as a different factor set within the human soul. He argued that the physical world consisted of four elements, water, earth, air and fire and different combinations of these elements, quantity and quality, characterised the forms of every kind of being, including humans.

Aristotle was not only interested about the inner form of 'entelechies', of matter but also outer forms and their interrelations. He was as "*The keen logician saw that it is never possible to develop qualities analytically from the quantitative relations, and that, on the contrary, the quality, (by whichever sense it may be perceived) is something new, which presupposes the entire body of quantitative relation as its occasion only*"<sup>206</sup> In Aristotle's knowledge we can see that physical analyses and logical consistency go hand in hand as much as possible but are not tied down religiously. He did not totally depend on physical, corporeal motions to reach true knowledge and he did not totally rely on supposition either, but tried his best to link the two together as logically as possible, still leaving the door open to the points that could not be known. This was the gap through which we could see the necessity of the revelation stepping in but he was still right that there is no way of knowing everything in the true sense of knowledge. So, the final thing for human beings is to surrender after doing all that is there to be done.

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206- 'A History of Philosophers (2006)' p; 148

Finally, we can say that Aristotle mainly focused on the nature of epistemology, the science of knowledge. He argued that individual phenomena have to be understood first to be able to grasp the universal ones correctly. He divided existence into ten categories; “*substance, quality, quantity, shape, space, time, position, possession, activeness and passiveness.*”<sup>207</sup> He argued that true or false can only be determined by asking questions about these qualities in relation to quantities and evaluating them according to the data gathered from both.

Aristotle also concentrated on animate and inanimate universal behaviour, that all existence looks towards its individual goals as well as universal, final goal or goals to finally rest in the ‘Unmoved Mover’, the ‘Deity’, Who not only caused the first move but also set rules and regulations for each individual as well as universal order. Every creation has this unique behaviour and he was looking into the reason using virtue to find the most plausible true answers so as to be able to attain the true goal of life. However, yet again, he missed the vital point of the necessity of guidance from the Deity, the Ruler and Regulator of all including the human body, in fact, the actual system that humans use for reasoning. Not knowing how the existing system works will not affect the running of the system, but not choosing the right order for the self will surely affect the self and all. Evidently, nothing works by chance; everything needs precise input to be able to work. Then, can human beings live only on assumptions, opinions with the result being nothing but mere guesswork?

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207- ‘The History of Western Philosophy (2003)’ p; 151

## **7-Revelations:**

We can clearly gather from the above information what we know about human history after the Ice Age. They were well-aware of the unseen power and powers, such as the Creator, angels, heaven and hell, good and evil. How human beings could know all these will be discussed later. However, human history so far clearly indicates that none of the nations, leaders, scholars or schools denied the Creator as the source of all existence, who was also accepted as the source of pure knowledge to make individual as well as universal plans, setting up rules and regulations for all existence to put everything in automated order so as to work in harmony apart from man's consciousness, which depends on the free will of human beings as mentioned before. This conscious side of man requires self-gained knowledge to distinguish self from others, truth from falsehood and good from evil in order to be able to choose what is best for him, individually as well as universally.

Hence, the area that involves man's free choice is one of the most problematic areas. It has its place alongside man's existence and his interrelation with the physical as well as metaphysical worlds. Individual as well as universal life-order requires some choices to be made. This has to be done without damaging freedom, to leave every individual free from the oppression of others, to be equal and just because it is impossible for equals to overpower equals without oppression.

We have seen that the values of the leaders, kings, queens, animals, even natural objects, events and cultural background

information were taken into account to create individual and universal orders in life. However, human beings usually ended up with endless reasonable or unreasonable ways to be followed, mostly under oppression or fear from others, one way or another. Philosophy came in time to rescue man from this chaotic and deeply confused situation that he had fallen into even without realising because any imposed practice can become theseemingly natural thing to do. This is especially true when it is backed up by some sort of true or false authority. Even though philosophers seemed to be offering help with all good intentions at first, later things turned out to be as chaotic as before and even worse in some cases. People were confused inasmuch as they were under the oppression of others and under the influence of endless stories, myths and legends.

Unfortunately, this was not only the failure of philosophy but also the failure of hope. It was hoped that philosophy could be the right way of obtaining authentic knowledge to validate actions on the way to the pure knowledge that human beings searched for in order to have pleasure in the present, in the future and in eternity. The failure was owing to two kinds of attitudes towards the source of knowledge. First, it was taking its main source from revelations but not admitting it. Second, even though it was aiming in the right direction, towards pure knowledge, it was not doing so as directed by the order of pure knowledge. Scholars were offering their own individual ways (assumptions) to be followed religiously as life guidance. So, what was different? The older assumptions were presumptions, even if we can say they were not as bad as the others but in practice none were

authentic, apart from the ones empirically proven, at least at that moment.

Philosophers never claimed that philosophy itself was the pure source of knowledge. They were well aware of the source but, instead of taking the signposts of revelation and revolving their theories around them, they took the signposts and revolved them around their own theories, as if they were purely the products of their own ideas. So, instead of all going to the same point to create unity, they started from the same point and departed in different directions, generally one rejecting the other, instead of looking to the same thing from the different aspects which would make the knowledge-seeker wiser and stronger with united energy rather than conflicting. This made human beings lose valuable time and energy.

Men, as the knowledge-seekers, are bound to use every available, discovered automated natural order that enables nature, including humans to search for hidden, undiscovered but still potentially automated facts. However, using the unordered, unorganized human mind is not as straightforward a process as the discovery of the factual natural order. It needs special guidance to be able to convince itself and believe in it to reach to a conclusion that would create harmony within self and with the already automatically ordered surroundings, to be able to rest in itself and have universal contiguous peace with others. Authentic code entries needed to be able to function accurately with self and others. Not having a joint solid ground for taking off and landing as needed, they failed to identify valid individual as well as universal lower and upper borders of good and bad,

right and wrong, hope and fear, happiness and sadness so as to be able to create harmony with the rest of creation as well as the human self.

This is the precise point. They all placed different opinions and ideas in the centre and revolved their own theories around them. Thus, Epicureans thought that knowledge was the only thing that could free human beings from fear of pain and give desire to have the ultimate happiness in life. Cynics thought knowledge was the wisdom to reject all worldly possessions and positions to be able to reach the ultimate freedom and happiness in the world. Sceptics on the other hand, even divided on their own central points. Plato asserted that logical reasoning was the only solution, whilst Aristotle put scientific reasoning at the centre to be able to reach the true knowledge to obtain ultimate happiness. In reality, they were complementing each other when we look at them under the signposts of revelations but, without them, they seem to be rejecting instead of supporting each other. This degraded badly their valuable contributions in the field.

Philosophers concentrated on how to go to the true, pure knowledge with their own created limited knowledge but none of them was able to manage to make the knowledge opinion free. Knowledge that is only human-oriented cannot be independent from self-valuation. Nor can it be free from the valuation of other factors to be totally just so as to make all free and equal to one another. It seems that not mentioning the use of revelation as the source of knowledge did not help them and the generations to follow at all. Whether it was intentional or in ignorance we do not know, but what we do know is that revelations are still used as the main source of

information, although not mentioned at all. Surely, it is high time for us now to look into the revelations to see whether they can be considered as authentic sources of knowledge or not. In the mean time, we can see their approaches to the existence of the creating power and the identity of the Deity. We are going to concentrate on the texts considered revealed to prophets rather than the texts based on inspiration or texts that based on the well-intentioned writings of some individuals.

Many revelations took place in the history of mankind but only four of them were put in written texts that, original or not, exist today. However, the followers of each book reject the others. Either they reject them totally as books of revelation or they accept the revelation but reject the authenticity of the current books. For example, followers of the Torah do not consider David as a prophet, but a king and Psalms 'zimra/song' not a revelation, but poems. They also reject the revelation of the Gospels, Jesus as a prophet, the Qur'an as a book of revelation and the Muhammad as a prophet. The followers of the Gospels accept the existence of the Torah and Moses as a prophet but with some problematic approaches. They reject the Qur'an as the book of revelation and the prophet to whom it was revealed. On the other hand, followers of the Qur'an accept that the Torah, Zaboor and Gospels were revelations to the related prophets but reject the authenticity of the current books, arguing that they are fabricated and have lost their validity.

**a) Revelation to Moses:**

The history of the prophet Moses begins with the problem of authentic calculations of his birth date, his name, the time of the exodus from Egypt and the time that he received the 'Ten Commandments'. Some sources indicate that he was born and died between 1392 and 1272 BC and other sources indicate different birth dates like 1593/1570/1566/1525/1520 BC, but most agree that he passed away when he was 120 years old. In fact, the identities of the pharaohs that he dealt with are not clearly specified either. Scholars generally place the Exodus, the departure of the Israelites from Egypt under leadership of Moses, from 1280 to 1270 BC during the reign of Rameses II (1303-1213 BC). However, recent evidence from both astronomical and archaeological dating move the Exodus event about two hundred years back to the reign of the Pharaoh Amenhotep II, who lived around 1460 BC. Some other references give the dates of 1453/1427-1419/1400 BC for Amenhotep II. We will leave this to the experts in the field to deal with but we have to keep in mind that there might be more than one pharaoh involved during the time of Moses, from his birth to his departure from Egypt.

Moses went to Mount Sinai to receive revelation after running away from Egypt and camping in the valley. He stayed there for some time and returned with the revelation of the commandments. The first of the commandments was about the Deity. Literally it was saying, 'there is no deity but the Creator alone'. *"I am the Lord (Rab) your God (Creator), who brought you out of Egypt, out of the land of slavery. You shall have no other gods (deities) before Me."*<sup>208</sup> Unfortunately, when he returned from the mountain, he found

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208- 'The Holy Bible' The New International Version (1987) Exodus 20:1, p; 77, 78

that people had already made an idol and were worshipping it.

Regrettably, there was enormous confusion about the differences in the meaning of the Creator, the Lord and the Deity. They knew exactly what these words meant at that time. When they worshipped a deity, they were not denying the existence of the Creator but not giving the attributes of the Deity to the Creator fully. Some attributes were taken and given to those other things as if they were deities. We will deal with this later but, in short, the meaning of Creator is He Who created all, the meaning of Lord is He Who owned and took care of all and the meaning of Deity is He Who has limitless power and knowledge to plan, run and maintain the project within precise compulsory rules and regulations for all existence to run in harmony, including the universe, which involves time, place and energy. In fact, attention is given to the different meanings of all these clearly in Exodus 20:1 above. The confusion about the names and attributes of the Creator was generally due to the lack of original texts and the carelessness, bias or intentional translations and additions to the existing texts. In the mean time, changes and alterations made through history influenced perceptions, leading to total confusion and the eventual loss of the real meanings, especially the meaning of 'deity'.

In Hebrew, the main creator is called 'El, Aloha, Yahweh or Judah, alongside many attributed names special for the Creator alone, like 'El Echad' The Only One Source, 'El Tsaddik' The Righteous Approved One, 'El Gibbar' The Absolute, Mighty One, and so on. The deity is called 'Ilah or Ilah', which has its own special meaning, totally different

from the meaning of Aloha but still attributed to Aloha alone. The Creator indicates here that there is no other real deity no one else arranged everything but Him. Consequently, He suggests to man, who has the freedom of choosing his own deity to choose Him alone as He is the only authentic deity. Who knows better than the Creator how a human being should run his life for the best and be in harmony with the automatically managed creation? Choosing Him alone is vital for the relationship between Him and human beings, the relationship between body and soul and the relationship between human beings and other creatures. It is crucial for the systems to work in a proper authenticated manner and to exist in harmony. In fact, relating to this point, there are very important questions to be asked. Can anything else be chosen as deity or deities? What would be the consequences if human beings turn to others as deity rather than the Creator? How can the false deity or deities be identified? These are the points that we will deal with later on.

The story of the Ten Commandments is known and well accepted amongst the people who believe the revelations. However, the revelation of the rest of the Torah existing today and the systems of its reforms are in deep controversy, even amongst its own followers. There is no original authentic text or oral data existing today that was directly said or written by Moses under the divine authorship. *“In Judaism the decision-making body had historically been the Sanhedrin, the Jewish parliament of 71 rabbis. It was established at the turn of the first millennium and had the task of adapting the faith to ever changing conditions. They reformed Judaism to such an extent that what emerged was no longer recognisable as Biblical Judaism and became*

*known as Rabbinic Judaism.*”<sup>209</sup>The first book in Hebrew was published in 1469-73 in Rome and the first Rabbinic Bible published in 1517 in Venice.

Conservatives hold the middle ground between the Rabbis and The Reformists. *“The two key thinkers of Conservative Judaism are Zacharian Frankel and Solomon Schechter, the former describes his religious position as that of “positive historic Judaism.” the latter stresses the idea of “Catholic Israel.”*”<sup>210</sup>They take the ‘Halakhah’ as the binding laws of the social life. Halakhah laws are instituted by the rabbis based on Torah laws backed-up by long-lived traditional customs based on the ethical values. *“...Bible critics argue that some of institutions of Judaism such as the Sabbath and the dietary laws originated in primitive taboos. It is not the origins that matter but what the institutions actually become of the Jews long quest to discover the will of God.”*<sup>211</sup> The interference of rabbis brings arguments about the authenticity of the text of the conservatives. It is argued that divine authorship of revelation shifted with it from the Creator to the rabbis and the divine authentic laws’ enforcement also shifted from the Deity to the cultural values. Despite the arguments, the second rabbinic Bible, which is called ‘the Hebrew Masoretic Text’, Masorah, was published in 1534-44 in Paris. It was updated in 1587, called the ‘Elias Hutter Hebrew

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209- [bb.co.uk/religion...](http://bb.co.uk/religion...) ‘Reform Judaism’ under ‘The road to reform’ prg; 1

210- [myjewishlearning.com/history](http://myjewishlearning.com/history), ‘Conservative Judaism,’ under ‘The Theoretical Origins of under Conservative Judaism’ prg; 1

211- [myjewishlearning.com/history](http://myjewishlearning.com/history), ‘Conservative Judaism’, under ‘The Theoretical Origins of under Conservative Judaism’ prg; 4

Bible' and it is generally used in teaching the Hebrew language.

According to the reformers, the Torah is not the source of revelation but human-based cultural information that was collected and written over time. They also reject the 'halakhah' as the binding values for Jewish people, claiming that all Jews did not have the same traditional and religious Jewish practice values at all. Therefore, they interwove the traditional Judaism with contemporary intellectual cultures and spiritual life to use as the base. This was established in Germany but developed further in America. "...*Reform Judaism aims at a return to primitive Mosaism; for in that case rabbinical Judaism must have been a departure from the latter.*"<sup>212</sup> Unlike, Conservative Judaism, reformers did not tie themselves to 'the doctrine of Messianic destiny of Israel' too much, "...*the modern Jew in America, England, France, Germany, or Italy has no cause to feel the country in which he lives is for him a strange land.*"<sup>213</sup> They ended up disregarding the rabbinic so-called dietary laws and made their own secular dogmas, prayer rituals and the first reform temple, the Hamburg Temple, was established in 1820 in Germany.

Reconstructionism among Jews began to appear around 1920 in America. It takes the authority of dietary or rabbinic laws away and puts the contemporary laws of civilization which involve every aspect of life, from religion to politics to

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212-jewishencyclopedia.com/... 'Reform Judaism from the Point of the view the Reform Jew (2012)' under "Reform" a Misnomer' prg; 1

213- jewishencyclopedia.com/... 'Reform Judaism from the Point of the view the Reform Jew (2012)' under 'Its Negations' prg; 1

entertainment in the centre. *“Reconstructionism is particularly suited to meet the needs of people with a scientific turn as well as a strong spiritual sense since it takes the supernatural elements out of religion...They also reject divine revelation and the doctrine of the Jews being God’s ‘chosen people’.”*<sup>214</sup> They acknowledge the importance of the existing culturally binding laws but not necessarily from the Creator, even though they do not deny the revelation totally as the Humanists do. According to them, religious values must evolve alongside current cultural values.

Humanistic Judaism was founded in 1963. There are ‘religious humanism’ and ‘secular humanism’. In fact, both are similar in involving with religious rituals. Secular humanism is a non-theistic practice that is generally based on cultural Jewish identity and argues that a mean full life style could be achieved without the supernatural authority being involved in it. They base their doctrines by putting human self-esteem in the centre, so that man can establish his life style independent of dietary laws and authority. It went through informally at first, *“... participated in variety movements such as Zionism, Yiddish, nationalism or Buddhism, Jewish schools, cultural association, and Jewish communal organizations. Only recently has the movement specifically for Humanistic Judaism taken form.”*<sup>215</sup>

All these notions, one way or another, are based on the Torah, accepting or rejecting its values, even its existence. Now is the right time for us to look at the development of the

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214- [bbc.co.uk/religion/...](http://bbc.co.uk/religion/) ‘Reform Judaism’ Under ‘Reconstructionist Judaism’ prg; 2

215-[home.teleport.com /...](http://home.teleport.com/) ‘Humanistic Judaism’ prg; 1

book itself. The literal meaning of Torah in Hebrew is ‘to shoot an arrow to hit the target’. Generally, it is taken in the meaning of ‘correct guidance, instruction, teaching’. Basically it is called ‘The Laws’. The Torah was revealed to Moses around 1321 or 1280 BC, however, it was written down in a formative codified manner by Rabbi Abraham Ben Meir ibn Ezra in only 1089-1164 AD. It has three parts; the first part is Torah, also called ‘the tanakh’, which has five books said to have been revealed to Moses on Mount Sinai; ‘Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The second part is about the traditions of the prophets. They were oral traditions first put in writing later and called ‘the Nev’im’. The last part consists of the book of Psalms, ‘the Ketuvim’, which is the poetry of the King David (1005-965 BC). King David is accepted by Jews as a great king but is also believed to be a prophet and the original Psalms were the revelation received by David.

We have to remind ourselves that there were two different Jewish tribes living in the Middle East. The Tribe of Judah was to the south of Jerusalem, which was its capital city. The tribe of Israel was to the north and its capital city was Samaria.<sup>216</sup> It was a client state under the Assyrians Empire until the Assyrians were overthrown by Babylon in 586 BC. Consequently, the state of Judah was also taken over and most of the people exiled to Babylon too. The Temple of King Solomon was destroyed, together with the written texts in it.<sup>217</sup> Therefore, many different versions of the Torah

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216-ancientworlds.net... ‘Mesopotamia’s Region of Israel and Judah (2012)’

217-jewishvirtuallibrary.org... ‘The Two kingdoms (920-597 BC) (2012)’

developed and there are four main versions existing today; Yemenite, Samaritan, Syriac and Judaic.

There are two kinds of stories about how the Jewish people ended up living in Yemen. One of them is that King Solomon (who reigned between 985 and 932 BC) sent some Jewish merchants to Yemen to send materials from there to build the temple and they ended up settling there and establishing their own community. The other one is that the marriage of King Solomon and Belqis, the Queen of Sheba (Yemen) resulted in some Jews going to Yemen and settling there. The main point here is that they went there before the destruction of the temple and the texts of the Torah. During that time some Jews were exiled to Babylon.<sup>218</sup>

According to Yemeni Jews, they hold the oldest and the purist version of the written Torah, 'Pentateuch', as well as the oral traditions. They point out that they were away from the turbulence of the Middle Eastern oppressions of mixed power and mixed cultural pressures. In fact, the Yemenite version has different pronunciation and the book written by poet Rabbi Shalom Shabazi reflects more Yemeni traditions and culture than the original Jewish culture. The Torah itself called, 'Pentateuch San'a' is said to be last produced in 1206 AD and never altered since then, the original kept in JTS New York (MSS L64 and L64a).<sup>219</sup>

The Samaritan version is the second oldest Torah. Samaritans were not exiled from Samaria, the capital city of Israel, the northern state. They argue that 'Yahweh' revealed to Moses

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<sup>218</sup>-enotes.com/topic/... 'Pentateuch of Yemenite Jews'

<sup>219</sup>-enotes.com/topic/... 'Pentateuch of Yemenite Jews'

on Mount Gerizim, 'Argarizum' in Greek, not Mount Sinai. They have the first part of the Torah, 'the Pentateuch' and they claim that the first copy was made in 1339 BC by Abraham ben Jacob ben Tabya ben Sa'ad ben, Abraham of the Pijma family and it is said to be that in the British Library. However, they do not accept the rabbinic oral collection written down called 'the Mishnah' or the Babylonian 'Talmud' written as commentary on the Mishnah. They say that both had additions and deletions throughout history by different institutions using different languages like Hebrew and Aramaic and cannot be authentic.<sup>220</sup>

The Syriac version in 'Aramaic' is called 'The Peshitta', meaning 'simple' or 'clear'. It originated in 'Osroene', a state between the Roman and the Parthian empires and it was written in the Syriac (Aramaic) language. Versions of old Syriac texts and the translation of Origen's revised Septuagint, Greek version of the Hebrew Scriptures, were sent to Moshe, 'Moses', Bar-Kepha (813-903 AD) to analyze and comment upon. He also commented on the Old and the New Testament, concentrating on predestination and free will. His work is preserved in the British Museum (Add.14, 731). He also wrote a commentary on Aristotle's 'Dialectics'.<sup>221</sup>

The Greek version 'The Septuagint' is generally accepted as the most ancient translation, translated into many different languages and often called LXX, meaning 'seventy' as it was translated by seventy scholars around the 3<sup>rd</sup> century BC.

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220-cojs.org/cojswiki/... 'Center for Online Judaic Studies', 'Samaritan Pentateuch'

221-newadvent.org/... 'Moses Bar-Kepha (2009)'

However, how the translation was made is in dispute. According to a letter of Aristeas to his brother Philocrates ascribing the Greek translation: "*Ptolemy II Philadelphus, King of Egypt (287-247BC) had recently established library at Alexandria...he then sent delegates, among whom was Aristeas, to Jerusalem to ask Eleazar, the Jewish high-priest, to provide him with the copy of the Law and the Jews capable of translating it into Greek.*"<sup>222</sup>

The priest chose six people from each tribe making seventy-two people, who went to Egypt, answered seventy-two questions and finished the translation in seventy-two days and it was approved by Jewish priests. However, this is seriously disputed, critics arguing that, above anything else, the letter is clearly apocryphal. The date of the letter is suspicious. It indicates that it was written around 200 BC and the translation was made in the middle of the 3<sup>rd</sup> BC. From the letter, it is understood that the author was a pagan Greek. It is impossible to be pagan Greek and be in the Hebrew religion at the same time; therefore, the letter and the translation are questionable. St. Jerome (340-420 AD), who revised the translation of the Torah, rejected this approach completely.<sup>223</sup> However, the commonly accepted view is that there were many Jews in Egypt at the time that had forgotten the Hebrew language and used Greek, as it was the official language of the country. Somehow they translated it into

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222-newadvent.org/... 'Septuagint Version' under 'Origin of Septuagint- According to Tradition' prg; 1

223-newadvent.org/... 'Septuagint Version'

Greek around the 3<sup>rd</sup> century BC so as not to forget the existing laws of their own faith.<sup>224</sup>

The Septuagint was used as the source of knowledge later by philosophers like Philo of Alexandria (c25 BC-47AD), Origen (185-232 AD) and St. Jerome (340-420 AD) in their exegetical and philosophical works but there are also some works wrongly attributed to them as always happened in the academic arena of the time, which became more and more chaotic every day owing to serious geographical, social, religious and identity adversity at the time, *“No book of ancient times has come down to us exactly as it left the hand of its author—all have been in some way altered.”*<sup>225</sup> Thus, the original form of the revelation that Moses received had long disappeared by then and intentional or unintentional mistakes and individual biased commentaries were creeping into it, involving every aspect of life in every culture and language. There were endless additions and omissions taking place under the name of simplification and clarification for the different languages and cultures. There were no established authoritative bodies or any kind of facilities to monitor the accuracy of the translations and there was no full original text left any more to assess and evaluate the authenticity of the new editions at all. The worse part of it is that all those were done using the name of the Creator, the Deity, without the permission of copyright from Him.

The Latin version is called ‘The Vulgate’ simply meaning ‘edition’. It was edited to be understood easily by common

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224-newadvent.org/... ‘Septuagint Version’

225-newadvent.org/... ‘The new Testament’, ‘Transmission of the text’ prg: 1

people. It was translated by St. Jerome, who was said to be trilingual. He was born at Stridon in Dalmatia 'Croatia' and lived in Rome, Aquileia and on the Austrian sea coast for some time. Then he stayed in Antioch, Syria as a priest, from where he went to Constantinople and later on to Bethlehem where he died. His life was spent travelling throughout Europe and the Middle East. This was a good example for the people who claimed that knowledge belonged to one side or other of the world. It is very interesting to see that Jerome started to translate the Greek translation of 'the Septuagint' first into Latin, rather than Hebrew Tanak. It is even more interesting to see that Jesus was born and received the new revelation before his time but there is not much attention given to the Gospel at all. Much more interesting and puzzling is that he was baptized as a Christian and his work the 'Latin Vulgate' was used as a source of knowledge in forming the New Testament. Where was the original new revelation?

In fact, Jerome took his translations in stages. First he began to translate the Greek version 'Septuagint' but, realizing the shortcomings in it; he turned to 'Tanak', the Hebrew version. However, we have to be aware that the Hebrew version came after the destruction of the temple. Texts that they had, genuine or not, were also destroyed and Jews were using the Greek version to correct their own new texts. Clearly, it seems that they lost track of all original pieces. Scholars were almost drowning in the pool of confusion and trying to hold onto anything seeming to be logical, let alone original. Not surprisingly, Jerome seemed to give up everything towards the end of his life *"He settled in a monastery ...led a life of asceticism and study; but even then he was troubled by*

*controversies...*”<sup>226</sup> Jerome also attempted to produce the Psalter, part in Latin, Greek and Hebrew but he could not finish all of it and others completed it for him. However, in the end it was quite different from the others, even from the Hebrew text, but still it was valued by the church more than the others.

In the mean time, Jews had an unsuccessful rebellion against Roman rule around 70 AD and this led to the destruction of the Second Temple and the second dispersion of the Jews. This time they were scattered throughout the world. This was also the time that scholars called *tanna'im*, ‘wise men or teachers’ began to analyze the existing pieces of written texts and write down the memorized oral laws. Thus, the work on the Mishnah writing of the oral laws began. The literary meaning of Mishnah is ‘repetition; from the root word of ‘*shanah*’, ‘to study or review’. It was the major work of Rabbinic Judaism and the first major redaction was made into written form from Jewish oral traditions between 70 and 200 AD. It was codified according to subjects and put in specific order to make it easy to find related subjects.<sup>227</sup>

The second major work done by other scholars was called *Amora'im*, ‘interpreters’, between the 3<sup>rd</sup> and the 6<sup>th</sup> centuriesAD. In the first period scholars tried to select authentic sounding texts and oral laws to make historically, ethically, traditionally and religiously sound information. In the second period it was more a case of polishing them up. They were adding guidance to the main text and to the

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226-newadvent.org/... under ‘St. Jerome’, prg: 1

227-jewishvirtuallibrary.org/... ‘Jewish Oral Law: Talmud, Mishna, Gemara’

Mishnah wherever the scholars found it necessary for the explanation of the texts that were not clear to understand, let alone authentic.

The written commentaries made by rabbis or scholars on the oral laws are called ‘Gemara’, meaning ‘completion’. This was done in two major centres, both in Palestine and Babylonia. So, the Mishnah and the Gemara were combined together in a 63 volume set and called the ‘Talmud’, which means ‘instruction’. The older compilation is called the Jerusalem Talmud or the Talmud Yerusahlmi, made during the 4<sup>th</sup> century AD in Palestine, and the newer and more authoritative Talmud compiled around the 5<sup>th</sup> century AD and called the Babylonian Talmud or the Talmud Bavli. *“The Babylonian Talmud is a commentary on the Mishnah, whose order it follows. It was composed over several generations, from the early third century to about the sixth. As a commentary, it deals with many aspects of the Mishnah, often goes far beyond mere explanation...Some of these debates were actually conducted by Amora’im...The Mishnah usually limits itself to a brief statement of the conflicting views, the Talmud tries to verify the integrity of the positions of the Tanna’im and the Amora’im .”*<sup>228</sup>

There were many sects of Judaism in the early first century, around the time that Jesus was born. *“Judaism was divided into MANY SECTS in Yeshua’s day...there were Pharisees, Scribes, Sadducees, Zealots, and Herodians. However, there were many more divisions of which we have a good deal of*

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228-people.ucalgary.ca/... ‘Gemara (Talmud)’, under ‘Talmudic Debate and Dialectic’,

prg: 1

*history. Some of these were the Essenes, the Qumran sects...and others who are called, by contemporary religious historians, apocalyptic.*”<sup>229</sup>We naturally will not go into details of these as it is not our aim to analyze them in depth but to know that there were many different sects existing at the time revelation was sent to Jesus. However, after the intense standardization in the 1<sup>st</sup> and 2<sup>nd</sup> centuriesAD, only two sects survived. They were the Pharisaic and the Samaritan that the Hebrew Masoretic texts are based on.

Both Palestinian and Babylonian ‘Midrash’ and ‘Talmud’ had been rewritten in Hebrew with dots and dashes to codify the pronunciation between the 6<sup>th</sup> and 10<sup>th</sup> centuries AD, and called the Masoretic Text (MT). The meaning of ‘masorah or masora’ comes from the Hebrew word ‘MSR’, ‘to hand over’. *“The notes concerning the text of the Bible and the instructions for proper pronunciation and its exact copying were handed down orally from generation to generation before they were set down in writing...one must differentiate quite clearly between the oral Masorah which is endless and cannot be defined even though there are allusions to it and evidence thereof, and between the written Masorah whose notations were written in the margins of the codices and which is called simply ‘the Masorah’ ”*<sup>230</sup>

There were two opposing sects left, Essenes, ‘the righteous’ that came to be known as Karaite Jews, and Pharisees, known as Rabbanites at the time of Jesus. *“The Rabbanites turned from a localized Babylonian phenomenon into a political*

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229-hope-of-israel.org/... ‘Is Judaism the Religion of Moses?’, under ‘The division of Judaism’, prg; 2, 4

230-jewishvirtuallibrary.org/... ‘Masorah-1.3. Oral transmission’, prg; 1

*power which stretched throughout much of the Middle –East. From 3<sup>rd</sup> -5<sup>th</sup> centuries the Babylonian Rabbanites had developed a body of religious law known as the Babylonian Talmud which they now imposed on every Jew in the Empire”<sup>231</sup>*The exiled Jews of Babylon had established a community called Exilarch. They were now claiming that they were from the house of David, ‘Anan ben David’ and considered themselves to have the right and the power to represent all Jews. They established the Babylonian Talmud as the law book to enforce power over all Jews. However, by the 13<sup>th</sup> century they lost the power to the academic arena that developed gradually. Thus the bloodline-based power of authority gave in to the line of knowledge after having authority from the line of revelation and prophethood.

The actual revelation to Moses was mainly based on the rules and regulations: ‘the Laws’ of life on earth. They related to personal matters as well as social relations. The first command, ‘There is no deity but ‘Aloha’ or ‘Yahweh’, covered all the aspects of life without differences of sex, race or nationality. The rest evolved around the first commandment. However, somehow it managed to turn this universal religion solely into a national and geographical issue with the idea of being ‘the chosen people’ that have to have the Promised Land and have authority over the rest of the mankind. This, in fact began to isolate their nation and the religion revealed to Moses for humanity more and more every day. Even though the revelation to Moses is considered to be authentic, we have seen above that there was no

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231-karaite-korner.org/... ‘Histori of karaism’, under ‘Middle Ages-The Ananites and the Karaites’ prg; 1

authorized complete written Torah for more than a thousand years, before which it had been orally transmitted. After that, written pieces were randomly collected and put together with the orally transmitted laws to produce the book that we have today. When we look into the historical development we can see that the final texts of most of the religions we have today followed a similar path together with the progress of the ever-growing questions about their originality and authenticity that piled up ever higher than before.

It is clearly evident that none of the Eastern and Western religions were completely taken as authentic or even having common ground or being established at the time of the revelation to Jesus, 'Yeshua' in Hebrew. They were still in the process of writing, adding or subtracting values that were causing diversions from what was supposed to be the main stream that they all used to believe before. Eventually, every different opinion began to become a new religion more and more every day. Thus, it turned out that man was writing religious books for man in the name of the Creator, the Deity. Men were compelling men how to worship and lead their lives in every aspect. This made the actual deities invisible behind the written texts, using the visible figures of idols as shields to obscure the existence of the hidden deities behind the written texts that actually ruled the life of the people. This may seem very innocent and an innocently developing practice but, actually, it is instrumental in destroying freedom, equality and justice completely.

The other main problem was that men almost forget about the actual invisible source, the power of the Creator behind the visible powers and began to give all attention to the

materialistic side of the worldly power alone. Men began to seek after land, gold, silver, big attractive buildings, houses or temples and large armies. They began to think that these were the only sources that could give them power and authority over others. For example, Moses used the strength of his faith and trust in his only deity, the Creator and the owner of all seen and unseen beings, to be able to cross the Red Sea against the pharaoh, who had all the strength of worldly advantages over Moses. However, by the time Jesus was born, some men were claiming to be the followers of the tradition of Moses but acting more like pharaohs. Some others sank into the ocean of ignorance and did not want to know anything but followed blindly what had been done by their forefathers. Some others fell into semi-consciousness, sometimes questioning but at other times going with the flow. Some others, who realized and tried to shout out the truth, were either silenced by seemingly greater powers and authorities or drowned in their own protests.

In the mean time, the sexual problem was also at its peak. If we remember, in the beginning there were no gender conflicts; if the sky was male the earth was female. Kings, usually, had the queens next to them as power and fertility sharing figures. Women were respected and valued deeply. They used to complement rather than compete. However, later on, women became second-class human beings within most of the existing religions and cultures. They began to be considered as tools of the devil: at they were accused of being witches and murdered. Women lost their identity completely. Fertility power was given to men and women became just sex objects for men. Women were abused in such a way that staying a virgin among men became impossible. Therefore, it

became a big issue for women to remain a virgin and for men to find virgin women. This was the time that Jesus was born in a miraculous way to demonstrate the real power behind all the aspects of life, visible or invisible including the power of fertility.

**b) Revelation to Jesus:**

Therefore, Jesus the Messiah, 'Ha Mashiach Yeshua' was sent with strong emphasis on the power evolving around three points. The first point was the power of male fertility. Men were behaving as though all power and authority belonged to them alone. They were seeing themselves as the primary source of power over women and future generations as the major source of fertility; without men there would be no future generation. The Virgin Mary, 'Miryam' in Hebrew and 'Mariam' in Greek, was chosen to give birth to a child without any man touching her. This indicated the fertility and the importance of women for the future generations as well as the real Owner of power that can create man without man, whenever and wherever He wants to.

The second point was the power of deity. Deity must have the power, ability and right to override the existed physical and none physical laws and regulations of the universe. Thus, the Creator, the Master of all dimensions can be the only Deity as who has the only power, ability and right to be able to override His own existed laws and regulations whatever and whenever wills. Jesus was supported with a special invisible power that had visible results, like bringing the dead back to life and making the blind see. There are many other

examples. The laws and regulations of the unseen world were overcoming the laws and regulations of the seen one.

The third point was the power of knowledge, reason, believing and deciding. Belief in the unseen Creator as the only deity was fading away alongside belief in legendary stories, visions, and dreams or imagined celestial myths and figures. Man began to think he had everything, knowledge to learn, mind to reason and ability to decide to believe or not believe. These were quite innocent facilities until man came to say 'I think; therefore, I am' or 'believing is seeing' or that truth can only be discovered in an empirical experiment alone. Man began to think the mind of man was the only key to any knowledge and practical methodology was the only way to find out about the truth.

When Jesus came with the new revelation, he had very few followers, called his apostles, and the revelation was not written down at the time. *"The fundamental book of Christian religion is the Bible, whose name derives from the Greek word 'biblia', simply meaning 'the book'. Written over a period of roughly 1000 years, in widely differing cultural situations and in variety of styles and languages (based around Hebrew and Greek), the present form of the Bible was finally reached in 397CE."*<sup>232</sup> It consists of two parts; 90% of the modern Bible is based on the Old Testament that was interpreted from Hebrew text to the Greek, *Septuagint* and to the Latin *Vulgate* not long before the New Testament, and the remaining 10% consists of the twenty-seven books of the New Testament.

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232- 'World Religions (2003)' by Debbie Gill, p; 54

The Roman Catholic Church used the Latin version ‘Vulgate’ and called part of their own version ‘Apocrypha’, meaning ‘hidden or not authentic’, “*14 books of the Old Testament included in the Vulgate, (except for II Esdras) but omitted in Jewish and Protestant versions of the Bible; eastern Christian churches, apart from the Coptic church, accepts (sic) all these books as canonical; Russian Orthodox church accepts these texts as divinely inspired but does not grant them the same status.*”<sup>233</sup> They simply included the Latin Vulgate as an Appendix to the Old Testament to create their own version but Hebrew and Protestant versions did not incorporate it. The Orthodox Church used the Greek version to create their version by using the ‘*Septuagint*’. Martin Luther translated it into German in the 16<sup>th</sup> century and it is now translated into almost every language in the world. They considered St. Simon Peter (1<sup>st</sup> century BC - 67 AD), one of the “apostles” (disciples) of Jesus, as the first head of their church.

The birth place and the actual birth date of Joshua, Jesus are as controversial as the rest of the new revelation, involving the synoptic developments of the gospels today. Historians argue that Jesus was born in Bethlehem, meaning the ‘house of flesh’, ‘Bet Lahm’ in Hebrew and ‘Beyt Lahm’ in Arabic, between (7/2 BC-30/36 AD). However, the Hebrew Text mentions that he was born in the city of David, Nazareth, ‘Natzrat’ in Hebrew and ‘Nasira’ in Arabic. Obviously, this is not essential to us but the evidence of his existence, time and place and the way of his receiving the new revelation and delivering it to the people is very important.

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233-Audioenglish.net /... ‘Apocrypha’

He was born into a Jewish family at the time of the turmoil of the Jews' religious and political life in the Roman Province of Judea which had come under Roman power in 63BC. This indicates that he was born and lived and his mission began in the middle of chaotic social and religious disorder before the three major uprisings took place in the area, one after the other. The first one was the Jewish-Roman war between 66 and 73 AD. The others were the Kitos war between 115 and 117 AD and Bar Kokhba's revolt between 132 and 135 AD. Roman existence in the area and the scattering of the Jews all over Europe, the Middle and Far East helped the message of Jesus to be heard from Rome, Egypt and the rest of Africa in a very short time.<sup>234</sup>

This chaotic situation and Jewish oral-based transformation culture hindered the written text of the revelation of Moses. Thus, the Hebrew text was not written in complete book form at the time of the Jesus' birth. There were also no, not even one, original written pieces of text about the revelation as we have seen above. Therefore, every single group could claim that they had the true revelation and the others did not. For that reason, unity in believing and practising the Judaic religion at the time of the new revelation did not exist at all. There was no clear sign whatsoever that what they were following was the original revelation to Moses. The new revelation logically must be revealed to unite people that divided on every single difference based on their own individually self-created reasons.

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234-heritagehistory.com /... 'Jewish-Roman Wars 66 to 135 A.D. Rome-Versus-Jewish Rebels'

However, the mainstream of the message was not new, especially for the Jewish people. They had the line of the prophets coming down in their nation. It must have been known and understood well by most people to be able to assess it, to accept it or to reject it consciously. Yet the revelations demanded radical changes in personal behaviour, in individual life styles and social and economic systems in general, which proved to be difficult and challenging for human beings, especially for those having things to lose. It would be very difficult for any individual mindset to accept this sudden change of the social and economic status unless they understood and believed it in their hearts and to declare it openly. But the truth needs to be authenticated before the belief, as it cannot be based on bare stories.

The first point of the new revelation was, with reference to the tradition of the revelations in general, the repetition of the first message of the Ten Commandments in Exodus 20:1-3. In the mean time, Jesus was also declaring the same in Matthew 4:10 when he was tempted by the devil saying: “...*Worship the Lord your God, and serve him only.*”<sup>235</sup> It simply means that there is no other real deity but the Creator, the Lord, as it is mentioned in Tanak also. This indicates that people in the West or in the East, Jewish or not, knew the meaning of the ‘Creator’ clearly, no matter how they named Him. They also knew the meaning of ‘Deity’ no matter to whom or to what they were turning as a deity. The revelation to Jesus seems to have arrived just in time for the need to remind people about the only deity that is the actual creating power behind all creation. This could only establish

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235- ‘The Holy Bible New International Version (1987)’, Matthew 4:10

unity of humanity, involving physical and metaphysical beings under the umbrella of total freedom, equality and justice. However, people by then were already divided on national, religious, sexual and cultural values, so they were blindly unable to realize the salvation that the new revelation was offering. Instead of holding on strongly, they began to be divided over it even more by inserting man-made doctrines or substituting parts from the original until it could no more be counted as an authentic revelation.

Bertrand Russell (1872- 1970) said in his book that the new revelation was “...*preached by Jews to Jews, as a reformed Judaism.*”<sup>236</sup> This is half-true and half-misleading. Yes, Joshua was a Jew and the content of the revelation was reforming the previous revelations and addressing the Jews first, but that did not mean that the revelations were only for Jews themselves. The customary development of the revelations themselves proves that they were not only for reforming Judaism alone. Judaism was the identification of nationality that they used to define themselves, as any other nation on earth. It was not the identification of the universal religion of the Creator. The universal revelation cannot be owned by any nation whoever they are, even if most of the prophets were chosen from that particular nation. Consequently, restricting the consecutive universal updating of revelations to one nation alone became a very problematic issue both for that particular nation and the rest of the nations in the world. The experiences up until today already prove this to be true.

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236- ‘History of Western Philosophy (1993)’ p; 325

Another crucial problematic point is the authenticity of the primary sources about the new revelation to Jesus. The legitimacy of the authors and the accuracy of the stages of the new written Bible always provoke questions that can never be answered. It is a fact that, even though new revelation came to Jesus himself personally, none of the written texts of the new revelation, which is now called 'the New Bible', was written by Jesus himself or by his companions. In fact, it was in the 4<sup>th</sup> century that the written form of the New Bible was accepted officially. Before that, it took four hundred years to reach its final stage, though not in one version but many, like the Old Testament.

We also have to keep in mind that we are dealing here not only with the new revelation but also with old revelation to Moses and David, which established the first part of the New Testament. We will go on to analyse the development of these books, even knowing that we are flogging a dead horse and never, ever, will reach the truths as we now know the stages that existing texts have gone through. Plus, considering the amount of ancient writings that have been lost or altered, it would be impossible to draw authentic conclusions from all these. Moreover, there is not a single text existing written by Jesus.

Before beginning to analyse the Gospels, there are some important questions to ask even if we know that there are no answers to them at the moment. Why were the names of apostles, scholars, kings, queens and ordinary people not changed but the name of 'Jeshua, Yehosua' was changed to 'Jesus', 'Iesous' (Isa) in Greek, even if they have the same meaning? Why was he called Christ, Christos, which means

‘anointed or blessed,’ in Greek, placing him in the object position and considered to be the same with the ‘Messiah’ in Hebrew, which means ‘liberator or deliverer’ and places him in the subject position? This most probably opened the way for him to be seen as partner of the Creator. Why was the name of the creator also changed totally? The name ‘God’ was not existing or practised in any religions whatsoever up to that time. It was not even used until the 6<sup>th</sup> century when it was claimed that it came from the root of the proto-Germanic word ‘ghu-to’, meaning ‘to call or invoke’ and which is a verb, not a noun. However, scholars are not even clear in identifying whether the word ‘god’ was used as an attribute of a ‘deity’ or as the actual proper name for the Creator Himself like YHWH in Hebrew or ALLAH in Arabic. This is the most crucial point causing misunderstanding in the difference of meaning between the Creator and the Deity.

Coming back to the subject, evidently, *“We know nothing about Jesus. The first full length account of his life was St Mark’s Gospel, which was not written until about the year 70, some forty years after his death. By the time historical facts had being overlaid with mythical elements...”*<sup>237</sup> It becomes almost a hopeless case to reach the truth when we think that original texts were lost as well. Most of the scholars agree that during his life-time he had twelve disciples and that some were Jewish and some were not. This point was used in causing division not only between Jews and non-Jewish followers, (gentiles) of Jesus but also between the East and the West later on.

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237- ‘The History of God (1999)’ p; 98

John Mark, 'St Mark or Marcus' was a non-Jew Roman convert and nothing much is known about him personally but he is seen to be the author of the Gospel of Mark. The Gospel of Mark was in Greek originally and is considered to be the first of the four Synoptic Canonical Gospels. They all began to be written in the latter half of the first century or in the first part of the second century. Mark was not an Apostle of Jesus; he had not seen or heard Jesus personally. He was the disciple of St. Peter and he interpreted the active knowledge and the experiences of Peter's verbal communications and the interrelation that he had with Jesus. The report of Peter about the sayings and the traditions of Jesus was a third-hand source for Mark already. It is said that Mark also accompanied at times St. Paul and St. Barnabas, both of whom were Hellenised Jews and did not have agreement with Peter in every case, but they might have had influence on Mark as well as Peter.

It is not only the companions of Mark that are controversial but also his own existence, real identity, and even sex, are in dispute. *"Most scholar use the traditional name 'Mark' as a convenient way to refer to the anonymous writers. The actual name and gender of the author are not known. (Miller, 1995, p; 10)"*<sup>238</sup> Regarding the time and the female position in the society at the time, it is unlikely that the author would have been a female writer but it is a provocative argument for the sake of argument. So it is clear that the identity of the author of the Gospel of Mark is in serious depute from all angles.

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238-foryourfaith.wordpress.com... 'The Gospel of Mark', under 'Origin of the Gospel',  
p; 2

It is said that the Gospel of Mark must have been written in Rome, in Alexandria or in Syria before the second destruction of the Temple of Jerusalem around 70 AD. Mark's use of sources, apart from the information of St. Peter, is also in dispute. It is claimed that he used the Jewish 'Tanak' as the primary source. However, Tanak was not fully written down at that time and, even if the texts of Tanak were available at the time, it is proven not to be authentic either. The Gospel itself contains a description of Jewish revolt in Mark 5:1-20, which took place around 135 AD. Evidence indicates that it clearly happened later than the presumed written date of the Gospel. It is also said that the style of writing indicates the characteristics of later writing with reference to Mark 4:1-20. It also has vocabulary that belonged to the later stages.

Concerning the internal style and vocabulary of the time, the new revelation was not called Christianity, Joshua was not called Jesus and there were no places of worship that were called churches. The original new revelation was just an update of the older revelations. The Gospel of Mark includes many remarks about Peter's martyrdom, executions that took place in Rome and the Jews' behaviour that took place in the name of the old revelations towards the new revelation, the new messenger and his followers. However, most of the critics, on the other hand, agree that the Gospel of Mark, even though it is the shortest of all, indicates good handling of the Hebrew, Aramaic and Latinized Greek languages as well as interpretation of Eastern and Hellenistic cultural attitudes in general.<sup>239</sup> It is also argued that he did not know any

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239-easyenglish.info/bible-commentary/mark... 'Mark's Good News (2006)' by Hilda

languages other than his own and did not meet any apostle or any Jews for that matter. He used the Septuagint translation as the only source. For this reason, he made many linguistic and cultural mistakes, especially about Jews. Many different versions appeared later on and all had their own differences. Furthermore, the later additions to the Gospel of Mark were made by many different unknown authors.

Matthew, son of Alphaeus, is presumed to have been born in Capernaum, Galilee in the Roman province of Judea. His birth date is not known but he is said to have been born one year after Jesus.<sup>240</sup> He is also known by the name 'Levi', meaning 'joined' and said to have been named thus by Jesus when he joined him.<sup>241</sup> He is identified as the tax collector or Matthew the Evangelist but it is in dispute whether they are the same person or not. He is said to have been one of the twelve apostles and was witness to the resurrection and ascension of Jesus. He is also mentioned in the Talmud. He first preached to Jews and then started travelling, usually to Eastern places. The date of his death is unknown for sure but said to be around 60 AD when he was beheaded at Naddabar in Ethiopia.

Matthew is considered to have been acquainted with the languages of Aramaic, Greek and Hebrew. However, there is no evidence for this, nor that he was the author of the Gospel of Matthew; it was ascribed to him around 150 AD.<sup>242</sup> The language of the original text is in dispute also; some scholars

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240- 'The Holy Bible New International Version (1987)' Mark 2:14

241- 'The Holy Bible New International Version (1987)' Matthew 9:9

242- [online-bible.org.uk/...](http://online-bible.org.uk/) 'The Apostle-Matthew (2012)'

argue that it was written in Greek and some others say in Hebrew. They are mostly in agreement that it was probably written around the late first or early second century. This brings up another question and consequently another dispute about the identity of the author. Would the apostle Matthew be living at that time and even if he were, would he be too old to write it? The place of its writing is also under question. Some say it was written in Galilee where the apostle Matthew used to live but some others say it was written in Antioch, Syria. Therefore, it was most probably written by another, unidentified Matthew.

The Gospels of Mark and Matthew share a great deal of the same content, some say 45% and some say 90% or even 92%, only with a few various differences. Even though it cannot be proven, it is said that Matthew copied from Mark. This point raises an even bigger question that forces the boundaries of logic. If the author of the Gospel was really the apostle Matthew, who was an intelligent person, knew how to write and read and had been seen with Jesus personally, why would he copy from Mark, who had neither seen nor been with Jesus? He was not a Jew, nor had he grown up amongst Jews to know the culture of Jesus genuinely. At the same time, according to the tradition of the revelations, even the prophets were not allowed to add, subtract or alter any word of the Creator. Jesus, as a prophet, would not do that himself, nor let his apostles do such a thing. He would clearly know that any change in originality of revelation would be a forgery that would demolish freedom, equality and justice completely amongst human beings.

In this case, he was not only to be accused of writing incorrectly himself but he was also accused of copying from someone who had not even seen or heard Jesus. This particular point is not only lacking historical evidence but also far from being logical. It would not be fair to accuse such a man of such an unfair simple and depraved action. He was the most intelligent of the apostles, went on to deliver the message overseas and lost his head for it. He must have had the purest and correct knowledge compared to Mark. Moreover, he is considered by the followers of Christianity to have had inspiration through an angel. Would he really copy Mark if he were the real author of the Gospel of Matthew?

The internal style, the content and the development sequence of the Gospel of Matthew is also in great dispute. The style gives no indication that the author had eye-witness experience of Jesus, as it uses the form of report in the third person and *“Internally the book provides evidence that has led to conflicting views. The emphasis upon Jewish themes...suggests a Jewish author. Matthew, as he is a tax collector therefore does not initially appear to be a strong candidate for authorship.”*<sup>243</sup> The content is set out to prove Jesus’ prophecy and divinity under the light of the Tanak or Septuagint and secretive imagination that Jesus was sent to eliminate and reform the original form of revelation and there are three theories that the story of Virgin Mary took place and developed. Thus, he is said to have used Papias of Hierapolis’s collection of writing, supposed to be based on the sayings of Jesus and his own interpretations and comments on them.

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243-grandcentralchurch.com/... ‘The Authorship of the Book of Matthew’ prg; 9

In the mean time, the mother of Jesus turned into one of the characters that were worshipped as gods, like, “...*Ishtar, the earth goddesses, was supreme among female divinities. Throughout eastern Asia the great mother was worshipped under various names. When Greek colonists in Asia Minor found temples to her, they named her Artemis and took over the existing cult. This is the origin of ‘Diana of the Ephesians’.* Christianity transformed her into *Virgin Mary and it was a Council at Ephesus that legitimated the title ‘Mother of God’ as applied to Our Lady.*”<sup>244</sup> Here we have very common but important problems about the confusion between the Virgin Mary giving birth to Jesus and the identity of Divine Mary called ‘Mother of God’. The second one is the confusion between the ‘deity’ (god) and the Creator (God). Mary is said to have been virgin in the very early time of the revelation but never said to be divine as to be the ‘mother of god’. Jesus was identified as ‘the son of Mary’ or ‘son of man’ before but never ‘the son of God’. The names of ‘deity’ and ‘lord’ here are confused and mixed with the name and the actual meaning of the Creator.

In fact, relating to the old revelations and the later revelation to Muhammad, there is evidence that Mary was a virgin when she became pregnant with Jesus but there is no evidence whatsoever found about the divinity of Mary and Jesus being God or son of God existing in the oral or written texts in very early years of the revelations. Evidently, there was no reference in any gospels for claiming the trinity of Jesus. Therefore, neither Jesus nor Matthew would have been claiming such things in their sayings or writings (John 12:34;

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244- ‘History of Western Philosophy (1993)’ p; 26-7

1:41). However, the first real disagreement and diversion on the basis of the revelation and the nature and identity of Mary and Jesus began amongst Marcions, Tertullians and Arians in the first century and it has carried on ever since.

Marcion of Sinope (85-160 AD) was born in Sinope, now in Turkey, claimed to be the follower of Paul and went to Rome around 140AD. He was trying to establish his own circle around his own doctrine 'Marcionism'. He is said to have written the first Marcion Bible, which is called 'Isu Chrestos'. First he was denounced by the Christian authorities of Rome in 144 AD but he was accepted later on. According to Marcion, the identification of the Creator in the old Jewish scriptures had gone through human intervention (Luke 6:43-45; 5:3638). They pictured the Creator as a 'jealous and tribal Creator', who was concerned with Jews and the materialistic world for Jews only. It is also said that Marcion was rejecting the authenticity of the Gospels of Mark and Matthew, (Matthew 15:3) and basing his argument on the Gospel of Luke alone, which is thought to have been written around 60 AD. This was the time the doors were beginning to open for philosophical and theological interpretations of the religious texts and the arguments.<sup>245</sup>

Marcion wanted to recover the authentic teaching of the new revelation that he believed that the Creator and Jesus must have universal identity including physical and metaphysical beings, as well as all the rest of the nations in the world unlike the old Bible. The Creator must be dealing with His entire creations in unrestricted love and mercy, including Jews.

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<sup>245</sup>[newworldencyclopedia.org/... 'Marcionism'](http://newworldencyclopedia.org/.../Marcionism)

Jesus was given special extra spiritual power to help the believers but he himself was not a saviour as he was “... ‘revealed as a man, though not a man’ and did not really die on the cross... Marcion’s salvation will be the attainment only for those souls which had learned his doctrine; while the body (of Jesus), as having being taken from the earth, (Jesus) is incapable of sharing in salvation”<sup>246</sup>

Tertullian, on the other hand, disputed Marcion’s arguments. Quintus Septimus Florens Tertullianus (155/160-220AD) was born in Carthage, now in Tunisia. He is considered to be the father of Western theology who was in favour of Montanism and coined the term of ‘trinity’ in Christianity. He was arguing against Marcion’s Gnostic doctrine for not accepting the Old Testament and the Gospels of Mark and Matthew as the sources for the new revelation. He argued that Marcion was making fundamental doctrinal divisions between the followers of the new revelation and old revelations. On the other hand, Tertullian accepted the Old Testament and all the gospels but brought his own theology, which was still causing diversions. “*The very rule of faith withdraws them from polytheism’.... which is true based on the teaching of only one God as found in the Sh’ema (Hear o Israel, the Lord our God, the Lord is One) as well as the teaching of Christ. Those Gentiles who had just been drawn out of worshipping a pantheon (Group) of gods were now rightfully confused. Is God really three in one? What’s the difference between the Christian God and the Egyptian god Ra who was also*

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246-newworldencyclopedia.org/... ‘Marcionism’, under ‘Criticism’ prg; 2, 3

*described as three-in-one, or the Hindu Vishnu who was three-in-one?”<sup>247</sup>*

Marcions were separating the knowledge of new revelation from the knowledge of the old revelations, and Tertullians were separating the worldly-wise knowledge of intellectuals from the knowledge of divine revelation. But still Tertullian considered Marcion as an enemy for dividing the unity. Not only that, Tertullians also argued against Gnostics, claiming that they were the followers of Jesus but followed only the secret teachings of Jesus. Gnosticism was not a new establishment; it existed in the time of every revelation. But these were proclaiming themselves the Gnostics of the Orthodox Christians alone.

Tertullian argued that he received the scriptures directly from the apostles therefore he had the most authentic knowledge. He was not only rejecting the heretic, the pragmatic knowledge, but also esoteric knowledge. On the other hand, he accepted the new ideology of “... ‘Trinity’ and ‘person’ and explained that the Father, Son and Holy Spirit were ‘one in essence- not one in person.’”<sup>248</sup> According to Tertullian doctrine, Jesus had to have non-human qualities to be the saviour of humanity (Matthew 1:23), so he gave him a godly, spiritual identity that seemed to rock the unity of the Creator, which created another big argument and divisions between not only Tertullians and Arians but many more all around the world.

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247-pentecostalblogger.com/... under ‘Tertullian-a-sketch’, prg; 5

248-religionfact.com/Christianity/... ‘The Doctrine of the Trinity’, under ‘History of doctrine of trinity’, prg; 3

Arius (250-336AD) was from Libya but lived in Alexandria. He argued against the trinity, saying that Jesus was a creation and a creation could never be equal to the Creator. Jesus could only have intermediate qualities between the creation and the redemption. This argument reached its peak in the 4<sup>th</sup> century between the time of Arius and the bishop of Alexandria. Finally, it became the major issue of the Ecumenical Council of Nicaea in 325 AD. Both sides were looking for a better explanation of how the transcendent beings could be related to material beings. This was the time that dualism began to appear in every field. *“There is the dualism of clergy and laity, dualism of Latin and Teuton, the dualism of the kingdom of God and the kingdom of this world, the dualism of the spirit and flesh. All these are exemplified in the dualism of Pope and Emperor.”*<sup>249</sup> We can add to this the dualism of divine power and the church power, which was to rule the world and the dualism in the meaning of the Deity, and consequently, in worship.

At the time, Arians were arguing that everything was created out of nothing; for that reason, there was an existence of one unique power over creation. So, the empirical power must belong to the Creator as He is the owner of everything.<sup>250</sup> The council condemned the teaching of Arius and adopted the Tertullian doctrine of trinity. However, these arguments about the nature of Mary and Jesus and the form of the trinity carried on until the fourth Ecumenical Council at Chalcedon in 451 AD. In the end, they decided to unite the churches under one doctrine and one papacy to keep Christianity in

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249- ‘History of Western Philosophy (1993)’ p;304

250- ‘History of Western Philosophy (1993)’ p; 338

unity. They also authorized the terms of ‘mother of God’ for Mary, the ‘son of God’ for Jesus’ and the term ‘the father, the son and the holy ghost’(Matthew 28:9).

Finally, Jesus and Mary were made the divine beings that they had never claimed to be. Then, the birth date of this newly created divine Jesus changed from 6<sup>th</sup> of February to 25<sup>th</sup> December, and Sunday was appointed for the day of prayer. However, these decisions created another dualism. Churches in different areas began to identify their own doctrines under their own, mainly Eastern or Western church names. Moreover, they began to accuse each other of heresy and blasphemy, declaring each other severe enemies leading to much bloodshed at times in the history of Christianity.

The Gospel of Luke (Loukas) is the third gospel in the New Testament and has twenty-four sections. Nothing much is known about Luke except that he was Greek. He was the only Gentile writer of the gospels and the Acts of the Apostles, as well as being a physician, an artist and the faithful companion of Paul. He also had never seen or heard Jesus at all. The estimated date of his writing the gospel is around 60 AD. The content of the Gospel of Luke is a mixture of the Gospel of Mark, which covers more than 40 % and the Gospel of Matthew, which covers more than 20%. There is only around 35% belonging to Luke himself. It contains stories about the birth and childhood of Jesus and the parables about how Jesus welcomed those who were social outcasts according to the doctrine of Jewish high-degree nationality. Examples are

given for the culture of high status aristocracy in other societies in Acts 16:10ff; 20:5ff; 27-28.<sup>251</sup>

Luke steered safely away from the disputes of the day by concentrating on the stories of individual, local customs and practices that he dealt with in a quite strong and detailed, as well as contradictory manner. The Gospel of Luke pictures Jesus as helpless on the one hand and yet divine on the other. (Luke 1:35 son...). The Gospels indicate that the last words of Jesus were “...*I surrender my soul to your hands. O Father.*” in Luke; “*O Lord! Why did you let me down? ...In the Gospel of Mark and Matthew.*”, and “*Finished....*”<sup>252</sup> in John. These alone, even though not authentic, specify that Jesus never claimed to have the power of the Divine Creator and he never identified himself as any kind of deity.

The Gospel of Luke has the same tone for canonical points. On the one hand it says “...*love your enemies, do good to those who hate you...if someone strikes you on the cheek turn to him the other also...*”<sup>253</sup>, indicating clear manipulation to the zero, nothingness. On the other, it says “*Anyone who divorces his wife and marries another woman commits adultery, and the man who marries a divorced woman commits adultery.*”<sup>254</sup> This is a total patriarchy to the point of slavery. The divinity of these words will be tested as to whether they fit the individual and universal laws of practical, logical and realistic facts of human nature, physical

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251- catholic.org/saints/... 'St. Luke'

252- 'The History of Western Philosophy (2003)' p; 242

253- 'The Holy Bible New International Version (1987)' Luke: 6:27-29

254- 'The Holy Bible New International Version (1987)' Luke: 16:18

or non-physical, as well as the social structure of every nation.

The stories of the Gospel of Luke mainly concentrate on non-Jewish readers as the followers of Jesus. Therefore, the tone, the style and examples indicate a tendency towards the Greek and the Roman legendary stories for the mental conception to be understood better by non-Jewish communities. Unfortunately, this kind of adoption of Hellenistic and cultural background understanding meant not only diverting from the mainstream of the original revelation but also injecting new intentional or unintentional personal thoughts and ideas into the revelations. In this case, how much can we talk about freedom of choice, where the freedom, equality and justice fall into the unanswerable questions of a black hole?

The fourth gospel was named after 'John the Apostle', considering that he was "...*the disciple whom Jesus loved...*" the most.<sup>255</sup> He is assumed to be "... *the Apostle John who was the son Zebedee and was beheaded by (Herod) Agrippa in 44 AD,*"<sup>256</sup> but the Gospel was written around 90 or 100 AD. This indicates that Apostle John could not be the author of the Gospel of John. It was most probably written by one or many anonymous authors but not by John the Apostle, for sure. The content and the style of it are quite different from the other gospels. It includes the public relationship of Jesus, especially, confronting Jewish cultural worshipping manners and their attitude of nationality. It is mostly based on

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255- 'The Holy Bible New International Version (1987)' John: 21:20

256- 'The History of Western Philosophy (2003)' p; 242

canonical issues rather than parables like in the Gospel of Luke and Gnosticism in Matthew. It is said that it contains the 'three surviving epistles of John' and the rest revolves around them.

### **c) Revelation to Muhammad:**

It is obvious that historical data indicate that human beings had a clear idea about the Creator and the creations from the beginning. They chose the Creator as the only deity but considered some objects sacred like the sun, the earth, as well as some animals, like eagles, goats or bulls. However, growth in population required more organization that in turn demanded leadership. At first, the Creator was used as the main source of power and authority to authorise their position of leadership. Thus the leaders supposed to be submitted to by heart with unquestioning obedience as they were to be seen as representatives of the power above. However, later on, most of the leaders began to take the power and authority into their own hands, considered themselves the source of the power and began to apply authority over their subjects, and in time, they began to see themselves as having the right to be above the others.

This kind of identity crisis deepened and widened throughout history until it involved every nation, every kind of social and faith practice and every individual identity, despite the warning of the Creator through the revelations. Every single human being stands on equal terms in front of the Creator, even the prophets. Creation taking other creation, including men, as deities to follow and obey blindly will destroy freedom, equality and justice totally, even if it done by a

prophet. By the time of the revelation to Muhammad, not only the real meaning of the deity was almost forgotten, but also the Only Creator of all creation began to be owned by one nation or another, one faith or another and the rest were rejected and outcast as if they were not the creations of the same Creator at all. Some people, nations and prophets were considered to have higher positions and began to exert power over the others using any false or biased sources to authenticate their own selfish behaviours.

It is a fact that believing system of human being is an in-built human instinct, but having freedom of choice what to believe in, is another fact that bases on many factors. To be able to do that, an authentic and objective knowledge is needed for human beings to base their individual equally free decisions justly on equal terms. That was the aim of the revelations in general. We clearly know from the traditions of the revelations that the Creator never forced anyone what to believe but indicated both ways and left men to make their own choice. According to the Creator, every individual human being has the right to chose whatever he wants as long as it does not harm others or restrict their choice. Despite this total freedom, people blame and kill each other, accusing them of making the wrong choice. This alone indicates that the existence of universal authentic knowledge of revelation and authorised universal role models are essential for human beings, guidance to be able to choose whatever they want to choose, for or against.

Revelation to Muhammad was intended to clear the polluted unauthentic knowledge that had accumulated in the minds of people as all the previous revelations did in their own time. It

was breaking the traditional lineage of the prophethood to destroy culturally established values over time. One can gather that the revelation to Moses turned the value of 'strength and wealth-power' upside-down, and the revelation to Jesus turned the value of 'man-centred power' upside-down, and the revelation to Muhammad turned both values upside-down at once. The prophet was an orphan, mostly depending on the care of others and finally grew up to be an ordinary but successful merchant, although he did not know how to read or write. He did not belong to any lineage of the previous prophets directly in any physical manner. He did not belong to any family that people valued and considered to be royal or wealthy. In fact, he depended on his first wife's and his friends' wealth and support during his prophethood and passed away having no worldly belongings and no power or position, as did all the previous prophets.

The revelation is called 'The Qur'an', literally meaning 'the reading, the recitation' coming from the Arabic root word 'q-r-a' to read, to recite and the completion of it took 23 years. The first 13 years of revelation took place in Mecca and the last 10 years in Medina. It was completely written down and arranged as a book from pieces of material that could be written on but it was not compiled in a book form before the prophet's passing away. Compiling was not possible until the last revelation owing to the new revelations that were placed between the revealed verses as directed by the Creator. The revelation is called by many other names alongside 'The Quran'. One of them is 'Adh-Dhikr', which means 'the reminder' the potential knowledge of known and unknown physical and metaphysical knowledge that itself is a very wide subject to be studied separately. The whole

revelation revolves around five pillars, mainly reminding, approving and updating the previous original revelations, performing the task of amending as it considered them no longer existent in pure forms.

The first main pillar is a declaration that appears in two parts. The first part is the statement: 'There is no deity but Allah (the Creator)' and the second part designates: 'Muhammad is Allah's messenger.' If we remember the first of the Ten Commandments, it had the same declaration. 'There is no deity but the Creator (Aloha)' and the second part must have been pointing out that 'Moses was His servant and His messenger'. Looking into the traditional pattern of the revelations and prophethood, most probably the prophets David, Jesus and the rest of them all had the same first declaration and the second part differed according to the prophets of the time.

One can gather from the general tone of all revelations that none of the revelations forced human beings into believing one way or another, or choosing one thing or another. Vital basic individual and universal values are given, as well as physical and metaphysical knowledge about the Creator and creations and mankind are encouraged to search for backup knowledge to decide and choose their own way of life wisely. This is the way of life that involves time, which has beginning and end, involves space, which holds self and is shared with others, involves actions and emotions, which in turn affect self and others, and involves hope and fear, which facilitate or impede dealing with good and evil.

Without revelation men could never have freedom, equality and justice in this way of life that involves all seen and unseen, heard and unheard beings. The revelation is there to encourage men to search for signs of approval or disapproval of the best independent way of life, free from the oppression of other creatures, human or non-human. Man is left free to make up his own mind to choose his own deity to believe, obey and to adjust his way of life according to the values of his chosen deity. In the mean time, not believing in the revelation or choosing the Creator as the Deity will never invalidate the concept of believing, choosing and obeying. Not believing one thing means believing the other. All revelations declare that they revolve around the well-being of humanity by drawing attention to good and evil actions taken during life's journey. They are usually backed up by historical evidence and examples from the physical, metaphysical and spiritual worlds to fulfil the total needs of humanity; body, soul and spirit, individual and universal.

The authenticity of the revelation is a must. Any kind of human interference will totally destroy freedom, equality and justice for all. Revelation must involve the basics of every aspect of individual, social and universal life. Therefore, its method, meaning and significance of submission need to be understood extremely well by human beings before they choose to believe and decide to follow it. The revelation must be fully accepted by its believers as the main source of knowledge based on fundamental codes and laws of individual, social and universal issues. Believers as followers must extend and widen their knowledge by using the existing means to develop their life styles considering the

requirements and the needs of the time and place that they live in.

The revelation of the Qur'an began in 610 AD and ended just nine days before the death of the Prophet Muhammad. It was memorized and written from beginning to end (610-632 AD). However, the issue that the Qur'an was written in seven modes has caused some controversy about its absolute authenticity. The first part was revealed in Mecca. It was memorized and written in the Qureyshi dialect, the tribe that the prophet belonged to. At the end of the first thirteen years, the believers were forced out of Mecca. Even though they had to emigrate to Medina, they continued to write it in the Qureyshi dialect. However, people of Medina and the other tribes around it were using different dialects and the pronunciation and memorization proved to be difficult for them, especially for the older people. This was the first stage before non-Arabic languages became involved.

The first step was taken by the Prophet himself by asking permission to recite the Qur'an in different modes relating to the local dialects to make it easy and clear for the people to pronounce, understand and memorize.

*“Ubayy ibn Ka'b (642-3 CE; 22 AH, After Hicrah,) reported that the Apostle of Allah (may peace be upon him) was near the tank of Banu Ghifar when Gabriel came to him and said: 'Allah has commanded you to recite the Qur'an in one dialect to your people'. Upon this he said: 'I ask from Allah pardon and forgiveness. My people are not capable of*

*doing it'. He then came for the second time and said: 'Allah has commanded you that you should recite the Qur'an to your people in two dialects'. Upon this he (the Holy Prophet) again said: 'I seek pardon and forgiveness from Allah, my people would not be able to do so'. He (Gabriel) came for the third time and said: 'Allah said this' He said: 'I ask pardon and forgiveness from Allah. My people would not be able to do it'. He then came to him for the fourth time and said: 'Allah has commanded you to recite the Qur'an to your people in seven dialects, and in whichever dialect they would recite, they would be right'".<sup>257</sup>*

We have to remember that reading and writing was not common amongst people all around the world, let alone in that particular secluded area in the Arabian Peninsula. Ubay bin Ka'ab was one of the people from Medina who could read and write. He not only wrote a full version of the revelation but also memorized it. "*Banu Ghifar*" is the name of a tribe where that incident took place after moving to Medina and just before the conquest of Mecca 630 AD. This indicates that permission was given for the seven modes after moving to Medina.

Permission for seven modes is also recorded in Sahih Bukhari, "*Narrated by Abdullah bin Abbas that Allah's Apostle said, 'Gabriel recited the Qur'an to me in one way.*

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257-iiium.edu.my/deed/hatith/...'Sahih Muslim Book 4, Hadith 1789'

*Then I requested him (to read it in another way), and continued asking him to recite it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways.*'<sup>258</sup> Al-Kawtheri (d;137) confirms that the revelation was revealed in one mode 'letter' until the conquest of Mecca and then the other revelations were allowed to fit the needs of other dialects. Az-Zerkeshi claimed that the seven letter reading was cancelled during the lifetime of the prophet but the claim is not approved by others. Some oriental scholars even question the authenticity of the existing traditions and narrations as well as the clarification made by some academic bodies.

However, controversy about the actual readings of seven modes in certain words and letters has proved to be a very complicated issue among Muslim scholars, let alone the orientalis. This point is far beyond our scope and ability to deal with in detail except to try to get some basics about the reason for demanding different modes and the reason for cancellation. We now know that it was allowed to make reading and pronunciation easy for different dialects and it did not cover all parts of the revelation but only parts where dialects differed, not in the meaning but in the spelling and pronunciation. There is much information and extensive examples about these points if anyone is interested.

Cancelling this permission of seven modes is more controversial than its permission. Existence of seven modes and their formation was not understood well by non-Arabic speakers who chose to believe in the new revelation.

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258-hadithcollection.com... 'Sahih Al-Bukhari Vol.6, Book 61, Hadith513'

Naturally, as in every revelation, oral tradition was practised more than reading from a written text. People unaware of the different readings began accusing others' reading of being wrong. Then, different modes or forms originally permitted to benefit people began to cause division amongst the believers of the different languages.

Anas bin Malik reported: *Hudhaifa bin Al-Yemen came to Uthman at the time when the people of Sham and the people of Iraq were waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an...*<sup>259</sup> Othman ibn Affan (d 656 AD) was the leader of the Islamic state between 644 and 656. The written pieces of the verses and chapters were made into a single book in 653 AD. He took the completed book form, which was done at the time of Abu Bakr as-Siddiq, and kept in trust by his daughter as the main source. Othman ibn Affan appointed four scribes who were all the original writers at the time of the prophet. The committee gathered under the leadership of "...Zayd bin Thabit (d: 50) -who was the only non-Qureyshy companion - Abdullah bin Zubeyr (d: 73), Said bin As (d: 58) and Abdullah bin Haris bin Hisham (d: 79) ..."260 from the tribe of Qureysh, original speakers of the Quraishy dialect.

The four designated scribes wrote their individual copies using the original manuscript by Zayd bin Thabit, who had been nominated officially before by Abu Bakr as-Siddiq, the first leader after the Prophet, to assemble into book form the

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259-hadithcollection.com... 'Sahih Al-Bukhari Volume 6, Book 61, Hadith 510'

260-eskidergi.cumhuriyet.edu.tr/... 'Osman Kaya, p; 221

pile of writings of revelation that were on many different materials. The newly-compiled form by the four scribes signified the vital points of the different readings on the paper where necessary. They were leaving the unclear and unnecessary ones out and writing in the Quraishy dialect alone. Unfortunately, they were not using the diacritical signs that we have today in the book of revelation. Three of these originals are said still to exist, one in Tashkent, one in Istanbul, in the Topkapi museum and one in Egypt.

However, as it was their own language, they did not need these markings because they knew what the words were without such marking. Ordinary Arabic writing today does not use diacritics but does have dots. This point is (This point is) also causing controversy among scholars, especially among the oriental scholars who either do not know the manner of the original culture and moods of the Arabic language or look into the matter from rather different points of view. Finally, the marking and the dotting took place at the time of Abd al-Malik bin Marwan (646-705 AD) who reigned between 685 and 705 AD. He was the fifth sovereign of the Umayyad Dynasty. However, it seems that even some of the Muslims were mixing the matter of seven dialect letters with the matter of ten different styles of recitation of the Quran. This point needs a thorough study to clear the matter to a reasonable level at least.

The second main point is the abrogation of the older verses by newer verses later on during the time of revelation. This naturally must have happened alongside the revelation while the prophet was alive and ended when the revelation was completed. The existing Power behind the revelation dealt

with the abrogation within the revelation itself by saying: *“None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar. Knowest thou not that Allah hath power over all things?”*<sup>261</sup> This verse makes clear that abrogation took place in all the revelations. Yet again, this happened only on certain topics, which there are very few, in particular the gradual development of laws to prepare human beings. However, it would be very interesting to study the reasons behind the abrogation and the reasons for controversy among the scholars in the past and the present. Yet again, it is beyond our scope and ability to go into detail on the subject.

Revelation has to be logical, rational, practical, and changeable as well as to be put on hold at times to be practicable for all kinds of human beings and suitable for all times and places. Therefore, it must cover all physical, metaphysical and spiritual parts of human beings in general involving every aspect of life and after-life by giving the knowledge of unseen and unheard beings as well. Thus, the individual psychology, body and soul relations and universal human relations are always given priority in all revelations. At the same time, the prophets have to be human beings to be able to set up practical role models suitable for human ability. Change involves setting examples. The step-by-step processing method is used to teach how to reach an intended goal when the situation is ready for it without forcing or patronising. This sets good examples for human psychology training.

Now we can take one of the most controversial examples; the method of forbidding drinking alcohol and gambling. Drinking and gambling were widely practised all over the

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261-The Holy Qur'an, 2:106 Yusuf Ali Translation, p; 46

world and the Arabian Peninsula was not an exception at all. It is not practically just and right to ask anyone to stop drinking at once when they have a strong habit of doing it. There are serious psychological, biological and sociological issues involved. The Creator dealing with His own creation should know all these involvements best. Therefore, the method of positive approach was used setting up an example for mankind. *“They ask thee concerning drinking wine and gambling. Say: ‘In them is great sin (harm), and some profit for men; but sin (harm) is greater than the profit’. They ask thee how much they are to spend; (give away to needy). Say: ‘What is beyond your needs?’. Thus, doth (Allah) make clear to you His Signs: in order that ye may consider.”*<sup>262</sup> After preparing and warning people of the consequences, the second step was taken *“O, ye believe! Approach not prayers with a mind befogged, until you can understand all what ye say...”*<sup>263</sup>

Then the final step was taken when people were ready to take the task mentally, psychologically and socially. *“O ye believe! Intoxicant and gambling, (Dedication of) stones, and (divination by) arrows are an abomination of Satan’s handiwork: Eschew such (abomination) that they may prosper. Satan’s plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinders you from the remembrance of God (Allah) and from prayer: Will ye not abstain?”*<sup>264</sup> Still, some scholars argue that the Creator did not know what to say from the beginning. Why did He change the verses later on? Are these really the words of the Creator? Everyone has a right to ask these questions, testing and searching for the authenticity of any text, including all the revelations, using rational, reasonable and technical

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262-The Holy Qur’an 2:219 Yusuf Ali Translation p; 86

263-The Holy Qur’an 4:43 Yusuf Ali Translation p; 193

264-The Holy Qur’an 5:90-91 Yusuf Ali Translation p; 270-1

sources. This is a basic right of every individual. It is also a basic right of every single one to believe or reject; this is freedom and everybody must be on equal terms to be able to establish justice. However, we cannot undermine the various pressures that will influence the decision that every individual makes in the end.<sup>265</sup>

After looking into the manner of revelation of the Qur'an in 610 AD, it is time to pay brief attention to the historical background and the political and military power struggle in the Middle East, before going into the philosophical approach to existence and the actual source of it. The date indicates that the first revelation took place when the Middle East was under the rule of the Sassanid Dynasty from 570 to 630 AD. However, towards the end of the Sassanid Dynasty there was a power vacuum. Almost every nation that had any strength and power was planning and executing military expeditions against the others. In 626, supported by Persians, Slavic and Avar forces besieged Constantinople but they were under attack from the Northeast whence Armenian, Caucasian and Turkic forces came in. Finally, in 627 in the Battle of Nineveh, Heraclius drove them away from Asia Minor. The Persian King Khosrau II (Khosrow or Chosroes II) was assassinated in 628 AD.

Persian General Shahrbaraz (d: 630) captured Damascus and Jerusalem from the Byzantine Empire in 613-14 AD. This was not a war of survival between nations but faith enforcement; Byzantines were Christians, the Persians were Zoroastrians and the Turks coming in from up north were shamanists - one of the most primitive beliefs that still considered the sun as a sacred entity. In the mean time, the unexpected power of the new revelation was growing silently in the Arabian Peninsula. In the Meccan period the revelation concentrated on the methods of developing the individual

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265- 'Al-Azami, Muhammad Mustafa (2003)'

psychology of the people only. In the Medinan period concentration was transferred to the methods of social development and interrelations. Bases for education, economic, political and military development were all set up. After the death of the Prophet Muhammad revelation ended but the struggle for protection of the revelation began. Abu Bakr as-Siddiq (632-634); Omar ibn al-Khattab (634-644); Othman ibn Affan (644-656) and Ali ibn Abi-Talib (656-661) were the first four leaders who took the mostly respected but very dangerous task of keeping the revelation free from pollution.

The borders of the state were expanding quickly. By 750 AD, it extended from Spain, including the coast along the Mediterranean Sea, in the West to China in the Far East. This was an unexpected shift in the power in the world. Most of the other nations were beginning to accept that this was an authentic revelation and the revelation managed to be free from pollution, unlike the revelations before. Persians, Turks and many other nations, small or large began to believe, accept and follow the new revelation.

Unfortunately, after the four leaders mentioned above, the main aim of the revelation and its total focus on the power of the Creator who must be taken as the only Deity, began to become unclear and almost lost in practice. Even though the text of the authentic revelation was well preserved compared with the texts of the other authentic revelations to Moses, David and Jesus, interpretations of the verses began to differ from one to another. This point of ambiguity, together with different interpretations, was used by groups or individuals who wanted to have the ruling power.

Soon the new revelation began to be used as an authority to justify individual dynasties holding onto power, as has always happened in the history of human beings to justify their own interpretations. This gave way to many divisions amongst the believers and followers of the new revelation

even though they had one authorized text. Each was claiming his interpretation was correct and accusing others of interpreting wrongly. They were having fights and wars with one another over this issue. There were now two well-known main schools, Sunnis and Shiites, existing as the body of the new revelation but they also had branches within themselves. In fact, there is no longer any independent governing body existing similar to that at the time of the Prophet and the four leaders after him in the so-called Islamic world today.

According to the mode of the revelation, some different interpretations are allowed, even encouraged, but the levels and limits of differences need to be safe-guarded. This is done by looking into the sayings and actions of the Prophet relating to particular issues. Therefore, his traditions are divided into two sections, his personal actions and the actions that had to be taken as role models. These actions were narrated by his companions to the following generations and so on, which is called '*Hadith*'. These actions and sayings are usually the detailed explanations of the revelations by word or examples to set rational and practical role models for the followers. Therefore, they also had to be authentic, in line with the revelation, backing each other up, not contradicting them at all.

The text of the revelation was almost secured but the interpretations and the traditions of the Prophet were not. There were people intentionally or unintentionally distorting the traditions of the Prophet to suit their own aims and objectives. By the 7<sup>th</sup> century there were endless traditions attributed to the Prophet Muhammad. Thus, the questions of the authenticity of the traditions of the Prophet encouraged scholars to develop a new method under the name of the '*tradition, 'hadith'-criticism*' to clear the authentic traditions from the false ones, which again is a wide subject that we will not go into here in detail. In the mean time, they developed juristic methods similar but with some differences

under the light of the revelation and the traditions to meet the needs of different cultures and traditions of times and places.

There were four leading well-known expert interpreters of the revelation and researchers of the authentic traditions of the Prophet. They added their own individual techniques of assessing any matter that needed to be solved. They were Abu Hanifa an-Nu'man ibn Thabit ibn Zuta (699-767 AD/80-150 AH), Malik ibn Anas ibn Malik ibn Abi Amir al-Asbahi (711-795 AD/93-179 AH), Muhammad ibn Idris esh-Shafii (767- 821 AD/ 150-204 AH) and Ahmad bin Muhammed bin Hanbal Abu Abd'Allah al-Haybani (780-855 AD/164-241 AH). They all took the revelation as the main source and the traditions of the Prophet as the primary source of knowledge to approach the problem of good and evil or right and wrong in order to establish justice in the society. If there was no related example in them, examples were taken from the lives of the companions. In the case of the absence of an example after looking into them all, opinion of the majority within the committee was taken into account. The final decision was always made under the light of the revelation and the traditions of the Prophet, including local, universal, social and cultural values about good and evil as well as right and wrong. It is the last part for which each scholar had his own technique to suit different mentalities, cultures, places and situations. They usually looked into the same matter from different aspects to offer more solutions to problems in the field of jurisprudence. There are groups of people and institutions today preferring to adopt the technique of one or another, or pick up from different ones where necessary. However, many more sects have appeared since then.

Abu Hanifa an-Nu'man ibn Thabit was born in Kufa. He also had the title of 'the great leader'. He memorized the revelation and became expert in distinguishing the authentic traditions of the Prophet from the false ones. He developed a scientific method, a logical process by tracing traditions back through

the chain of the narrators till the last one, who would be a companion of the Prophet. He memorized all the traditions that proved to be authentic. He was a student of Hammad b. Abi Suleyman for eighteen years and he was about 40 years old when his teacher passed away. He made pilgrimage fifty-five times. The first fifty-two years of his life were under the Umayyad Dynasty and eighteen years under the Abbasid. He died in prison during the Abbasid period while Abu Jafar Abdallah ibn Muhammad al-Mansur (714-775 AD/95-158 AH) reigned. Al-Mansur was the leader of the dynasty from 754 to 775 AD/136 to 158 AH. He offered Abu Hanifa an official post to work under his authority as a chancellor and judge but Abu Hanifa refused it; then he was imprisoned and died there.

Abu Hanifa said: *“I agree to the decision of the book of revelation. If there is no decision there for that particular matter, I look into the authentic traditions of the Prophet that reported in a trusted way. If no example exists there, then I took majority opinion of the committee of the companions. But in the case of Ibrahim en-Nehai esh-Sha’bi, el-Hasenu’l Basri and Ata, I took their decision as it is. (el-Mekki, Menakib, I, 74-78; ez-Zehebi, Menakib p; 20-21)”*<sup>266</sup> It is very important to identify good and evil, right and wrong, lawful and unlawful in an objective and just manner. They proceed step by step as follows:

- 1) According to the revelation, if it is not there -
- 2) According to traditions of the prophet, *“Traditions not proved to be authentic, ‘Mutewatir and Meshur, yet treated in a cautious manner...”*<sup>267</sup>, if it is not there -

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266-islamveakide.tr.gg/Samil-islam-Enctlopedia ‘Hanifi School’, under ‘about Affan, Ibn’l Medini’ prg; 9

267-islamveakide.tr.gg/Samil-islam-Enctlopedia ‘Hanifi School’, under ‘about Affan, Ibn’l Medini’ prg; 9

- 3) According to the practices and opinions ‘Rey’, decisions on agreement of the companions of the prophet, if it is not there -
- 4) According to the majority ‘collective’ agreement of the juristic committee of the time, called ‘Ijma’, if it is not there -
- 5) The decision is made by comparing and contrasting it with the similar decisions of previous committees ‘qiyas’, (compare) ‘istihsan’, (approval of usefulness or goodness) ‘istisna’ (exclusion) and ‘istishab’ (escort, go along with). This is the point at which they all can approach the matter in different manners and agree or disagree with one another’s opinions. Every issue has to be dealt with individually with reference to time and place. However, the end decision must never contradict with the revelation or tradition or the practice of the companions. They all accept that these are the safe-guards of all different opinions. Again, the topic is too technical and detailed - no need for us to go into detail.

Malik ibn Ans or Anas ibn Malik ibn Abi Amir al-Asbahi (713-795 AD/ ‘95-98’-179 AH) was born in Medina, stayed in Medina and died in Medina which was the cradle of the knowledge and the practice of the traditions. His ancestry was from Yemen, tribe of al-Asbani (Bani Esbah). His great grandfather moved to Medina after accepting the new revelation. His grandfather, Malik b. Abu-Amr, was from ‘Tabi’in’ of the generation after the companions of the prophet who did not meet the prophet but met the companions and narrated traditions from the very close relations of the Prophet like Omar, his closest friend, Othman and A’isha, the daughter of Abu Bakr. Malik ibn Ans was always attending the lessons of Rabi’a Bin Abd ar-Rahman

known as ‘Rabi’atu ar-Rei’ (d:753-4 AD/136 AH)<sup>268</sup> and Jaffar bin Muhammad as-Sadiq (700-765AD/ 83-148 AH), the son of the 5<sup>th</sup> leader, Khalifa Ali bin Abu Talib (apr. 599-600-661 AD/.40-41-100AH) and many others.

Even though Abu Malik was the cousin of Abu Jaffar Abdullah ibn Muhammad al-Mansur (714-775 AD/95-158 AH), who was the Abbasid sovereign that reigned from 754 to 775 AD, Abu Malik lived during both Umayyad and Abbasid periods, during the heated argument of ‘*whether the revelation ‘Qur’an’ was created or not*’. He was the teacher of Muhammad ibn Idris ash-Shafi’i, another respected scholar that we are going to mention. He wrote a book called the ‘Muwatta’. He was buried in the graveyard of Jennet al-Baki in Medina where most of the companions are.

Malik ibn Anas focused on the revelation and the traditions of the Prophet as the main sources of knowledge like Abu Hanifa but he was reluctant to take other sources. According to Abu Malik ‘ijma’ major agreement of the Juristic Committee was only accepted if backed up by the revelation and the traditions of the Prophet with the traditional and cultural values, mainly in Medina. He valued the opinions of the companions more than the others, considering them as the main supporting source of the traditions. Abu Malik also tooktest cases from the lives of the companions, comparing and contrasting, but his comparison was generally with the revelation first, tradition next, after that the opinion of the committee of Medina and then the opinions and examples of the companions.

We can summarize it as a list for quick comparison as follows:

- 1) The revelation as the main source, ‘*Al-Kitab*’,

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268-Ibn Khallikan’s Biographical Dictionary Vol.1, p; 517,518

- 2) The traditions of the Prophet as the explanation of the revelation, '*As-Sunnah*',
- 3) Opinions and general majority agreements of the companions of the Prophet, '*Ijma as-Sahabah*',
- 4) Majority agreement of the Juristic Committee based in Medina, '*Ijma al-Ulama-Ummeh*',
- 5) Previous examples taken from the people of Medina, '*Qiyas*',
- 6) Parallel and positive comparison of '*Qiyas*' with the examples in the revelation, traditions and current practical life examples, generally from the people of Medina,
- 7) '*Istihsan*': Case-centred proof; the proof is involved only with that particular case and the jury use common sense to decide for the good of all,
- 8) '*Istihsab*': Where there is no proof for the case, pro or con, it will stay as it is. There is no decision taken for its being right or wrong,
- 9) In the case of absence of the absolute right or good, lesser good, harm or evil is taken into consideration instead of the worst that is called '*Mesalih-i Mursele*,
- 10) Decision to demolish the source of bad, harm or evil, '*Sedd-i Zera'i*',
- 11) General practice of the people; '*beliefs and customs*' of people are alone taken into consideration. This is the most controversial point of them all. What about the beliefs and customs that the revelation and traditions do not back up? What about the difference between different beliefs and customs? He had students from all over the world that developed his techniques to suit the

time and place that they were in. However, new side sects were developing.<sup>269</sup>

Abu Abdullah Muhammad ibn Idris ‘al-Quraishy al-Hashimy al-Muttaliby ibn Abbasesh-Shafi’i (767-820 AD/150-204 AH) was born in Gaza in Palestine. He was born in the same year that Abu Hanifa died. He was from the family of the Prophet Muhammad and, after his father’s death his mother took him back to Mecca. He lived in the desert with the tribe of Huzeyl to learn pure Arabic and pre-Islamic Arabic poetry as was the custom of the time. He had memorized the new revelation and the seven books of the Muwatta of Malik ibn Anas by the time he was fifteen years old. He went to Yemen and Baghdad, where he joined the circle of Muhammad b. Hasan ash-Shaibanis (749-805 AD) in 796 AD, who was the disciple of Abu Hanifa. He also took lessons on collecting and analyzing of the traditions of the Prophet from Malik ibn Anas in Medina. He met Ahmed ibn Hanbal twice, in 805 AD/187 AH in Mecca and in 811 AD/195 AH in Baghdad. He wrote his book al-Hujja in Baghdad went to Egypt in 816 AD/200 AH and passed away while he was there. He also wrote books called ‘ar-Risala’ that reflect his opinions while he was in Baghdad and ‘al-Umm’ while in Egypt.<sup>270</sup>

The jurisprudence of Ash-Safi’i joins the techniques of Mecca and Baghdad together through his own special technique. He took the revelation ‘*al-Kitab*’, traditions ‘*al-Sunnah*’ and comparison ‘*qiyas*’ as the main sources of knowledge as the others did but he rejected the way of ‘*istihsan*’, ‘*istihsab*’ and ‘*Mesalih-i Mursele*’ that Abu Hanifa and Abu Malik endorsed. Ash-Shafi’i said: “*Authentic tradition is my sect. If there are said to be my words that contradicts with an authentic tradition throw my words away.*”

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269-islamveakide.tr...’Samil-islam-Encyclopedia’, ‘Malik Bin Enes-Anas’

270-islamveakide.tr...Samil-islam Encyclopaedia, ‘Shafi’i school’

(ez-Zuhayli, a.g.e.,1,37; Mohammed Ebu Zehra, Kitabu's-Safii, 149 vd.)<sup>271</sup> He was very strict on actual proof in the revelation and the traditions. He did not even want to have any additional self-opinion, either from himself or anyone else. He was the first one to write his technique in a systematic manner in his book '*Al-Risala*'. He questioned whether or not man could achieve a non-biased sense of right and wrong to establish absolute justice with bare logic and common sense.

Ash-Shafi'i categorized the source of knowledge as follows:

- 1) The revelation, '*Al-Kitab*',
- 2) The traditions of the Prophet Muhammad that proved to be authentic, '*As-Sunnah al-Muekkeda*',
- 3) '*Ijma*', where no examples are given in the revelation or in the traditions, (Collective agreement of the appointed decision makers.)
- 4) Then, the different opinions of the companions could be taken into consideration before deciding,
- 5) '*Qiyas*', taking similar cases as example and backed up by the revelation and the traditions.<sup>272</sup>

Shafi'i was very careful to take the most authentic traditions into consideration, thereby developing his own system for testing the authenticity of them. It is again a very detailed issue; no need for us at the moment to go into it, but we should note that he was most conscientious about the idea of searching for proof based on certain individual agreements; personal necessity, and individual traditions and customs. That is why he rejected the method of '*Istihsan*' because a decision based on one of these highly variable values could not be free from bias. He wrote a book called '*Ibtalu'l-*

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*Istihsan*’ explaining why he did not agree with the technique of ‘*Istihsan*’ that Abu Hanifa and Abu Malik offered. He even went further and accused those who practised ‘*Istihsan*’ of creating their own religion to follow, not the religion of the Creator.<sup>273</sup>

He divided the source of knowledge into two:

- 1) The knowledge of certainty about which authenticity is proven,
- 2) The knowledge of uncertainty about which authenticity has yet to be proven.

When the certainty of the knowledge was in question he always offered different alternatives but never decided for the authenticity of it himself.

Abu Abdullah Ahmad ibn Mohammed ibn Hanbal ash-Shaybani was born in Baghdad. He belonged to an Arab tribe of Banu Shayban from the family of the Prophet. His grandfather was the governor of Serahs in Khorasan and his father was a commander in the army. They came and settled in Baghdad just before the birth of Abu Hanbal. He memorized the whole revelation first and then studied the traditions, life of the companions and the generation after them who are called ‘*Tabi’in*’ the followers.

Ahmad ibn Hanbal was not rich so he worked his way through to visit different educational centres like those in Basra, Kufa, Mecca, Medina, Sham, (Damascus) Yemen and al-Jazeera. He was the student of Ash-Safi’i studying Islamic Law. Ash-Safi’i said when he was leaving “*I left Baghdad and did not leave behind me a man who is better in having more knowledge, or greater fiqh (understanding jurisprudence); nor being in a greater taqwa (piety) than Ahmad ibn Hanbal.*’ (Al-Hudari, *Tarihu’t-Tesrii’l-Islami*,

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*terc. 'Translation' Haydar Hatiboglu p;260-261). ”<sup>274</sup> He also took lessons from Abu Yusuf (d; 798 AD/182 AH), who was the student of Abu Hanifa and official head of the judges. He wrote many books including al-Musnad, books that include 30.000 traditions concerning philosophic and practical matters of life and soul.*

Ahmed ibn Hanbal lived under the reign of the Abbasid Dynasty, during the time of the argument about '*whether the revelation was a creation or not*'. Ma'mun, the Caliph, insisted on scholars accepting the idea that the revelation was creation and others argued that it was not a separated creation but the words of the Creator Himself. Hambal was totally against the idea of Caliph Ma'mun, therefore, he was jailed for twenty-eight months. After that he was banned from teaching altogether. Later on, in the time of the Caliph al-Mutawakil (d; 247/861), this controversial argument came to an end and then he began to teach again. His most important work is 'al-Musnad' and the other books existing under his name were written by his student scholars and attributed to him. He died in Baghdad but his grave is not known.

He was the most reluctant scholar to write his own opinions. He mainly preferred that revelation, traditions and the explanations of companions talked for themselves. So, he also put revelation at the top of his list as follows:

- 1) '*Kitab*' The revelation,
- 2) '*Sunnah*' The traditions of the Prophet,
- 3) '*Ijma*' He took the majority agreement of the jury at the time but also included the majority agreement of the companions as '*Ijma*'; collective agreement was taken as good and just,

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- 4) '*Qiyas*' He added the benefit of good for the majority in the section of comparing and contrasting. The final decision is made for the benefit of the majority,
- 5) '*Istihsan*' He accepted it as proof when it is backed up either with 'ijma' or 'witnesses' where there is no alternative,
- 6) '*Istishab*' He used this in a similar manner to Abu Hanifa and Malik ibn Anas but in a little more detailed mode. As long as the opposite was not proven, the case would stay the same until proved to be otherwise. There is no place for doubt or any other interference. It is again a very detailed issue that we will not go into,
- 7) '*Sedd-i Zera'i*' was used in an even stricter manner than Malik ibn Anas. Ibn al-Kayyum al-Jawziyye explained this, saying: *"To reach a destination one has to have means of transport and roads. If the destination is harmful, means of transport and roads become the supporting utilities of the intended harm. If Allah makes something forbidden any means of aid used in the way to reach the forbidden is also forbidden. Otherwise there would be no benefit and sense in making something forbidden. For example, doctors forbid the things that cause the illness to prevent it from the beginning, otherwise the patient can get worse."* (Ibn al-Kayyum, a.g.e., I, 119)<sup>275</sup>

These four scholars did the basic study of the new revelation and others studies were generally based on their works and still are. It is unfair not to mention Muhammad ibn Ismail al-Bukhari (810-870 AD/194-6-256 AH) here. He collected the authentic canonical traditions in a series of books called Al-Jami' al-Sahih, al-Musnad, al-Mukhtasar min Umur ar-Rasul

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Allah wa Sunani-he wa Ayyami-hi, briefly known as 'Sahih al-Bukhari' which is widely used as a reference source of knowledge today.<sup>276</sup> He only concentrated on collecting and writing the most authentic traditions rather than using them in the science of jurisprudence as the four did before. They all took the revelation as the most authentic source of knowledge and the authentic traditions of the Prophet the next. They added the examples of life experiences from the companions. They all agreed on taking these as the main sources of knowledge but they had some differences in the interpretation of the sources, less in interpreting the revelation and traditions, more in interpreting comparing, contrasting and weighing the case to adjust to current issues. The more the civilizations developed the more the arguments and divisions developed, which gave birth to Islamic philosophy.

### **8-Philosophy of the time:**

Philosophers and scholars are always interested in absolute truth about the Creator, creations and the interrelation between them. Once they think they have found it they do their best to share it with others, which creates a link between past and future. Therefore, we have to keep in mind that there is one world and one mankind; where one stops the other begins. Thus, we must not make the mistake of dividing history and philosophy unnecessarily. We can name philosophers to classify, to complement each other, maybe contrast or even compete, but never cast out or declare war, whoever they were or are. These philosophers took up the baton where the others left it before them and passed it on to others to carry forward and so on.

Amongst all creation, man plays the key role from both ends. He has to search for sources of knowledge himself to find out

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about self and others. Knowledge is gained by asking questions: ‘Who am I and who are the others? Where did we come from and why? What is the purpose of us being here? Where are we going and why? What are the other things and why are they created for? Every individual seems to ask these questions but only some search for absolutely true answers. In fact, every individual human being has to know self first, to put his feet firmly on the ground to be able to observe others, begin to ask more questions about others and search for the possible answers. That is what the philosophers tried to do during this time. Abu Yusuf Ya’kub al-Kindi (801-866 AD), Muhammad b. Tharkhan al-Farabi ‘Abu Nasr’ (872-950 AD), Abu Ali al-Hussain ibn Abd-Allah ibn Sina, ‘Avencinia’ (980-1037 AD) and Abu al-Waleed Muhammad ibn Ahmad ibn Muhammad ibn Rushd (520-595 AH/1126-1198 AD) are the earliest and most recognized philosophers. They took the new revelation and the traditions of the Prophet as the sources of knowledge for the first time, which enabled them to study religion, theology, physics and metaphysics connected to one another. This was another platform on the development spiral.

As mentioned before, we remember that at the time of the revelation to the Prophet Moses, the revelation challenges of the partial materialistic power seemed to overcome the impartial power of the Creator as the Deity on earth. At the time of the Prophet Isa(Jesus) the revelation challenges of the power of men that seemed to over-shadow the unrestricted power of the Creator as the Deity. Manpower was ruling humanity instead of the Creator as the Deity. In fact, in between, at the time of the prophet David (1040-970 BC), literature seemed to be overpowering the revelations of the Creator.

Bias and counterfeit power of position, possession and literature seemed to be overpowering the unbiased and genuine revelations that set basic rules and regulations for the

jurisprudence that human beings base their life style upon. This was absolutely destroying the real meaning of freedom, equality and justice. By the time of the new revelation to Muhammad literature was at its peak all over the world, not only in the Arab world as assumed by some scholars. Knowledge, let alone the revelations, cannot be owned by any nation. Revelations cannot be restricted to one place or nation as they are the method of communication between the Creator and human beings altogether. This will be the case as long as it is established that no other Creator exists.

By then, religious text books were written in a manner of poetry or prose. They were memorized, mostly orally but also in texts transmitted from one end of the world to the other. There were many academic centres from Athens, Damascus and Alexandria to Baghdad in Mesopotamia.<sup>277</sup> Philosophic texts were written and stories of Greek mythology began to take different forms to relate newly created stories blending in with the religion of the books. Philosophers all over the world at the time were doing their best to explain their thoughts in their best writings. Arabs were also taking part in this worldwide trend and did their best to explain themselves in words through poems, orally or in writing.

Therefore, it seems that the power of literature created by man was rendering, altering and overpowering the authentic revelations that the Creator revealed as 'The Only Deity'. The literature of man, still based on revelation information, began to enslave the minds and life styles of the people instead. It was even used by some as a tool to manipulate others in order to rule and regulate. This created hidden slavery that destroyed freedom, equality and justice completely. Thus, the new revelation began by challenging the power of the literature that seemed to be sitting on the throne of the revelations and began to rule and shape the

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277- 'The History of The Arab People (2002)' by Albert Hourani

minds and the life styles of its followers as the Deity should do.

Pollution in knowledge is one of the biggest problems that man has faced all alone throughout history. Philosophers, who honestly work for purifying it, are always considered the best of human beings but the prophets are always known as the best purifiers of knowledge through the revelations. By the time of Islamic philosophers, there were huge piles of potential knowledge in the form of prose and poetry, including the Old and the New Testaments, all over the world on one side and the new revelation on the other. Philosophers of the time wanted to make use of the potential knowledge by putting it all together. They began to translate the existing religious and philosophical works into Arabic first and took the new revelation and the traditions of the Prophet Muhammad as the main guide-line for analysis.

Even though the philosophy of the new revelation dealt with matters that previous philosophers had dealt with, they had different methods and manners to approach the same matters in different ways. Every aspect of life and soul was examined as a whole unit first before being divided to analyse in details. Everything was related to the creating source without division into religious and non-religious subjects. Revelation was taken as the main source of knowledge relating to every subject in the physical or non-physical fields first. In the mean time, as the academic fields were not as subdivided as now, philosophers and scholars became involved with almost every subject in the field, divided by their own individual differences.

Misconception springing up from not listening to one another carefully is another common problem of humanity in general, especially in the academic arena. This time and place in history was not an exception; neither was it before, nor will it be in future. Plus, in Western Greek and Hellenistic philosophy there were scholars, not all but some, who were

only looking at things from the religious point of view and denying the scientific explanations either in ignorance or for intentionally biased purposes. Some others, again not all, were looking only from the scientific point of view and denying the religious explanations, most probably for the same reasons. On the other hand, the philosophy of the Far East was based on bare spirituality and mysticism. It was mostly creating followers ready to follow any kind of life style as long as they stayed in their sober mood. These were the basic traditions of the time and naturally the traditions and the mind sets of people of the Middle East, including Arabs.

Analysing things from different aspects will enrich the meaning that will open minds and offer more practical explanations, as the scholars of the traditions of the Prophet Muhammad and jurisprudence did. However, ignorant and biased differences divided the followers of the new revelation into many groups from the beginning, as has always been the case in human history. Even though they believed the same revelation and the same prophet and his traditions strongly, they fell into dispute for one reason or another. In fact, the first splinter group appeared during the reign of the fourth caliph, Ali ibn Abu Talib (656-661 AD). They were called Kharijiyyah from the root word 'kh-r-j' to go out, break off from the mainstream.

Kharijites did not deny the revelation and the traditions but they did dispute the agreement between Ali ibn Abu Talib and Commander Mu'awiyah, nephew of Uthman ibn Affan, who was assassinated after a dispute over writing of the revelation in one Meccan dialect and asking to burn the previous ones to obviate problems. They preferred fighting instead of making peace between the two fighting groups. When Ali ibn Abu Talib opted for the agreement instead of fighting, they disagreed and left him to set up their own group. The important point is that both were relating their

decisions to the revelation. Most probably they had their own valid points if they could only pay attention to each other. We do not really know the intentions behind their actions, but usually selfishness and biased interpretations give way to divisions in any kind of institution, more so in the name of religion. There are now no known followers of it.

The second division was called Mu'tazilah, said to have been established by Wasil ibn Ata (699-749 AD/81-131 AH). It became the creed of the Abbasid Dynasty in Baghdad. The literal meaning of Mu'tazil comes from the root of 'a-z-l'; let it go, to isolate, to cut off from the mainstream. It had many divisions within it later on. They accepted revelation as the main source of knowledge but argued that 'the Qur'an was a creation like any other creation', with which traditional scholars disagreed totally. It is a special topic to go into but one may ask what they were arguing about, 'the revelation' itself, the words or about 'the Qur'an', the written text. Then it could be said that the book was created but the revelation was not, it was the attribute of the speaker. The other arguments of the time were 'whether evil was creation or not'; 'whether every creature was predestined or not' and 'whether the human being has free will or not'.

So far we have seen that none of them argued about the existence or non-existence of the Creator. The existence of the power behind all creation is universally agreed. However, interrelations between the creating power and the creations are not easily distinguishable. Therefore, arguments began with identifying the source of knowledge. Would it be reason or revelations? The main problem of the Greek and Hellenistic philosophy was falling into this division and feeling that one had to choose one or the other. The new revelation, like the previous ones, was encouraging every individual to use every means of knowledge until reaching the authentic knowledge of truth. Western scholars used all the potential knowledge of the revelations, intentionally or in

ignorance, freely, one way or another, but they never admitted to it freely enough to say what they did. Even without mentioning it, they were using the information of the revelations as the source of their knowledge one way or another.

Mentioned or not, information of the revelations was used generally in metaphysical matters and the physical matters were put into human hands and minds only. When physical matters were involved, revelation was kept well away from the scientific source of knowledge. The field of science was new and, naturally, most scholars did not know where to put it. However, "...*al-Kindi invoked the authority of the Koran and interpreted allegorically its absolute statements. He never questioned their validity and he even composed a treatise to vindicate the prophet's assertions.*"<sup>278</sup> This was the beginning of the period when reason and revelation were interwoven in almost every field, physical and metaphysical. Then, Plotinus' 'The One' and Aristotle's 'The Unmoved Mover' became 'The Essence of Every Creation' with the philosophers of the new revelation. In reality they were all the same, but this time the Creator was clearly and openly declared to be the only source of the absolute knowledge, physical and metaphysical. It was acknowledged that He had the ultimate authority and power for organising and creating, and He was the one and only supreme owner of all revelations. Therefore, He was the only one who had the right to be the Lord and Deity. This was indicating once again that the source of the Creating Power had to be the source of authentic knowledge of truth in every field and every dimension.

**a) Al-Kindi:**

Al-Kindi took over from where Plato left off. He began with the translations of the old existing works. He was born in

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278- 'A History of Islamic Philosophy (2004)' p:70

Kufa, “... settled down as a young man in Baghdad, capital of the empire and hub of intellectual life in ninth century. Here he enjoyed the patronage of three Abbasid Caliphs, al-Ma'mun (813-833), al-Mu'tasim (833-842) and al-Wathiq (842-847), whose interest in the dissemination of philosophical studies and especially their championship of the *Mu'tazilah*...”<sup>279</sup> Reaching to the truth through the authentic source was the main aim of al-Kindi, as it was with many othersscholars past and present. In his book ‘*Exhortation to Study Philosophy*’ he argued that “... ‘nothing should be dearer to the seeker of truth than truth itself.’... We should avoid prolixity in discourse, which has allowed false seekers after truth to misinterpret and repudiate the study of philosophy in the name of religion, of which they are devoid, and which they merely exploit for their personal aims and ambitions. Whoever repudiates the quest for truth as blasphemous (*kufir*), must himself blaspheme, for knowledge of truth involves the knowledge of divine, of the unity of God, of whatever is virtuous or useful, as well as the means for clinging to it shunning its opposites. This, al-Kindi wrote, is precisely what all the genuine apostles of God have thought. (*ibid* p; 104)”<sup>280</sup>

Al-Kindi was not against any scientific or religious studies as a way of directing men to the truth. In fact, he praised the efforts made before but opposed the exploitations knowingly made to prevent knowledge-seekers from reaching the absolute truth. “Al-Kindi quoted the statements of Aristotle saying, “We owe great thanks to those who have imparted to us even a small measure of truth, let alone those who have taught us more, since they have given us a share in the fruits of their reflection and simplified the complex questions bearing on the nature of reality. If they had not provided us

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279- ‘A History of Islamic Philosophy (2004)’ p; 68

280- ‘A History of Islamic Philosophy (2004)’ p; 72 (*ibid.*, p; 104)

*with those premises that pave the way to truth, we would have been unable, despite our assiduous lifelong investigations, to find those true primary principles from which the conclusions of our obscure inquiries (sic) have resulted, and which have taken generation upon generation to come to light heretofore.(ibid p;202)*<sup>281</sup> There is an important hint here for those who want to put the world of academia, humanity or the world for that matter into pieces of conflicts. He also discussed and agreed or disputed the points that Mu'taziles argued, as any scholars would do, but this did not necessarily make him the follower of Mu'tazilah. Therefore, his being the follower of the Mu'tezilah creed or not is in continuous dispute.

Concerning knowledge, Plato divided it into three categories, *"He replaced physics to the lower level, mathematic to the middle level and metaphysics into higher level. His intention was here to indicate how the perception of man could rise from sensational level of knowledge to non-sensational level."*<sup>282</sup> Al- Kindi categorized it into two; first the knowledge of revelations '*al-ilm al-Ilahi*', and second the knowledge of reasoning '*al-ilm al-Insani*'. He further divided the second into two, direct knowledge, and indirect knowledge.

1) Direct knowledge is acquired by two different methods;

a) Method of theory, which involves physics, psychology '*ilm an-nefs*' and metaphysics. He said: *"...psychology tied to physics on one side and the metaphysics on the other, therefore, it is the gateway...Allah replaced the psyche 'nefs' in a level in between both to be able to reach from one to the other, otherwise it would not be possible to identify the*

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281- 'A History of Islamic Philosophy (2004)' p; 71 (ibid., p; 202)

282- 'Kindi, Felsefi Risaleler (2002)' by Mahmut Kaya, p; 17

*difference between the knowledge of corporal beings and spiritual beings.*"<sup>283</sup>

b) Method of practice, which involves social and political issues.

2) Indirect knowledge, which has its own two methods; practical knowledge, knowledge of sense and theory, and knowledge of mind.

a) Method of Logic - analytic and sophistic analysis.

b) Method of Mathematics - arithmetic, geometry, astronomy and music.

Al-Kindi called the 'First Agent' of Plotinus 'The First Cause'. He argued: "*The soul is an untreated, spiritual being, whereas, Matter, Time and Place are finite, created and corporal...emanating from the Uppermost Cause, everything passes through, and develops from the reflexion of the first intellect*"<sup>284</sup> The 'First Intellect' is the 'Necessary One', Who created all beings and keeps them running and alive by the energy 'feyz' coming from Him. It is 'the Lord', 'rab' who plans, designs, creates and looks after, being in charge of taking care. It is 'the Deity' who supplies continuous knowledge and energy for the full functioning order of the system. Therefore, divine knowledge is considered to be the seed of psyche, which is infinite, as the atom is the seed of matter, which is also finite. "*This led to the merging of physics and metaphysics, science and theology.*"<sup>285</sup>

Al-Kindi and Mu'tazilah were in agreement about the unity 'at-Tawhid' of the Creator, which was the point on which al-Kindi was accused of being Mu'tazilah. However, they fell out when it came to the structure of matter. "*Most of*

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283- 'Kindi, Felsefi Risaleler (2002)' by Mahmut Kaya p;17-8

284- 'History of Islamic Philosophy (2003)' p;167-8

285- 'History of Islamic Philosophy (2003)' p;170

*Mu'tazilah were of the opinion that matter consisted of small and indivisible particles, i. e. atoms. They were led to this opinion by supposing that everything created is finite in spatial and temporal extension. Hence, they concluded that divisibility of matter must also be finite...Al-Kindi however, denied the atomistic structure of the matter...adopted Aristotle's view of continuous structure of matter.*"<sup>286</sup> Every creation has continuous structure of movement that changes matter from one state to another. Every change requires a certain time. This indicates that existence of the movement and time are connected to each other, when one ceases to exist, the other will come to an end too. Al-Kindi said that the universe is in continuous movement that has time and anything that has a beginning will have an ending. As nothing begins from nothing, there has to be something that has no beginning and ending to initiate movement and time.

However, the First Mover, the first Cause of al-Kindi does not separate Himself from the creation, moving bodies and continuing to be the source of energy that movements and time need to work in a precise and efficient manner. He tried to explain the structure and working order of the universe and our world in relation to the sun, moon and stars that have their own perfect structures, running by responding to each other's movements together with response to the main source. He went on to explain the types of movements, the different attributes of matter and the methods of change that we are not going into. Al-Kindi also believed that philosophy cannot be understood without the knowledge of mathematics and he attempted to explain the unity of the Creator with the unity of number 'One'; how it is unique and it could never be plural.

At the receiving end, Al-Kindi divided creation into two. Those having intellect are planets and the bodies of human beings, but man has perception, consciousness that the

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286- 'History of Islamic Philosophy (2003)' p;169

rest of creation does not have.<sup>287</sup> He accepted Aristotle's categorization of perception; "...according to Aristotle perception has four kinds. The first one is active intellect, the second one is potential intellect, the third one is activated intellect, when potential became practical and the fourth one is observable intellect."<sup>288</sup> He took the 'First Intellect' as the soul of the human intellect, one is provider and the other is receiver. The receiver has to use the senses as tools with the help of revelation, information from the 'First Intellect', to know self and others better.

He concentrated on sadness instead of happiness, considering it a psychological illness based on the loss of loved ones or not being able to attain what one wants. These two reasons are inevitable; there is no possibility of not losing loved ones and there is no possibility of having everything that one wants. He said: "*There is a continuous chain of life and decay taking place in the world that we live. Therefore, nothing will be invariable and continuous. However, invariability and continuity in the world of intellect is necessary for us and it can be taken into consideration...in this world no one can take the loved one away and we can have anything that we want. No one can prevent us from having them either...*"<sup>289</sup> He argued that senses are variable depending on reasons. When the reasons are altered, results on senses will also be altered. This is not preventable or trustworthy and it is against the blueprint of physics. Therefore, we have to guard ourselves to be happy, not sad. It is within one's ability to do so. We have to know that "*Happiness and sadness are two opposites and they cannot be in the soul at same time*"<sup>290</sup> So the choice is yours, you can train yourself to be happy.

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287- 'Kindi, Felsefi Risaleler (2002)' by Mahmut Kaya, p; 236

288- 'Kindi, Felsefi Risaleler (2002)' by Mahmut Kaya, p; 259

289- 'Kindi, Felsefi Risaleler (2002)' by Mahmut Kaya, p; 288

290- 'Kindi, Felsefi Risaleler (2002)' by Mahmut Kaya, p; 289

The following are his points on how to overcome sadness:

- 1) Get to the reason and, if possible, eliminate it. Get to the character of the person and analyze it to minimize it, as every soul has the capacity of being happy.
- 2) Take an example that has gone through the same occasion but managed to be happy later.
- 3) Be aware that there is no one without sadness in his life. Sadness has no value. People who value an unvalued thing cannot be wise.
- 4) Asking not to have sadness is not realistic; the world is being and decaying, therefore, it would be against nature.
- 5) Jealousy is one of the main sources of sadness and has to be cured.
- 6) Faith is one of the main sources of happiness. Believe that the real owner is the real Creator who loves and cares, and He is just to all.
- 7) Anything that one lost or could not have is nothing to do with him anymore.
- 8) Death is not a bad thing only fear of death, which causes the sadness. So, differentiation has to be made between the real, bad and the imagined bad.
- 9) Thinking what you have, rather than what you have lost, will have positive effects.
- 10) Illness of the soul is more dangerous than the illness of the body. Whoever comes to a position of being able to control anger and desire will be in control of emotions. Otherwise the emotions will control.<sup>291</sup>

**b) Al-Farabi:**

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291- 'Kindi, Felsefi Risaleler (2002)' by Mahmut Kaya, p; 291-302

Al-Farabi 'Abu Nasr' was "*born Farab in Transoxiana, his father was a captain of Persian or probably Turkish origin.*"<sup>292</sup> He grew up in Damascus and went to Baghdad, which was the centre especially for logical studies. Later on he went to Alexandria education centre and returned to Aleppo where he died when he was around eighty years old. Even though his main interest was in logic and politics, he studied ethics, physics, metaphysics, psychology and music. He used to be called 'the second master' after Aristotle, whose works he systematically analysed compared, contrasted and concluded with his own comments or left the readers to make up their own minds from there on. In the mean time, he was writing his own individual works, among which are 'The Pearl of the Mind', 'About Spirit', 'The Power of the Spirit' and 'The Movements in the Cosmos'.

History of philosophy of the new revelation might have begun with Al-Kindi together with the development of the Arabic language owing to the revelation and philosophical translations into Arabic. However, al-Farabi seemed to open its doors to future development, leading up to the enlightenment in the Middle East. "*The Abbasid caliphate brought the lands of Indian Ocean and Mediterranean Sea into a single trading area, so too the Greek, Iranian and Indian traditions were brought together, and it has been said that for the first time in history, science became international on a large scale*"<sup>293</sup> Thus, he became the junction or bridge to Islamic philosophy for the knowledge coming from Hellenist philosophy in one direction, and from Islamic 'qalam' in the other.

There were translations of scientific and philosophical works from all over the world, generally Aristotle's. There were the works of the great alchemist, known as the father of

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292- 'History of Islamic Philosophy (2003)' p;111

293- 'The History of the Arab People (2002)' p; 77

chemistry, Abu Musa Jabir ibn Hayyan ‘Geber’ (721- 815 AD /200-282AH); works of al-Kindi (796-866 AD); the works of the great mathematician Abu Abdullah Muhammad ibn Musa al-Khwarizmi (780-850 AD); works of the great astronomer Abu Abdullah al-Battani (858-929 AD) and the scientific works of Abu Bakr Muhammad b. Zakariya ar-Razi ‘The Rhazes’ (865-925/932) that already paved the way for al-Farabi, ibn Sina, ibn Rushd and the rest for that matter to take great steps ahead in the field.

The continuous development in human knowledge regarding every field drew attention to its limits also, weakness and strength of human knowledge as well as the identification of the source and the ways of obtaining it. Philosophers, theologians, mathematicians, astronomers, even alchemists were searching through physical, political and scientific principles to reach the unseen principles of physics and metaphysics - literally to ‘true philosophy’ according to al-Farabi’s definition. They were agreeing or arguing about it, or totally rejecting one another at times but still searching.

*“The assumption of philosophy was that human reason rightly used could give man certain knowledge of the universe, but to be Muslim was to believe that some knowledge essential for human life had come to man only through revelation of God’s Word to the prophets...The Qur’an taught that God had made the world by His creative word ‘Be’.How could this be reconciled with Aristotle’s theory that matter was eternal and only the form of it had been created?...God had created and maintained the world through a hierarchy of intermediate intelligences emanating from Him.How could this view be reconciled with the idea of a god ‘deity’*

*of total power who nevertheless intervened directly in the human world?”<sup>294</sup>*

In the mean time, the true source of power and the limits of ownership of power was another problematic issue going alongside the issue of knowledge. Should knowledge and the knowledgeable own and control the power or should the power own and control knowledge and the knowledgeable? Therefore, the theological idea of the Platonic ‘philosopher-king and the revelationist principle of prophetic and caliphate leadership were opposed to each other. Not only that, both had challenges within themselves. In fact, none were denying the existence of the Creator and creation but the limits of human power and knowledge on earth were searched and from time to time fought over. Al-Farabi began by looking into the three kinds of scientific proof for the existence of creation to build up his arguments about it.

- 1) Reason, ‘the reason of reasons’; matter needs reason to exist. When one goes back to the chain of reasons it will be exhausted in the end, but nothing comes out of nothing without any reason, so there has to be a source for every reason that needs no reason to exist, which he called ‘the necessary reason’ for the existence of all kinds of beings.
- 2) Movement, ‘the unmoved mover’ of Aristotle, especially, matter needs movement to exist. Movements have beginning and end. If the Creator had a beginning, then He should have an end. In the mean time, nothing could exist without the beginning, so there has to be the first initiating power that needs no initiation to begin or to end, which he called ‘the necessary being’ for the existence of matter and the rest.

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294- ‘The History of the Arab People (2002)’ p; 77,78

- 3) Necessary being, 'wajib al-wujud', needs no reason and no movement to exist but every existence needs the 'Necessary Being' to exist, 'mumkin al-wujud'. He gave the relation between the sun and the light as an example, that light cannot exist without the sun.

Therefore, al-Farabi argued that the Creator was the main source of everything, including power and knowledge. However, he did not deny the power and the knowledge that human beings can acquire through using logic and reason alongside the potential information of the revelations. He organized knowledge into nine categories, mostly repetitions of the categories of Aristotle but adding to it the knowledge of revelation. Al-Farabi accepted that Plato and Aristotle believed the Creator to be the main part of the source of knowledge but they still insisted that 'philosophy' was the first and the most perfect art that supplied knowledge to human beings, saying: *"It has become evident that necessary knowledge is for the sake of this understanding; the knowledge that of old we used to suppose as excellent, is not, but necessary for rendering man substantial or making him reach his final perfection."*<sup>295</sup>

Al-Farabi argued that man was the only creature that can be the subject and the object of knowledge. Man could have happiness, *"Attainment of happiness"*, only through true knowledge that would be maintained by true philosophy. Knowledge could be maintained by theoretical and practical sciences. According to the theoretical scientific approach, *"hence all apprehensions become three: (1) sense-perception, (2) primary cognitions by a knowledge beyond what is supplied by the senses and (3) cognitions resulting from investigation and consideration. As to the cognitions resulting from investigation and deliberation, their knowledge is originally acquired through primary*

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295- 'Alfarabi's Philosophy of Plato and Aristotle (1962)' p; 130

*conditions/things that do not result from investigation or deliberation.*"<sup>296</sup>

Sound perception, body and soul, was as important as sound knowledge for al-Farabi. Therefore, the health of the human body, soundness of senses, capacity to discern knowledge and sound energy to be able to work towards obtaining knowledge were his main concerns. We have seen that the Creator is always in connection with His creation one way or another. The philosophy of the new revelation brought this connection from the categorized and labelled social life ruled by some others or one person, the 'philosopher-king', to the belief of all, including prophets, being ruled by the Creator as the 'Deity' as the 'True Philosopher'. Al-Farabi individualized this connection with the Creator for every human being requiring individual and universal knowledge. He also realized that the receiving end also has to be free from any kind defect in body and soul to be worthy of obedience to the rules and regulations of nature and revelation.

Then, he began to analyze the human body and soul separately alongside the work of Aristotle. Natural bodies were made by the combination of four elements, fire, air, water and earth, and had two types, 'homogeneous', having similar entities and 'heterogeneous', having different entities. He took the natural bodies of Aristotle saying: "*...he began to investigate how the homogeneous bodies are generated from the elements; how an element associates with another; and which of the combined elements functions as the agent, by which of their powers some elements come to function as the material, by which power some of them function as the agent, and which of the qualities in them lead to their generation. He also summed up these same ideas regarding their*

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296- 'Alfarabi's Philosophy of Plato and Aristotle (1962)' p; 74-5

*corruption.*"<sup>297</sup> How can the corruptible being reach perfection? He searches for incorruptibility in human beings.

The second question was then: What was the soul made of? He agreed that it had three principle aspects but questioned which one had to rule which and who had to rule both.

*"...he (Aristotle) had to know the physical powers and the acts generated from the soul, just as he did with regard to nature...and the soul like nature, combines three aspects of being a principle: it is a principle as an agent, it is a principle as a form, and it is a principle as an end. All that was said of nature as principle, and as a substance ought to be transferred to the soul...become evident that that nature, which is the essence by which substance is first realized as a bodily substance in act is also the material of the soul...a ruling nature using the nature that is either subservient or an instrument. There are thus two types of natural bodies: a type rendered entirely substantial by nature, but prepared by nature, and a type as a material or instrument for the soul...The natural substance that admits of soul will thus be material of the soul...an instrument to be used by the soul in its acts."*<sup>298</sup>

Initially, body is an instrument used by the soul for the soul, but both are animated living beings. The forms and the actions of living bodies are generated only from the soul, but from where is the soul generated?

After investigating many aspects of nature and soul he found that they were all common to species of animals besides man.

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297- 'Alfarabi's Philosophy of Plato and Aristotle (1962)' p; 112

298- 'Alfarabi's Philosophy of Plato and Aristotle (1962)' p; 116-7

*“When he investigated these identical things in man, he saw that in man the soul alone is not sufficient for giving an account of their causes.”*<sup>299</sup> He found that men are equipped for action that is more powerful than the act of the soul and its *“...causes and principles cannot be either the soul or the animate powers, or nature or the natural powers. Were one to examine the nature and natural powers that are in man, he would find them equipped for acts that go beyond and are higher than, the act of nature and the act of the soul.”*<sup>300</sup> This different act of principle was the ability of having and monitoring the faculties of intellect, brain power and the ability of speaking, developing and monitoring speech.

The next step was to investigate the intellect and he found out that intellect had qualities of both nature and the soul. *“It is a principle underlying the essence of man; it is also an agent principle; it is a cause and a principle as an end like nature; and the intellect and the intellectual powers are to the soul and animate powers as the soul and animate powers are to nature and the natural powers.”*<sup>301</sup> He divided the animate natural substance into two, the material part and the instrument. He divided the animate substance of the soul also into two *“one renders entirely substantial by the soul and another that the soul renders substantial as material or instrument for the intellect and the intellect powers...become evident that intellect in virtue of which man is finally rendered substantial is an intellect in its first perfection. Now what is in its first perfection is still in potentiality, and potential is generated for its act; and this is precisely the thing whose substance is not identical with its act.”*<sup>302</sup> However, it is still in question whether either its

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299- ‘Alfarabi’s Philosophy of Plato and Aristotle (1962)’ p; 122

300- ‘Alfarabi’s Philosophy of Plato and Aristotle (1962)’ p; 122

301- ‘Alfarabi’s Philosophy of Plato and Aristotle (1962)’ p; 122

302- ‘Alfarabi’s Philosophy of Plato and Aristotle (1962)’ p; 122-3

essence or substance can have the facility of the supreme ruling power or the right to overpower the self and others.

The first perfection in man serves him to attain 'intellectual perfection' to make his own 'volition, reflection, conflict and choice'. As soon as the final perfection is realized by the intellect it can turn into action. At this point intellect and actions are identical, and there will be no perfection beyond this point, where the reality begins to take place in action. This is the end of theory and beginning of the reality stage. So, what exactly is the reality, and according to whom? Naturally, this is not knowledge, but it is the end, what is pursued by individual intellectual faculties that reflect on action. This is actually theoretical intellect turning into action as practical intellect in the dimension of the world, "*...that the soul and nature were made only so that this part of the intellect be realized, first in potentially and subsequently in its final perfection and most completely.*"<sup>303</sup> He then argued that neither nature nor soul could be sufficient for man to reach this perfection without the intellect, but they both needed to play their own parts in this perfection while it was taking place.

Therefore, this clearly indicates that the working of nature and the soul, as well as the intellect in the first perfection is generated, powered and guarded by the Creator as 'the First Source, the First Cause' and the First Mover of everything. Man only has power over the period of attaining knowledge towards intellectual perfection and making his own choices while putting his theoretical potential intellect into the practical intellect. However, he said that there is another faculty, acting as an agent that engenders the primary intellect to possess and process the input of information towards the potential intellect leading to the point of perfect intellect. These primary intelligibles are the basis of potential intellect

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303- 'Alfarabi's Philosophy of Plato and Aristotle (1962)' p; 125

and “*equipped... (Potentially intellect) by nature to receive all the other intelligibles... (That)...he called...the active intellect.*”<sup>304</sup> That is the consciousness.

This active intellect, consciousness, also has three principles like the others but with different endings. The first one is, it acts as an agent; the second one is, it has an end and third one is, it has perfection instead of corruption. It is a completely separate entity from man until it is united by the input towards the potential intellect. Then, the active intellect and man’s ‘self’ become united and begin to reflect the unique character of every human being. Naturally this involves individual characters as well as cultural, educational, religious and other values of outside involvements.<sup>305</sup>

Al-Farabi mentioned that Aristotle went back and looked into the ‘active intellect’ again so to found out what its relationship was with heavenly bodies, with nature and with the soul. It was obvious “*that heavenly bodies are the principles that move the elements and the other bodies... (However,) heavenly bodies are not sufficient without the active intellect... (man) ...that its movement is supplied by nature and the soul with the assistance of the heavenly bodies.*”<sup>306</sup> Al-Farabi agreed with the theory of Aristotle about the potential intellect, perfect intellect and the active intellect but he disagreed that the active intellect was connected directly to the Unique Creator in the same way that all the other bodies were connected.

So, we can clearly see again that man has the same elements and automated working order as the other beings as well as the active intellect that has different substance than the others. However, it also has its own automated working system, physical or non-physical, unique and universal for

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304- ‘Alfarabi’s Philosophy of Plato and Aristotle (1962)’ p; 127

305- ‘Islamic Philosophy, Theology and Mysticism (2000)’ p; 73

306- ‘Alfarabi’s Philosophy of Plato and Aristotle (1962)’ p; 128

every single individual. The only part that man has control over is the information input, and, when it reaches perfection, making the choice and putting it into action. Character of personality, health, cultural, social, educational, economical, political and many more issues are involved but it is not for us to go into it here. Our concern at the moment is to know that human beings can only make three kinds of choices; choice of input, choice of making decisions and choice of acting upon them. Comparing the freedom of choice with the rest of automated actions seems insignificant at this point. Comparison of it seems so little and insignificant but it is not. In fact, it is eternally important.

According to al-Farabi, the soul incarcerated in the body will always yearn to go back to its original source and finally it will be liberated and go, however, he argued that the perfect liberation can only be achieved through the information of revelation instead of philosophy. This indicates that the existence of the soul carries on even after parting from the matter. It will only change the dimension in which it used to live together with matter. They all agreed on this, but they differed about the source from which the perfection can be obtained while it is in the body, as every soul has equal quality whose values are to be taken to obtain perfection, even on the philosophical level. Then again, the issue of the revelation, as Farabi pointed out, comes in for the sake of freedom, equality and justice among human beings.

### **c) Ibn Sina: ‘Avicenna’**

Abu Ali al-Husayn ibn Abd-Allah ibn Sina (Avicenna) (980-1037 AD) is also known as ‘the master scholar’, ‘ash-Shaykh ar-Ra’is’. He was born in Afshana and educated in Bukhara. His background is said to be either Persian or Turkish. Later he went to Jurjan ‘Harzem’ where he met Abu Raihan al-Biruni (973-1048), who was the best scholar of the time, in mathematics and astronomy; then he went to Ray and to Hamadan where he died in 1037 AD. He was involved in

many fields from philosophy, medicine, logic, mathematics and astronomy to music. He classified knowledge into two categories; 'theoretical knowledge', which included physics, mathematics and metaphysics, and 'practical knowledge', which had ethics, and politics. He was the first scholar to identify medicine and surgery as two different fields.

Similar to al-Kindi and al-Farabi, ibn Sina also used the existing potential sources of knowledge available from Plato and Aristotle as well as al-Kindi and al-Farabi, plus the other Far Eastern sources. He was also going around the educational centres visiting well-known scholars as was the tradition of the time. Ibn Sina was also looking into the existing philosophical arguments under the light of the new revelation, which he memorized when he was seven years old. Ibn Sina became the most famous philosopher, mathematician, astronomer and encyclopaedist of the time. He wrote many works the originals of which still exist today. The Canons of Medicine, 'Qanun fi al-Tibb' is one of the best known. However, as far as our topic is concerned, we are going to concentrate on his philosophical work called the Book of Healing, 'Kitab ash-Shifa'a', which still covers many areas from philosophy to social and physical science. His use of non-Islamic resources as the source of his knowledge was criticized later on by al-Ghazali (1058-1111 AD), Fakhruddin Razi (1149-1209) and Ibn Taymiyyah (1263-1328).

At the time of Ibn Sina the political situation was more relaxed than before. The Sunni Samanid Dynasty (819 to 999) in the eastern region was the first native dynasty in the Middle East after the Arab dynasties. Bukhara was the capital city and Samarkand was the cultural centre. The founder was Saman Khuda, a Zoroastrian convert to Islam and they were keen on arts and sciences, which gave rise to developments in many fields but generally in literature and science. Abu Abd-Allah Jafar ibn Mohammad Rudaki (858-

941) was the first poet who wrote in the new Persian alphabet and is considered as the founder of classical Persian literature. The Shi'i Buyid Dynasty (934 to 1055) in the western region was founded by Ali ibn Buyah, who took control from the Abbasids. This time was also the time that different national boundaries and controls under the title of individual rulers, 'amir al-umara'a' within the Islamic states were turning to old traditional habits of ruling and running the nations.

Political philosophy of the new faith seemed not to be understood very well. Therefore, there were many disagreements amongst scholars, let alone nations. This stage was considered an interlude between the Abbasid Arabs and the Seljuk Turks. Therefore, it was the period of development in arts and sciences as well as the man-made theologies and doctrines that constituted the basis for further dissection in the philosophy of religion and politics regarding the new revelation. All the works of previous scholars in the libraries of the time, in Balkh, Khwarezm, Jurjan, Rey, Isfahan and Hamadan were at the disposal of Ibn Sina. In the mean time, he had his own individual potential background education. *"...He was introduced to the epistles of the Brethren and Purity and Isma'ilism by his father...his fiqh teacher, Isma'il al-Zaid was a Sunni and to Twelve-Imam Shi'ism...he was given.... logic, geometry and astronomy by his other teacher, al-Natili. He exercised his independence of thought very quickly...he dispensed his teachers, continuing his education on his own...he did not adhere to any of the doctrines to which he was exposed."*<sup>307</sup> He managed to establish his own independent method of study, not tied down by one of the established methods but using them all wherever necessary.

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307- 'History of Islamic Philosophy (2003)' p;232

Ibn Sina took the new revelation and the traditions of the Prophet as landmarks in every field that he worked on. In the mean time, he did not hesitate to use any kind of existent sources, accepting or rejecting accordingly, to construct his own independent knowledge. His main concentration was on logic as far as metaphysical philosophy was concerned. According to him unknown knowledge could be drawn out from the known knowledge by using logic to pursue the ‘true knowledge’, which is the genuine key to ultimate happiness. Therefore, he argued that logic needed sets of rules to be able to distinguish good from bad and right from wrong. “*Since the valid leads to certitude and invalid to falsehood, knowledge is attained only through the use of logic, except when on rare occasions, God provides this knowledge without any human effort,*”<sup>308</sup> like the revelations. According to this we can clearly see that the second important point for him was that man had to make an effort to be able to gain any kind of knowledge, let alone true knowledge. He argued that the creations were linked to one another one way or the other, known or unknown, seen or unseen, and man was the only creature able to reach to this unknown and unseen knowledge by known and seen knowledge through the use of logic. The best objective point of logic can be obtained only under the lights of revelations and guidance of the prophets.

Naturally, human knowledge has limitations, strengths and weaknesses. Practical or theoretical proofs have to be provided to validate the obtained knowledge. He argued that “*the most reliable proof is syllogism, which is also of three types: the conjunctive (combining), the conditional (restricting) and the exceptive (relating to or forming an exception).*”<sup>309</sup> These proofs involve existences that are either substance or accidents. “*...substance is of four types: (1) form*

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308- ‘History of Islamic Philosophy (2003)’ p;235

309- ‘History of Islamic Philosophy (2003)’ p;235

*in matter, as the soul is in the body; (2a) matter with no form, this is absolute matter, which has no existence in actuality but only in conception; (2b) the composite of form and matter, as the human being is composite of soul and body; (2c) form separate from matter, as God or any intellect is neither matter nor in contact with matter.*"<sup>310</sup> On the other hand, accidents have nine types; quality, quantity, relation, time, place, position, condition, action and reaction, which are attached to any particular or universal matter.<sup>311</sup> Thus, the syllogistic reasoning is based on logical calculation for identifying the character of an existence. For example, 'all living things are mortal, men are living therefore men are mortal'. This is again a very wide subject that we will not go into.

Despite the philosophy of Aristotle, which based the existence of the Creator only on the rational foundation that only the Creator is in charge of metaphysical beings, this destroyed the unity and harmony in the functioning of the physical and metaphysical worlds. In fact, it made it impossible to forge a link between that which was either rational or logical. Ibn Sina, on the other hand, based his theology on reasons and movements very similar to al-Farabi but approaching from a different angle. He signified that 'the necessary being' had to be only 'one', the only regulator as the Deity. If there were more than 'one' regulator for the different worlds, physical and metaphysical, each had to have its own necessary beings, which would be impossible according to the laws of creation and human logic.

There must not be any reason and effect for the beginning and no reason and effect for the ending of the One to be 'the One'. There must not be any being equivalent or similar for

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310- 'History of Islamic Philosophy' (2003) 'p;240

311- 'History of Islamic Philosophy (2003)' p;240

Him to be the unique One. Necessary being must have necessary attributes “... *If the necessary being is the attribute of a being, then the necessity arose for that attribute to belong to that particular being only...so, it is impossible to be the attribute of anything else apart from the necessary being, (Wajib al-Wujud).*”<sup>312</sup> That covers all the worlds, known and unknown. He argued that any attribute belonging to the Necessary One was one of the Necessary Attributes that could not belong to any other than ‘the One’. “*When the Necessary Being is One as a whole it cannot be listed under any category, number and gender, but He will be known by His names only. There is no other existence like Him.*”<sup>313</sup> All exists by Him. “...*Therefore, for the necessary existence to be good in itself infinity is necessary, however, the possible existence has good for the others but it is bad for the self.*”<sup>314</sup> For ibn Sina there was an absolute unbroken link existing between the Creator and creation and he set out to prove it.

Ibn Sina said that metaphysics consisted of two aspects, essence ‘jawhar’ and existence ‘mawjud. He argued that “...*theory ‘dabba’-to defend’ is one of the main principles of the philosophy and the duty of the philosopher is to prove it; proof ‘burhan’- proof’ is one the principles of the proof itself, that demonstrates the virtue and its limitations...(However,)the knowledge of essence is restricted, theorizing it is the first step and then the duty of the philosophers to come up with good rational reasoning to prove it which gave opportunity to metaphysics to be analyzed by both methods...but if a philosopher takes the method of theory only, he will base his argument on description and restriction which will be the only part of the*

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312-Ibn Sina, Kitabu’shifa’i Vol: I, Mak. 1, Fasl: 7. p; 44, number; 101

313-Ibn Sina, Kitabu’shifa’i Vol: I, Mak.1, Fasl: 7. p; 45, number; 103

314-Ibn Sina, Kitabu’shifa’i Vol: I, Mak. 1, Fasl: 8. p; 46, number; 106

*knowledge. But if he backs it up with the proof then his argument will base on the truth that covers both, essence and existence.*"<sup>315</sup> This clearly indicates that he was uniting both worlds of logic and reason with practical proof to explain the existence of the Creator, creation, and their interrelation. This is what differentiates him from the other methods based only on 'atomic' (physical) background and those methods based only on 'faith' (spiritual) background. He saw physics as the door to metaphysics, valuing both equally.

According to ibn Sina, existence was the product of the First Intelligence, the Necessary Master of thinking, designing, generating and controlling. Therefore, there was an uninterrupted direct link connecting intelligence, substances and accidents. The outcome belonged to the power of the true knowledge that combined all: the source of this necessary knowledge "*the source of the truth, source of the foundation of laws and boundaries, and the source of ascertainment...*"<sup>316</sup> He is the only deity who has established full political unity with His own creations. This unification is universal. It covers every creation and every aspect of every creation in the physical and the metaphysical worlds, except for man, who has the special aspect of free will.

Ibn Sina argued that the chain reaction of cause and effect of existence is also universal and he divided this universality into three parts. Before going into the divisions of the universals, we had better understand the meaning of 'universal' and its parts in comparison to the meaning of 'whole' and its parts. Ibn Sina argued that the "*... wholeness is originated from the nature of matter itself, but universality is originated... from its own source of origin. Parts of the*

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315-Ibn Sina, Kitabu'shifa'i Vol: I, Mak. 1, Fasl: 8. p; 51, number; 121-122

316-Ibn Sina, Kitabu'shifa'i Vol: II, Mak. 8, Fasl: 4. p; 90, number; 707

*whole are countable and belong to the whole itself, but the universality is not countable and its parts are not belonging to itself...<sup>317</sup> He carried on explaining their individual principles saying that, "...the principle of 'the whole' will not make the parts that it has. In fact, it relies on its parts to exist as a whole... The whole cannot ever be a part of its own parts. But the universal is the part of its own particulars or individuals, because they are the groups of species, then it exists within the genus, (sharing the same character), and in the parts in isolation, (having different characters), or it will exist in individual beings, then they will exist in the universality of nature, and the nonessential nature of the matter...it exists as predicate in every individual...its individuals have no end...and it does not need individuals to exist,..."<sup>318</sup>*

According to ibn Sina, the first universal being is the 'Wajib al-Wujud', *"the Necessary being thinks in a universal manner. However, neither any individuality nor any part of a particle exists in the heavens and the earth is concealed from His knowledge and power of governing that covers all..."<sup>319</sup>* The second universality exists in 'mawjud' *"existence of the universal forms that can be clearly seen in nature, 'nefs'.* Every single being in nature contains particular and universal characteristics. Both are regulated from the same source. The latter only exists in imagination, like heaven, hell and angels. Therefore, the whole is not universal; in fact, the whole is made by its parts but universal makes the parts and all are made and governed by the Necessary Being.

Ibn Sina said that nature was made with the combination of essence and matter that involve 'water, air, earth and heat'.

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317-Ibn Sina, Kitabu'shifa'i Vol: I, Mak.5, Fasl:2. p; 186, number; 460

318-Ibn Sina, Kitabu'shifa'i Vol: I, Mak.5, Fasl:2. p; 186-7, number; 460

319-Ibn Sina, Kitabu'shifa'i Vol: II, Mak.8, Fasl: 6. p;105, number; 739

Essence was the necessary power, ‘b’il-quwah’ for matter to take form and have action and ‘b’il-feel’, to be able to come into being. Essence could only take visibility and form when joined with matter and matter could only take form and action when joined with essence. However, nature did not act with its own freedom of choice ‘ikhtiyar’, but was automated (taqdir) by that necessary for itself and others in relation to it. He also said, as did Aristotle and al-Farabi, that ‘active intelligence’ in nature was automatically fixed within the building systems themselves, working together with unification of matter and the necessary power in essence. He gave the example of a magnet that has the power of pulling fixed in with intellect that pulls some things but does not pull others. *“This is the state of the things in the intellect of the nature and its acting according to it. Having this character cannot be counted as voided or cannot be deposited as incapable, due to its invisible existence in the outer world.”*<sup>320</sup> Power is not seen but its existence is authenticated by the visible effect on matter.

He clearly rejected the theory that claimed the existence of nature could rely on essence sometimes and on matter at other times. This meant that essence needed matter at times and did not need it at the other times. However, he agreed that active intellect and its qualities existed in the nature of things ‘nafs’ without being a part of the nature itself.<sup>321</sup> Ibn Sina also counted essence as ‘one’ and the form of nature as ‘one’ and rejected the idea that only the form of nature is countable as ‘one’. He argued that nature could only be counted as one when counted in a group of species. So, every existing ‘one’ was a unit having its own special physical characteristic form and it was the reflection of these characteristics in the mind that made it ‘the particular one’.

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320-Ibn Sina, Kitabu’shifa’i Vol: I, Mak.3, Fasl: 8. p;127, number; 314

321-Ibn Sina, Kitabu’shifa’i Vol: I, Mak.8, Fasl: 8. p;128, number; 315

He argued that “...one is one. The counting is made by adding over one...two is the first unification of the two ones...”<sup>322</sup> and if this unification were the first ‘oneness’, then it could not be counted as a number any more but neither as disparity, as “...unity of ones make plurality and abundance in existence but,...no opposite allows its opposite to exist. They will terminate one another; therefore, no unity or the existence can take place ever.”<sup>323</sup> So unity is vital for existence and the harmony between the Creator, the Lord and the Deity who keeps all the existence in harmony, and the harmony between soul and body with the continuous overflowing energy that gives life and perpetuates it.

We see that, according to ibn Sina, active intelligence is the same in every active existence, including human beings, except for consciousness. He indicated that man’s “...intelligence need to make certain assessments and judgements to be able to draw the meanings out of things. The others, (including human body and soul) have the meaning, reason and effect, fixed in their nature that reflects to their actions. That is what they all need to survive.”<sup>324</sup> He explained that man had to be affected by the natural and the mathematical forms, one way or another, to be able to perceive their meaning.

When individuals took the reflection of the same image individually to their minds, it would be stored in their own individual intellect self ‘nafs’, in an individual manner, and the images would belong to those individuals from there on. This would not have any effect on the actual natural or mathematical forms perceived.

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322-Ibn Sina, Kitabu’shifa’i Vol: I, Mak.3, Fasl: 5. p;108, number; 268

323-Ibn Sina, Kitabu’shifa’i Vol: I, Mak.3, Fasl: 6. p;112-3, number; 278-280

324-Ibn Sina, Kitabu’shifa’i Vol: I, Mak.3, Fasl: 8. p;129, number; 319

The important point here is that al-Kindi identified the biological part of the intellect and al-Farabi added to it the active intellect, as the link between the true, pure knowledge, and the possible knowledge that man can have. Ibn Sina went further by joining the soul and matter as well as the active intellect in relation to the source of the Necessary Intellect. Thus, he identified the universal basis of knowledge in all nature that automated functioning within existence as well as possessing ways, manners and the methods of human knowledge that reflect onto self and others.

We know that the main concern of philosophy from the beginning has been to find out the best ways and methods by which human beings can gain endless happiness in this world and the hereafter. Plato and Aristotle were very concerned with this but they concentrated almost totally on the training of the individual souls. Social interactions were kept out of it, producing sophists like Diogenes of Sinope. The Greek word *'eudaimonia'* is translated by the Muslim philosophers as *'es-Sa'ade or es-Sa'adetu'l-Kusra*, the defeated happiness, or *es-Sa'adettu'l-Uzma*, the seized happiness. We can see that the terms *'el-Kemalu'l-Aqsa*, the highest intelligence, or *el-Kemalu'l-Ahir'*, the intelligence of infinity, are preferred for general use due to placing man into the highest position in society as an individual body and soul. Every individual has his own individual link between the true knowledge and the possible knowledge that concerns every aspect of life and it is the duty of every individual to obtain and practise it in his own life.

Al-Farabi seems the first one to have connected both the actual source of knowledge and human intellect with his theory of 'the active intellect' as it is the only conscious connection point between the Creator and the human being. Ibn Sina built on the theory of al-Farabi saying that "*...this is the first truth that a positive force of life-giving energy*

*sprouts out from the 'First One' covering the whole existence. So, the owner of the source that initiates the life and goodness, (a perfect working order) in things and He has the absolute right to be known first...so, the duty of existence, man, is to know this actual source through analysing created goodness, working order, in existence... to be able to do that we need intention 'gasd', movements 'haraka' and will 'irada'...to works until finding the truth behind all...''<sup>325</sup>*

Fulfilling this opens a gate to endless happiness for man. The theory of ibn Sina that unification creates harmony and opposites destroy opposites is a very important point here. This unification of the Creator and creation works in harmony when creation stays in harmony without any destruction at all. The things in the automated system that seem destructions to human beings are, in fact, the vital parts of the harmony in reality. However, free-willed destruction of human beings is a totally different issue.

We have seen that none of creation has the ability to oppose the existing working system except human beings. This clearly and evidently indicates that the more man chooses to be in harmony with the automated system, the happier he will be. In fact, when he chooses to oppose, the more he chooses to be against the automated system, the unhappier he will be. This will lead him from self-disturbance, deterioration and corruption to self-destruction. He is the only creature who has free-willed biased power to destroy self or others according to the theory of being 'kun' and corrupting 'fasad' by his own hand.<sup>326</sup> However, ibn Sina said: "...*The First, 'Al-Evvel-Inayye', has the power of flow that makes the joined matter and soul attracted to its system,*"<sup>327</sup> which causes goodness and happiness through the existence of unity. Anything that

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325-Ibn Sina, Kitabu'shifa'i Vol: II, Mak. 9, Fasl: 4. p;147, number; 832

326-Ibn Sina, Kitabu'shifa'i Vol: II, Mak.9, Fasl: 6. p;166, number; 866

327-Ibn Sina, Kitabu'shifa'i Vol: II, Mak.9, Fasl: 6. p;160, number; 853

fighters back for not joining it causes evil and unhappiness through worthless feelings (blockage in the flow of energy) and corruption. He explained the types of causes for unhappiness that we are not going into here. However, it is important and relevant for us to mention evil relating to human behaviour that causes unhappiness and self-destruction.

The evil and unhappiness in human behaviour are identified with their opposites and the value of the goal they aim to achieve, “...for example ‘tyranny’ is caused by the will power of becoming powerful...so, the outcome is tyranny and its succession is an unauthorized legitimacy...this is goodness for tyranny but if it does not succeed then it is badness for it.”<sup>328</sup>“Thus, active or passive; heavenly or worldly; naturally or consciously, opposite value of powers work in universal manner...if it was not like this it would not be steady and balanced...”<sup>329</sup> However, man has to know the true value of all of these things to act accordingly and “the knowledge of unseen worlds can only be gained by learning the information about it in the revelation, ‘sheri’a, a system, and from the sayings of the prophets. Then, the body can be unified with soul and becomes alive...”<sup>330</sup> This means that man has to choose consciously to do the things that his body does unconsciously, obeying the rules and regulations of the Creator, the only Deity.

The first step is to learn, accept and surrender and the second is to act accordingly to be happy, keeping self away from the cause of unhappiness, which “... is detailed in the revelation, ‘sheri’a’ that the source of happiness is in the Deity ‘the Creator’, and the source of unhappiness is in man’s ‘body’, it

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328-Ibn Sina, Kitabu’shifa’i Vol: II, Mak.9, Fasl: 6. p;165, number; 864

329-Ibn Sina, Kitabu’shifa’i Vol: II, Mak.9, Fasl: 6. p;168, number; 869

330-Ibn Sina, Kitabu’shifa’i Vol: II, Mak.9, Fasl: 7. p;169, number; 872

*affects intelligence and reflects back onto the body ...*<sup>331</sup> He said that happiness and sadness were universal, as goodness and evil are and they can only be measured by comparison with nature. In fact, human consciousness is able to have more motivated happiness than nature keeping self happy with balance only. The more happiness is felt in consciousness, the more happiness felt by the physical body; pleasure, as Plato and Aristotle put it. Ibn Sina categorized four reasons why man pursued pleasure or not. The first one was simply to have pleasure. The second one was to have greater levels of pleasure. The third was to have conscious pleasure to be able to know and compare and take it or leave it, and the last one was to oppose it by some reason, owing to psychological or biological defect.

Therefore, the workings of mind and consciousness are universal in a human being that *"...has ability of working, starting from these natural bases till reaching to the metaphysical beings in knowledge and in imagination...it becomes a world of knowing and understanding 'tasavvur' of the whole as well as knowing the actual that the goodness and happiness overflow from..."*<sup>332</sup> He argued that the true knowledge of both worlds that become a united 'one' in the world of mind can only be understood well when the soul's power has to overcome the body's power and the obstacles of nature that fixed in the body first. Professional training is needed to be able to keep both in balance during the journey 'safar'. He said that the more man goes towards the source *"the pleasure, happiness of becoming nearer to it turns into obsession, love 'ashk' that prevent man turning back from his aimed destination."*<sup>333</sup> Then, the things that he considered difficult, hard, sad and complicated could become easy,

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331-Ibn Sina, Kitabu'shifa'i Vol: II, Mak.9, Fasl: 7. p;169, number; 872

332-Ibn Sina, Kitabu'shifa'i Vol: II, Mak.9, Fasl: 7. p;172, number; 878

333-Ibn Sina, Kitabu'shifa'i Vol: II, Mak.9, Fasl: 7. p;176, number; 887

pleasurable and happy for him. They were all meaningful, significant and worthy for reaching the desired destination.

He concentrated on the role of the authentic revelations as books of guidance and the genuine prophets as the role models and the leaders as caretakers to demonstrate to the rest of the humanity how to accomplish the best harmony in the journey of life. According to ibn Sina, “...*the best human being is who reached the best ‘true’ knowledge that reflected to his actions and the best of all those are the prophets (the happiest human beings) who hear the words of the Creator and see the Angels... who are the ones that have revelation revealed to them directly*”.<sup>334</sup> They were the active intellect of the world, the connecting point of the heavens and earth as al-Kindi said about the joining point of active intellect in the mind that links the Creator and creation. The prophets were the best role models, able to use their consciousness to the full extent and reduce the self, ‘nefs’ to the minimum. They were the best in setting examples for individual as well as universal values. They were not only setting models for reaching the goodness by preventing evil, but also keeping all in balance with the use of feelings of fear and hope.

Finally, he clearly indicated that revelation and independent role models chosen by the Divine being were necessary to explain it to the rest of humanity. “...*The right of the rule is the right of the Creator, who is the owner of the whole creation. Surely, from whom all the happiness and sadness spring forth and return to until the day of meeting all. The destination is described visually and in words by The Deity through the obedient angels in heavens. He (prophet) must not keep people away from the wisdom of the Creator, ‘Allah-u Ta’ala’. There is no wisdom above His wisdom. He is the only ‘One’ who can actualize and perform these. He has no*

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334-Ibn Sina, Kitabu’shifa’i Vol: II, Mak.10, Fas1: 1. p;181, number; 895

*similar or equivalent to Him.*”<sup>335</sup> He argued that there was no harm in philosophy or any kind of practical research to be able to reach the hidden meanings of the revelations.

Before looking at the works of Abu Hamid Muhammad ibn Muhammad Al-Ghazali (450-505AD/1058-1111 AH) and Ibn Rushd (520-595 AD/595 1126-1198 AH) we should look at the situation of practising religions in general in the world so as to be able to understand their works better. This was the period when religious institutions and people began to concentrate more on the spiritual worlds and values rather than the natural worlds and values that had the same balancing problem between the soul and body as well as the physical and metaphysical worlds. Another crucial problem was the lack of a direct link between the Creator and the human being. Both needed guidance to keep the link in balance, otherwise one could go too far in both ways. Therefore, limitations, *‘fixed ends’* at both ends must be set up to keep both spiritual and physical practices in balance but this also indicates that the mainstream of limitations need power, authority and obedience. Then, when equal human beings attempt to do that, it damages both ends by taking the right of the Deity from the Creator at one end, and by destroying freedom, equality and justice amongst men at the other.

Thus, without authentic divine guidance human beings could easily fall under the power of self, which would be self-slavery, or become the slaves of others. These could easily be established under the name of any religion to practise oneself or impose on the others as it was not possible for ordinary people to obtain and read the actual texts, authentic or inauthentic. No doubt the link is vital for man’s physical and spiritual body to work in harmony with everything in which

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335-Ibn Sina, Kitabu’shifa’i Vol: II, Mak.10, Fas1: 2, p;189, number;910

he is involved. This could only be achieved by choosing the Creator as the only Lord and the only Deity. Unfortunately, the meaning of deity in general became unclear. In fact, the meaning in mythology was completely distorted. Owing to this confusion about the meaning of deity, the real meaning of freedom, equality and justice began to suffer severely too. We can clearly recall from the historical evidence that the existence of the Creator and His being is the source of everything, including power and knowledge. The Designer and Originator is not questioned but the first and the most fundamental requirement of the all revelations 'the unity', 'Tawheed' of the Deity 'Ilah, the Lord 'Rab' must be 'the same One', the Creator, was almost lost.

We know that by now all the texts written about all the religions in the world in synagogues, temples, churches and even mosques were coming under the influence of the patriarchs more and more and they were manipulating, influencing and misinterpreting the authentic revelations to suit their own biased purposes. Splits among the constitutions due to pride, ego, supremacy, power and control were creating ever deeper confusion that was benefiting some and destroying some others. For example, Jews as the followers of the first book of the revelation, Moses' 'Torah', and the second book 'Psalms' had many divisions amongst themselves as well as conflicts with the other religions. Groups called Sadducees, 'Zadokites' Boethusians, Ananites and Karaites were well established by the 10<sup>th</sup> century. This was rooted from the 1<sup>st</sup> century BC. *"The Sadducees followed the Torah as it was written while the Pharisees believed in a second 'Oral' Torah, which they added to the real one. The second Temple period saw the rise of several more sects among them another group which (sic) only followed the written Torah called the Boethusians and a sect which (sic)*

*added several books to the Bible called the Essenes (a.k.a. the 'Dead Sea Sects')."*<sup>336</sup>

Ananites and Karaites seemed to join later, rejecting the Rabbanic Talmud and arguing that the Torah had to be taken literally, without the rabbanic interpretations. *"They believed that rabbinical law was not part of an oral tradition that had been handed down from G-d, nor was inspired by G-d, but was an original work of sages."*<sup>337</sup> Therefore, the struggle between 'Rabaniyin', the followers of the rabbis, and the 'Talmudiyin', the followers of the Talmud, was giving birth to many more different sects, which led to the rising of many autonomous Jewish communities to deal with each other as well as with the followers of other faiths around the 10<sup>th</sup> century. They began to establish their own individual identities, rules and regulations, which were causing a chaotic development in the religious practices which motivated everyday social life. Naturally, every aspect of the Torah could not be changed. However, according to the principles of authenticity, this was a fabrication and the texts could not be counted as authentic any more. They were literally cancelling each other out, not dealing with each other as the parts of a community. Despite all that, the period from the 6<sup>th</sup> to 11<sup>th</sup> centuries is called the period of Gaonim, which means pride, splendour or excellence. It was named after *"...the head of two Babylonian academies of Sura and Pumbedia....The title ganon properly designated the office of head of the academy."*<sup>338</sup>

In Europe, on the other hand, monastic movements were devoting themselves totally to the way of religion. The rules and regulations of life were practised under the leadership of

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336-karaite-korner.org/history/ 'His. of Karaism' 'The Sadducees and the Boethusians' prg; 1

337-jewishvirtuallibrary.org/...'Karaites' prg; 2

338-encyclopedia,thefreedictionary.com/...'Gaonim'

lords and papacy. This movement based itself on the action taken by St. Anthony, who “*was born in Coma, near Heracleopolis Magna in Fayum, about in the middle of the third century...*”<sup>339</sup> He had a desire to imitate the apostles by giving up the will of living for worldly intentions and living for hereafter only. There is no authentic historical evidence indicating how he actually used to live himself but it became the basis of worldly self-denial for gaining the spiritual self. Considering the self as non-existent, therefore, they did not marry or ask for any worldly pleasures in any way but fasted and prayed and lived apart from the community. They were literally withdrawing from the world but still alive and vulnerable to any kind of exploitation under the name of religion, especially, regarding poverty. Natural phenomena and catastrophes took place during this period.

In the mean time, different interpretations of the miraculous birth of Isaiah ‘Jesus’, his strengthening with the company of the ‘Ruh al-Quddus’, the Holy Spirit’, and the interrelationship of the Creator, and with the Holy Spirit were causing divisions that shook the foundation of the revelation to Jesus. As a prophet, receiving the revelation from the same source, he would not reject the vital principle of the other revelations that were based on the declaration and practice of ‘*There is no deity but the Creator*’. In fact, as mentioned before, his birth was a challenge to man’s power in the world that was unjustly exercised over other creatures. It was the assurance of the unlimited power of the Creator as the only Deity that, when He says ‘Be’ it will be, a child could even be created without a father. He did not need man to create man or any physical rules and regulations to work for Him. However, this point began to be interpreted in many

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339-newadvet.org/... ‘St. Anthony’, ‘Second Temple period-The Sadducees and the Boethusians’ prg; 1

different ways. Soon after the revelation his followers formed different groups, each claiming the others false and their own way of thinking and interpreting to be true. By the 10<sup>th</sup> century there were many creeds appearing from every corner of the world fully concentrated on the same issue.

Christians were maltreated by the Roman Emperor Nero Claudius Drusus Germanicus (15-68 AD). They were killed in many ways, crucified, thrown to wild animals or burned to death. *“It is this brutal persecution which immortalized Nero as the first Antichrist in the eyes of Christian church.”*<sup>340</sup> Nero committed suicide in 68 AD and Titus Flavius Sabinus Vespasianus (09-79 AD) became emperor a few months later. There was a revolt in Jerusalem against Roman occupation in 63 AD. He went there and claimed victory over the Jews in 70 AD. The Romans had a polytheistic religion with many deities, unlike the religions of revelations. Therefore, the conflict was becoming even greater and more horrific.

However, there were people accepting the religion of the new revelation. Some people were converted to the new religion even from the Flavian family. But all that changed after the Emperor Domitian (51-96 AD) with the Latin name Caesar Domitianus Augustus, the original name Titus Flavius Domitianus, came to power, ruling between 81 and 96 AD. He *“had no use for intellectuals, banished all philosophers...He persecuted the Christians, because they rejected the state religion, which he considered politically necessary...He is a pathetic figure...”*<sup>341</sup> Then St. Timothy, bishop of Crete was executed in 97. This was the beginning of series of many executions taking place. Finally, during the reign of Marcus Ulpius Trajanus (52-117) from 98 to 117, they were granted relief out of respect for a letter written by Gaius

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340-roman-empire.net /emperors/... ‘Nero Claudius Drusus Germanicus’ prg; 28

341- ‘History of Western Philosophy (1993)’ p; 267-8

Plinius Caecilius, known as Pliny the younger (61/112) asking for gentle treatment of the followers of Jesus.

In the mean time, debates and arguments amongst scholars were carrying on. Titus Flavius Clemens (150-215AD) known as St. Clement of Alexandria was born in Athens and died in Jerusalem. He was the teacher of Origen and he defended the unity of the deity strongly against new doctrines of some churches. He emphasised the importance of knowledge developing forward and attempted to reconcile the philosophy of the new revelation and the philosophies of Platonic ideas but he was accused by the orthodox churches of corrupting the religious values by inserting pagan values. Origen (185-233 AD) was also a philosopher in Alexandria; he was a learned Jewish scholar. He also defended the view that revelation was the authentic source of having knowledge, but it could be understood on three levels. First, it gave common historical knowledge; second, it gave information for souls who seek to know and third, it had hidden meaning for the intelligent learner readers to search for. In the mean time, “...Origen and the majority of Greek fathers had completely rejected the idea of using force against pagans and ‘heretics’...no violence might be perpetrated on a man’s conscience: a man could believe only of his own free will.”<sup>342</sup>

Soon after that, debates about having authentic knowledge were tuned into severe disputes relating to the identity and the position of Jesus. A priest with the name of Arius (256-336 AD) lived in Alexandria as a Libyan theologian. His “...most important work was ‘Thalia’ (*The Bouquet*, 323), a work comprising both prose and poetry, in which he defended his beliefs. The document was destroyed by the Trinitarians and is no longer extant, and knowledge of most of Arius’s writings comes only from the works of his critics, who, in

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342- ‘The Medieval World Europe 1100-1350 (1998)’ p; 113

*condemning him, revealed much information.*”<sup>343</sup> His being accused for giving too much information to ordinary people indicates that knowledge was hidden from people. He also did not agree that Jesus was god – deity. In fact, he formulated three points to secure his argument, “...*the Son is not equal of the Father, but created by him.*”<sup>344</sup> The Creator existed before Jesus and would carry on His existence after him also, so they had different essence. He did accept Jesus as fully divine. His doctrine was not welcomed by the Church authorities and there was a long controversy about the issue.

Finally, the Nicaea Council announced that father and the son were the same substance and they sent Arius into exile although he was brought back before the end of Constantine’s reign and churches began to favour Arius’ doctrine again despite it staying as controversial an issue as ever. In the mean time Constantine, I became a follower of the new revelation. This clearly indicates that the crises of the early centuries were mainly based on holding power and position. The emperors, bishops, and even scholars were using religion for their favour rather than searching for true knowledge about the Creator and the new prophet. However, by 380 AD anti-Arianism started again under the reign of the new emperor Theodosius I (347-395 AD), who accepted the orthodox Nicene Creed, which had some differences from the ‘Nicaean’ Creed that was formulated during the First Nicaea Council. Thus, the struggle began amongst Arians, Nicenes, the orthodox, Catholics and pagans on every level of society, in every city throughout the Middle East.

In the mean time, the seed of trinity planted by Quintus Septimus Floren Tertullianus (155-220 AD) was bearing many different kinds of fruit. The First Nicene Council

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343-arian-catholic.org... ‘who was Arius?’

344- ‘History of Western Philosophy (1993)’ p; 333

reformulated the notion of 'three in one, one in three' accepting that father, son and the holy spirit were the same substance 'Homo Ousion'. This was taken as the only correct doctrine to practise as the state religion when Christianity became the official state religion of the Roman Empire. Theodosius summoned the first Council of Constantinople that included bishops from east and west and from different sects. They were ordered to exercise the Nicene Creed as the official practice, considered originally as coming from the New Testament. However, the Nicene Creed developed through the council agreements and the principles of the new revelations, joined together as if they were part of a same process. Thus, semi-holy multiple figures of deities were created similar to Greek mythological deities to satisfy the people of Europe who were familiar with Greek mythology.

Moreover, connecting them to the Divine One could get even more support from the people. In fact, they were, in reality, making themselves deities by imposing their own man-made rules and regulations over people involving every aspect of life from religious and social to economic and political matters. This was automatically destroying freedom, equality and justice among human beings, including the council members. They were playing the role of the Only Deity that was making them either self-slaving or slaves of others or both. They had to obey their own rules and expected others do the same without question.

Nonetheless, the people of Thessalonica in Macedonia revolted and stoned the judges, disagreeing with the decision taken by the magistrates imposed over them. Finally, violence broke out towards the authorities around 419-420 AD. Hearing all this, the Emperor Theodosius ordered his army to take revenge and it is said that seven thousand people guilty or innocent were massacred for this reason alone. After that, Bishop of Milan Aurelius Ambrosius (339-397 AD),

also known as St Ambrose, refused to conduct a mass in the presence of the Emperor Theodosius as a sign of disapproval of the massacre. The Emperor realized that what he had done was wrong and repented. This gave enormous power to the church as an institution and as an administrator. Then the churches and church leaders became more powerful to challenge the emperors but, also in the mean time, they began to be sucked into the powerful turmoil of the political and economic arena to be used as tools. In fact, this Nicene Creed was to be adopted into Athanasian Creed later on.

Athanasian was one of the creeds that were appearing one after another. It is called 'the faith of St. Athanasius (296-373 AD), whose works were collected and used in the rewriting of the new Bible. This new text was approved by the Council of Hippo in 393 AD, and then once again approved by the Council of Carthage in 397 AD. However, owing to the destruction of churches and scriptures by order of the Emperor Gaius Aurelius Valerius Diocletianus (240-311 AD), some texts approved in 393 by the Council of Hippo were lost. Therefore, it is not known what was added or subtracted in establishing the new text that became the official New Testament.<sup>345</sup> There is another argument that the texts of St. Athanasius were most likely written at a later date, between 450 and 670 AD, but somehow named after him. However, Athanasius' doctrine is considered as modified Origenism, and resembling Arius' doctrine as it for makes clear distinction between the Creator and creation. In fact, there was a dispute going on between Athanasius and the Arians about why Jesus did not have all the knowledge of all time if he was the same as God.

In the mean time, Monarchianism within the Christian heresy was "...*opposed to the doctrine of an independent, personal*

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345- 'The History of Western Philosophy (2003)' p; 238-239

*subsistence of the 'logos' affirming the sole deity of God the Father.*"<sup>346</sup>Dynamic Monarchians believed that Jesus was one of the men endowed with divine wisdom and power. This was the thought of the time in Rome until the 2<sup>nd</sup> century before the Emperor Theodosius. It was officially discredited by Pope Victor I (?-198 AD) as the Roman Catholic Pope. Thenceforth, the language of mass was changed from Greek to Latin. However, the Syrian Paul of Samosata, the Bishop of Antioch in Syria between 260 and 272 AD, began to preach again that Jesus was a common man and the meaning of 'logos' was taken as the word of the Lord, not as essence. In fact, they were also divided, becoming Dynamic (Adoptionists) and Modalistic (Sabellians) Monarchianists. However, they could not save themselves from adapting and change took place in their ideas later on.

Apollinaris the Younger, Apollinarius in Latin, (310-390 AD) was the Bishop of Laodicea and developed a doctrine about the nature of Jesus called Apollinarianism. He and his father rewrote the Bible in poetry and dialogue form responding to the Roman Emperor Julian, who forbade classical teaching of Christianity. They "*denied the existence in Christ of rational human soul, a position he took to combat Arianism...The Nicene congregation at Laodicea chose him as bishop (361). Skilled in logic and Hebrew and teacher of rhetoric...*"<sup>347</sup> They believed the sinlessness of Jesus; sin was condemned in flesh only.

Sabellius (217-220) was a third century priest who came out with the idea of meeting at the middle point during the severe disputes between the different and opposing approaches about the identity of Jesus and his relation with the Creator and the Holy Spirit. Sabellians defended the idea that Jesus

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346-britanica.com/... 'Monarchianism', 'Christian Heresy' prg; 1

347-britanica.com/... 'Apollinaris The Younger' prg; 2

was a human and “...stressed God’s unity, in opposition to Trinitarians doctrine that God is three person (in one),...They are only different modes of God, in the same way as the sun is bright, hot, and round.”<sup>348</sup> Sabellians and Arians confronted each other severely in many cases, until the acceptance of Nicene Creed by the Council of Constantinople in 381 as the only official creed. However, it was reformed later on by Michael Servetus (1511-1553) a Spanish theologian and by Emanuel Swedenborg (1688-1772) in the 18<sup>th</sup> century, a philosopher who was accounted as the founder of the New Church.

Priscillianism was named after Priscillian (340-385), a devoted wealthy Spanish layman who died in Gaul. He was the first heretic to end his life by capital punishment. His doctrine was based on two principles of the world, good and evil. “Priscillian taught that angels and human souls emanated from the Godhead that bodies were created by the devil and that human souls were joined to bodies as a punishment for sins. Their beliefs led to a denial of the true humanity of Christ”<sup>349</sup> They were half secretive and sought higher level spirituality through forbidding themselves pleasures of sensation by not marrying, not eating meat and not drinking wine. Priscillian was taken to court in 384, found guilty of sorcery and immorality and executed in 385. Some of the doctrines of Priscillianism were condemned at the councils in Toledo between 400 and 447 and the condemnation was repeated in the Council of Braga in 563, which officially announced that they were no longer to be recognised.

Arian Roman Emperor Constantius II (317-361), who reigned between 353 and 361, tried to establish unity in the Empire

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348- ‘Dictionary of Philosophy ed. by Thomas Mautner, p;497

349-britanica.com/... ‘Priscillian’, ‘Spanish bishop’ prg; 2

by collecting all under the creed of Arianism and imposing penalties on the members of other creeds and pagans. During this period Ulfilas (311-382) was a bishop who created the Gothic alphabet to translate the Bible into Germanic languages and *“he coined a Germanic Christian terminology, some of which is still in use.”*<sup>350</sup> This was before the translation of the Bible from Greek to Gothic in 381. At first he was a follower of Arianism but he became a follower of the ‘homoean’ formula that accepted the trinity. Theodosius I became the new emperor in 379 and he accepted the creed of Nicene in 381 as the official creed of the empire instead of Arianism. He summoned Ulfilas to discuss the issue, and he died in Constantinople during his visit.

There were even more creeds and doctrines that we will not go into but the more unification in creeds succeeded the more monasticism began to appear under the names and the rulings of Church heads. There were many reasons why the monastic life was preferred but the most important one was the officialising of the one creed over others and considering the latter as blasphemy. The other important points were that scholars and followers with different opinions were withdrawing themselves away from the front line and that churches were offering quite secure places for young men and women who were suffering in the system and the condition of life. This opened a new era in the development of Christianity.

Saint Anthony is considered as the father of the monastic movement of ‘Eremitic (desert) Monasticism and St. Pachomius (290-346) was the founder of ‘Cenobitic (communal) Monasticism who wrote the first rule book for monks in Egypt. He *“...had founded 11 monasteries,*

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350-britanica.com/... ‘Ulfilas’, ‘Bishop of the Goths’ prg; 4

*numbering more than 7.000 monks and nuns.*<sup>351</sup> St. Benedict (480-547), on the other hand, is recognized as the one who established the monastic system in the West and wrote his own rules, called 'Benedictine Rules' between 535 and 540, under the inspiration of the Pachomius method. The Benedictine Rules were the only monastic rules used throughout the 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> centuries. Later *"In order to extend the reforms implemented in his kingdom of Aquitaine to all religious houses of the empire ... Louis convened two synods for the purpose of directing his programme towards appropriate legislation. The main goal of these two synods, convened in August 816 and July 817, was to divide the religious communities into two distinctive groups:"*<sup>352</sup>

Finally, Saint Odo (878-942) was authorised by Pope John XI to reform the monasteries in France and in Italy, which were becoming of control in administrative and membership matters. However, by the time of William of Aquitaine (875-918), founder of the Cluny Abbey monastery in 910, Cluniac movements, the monastery system and the churches were growing to become the largest religious force in Europe between 950 and 1130. They adopted the slogan of 'Peace of God' and used gold vessels, fine fabrics, stained glass and polyphonic choral music in their masses and churches.

Thus, the monastic movement established to withdraw from worldly things became the world of wealth and power itself and began to challenge even the Christians under the name of

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351-britanica.com/... 'Saint Pachomius', prg; 3

352-itpres.org/... 'Benedict of Aniane, the Emperor's Monk', 'The Second Benedict' p;11, prg;1

Crusaders. The first Crusade expedition to Jerusalem began in 1096 and the city was taken in 1099 after nearly four centuries under Muslim power from the year 637. Finally, the meaning of the Creator, the Deity, the prophets and the revelations were tucked away from the eyes of those who looked for the truth and the power of the kingdoms and church authorities under the name religion took over. There was no authentic deity, no authentic revelation and the identity of the prophet left, therefore, there were no freedom, no equality, and no justice remained.

Philosophical and historical developments of the Far East religions show no clear proof of revelations yet they are full of individual, universal common values as well as drastic differences, especially in choosing deity. The simple and honest recommendation by Vardhamana around 430-599 BC became Jainism and in some ways shamanism. The honest and simple advice of Siddhartha Gautama 'Buddha' became Buddhism. Hinduism and Sikhism turned out to be the religions of enormous numbers of deities and lords that were added to by men over time. The single Brahma in Rig-Veda became Buddha. The symbol of Buddhism was divided into two main branches, first as Mahayana that regards Buddha as a divine saviour, and then Theravada or Hinayana that regards him as a saint. Mahayana means 'the Great Vehicle' and Theravada 'the Lesser Vehicle'. In the Great Vehicle Buddha becomes eternal and goes beyond the time of past and future. *"The main distinction is that in Theravada the Buddha is a historical figure who by his example shows the way towards nirvana; the cult is essentially a human system of self discipline, with no trace of a god (deity). In the younger but larger sect there is still no god, but there are a*

*great many supernatural beings.*”<sup>353</sup> In the Lesser Vehicle, on the other hand, Buddha remains a historic figure without becoming a deity figure but his “...*hair or tooth is made the central feature of the temple.*”<sup>354</sup>

Buddhism began to establish itself in China in the 2<sup>nd</sup> century AD and was moulded into Daoism and Confucianism. It began to appear in Korea and Japan between 538 and 552 around the 6<sup>th</sup> century AD but the arrival of the new revelation to the Prophet Muhammad attracted more interest which prevented Buddhism from spreading further. In fact, it began to shrink into monastic life in caves and temples around the 6<sup>th</sup> to 8<sup>th</sup> centuries. “... *Dunhuang has nearly 500 (caves) -known collectively as the caves of Thousand Buddhas. The murals span three centuries, from the 5<sup>th</sup> to the 8<sup>th</sup> AD.*”<sup>355</sup> Japan had the religion of ‘Shinto’ (the war of the gods) which dates back to 600 BC and is based on shamanistic practices. “*The mythology of Shintoism teaches that Japan and Japanese people were brought into being by special divine creation and that their emperors were literally descendants of the Sun Goddess.*”<sup>356</sup>

It had no central value; one person could be a Buddhist or a Confucian and still belong to any Shinto sect. The most important book is called ‘the Kojiki’ that contains the stories of ancient events. There are two main kami ‘deities’, the male deity ‘Izanaki’ and the female deity ‘Izanami’. Those two

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353-historyworld.net/... ‘history of Buddhism-Mahayana and Theravada’ prg; 2

354-historyworld.net/... ‘history of Buddhism-Mahayana and Theravada’ prg; 4

355-historyworld.net/... ‘history of Buddhism-Budist murals: 5th-8th century AD’ prg; 5

356-urantiabook.org/archive... ‘Shinto’, ‘An Introduction to Shinto’, ‘The religion of nature worship, emperor worship, and purity’ prg;1

produced the rest of the deities. Almost every local community had their own 'kamis' deities of natural forces, personified but with no figures at first. Figures arrived in Japan with the first Buddha statue around 609 AD and it was 2.75 metres high. Buddhism became the official state religion in the Nara period between 710 and 794 during the reign of the Emperor Shomu (Shoumu). *"Buddhism was adopted by Japan's ruler primarily to establish social order and political control, and to join the larger and more sophisticated cultural sphere of the mainland."*<sup>357</sup> Shinto and Buddhism were merged in practice.

Buddha then became the Birushana Buddha 'the great illuminated one' a deity coming from the sun. Later on, esoteric Buddhism came into fashion between the 8<sup>th</sup> and 12<sup>th</sup> centuries with the doctrine that Buddha became 'the Cosmic Buddha'. Buddha in China became the 'Zen - absorption' figure for meditation around the 6<sup>th</sup> century and became a separate sect practised in China and in Korea alongside many other schools of Buddhism. By the 9<sup>th</sup> century, in the 'Heian' period (794-1185), it was named after the capital city 'Heian-Kyo'. Buddhism in Japan had already established 6 sects, 'The Six Schools of Nara, (capital of Japan)'. The Sanron, the Hosso and the Kagon were following Mahayana. The schools of Jojitsu, and the Kusha belonged to Theravada and the Ritsu School followed both. They all concentrated on different areas that produced even more theories and doctrines. These were controlled by temple leaders and the aristocracy with the aim of serving the academic centres. In 845, Emperor Wuzong of the Tang Dynasty in China ordered

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357-onmarkproduction.com/... 'Why did Japan absorb then assimilate Buddhism?' prg; 1

the destruction of Buddhist monasteries and temples to counter tax avoidance.

When early Aryans invaded the Indus, “*society developed into three basic socio-economic classes. The priest and Brahmins became the ruling class. The tribal chieftains and their warriors or Kshatrias were next in line, with the commoners and merchants or Vaishyas rounding out the Aryan society. Eventually these divisions developed into a religiously supported caste system.*”<sup>358</sup> Brahma became an impersonal deity and every existence was created in the impression of him except that the pleasures of the world. They were illusions ‘maya’ and the cycle of rebirth was needed in order to be cleansed from those so-called illusions to become pure infinite being. Finally, Brahma became a figure of trinity ‘triumvirate’, one of three figures of deities in Hinduism around the 1<sup>st</sup> century AD. The others were Brahma, the Creator, the central balancing figure, Vishnu (male!) the deity who preserves and Shiva (female!) the deity who destroys. This was similar to the doctrine of formation and disintegration, the chain reaction of necessary being; in other words, good and evil. However, these deities became the heads of different sects over time and considered the others as lesser deities than the chosen ones. It was similar to Greek mythology; these figures seemed to be explaining the phenomenal events of nature and then began to take their own identities, either in drawings or statues, as deities.<sup>359</sup>

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358-urantinabook.org/... ‘Hinduism by Dr. Meredith Sprunger’ prg; 2

359-bbc.co.uk/religion...’ Religions-Hinduism-History (2009)’ by Prf.Gavin Flood

It is obvious that the effect of previous cultures, beliefs, political, economic and geographical factors had important roles in the emergence of different creeds and doctrines under the names of the religions of revelations or the others. The revelation to Muhammad was no exception, but with two important differences; the existence of the authentic revelation in book form and the mostly authenticated written traditions of the Prophet Muhammad. Despite these, there are clear effects of previous cultures concerning the values of social levels that individuals valued according to their social status, free or slave. Slaves could be bought in markets, gained in war or bought together with lands and anyone who could not pay his debt became a slave in Arab tradition. These were the effects of practising justice with the mentality that nationality, tribe, and family had to come first no matter whether they were right or wrong. Tribe or family members were defended by any means, just or unjust. Before the revelation there were no individual or universal collective boundaries. Therefore, general moral values were measured according to how brave a person was and how he defended his tribe and family, no matter what.

Arabs, like the other nations around the world, had countless deities to rule and regulate their lives. *“The innumerable deities, which the pagan Arabs worshipped...These Arabian deities, who were of diverse nature, fell into different categories. Some of them were personifications of abstract ideas, such as jadd (luck), sa’d (fortunate, auspicious), rida’ (good-will, favour), wadd (friendship, affection), and manaf (height, high place). Though originally abstract in character, they were conceived in a thoroughly concrete fashion. Some deities derived their names from the places where they were*

*venerated. Dhu al-Khlasah and Dhu al-shara may be cited as examples of this kind*”<sup>360</sup> Automated built-in instinctive universal feeling of worship for a deity is always there in every individual human being, however, without authentic guidance for fixing the lower and upper boundary ends, there will always be open doors for human beings to create artificial deities, willingly or in ignorance. In the mean time, Arabs did not deny the existence of the sole Creator. The problem was, as always, identifying the meaning of deity correctly and acting according to it.

The system of family institution also had a very important effect on practising the revelation and still does. Nobility depended on the name of the family and their social level. The importance of marriages depended on the level of the nobility of the families. A woman would not be considered as belonging to the family that she married into until she gave birth to a child. In certain cases, women could have more than one relationship if she was on the lower level of society, but men could have many wives on any level of the society. This was the period in which women all over the world, yet again, had little importance, especially in lower classes.

In the Far East, a woman was almost made to worship her husband and burning herself after her husband’s death counted as moral value for women in general. In Asia Minor and Eastern Europe women were owned by men, first by the father then the husband. Women were considered symbols of evil, their existence compared to animals. Woman’s existence was argued as to whether she had responsibility like men in

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360-muslimphilosophy.com... ‘pre Islamic Arabian thought, V:1, part; 2, cpt; 6, prg; 6,7

religious obligations or had no obligations, like animals. Arab traditions were no exception. They also considered women less than men; they buried girls alive and a woman who lost her husband could be owned by the eldest son in the family from a different mother or any other member of the family by just throwing a cloth over her as a sign of ownership. Naturally, her being on a different social level would have an effect on the way of dealing with her. But, generally, she had not much say over her own choice in her way of life, let alone in religion. Clearly, traditional values had overtaken the authentic religious values that their forefathers like the Prophet Abraham and his sons Ismail and Isaac had.<sup>361</sup>

Different philosophic theologies and opinions were even regarded as if they were revelation and still are used to strengthen the power of positions and possessions. Influential people agreed with the idea that backed up their own interests and hid behind it. The rest of the people were forced to follow them under any personal idea in the name of truth. The same things were happening in the world of the new revelation. The word in Arabic 'madhhab' comes from the root word 'dha-ha-ba', which means 'to follow, adopt, embrace' and is used for the divisions in religion. Even though they were following the revelation and the traditions of the Prophet as the main guidance that was keeping scholars in the stream of the revelation, still individual opinions depending on individual occasions were prevalent.

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361-womeninancientworld.com... 'Women in the ancient World (2010)' by James  
C. Thomson

The war of 'Siffin' in 657 AD between the fourth Caliph Ali ibn Abi Talib (d.40 AH/598-661AD) and Muawiyah ibn Abi Suftan (602-680 AD) the mayor of Damascus, was the first turning point in that series of divisions. The fight between Ali and Muawiyah was over the killing of the third Caliph Othman ibn Affan (579-656 AD). Othman was killed accused of changing the Holy Book. For some reason, it took time for Ali to arrest his killers. However, Muawiyah, who was a relative of Othman, took the occasion as an excuse and accused Ali of not establishing justice. Muawiyah was prepared to go to Mecca and take power for himself but Ali confronted him at Siffin, near Syria today, where the war took place. Caliph Ali did not want to fight, even though he could easily have won, and accepted the agreement offered by Muawiyah but war still took place, which ended with heavy losses on both sides. This made a group of men in Ali's army unhappy and they withdrew themselves. They were the first group identified and recognized as 'Kharijites (schismatics)', the first division in Islamic history. Caliph Ali was killed in 661AD.<sup>362</sup> However, the War of Siffin indicated three main characteristics of human weakness. The first was fighting to save nobility, as Muawiyah did. Second was to have power over others, demanding authority, and the third was lack of establishing independent objective dialogue. The weaknesses were due to lack of understanding of the real meaning of the Deity, only under 'whom' freedom, equality and justice could be established.

The same factors also played roles in the appearance of the Shi'a school. Hassan ibn Ali (625-669AD), the son of Caliph

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362- 'Islam, Past Present & Future (2007)'p; 184 to186

Ali, was appointed caliph after his father but he gave the position of caliphate to Muawiyah, who was prepared to fight again and may have killed many. Hassan did not want to have another war amongst the fellow members of the same faith. He made an agreement with Muawiyah for him to follow the value of the revelation that was agreed upon and Muawiyah became the first 'Umayyad' caliph, whose dynasty lasted from 661 to 750 AD.

In fact, Muawiyah followed the old cultural values and appointed his own son Yezid (645-683 AD) as his birthright successor without election or approval of the people. This was despite the agreement he had made with Hassan ibn Ali that he had to follow the rules and regulations of the revelation and the traditions of the Prophet. According to those, the caliph must be chosen by the people in a consensus system. Thus, primogeniture was forced on the people to accept Yezid as a caliph but Hussein ibn Ali and Abdullah ibn Zubayr refused to accept him as the new caliph and the result was the battle of Karbala in 61 AH/680 AD that ended up killing Hussein, the son of the Caliph Ali, the grandson of the Prophet Muhammad.

This triggered the quiet movement unhappily treading along behind to come forward. Some people who considered themselves the followers of Ali began to talk openly that Ali ibn Abi Talib had to be the first caliph and the caliphate would follow the lineage of the Prophet Muhammad. The idea of old Arabic tradition was overtaking the values of the revelation. Then, the authenticity of the first caliphates started to be questioned. People who supported the idea that Ali and his family line must have been the caliphs in the first

place began to be called Shi'ites, which means 'the followers of Ali'. Thus, the Shi'ites became the largest schism of the revelation after the Sunni, who wanted the caliph to be selected by the people rather than being the right of lineage. Both shared the same book of revelation, the same prophet and the fundamental pillars of the new revelation. They only differed on some secondary levels of jurisprudence, interpretation and authentication of the same historic and political events.

Moreover, Shi'ites seemed to collect around the idea of 'the twelve imams', which William Montgomery Watt (1909-2006) totally rejected as the original basis for the doctrine of Shi'a. He argued that the idea of twelve imams was implanted into Shi'a doctrine during the 9<sup>th</sup> century. Clearly, it is not based on the revelation but the old traditions of the area brought back into practice later on. He also argued that the idea of twelve leaders was to create 'charismatic leaders', which again people of the time were familiar with and the revelation was used to put it into practice. *"According to Watt, to turn the idea of the charisma, which was associated to the generation of al-Hussein, into a faith was gradual, took place step by step."*<sup>363</sup> Shi'a tradition considers the twelfth imam, the Mahdi 'the Guided One', as the hidden leader. Sunni followers believe that Mahdi is just a Muslim leader expected to be a figure in the future. Shi'a followers, on the other hand, believe that he is the twelfth imam. According to them, Muhammad ibn al-Hassan al-Askari was born in 255

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363-belgeler.com/...mezheblerin dogusu: 'W. Montgomery Watt as a scholar of Islamic heresiography' by Fatma Ciftci p; 22

AH/868 AD and is still alive. He stays hidden but he will return at the same time as the Prophet Jesus.<sup>364</sup>

On the other hand, Sunnis were collected under the four schools of thought 'Hanifi, Hanbali, Shafi'i and Maliki'. They looked into some controversial juristic issues from different angles to obtain a clear view and indicate their own opinions. Followers then could see the difference and act accordingly. However, Abu Hasan al-Ash'ari (d. 324 AH/935-36 AD) in his book 'Makalatu al-Islamiyyin in the section 'al-Kelam fi'el-Jelil' listed the schools of the Muslims as ten, 1-Shi'ites, 2- Kharijites, 3- Murcie, 4- Mu'tazile, 5- Jehmiye, 6-Dirariyye, 7- Huseyniyye, 8- Bekriyye, 9- Ashabu al-Hadith and 10- Kullabiyye.

He indicated that these sects were even divided within themselves into other sects and groups. For example, Shi'ites divided into forty-five sections, Kharijites nineteen and Murcies twelve. All the differences were based on 'Akaid' dogma creed but all believed in the same holy book as the main source of information and the same prophet as role model. It is out of our reach and aim to go into detail here but we can now look into al-Gazali, Ibn Rusd and ibn Arabi's philosophy to have an overall situation in mind in order to understand the present situation better.

Regarding philosophy, we have seen that Plato and Aristotle divided it into two main parts; physics and metaphysics. They generally related the metaphysical world to be managed

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364-montazar.net/... 'Occultation (Ghaibat) of Imam Mahdi', 'Counter 124' - 'what is the benefit of having the Imam in Occultation?'

between individuals and the Creator. The physical world was also divided into two; natural nature, which was managed directly by the Creator, and human nature; the personal, social, economic and political orders that were managed by men. However, scholars after the revelation to Muhammad like al-Farabi wanted to put all the management into the hands of the Creator through following the general instructions of the revelation to Prophet Mohammad and the general actions of the Prophet as a role model.

We have seen that Al-Kindi focused further on man's unseen intelligence as the point of human connection with his own Creator, within himself and with his surroundings. Ibn Sina concentrated attention on the importance of the human biological body in relation to all. We will see that al-Ghazali and ibn Rushd turned around and came back to the matter of faith again. They agreed or disagreed with each other but all agreed that knowing when to surrender to the Creator as the only Deity was the actual key to eternal happiness. Otherwise, there would be no authentic boundary for both physical and metaphysical knowledge, but the information of extremes that have no secured ends.

Before al-Ghazali, scholars concentrated on the relationship of the revelations, the human mind and the knowledge that was mainly based on the new revelation under the light of Plato and Aristotle, identified as Islamic Neo-Platonism. Al-Ghazali was the first one to base the philosophy back onto pure revelation as the source of knowledge. He focused on the relationship between revelation and the human mind as the factor of assessment and the human heart as the factor of decision making.

#### **d) Al-Ghazali:**

Abu Hamid al-Ghazali was born in at-Tus. He was a theologian, jurist and philosopher with a mystical nature. He is also identified as ‘the confirmer of the religion’ and ‘jewel of the religion’. His mystic teacher was Abu Ali al-Farmadi (1042-1085 AD) and his juristic teachers were probably Ali Ahmed bin Muhammad ar-Razkani (Razekani) and Abu Nasr al-Ismaili. Later on he went to Nishapur and joined the lessons of Al-Juveyni (1028-1085 AD). He went to Baghdad in 1085 AD and became the dean of the Nizamiye teaching centre in 1091 AD, teaching there for four years.

In 1095 AD, Al-Ghazali withdrew from everything including his position to contemplate and compare the existing philosophic thoughts in religion with his own under the light of the new revelation. He went on pilgrimage in 1097 AD before going back to Tus and establishing his own centre, called Khaniqah (Khanqah, Ribat, zaviye, tekke), where the Sufi way of life was observed. However, he felt obliged to respond to the strong request to return to teaching in 1105 AD. He remained in Baghdad until 1109 AD and then went back to Tus, where he died on the 18<sup>th</sup> of December 1111 and was buried in his own centre ‘Khaniqah’. Unfortunately, even though around seventy written works are attributed to him, almost half of them have been questioned for their authenticity as to whether they were written by Al-Ghazali without the interference of others.

Al-Ghazali not only questioned al-Farabi and ibn Sina in particular for using only Aristotelian and neo-Platonic philosophical reasoning ‘syllogism’ to base the Islamic

arguments on. He also questioned himself about his own way of devotion for using only rational reasoning through perception, mind and logic to assess and assure his own truthful devotion to his deity that involved both rational and non-rational worlds. He explained the change of direction in his life in his last work called *The Deliverer from Error*, ‘Al-Munqidh min ad-Dalal’.

Limitations in rational reasoning to answer his questions drew al-Ghazali toward mysticism. He cut himself off from worldly attachments and began to have journeys to the inner self, towards his spirit through the heart that had no rational limitations but yet needed training. He took the book of revelation and the traditions of the Prophet as the only sources for his knowledge to identify his inner and outer boundaries, as well as the knowledge in between to keep the connections with both ends. This was needed for balancing the transient and the eternal worlds to be able to survive happy and healthy in both. He was also searching for flexible boundaries within the fixed boundary ends to be able to have further rational, individual, social, economic and political interrelations and developments; a system, which would gather the worlds of the revelation, reasoning, faith and surrendering together in itself.

Al-Ghazali gave priority to the concept of the Creator and interrelation with His creation as the other philosophers had done. Plus, he introduced the heart of the human being as the main factor in perceiving the existence of the Creator, above the factor of the intellect of neo-Platonism. Thus, he argued “...*the relation of the necessity which exists between the premises and the conclusions of the syllogism is not able to*

*persuade both the mind and the heart. True knowledge is the consequence of illumination (ilham) of the divine inspiration... Al Ghazali says that 'when God takes care of the heart..., the breast lightens and the mystery of the spiritual realm (malakut) is revealed, and the veil of error vanishes and reality of divine things shines in the heart... (al-Ghazali 1985, 3:2 1)Once the heart becomes owner of truth, the mind then obtains certainty...''<sup>365</sup>*

Even though sight was the most perfect and powerful sense for Al-Ghazali, he argued how it could be misleading in the case of necessary truth. He said that "...when it looks at the shadow (sc. of stick, or the gnomon of a sundial) it sees it standing still, and judges there is no motion. Then by experiment and observation after an hour it knows that the shadow is moving...again it looks at the heavenly body (sc. the sun) and sees it small, the size of a shilling, yet geometrical computation shows that it is greater than the earth in size...the sense as judge forms his (sic) judgements, but another judge, the intellect shows him repeatedly to be wrong, and the charge of falsity cannot be rebutted."<sup>366</sup>Therefore, he lost his trust in sense perception and turned to 'intellect' based on reasoning, "...such as the assertion that ten are more than three, that the same thing cannot be both affirmed and denied at one time, that one thing is not both generated in time and eternal, nor both

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365- 'History of Islamic Philosophy (2003)' Chapter; 19 'Al-Gazali by Massimo Campanini' p; 259

366- 'The Faith and Practice of Al-Ghazali (1994)' p; 21-22

*existent and non-existent, nor both necessary and impossible.*"<sup>367</sup>

Al-Ghazali then compared the results of feeling, perceiving and believing in life with the experiences that one can go through in dreams. One could only realize the falsity of dream when one woke up from sleep. Then he questioned how he could be sure of the absolute truth if the life in this dimension were like a dream and death would be like waking up from a dream. So, he began to wonder if it would be another truth behind the truth of the dimension that men lived in. This was the point that led him toward searching for the truth in Sufism 'tariqah', to reach to the truth 'haqiqah', which was beyond the rules and regulations of the material world 'shari'ah'. This was a system of making a journey to the inner self to search for the unseen truth above, behind or beyond the seen one. It was the way of learning to wake up before being awakened by death, still bounded by the rules and regulations of life 'shari'a', but able to establish a direct link with 'haqiqah' between individuals and the Creator.

According to al-Ghazali, limitations of sense perception and intelligence were overcome by this method that was "*...not accused of falling short in the seeking of what is sought.*"<sup>368</sup> In the mean time, even though he classified the seekers of the truth into four categories; 1-the theologians, 2- the batiniyah ideologists,3- the philosophers and 4- the Sufis or mystics and analyzed and criticized the pros and cons,he saw the non-seekers having a vital disease in their hearts that could

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367- 'The Faith and Practice of Al-Ghazali (1994)' p; 22

368- 'The Faith and Practice of Al-Ghazali (1994)' p; 25

destroy them eternally. He confessed, saying: *“I saw that to be ignorant of God is destructive poison, and to disobey Him by following desire is the thing which produces the disease, while to know God most high is the life-giving antidote and to obey Him by opposing desire is the healing medicine...the only way to treat the heart, to end this disease and procure its health, is by medicines, just as that is the only way of treating the body.”*<sup>369</sup>

Al-Ghazali was the first philosopher after the Prophet to rely directly on the book of revelation and the traditions of the Prophet to acquire the true knowledge. Therefore, he is also called the ‘proof of the religion’. He looked into why people became weak in faith and blamed the one-sided teaching systems of philosophy, mystics, authoritative teaching ‘talim’ and the teaching of people who only wanted to have knowledge for self-respect. He indicated that these methods did more harm by dividing people with their contradictions rather than offering harmonizing practical, rational as well as faithful solutions. In fact, al-Farabi and ibn Sina also got their own share of criticism from him in relation to this point for not providing clear knowledge of faith. He clearly indicated his thought by saying that *“...the sickness has become general, the doctors have fallen ill, and mankind has reached the verge of destruction.”*<sup>370</sup>

So far, we have seen that al-Ghazali mainly concentrated on the knowledge of how man would know and how he could practise his knowledge in the purest manner. He argued that

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369- ‘The Faith and Practice of Al-Ghazali (1994)’ p;74

370- ‘The Faith and Practice of Al-Ghazali (1994)’ p;80

the evidence for the excellence of knowledge was first based on the Qur'an, on the words of the Creator Himself, saying that *"There is no Deity 'Ilah' but He; that is the witness of Allah, His angels and those endowed with knowledge, standing firm on justice. There is no Deity but He, the Exalted in power, the Wise"*<sup>371</sup> Men of knowledge are ranked third in the book of revelation, after the Creator (the only Deity) and the angels. Therefore, he said when men and true knowledge are put together, *"The angels will spread out their wings for you when you walk, and denizens of sea will ask pardon from God for you when you run. Above all, however, you must realize that the guidance which is fruit of knowledge has a beginning and ending, an outward aspect and an inward. No one can reach the ending until he has completed the beginning; no one can discover the inward aspects until he has mastered the outward."*<sup>372</sup>

Thus, al-Ghazali simply based knowledge on knowing the Deity well before anything else. The excellence of knowledge in general was based on the books of revelation and the traditions of the prophets and the excellence of learning and teaching was generally based on the individual man himself bound by his free will of enquiry. It seems that man's eternal happiness lies in his own hands, therefore, he has to identify self and the type of knowledge that he wants to enquire about first. According to him senses were the main tools that man uses to obtain knowledge and he identified them as channels that feed the emotions and he categorized them into two

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371- 'The Holy Qur'an' (1983) -Ali Imran 3:18-Trns by A. YusufAli p; 126

372- 'The Faith and Practice of Al-Ghazali (1994)' p; 95-6

sections, 1-‘muharrakah’ (awakener, motivator, initiator) and 2-‘mudrikah, (intelligence, rationalizing, reasoning).

Al-Gazali argued that existence would reveal itself in four stages, “1- *existence in the eye*, 2- *existence in the mind*, 3- *existence in the language* and 4- *existence in the writing*”<sup>373</sup> that would be either in a position of a subject (knower, identifier) or an object (known, identified). Potential knowledge about these existences was also categorized in two sections as ‘useful’ and ‘harmful’ knowledge. According to al-Ghazali, both useful and harmful knowledge observed by senses could affect man biologically, spiritually and socially. So, good and evil for al-Ghazali were based on knowledge reflected by actions. Then, the individual human emotions for individual human beings and the means of their discipline and control, which involve self and social management, became the key points for him to able to acquire eternal happiness.

Human beings, then, must have a paradigm for the cardinal virtue that, according to al-Ghazali, could only be perfected through mystical training. Cardinal virtue is divided into three sections; ‘wisdom’, ‘courage’ and ‘temperance’. “*Wisdom (involves) discretion, excellence of discernment, penetration of thought, and correctness of opinion. Courage is (shouldhave) magnificence, intrepidity, greatness of soul, endurance, gentleness, fortitude, suppression of anger, correct evaluation self, amiability, nobility, manliness. Temperance (is engaged with) modesty, shame, remission,*

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373-belgeler.com/... ‘The relation between the faith and knowledge according to al-Ghazali’  
by Fatih Ibis p; 34

*patience, liberality, good calculation, contentment, joy, tenderness of character, self-discipline, good appearance, tranquillity, honest dealing, righteous indignation, wit.*”<sup>374</sup> Once man had all these, the excellence of learning would be achieved according to al-Ghazali.

#### **e) Ibn Rushd: ‘Averroes’**

We have seen that al-Ghazali almost totally ignored philosophers and the philosophic approaches as an end result. He turned to the values of pure revelation as the main source of pure knowledge. He turned to the heart of man instead of intelligence as the main decision making point connecting man with his creator. Then, he turned to the traditions of the prophets as the training method for achieving truth and true happiness in life and the afterlife. Abu al-Walid Muhammad Ibn Rushd, also known as ‘Averroes’ in the West (520-595 AH/1126-1198 AD) went back to the teachings of the ancient philosophers as well as taking revelation as a source of knowledge for balancing both in order to reach the one and only truth. Yet, similar to al-Farabi, ibn Sina and al-Gahzali, he took the values of revelation for identifying the lower and the upper borders of the end result. Naturally, he had some differences of opinion concerning the existence of the Creator and His interrelation with creation according to the availability and the development of knowledge of the time and place that he lived in.

He is considered to be the bridge of knowledge by which ancient western philosophy was carried back to the West,

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374- ‘Hand Book of Emotions (2010)’, ‘The moral context of emotional experience in Islamic thought’ Chp: 25, p;423

nourished with the values of eastern religion, philosophy, theology, kelam and sciences, as if East and West belonged to two different worlds. He is also considered as the bridge between philosophy and religion, as he was the first to declare that religious, philosophic and scientific thoughts could go along together hand in hand towards discovering the truth. He aimed to make equal use of all by interweaving them well into one another at a time when religion was kept artificially inferior to philosophy and science in attaining knowledge. Religion used to be kept in this way either in ignorance for keeping it pure or intentionally as a tool for gaining power. *“Ibn Rushd owes much of his success in life to his ardour (enthusiasm) for learning and patronage by the two enlightened Almohads (1145-1269 A.D.), Caliph Abu Ta’qub Yususf (1163-1184) and Abu Ya’kub al-Mansur (1184-199). Under their rule, toleration and friendship were generally experienced by intellectuals in contrast to the hostility to philosophy by the Al-Moravids, 1056-1145 A.D., and the Malikite School in Islam, which was the main intellectual faction of Islamic thought in Al-Andalus.”*<sup>375</sup>

In fact, a short history of the time and place would help us here to be able to understand the philosophy of Ibn Rushd better. This area and era are best known for the waves of power swinging from one nation to another, one dynasty to the other, one tribe to another or even one group to another. The only thing in common was that they all were using the name of religion, even within the same religion, from one sect to another to justify their own actions. The Iberian

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375-alhawar.com/habib\_saloom\_averroes ... ‘the great Muslim Philosopher’ by Habeeb Salloum, prg;5

Peninsula (Western Europe, especially the area of Spain today) was going through similar situations, owing to its fertile geographic location that had always been under pressure since the Ice Age. After going through many waves of invasions, the area came under the rule of the Visigothic Kingdom from 418 to 711 AD. It had many movements of unrest amongst the governors, religious sects, kings and lords within itself. Moreover, the Byzantine Empire took the south coast under its rule in 560 AD, which ended with the invasion of Muslim troops coming over from Morocco.

The first troops were led by Tariq ibn Ziyad (d.720 AD). He was a native of the area who led his troops across the Rock of Gibraltar, derived from the Arabic Jebel Tariq (Mountain of Tariq) and named after him. It was also the beginning of a series of Moorish Emirs who were loyal to the Umayyads. Abd ar-Rahman I (731-788 AD) was the first Emir of Cordoba, ruling from 756 to 788 AD, and Abdullah ibn Muhammad al-Umawi, ruling from 888 to 912 AD, was the last. The next successor, Emir Abd ar-Rahman III (reigned 912-929 AD) declared himself Umayyad Caliph of Cordoba against the Abbasid Caliphate of Baghdad who stayed in power from 721 to 1258 AD and the Fatimid Caliphate of Cairo from 909 to 1171 AD. That there were three caliphs existing at the same time clearly indicated the use of religion for gaining political power. The Iberian Peninsula came to be known as 'al-Andalus' by the Muslim conquest that ended with the Nasrid Dynasty (1238 -1492 AD).

In 1126 AD, Ibn Rushd was born in Cordoba, al-Andalus, today's Spain. He studied hadith, linguistics, jurisprudence and scholastic theology at first. Then, he started working on

astronomy around 1153 AD, and “... it was in Marrakech that he began his first philosophical work, sometime before 1159. This was quickly followed by his substantial ‘Compendium of Philosophy’ (*Kitab al-Jawami’ al-Sigar fil-Falsafa*) with its section on physics, heaven and earth, generation and corruption, meteorology and metaphysics-some of the main interests that would occupy him the rest of his life.”<sup>376</sup> In fact, Ibn Bajja, Abu Bakr Muhammad ibn Yahya ibn as-Say’igh (Avempace), who was born in Saragossa al-Andalus and died in Fez in 1138 AD, was one of the most respected teachers who had very important influence on Ibn Rushd.

Ibn Rushd was appointed as a judge in Seville, the capital of Andalus, in 1169 AD but returned to Cordoba after couple of years, where he worked on Aristotle’s ‘Metaphysics’ and Plato’s ‘Politeia’. He was appointed as a judge in Seville a second time, and he became the chief judge of Cordoba in 1179 AD. He gained the companionship of Ibn Tufayl (1106-1186) and Abu Ya’qub, who encouraged him to write down his comments on Aristotle. Al-Mansur took over in 1184 AD and also dealt with Ibn Rushd like his father until the mass of people began disagreeing with his theories and comments on various religions and religious leaders.<sup>377</sup> Consequently, al-Mansur accused him of heresy and ordered some of his books to be burnt in attempt to quell the uprising fanaticism. Ibn Rushd, honoured to the highest degree as a scholar was stripped of his positions and “... in spite of everything submit(ed) to humiliating exile in Lucena, a small town to

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376-saudiaramcoword.com/... ‘Doctor, Philosopher Renaissance Man’ by Caroline Stone,  
prg: 9

377- ‘History of Islamic Philosophy (2003)’ p; 332

*south of Cordoba...nonetheless he continued his work, knowing that his case was defended by important people of Seville. At the end of two or three years, the sultan summoned him to Marrakesh where they died within a few months of each other.*"<sup>378</sup>

Ibn Rushd concentrated mainly on the idea that there was no incompatibility between religion and philosophy when they are both objectively studied and clearly understood. They were there to complement each other to be able to reach to the 'one and only truth'. In fact, unlike the accusation in the West that he was coming to the conclusion of a 'double truth', he was arguing that there were different kinds of sources and methods permissible for use in reaching the absolute one truth. Thus, he put human beings into three categories; a) the individual intellects who search for clear evidence, b) the mass that could be persuaded by others and themselves through reasoning and c) the ones who accept anything that seems logical, often without questioning. He also is well respected for his separate study of women in society. Some of his works were lost but his existing works were used as study books first at the University of Barcelona and considered as the seed of the Renaissance in Europe.<sup>379</sup>

Ibn Rushd saw two major problems dividing philosophy, individual religious thought and 'kelam'. The first one was the misapplication of the technique of philosophy to religious thought and the second was that secular conclusions of philosophy went against the principles of faith in religion.

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378- 'History of Islamic Philosophy (2003)' p; 333

379-[journals.oxfordjournals.org/...](https://journals.oxfordjournals.org/) 'Some consideration on Averroes' view regarding women and their role in society by Catarina Belo'

According to him, philosophers thought that they were supporting philosophy and involved themselves deeply in dismantling their own notions about the Creator and creation, underestimating or even ignoring the philosophy of the Creator Himself. Consequently, they missed the realistic and practical concept of the relationship between life and religion. Therefore, they inconsiderately declared that the proof of philosophy was more refined analysis of nature and reality than the proof of pure revelation. This was like dividing man as body and soul and denying the existence of the soul. In that case, there would be no human beings existing anyway.

Ibn Rushd also argued that there were two major problems in understanding and identifying the existence of the Creator. The first one was the names of the Creator 'Zat', and His attributes 'sifat'. They lacked understanding, differentiation and clear identification. The second was the confusion between the meanings of these names and attributes, especially the meaning of Deity, 'Ilah'. It was not clearly and correctly identified, described and practised in everyday life. According to Ibn Rushd, the main name of the Creator 'Allah' was not derived from any other words and it could not be given to any other being. However, the other names and attributes could be directed to other beings. For example, the word 'ilah' is derived from the main root 'Allah' and it can be the root of many other forms derived from it, such as Elohim and Aloha in Hebrew. It is only in ignorance that it can be directed to other beings unjustly, as nothing will collect the complete meaning in itself but 'Allah' the Creator.

We will go into the literal meaning of 'ilah' in detail later on but here Ibn Rushd took the verse of the new revelation as an

example to indicate that the Creator alone had all the qualities of being the only Deity, that is *“If there were, in the heavens and the earth, other gods, ‘deities’ (ilahs) beside God (Allah), there would have been confusion in both! But Glory to Allah the Lord of the Throne...”*<sup>380</sup>This indicated that ‘ilah’ was the only being having power and knowledge to offer continuous regulation, control and safeguards to the whole of creation. He is the Creator. This where Ibn Rushd said that the words were not understood well and directed to other things that in reality had no authentic qualities to fulfil the duty of Ilah.

Ilah is the Proprietor, who owns everything and arranges everything for the benefit of all. Disobedience to Ilah is self-destruction; therefore, no choice is given to nature for disobedience. The order in nature is automated apart from man, who has freedom to choose obeying the deity voluntarily. Therefore, Ibn Rushd argued that there had to be agreement between the Governor and the follower. Thus, the Deity must also have the ability and the right to offer an agreement between Himself and human beings. Deity must also offer the best programme for life, fixing the upper and the lower boundaries, offering guidance in between and then letting the chooser free to choose what he wants. So, human beings have to know the meaning of deity clearly and the instructions in the agreement to be aware of the contents of the contract between the Deity and themselves. The Creator,

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380- ‘The Holy Qur’an (1983)’, ‘The Prophets 21:22’, Trns; Yusuf Ali, p, 826

the Deity, is the only law enforcer who offers to His subjects a life to be in total freedom, equality and justice.<sup>381</sup>

The Creator, as the Necessary Being, according to Ibn Rushd, could only be known by the attributes that he listed in five categories; 1- 'Wujud-zat' His existence for self identity, 2- 'Selbi-sifah' His firmness or essence for the certainty in Himself, 3- 'Subuti-sifah' attributes that generate from Him outwards like life, knowledge and will, but still stay in him 'Irade-will', 4- 'Khabari-sifah' attributes that information came through revelations like, hand, face, eyes, speech, and 5- 'Fi'ili-sifah' attributes of action that generate from Him but reflect on others, like creating, sustaining, nourishing.<sup>382</sup> Clearly, *"At this issue, like al-Farabi and Ibn Sina, Ghazali and Ibn Rushd show great effort not to damage the unity of the Necessary Being. All the philosophers were reaching the same destination going through different paths."*<sup>383</sup>

For example, Al-Ghazali argued that the relationship between existence and essence was the same in the necessary being and in the possible being, *"both have existence and essence as well as both connected together. He (Ibn Rushd) sees the existence and essence in possible being differs from Farabi and Ibn Sina. Ibn Rushd finds Ibn Sina's theory of joining of the existence to the essence is defective. This will unfairly replace the existence in an attachment position to essence. This theory was actually belonged to al-Ghazali... and*

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381- 'Avarroes on Plato's Republic (2005)' trns by Ralph Lerner

382- 'The Philosophy of Ibn Rushd (2003)' by Huseyin Sarioglu p; 231-238

383- [belgeler.com/...](http://belgeler.com/) 'possibility, impossibility and necessity in Ghazali and Ibn Rushd' by Omer Bozkurt p; 186

*inspired ibn Rushd also...but he disagreed with al-Ghazali that philosophers deny the essence in nature...’’<sup>384</sup>This clearly indicates, on the one hand that human beings, especially scholars, like disputing and, on the other, that there is an unbroken continuous connection, a hidden power in the form of chain reaction between the Creator and His creation as well as amongst the creations.*

Ibn Rushed saw the intellect as the main connecting factor in establishing the means of dialogue between the Creator and creation, which he considered eternal. Then he talked about the automated intellect in matter acting without choice, and the intellect in human consciousness that acted on choice. Every creation had “...*the active intellect and the material intellect are the both immortal (1489, 1-6). Indeed Ibn Rushd seems to consider that they are really one and the same reality envisaged from two different points of view, as respectively producing and receiving the intelligible...Ibn Rushd then draws an original distinction between the pure, incorruptible substance of this intellect and its act, united with the material intellect and subject to generation and corruption, acts of intellect follow upon one another; whenever a new act of intellection is generated the previous one is destroyed.*’’<sup>385</sup>

He indicated that material beings can be generated and destroyed but the intellect was eternal and could only be developed for further action. However, even though it was

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384-belgeler.com/... ‘possibility, impossibility and necessity in Gazali and ibn Rusd’ by

Omer Bozkurt p; 187

385-muslimphilosophy.com/... ‘Ibn Rushed’s Metaphysics’ (1986) Trns: by Charles

Genequand p; 49-50

eternal, intellect needed matter to display time involving action in this dimension. Thus, he looked into the intellect from both ontological and epistemological points of view. The ontological part was automated, including the human body that obeyed the coded actions without questioning. However, epistemological involved many other factors. First of all ibn Rushd divided the source of intelligible knowledge into two; first 'imaginable existence' and second 'perceivable existence' and he categorized them in detail.<sup>386</sup>

Ibn Rushd went on to explain how knowledge could affect emotions. He argued that knowledge motivated emotions, and then emotions motivated actions. In fact, this system is universal as much as individual in that the system is the anthropological part. However, background factors caused very important variable outcomes in human knowledge, emotions and actions based on the final decisions of human beings. At this point, ibn Rushd differentiated between knowledge and the wisdom. Knowledge could be obtained empirically and statistically, and it could be approved or rejected universally through using certain methods. However, to identify and obtain wisdom, Aristotle's virtue, was a very individual and controversial issue as always. Therefore, revelation came in to offer the knowledge that would not restrict human imagination or the knowledge of science, united like the soul and body of man. *"Ibn Rushd proceeds to develop the argument from 'divine providence' (inayah) and that from invention (ikhtira), 'to which the Gracious Book (the Qur'an) has called intention', as he puts it. According to the first proof, everything in the world has been created for the*

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386- 'The Philosophy of ibn Rush (2003)' by Huseyin Sarioglu p; 113,114

*purpose of subserving the higher interest of humankind and the survival of humanity; and according to the second, everything which exists or comes into being is an 'invention' of God, as numerous Qur'anic verses clearly mention.*”<sup>387</sup>

According to Ibn Rushd, “...anyone who believes in the existence of the 'ontic intelligence above the active human intelligence and thinks that they can only establish connection with it in their older age by pulling self out of society is mistaken... human being can gain wisdom and ultimate happiness though practical learning, observing and pondering altogether to be able to connect to the actual source of knowledge.”<sup>388</sup> However, reaching the ultimate source of knowledge is not simple. Individual differences, abilities, characters and background historical variables are involved in the world of endless variables to reach the truth, then authenticate and validate it as the truth. This is the point yet again; the necessity of revelation and role models comes in to aid the human active intellect to rejoin the source that it is yearning for.

The nature of the Prime Power is also one of the most controversial issues in philosophy and one that we do not want to go into. As far as our topic is concerned, the existence of the Creator is not to be argued or disputed but the nature of it is, and this is the rightful job of philosophy. Ibn Rushd and all the others agreed that the Prime Power had to be actually pure, potentially full, continuously active and eternal to be able to be “... *the source of everything and*

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387- 'Islamic Philosophy, Theology and Mysticism (2000)' p:99

388- 'The Philosophy of ibn Rush (2003)' p; 130, 131

*preceding everything else.*”<sup>389</sup> Hence, they disagreed on the order of potentiality and actuality. Ibn Rushd said, “...*that actuality is absolutely (bi-ittlaq) prior to potentiality. If the reverse were true, things would either be set moving spontaneously, or would never move at all.*”<sup>390</sup>

Philosophers also agree on the motion of immaterial and material beings triggered by the Prime Power but the actual nature of motion is yet again disputed thoroughly, except for its being circular. “...*eternal circular motion is the only possible way for the celestial bodies to imitate the eternal actuality of the prime mover, motion being the highest actuality attainable to material things.*”<sup>391</sup> In fact, Ibn Rushd put eternity into two categories; a) the specifically eternal and b) the numerically eternal, and b) is caused by a), therefore, the numerical eternal is bound to join back to its source, to the specific eternal.

The concept of rejoining went through many arguments and many stages. It was like the lover motivated by his loved one, which was replaced later with the master and slave relationship and then the king and subject relationship. In fact, there is always a hidden, unseen line of power that connects both Creator and creation. “*This leads us to the doctrine that there is a first mover which is itself unmoved. Alexander (of Aphrodisias c.150-210AD) refers to the physics for a detailed exposition of the arguments...If one of the two components hydromel (e.g. water) can be found in*

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389-muslimphilosophy.com/... ‘Ibn Rushd’s Metaphysics (1986)’ p; 33

390-muslimphilosophy.com/... ‘Ibn Rushd’s Metaphysics (1986)’ p; 33

391-muslimphilosophy.com/... ‘Ibn Rushd’s Metaphysics (1986)’ p;39

*isolation; the other components too can exist in a non-composite state. Similarly, since we can observe things which are at once moving and moved (e.g. soul) and things which are moved (inanimate beings), then there must exist things which impart motions without being moved themselves. This argument became standard among the commentators, cf. Simpl. in Phys. 1227,21-24 and Them., in Phys, 223,3-4.*”<sup>392</sup>Ibn Rushd was no exception.

However, he was not agreeing with the notion that celestial beings were eternal, therefore, *“Ibn Rushd then reasserts the validity of principle that ‘every power in a body is finite’, even if that body is not subject to generation and corruption. The eternal motion of heaven points to the existence of an immaterial mover. This is where the mistake of the Sabaeans resides. The stars themselves are not gods: they are only signs of deity. This is also the meaning of Qur’anic verses VI, 75 sqq: God does not show Abraham the heavens so that many believe in them, but only in the God whom they reveal (1633,11-1634,6).*”<sup>393</sup>So, one way or another, one source of power is going through everything that is eternal and the other secondary beings like matter and soul revolve around it. This is the exact point that we built the last section around but in a totally different field than philosophy.

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392-muslimphilosophy.com/... ‘Ibn Rushd’s Metaphysics (1986)’ p;35

393-muslimphilosophy.com/... ‘Ibn Rushd’s Metaphysics (1986)’ p;46

## **PART THREE**

### **Human Emotions in Relation to the Deity**

#### **1-The Deity, relating to Freedom, Equality and Justice:**

We looked into the source of everything regarding the Creator of all from the physical and philosophical aspects in a

very general manner. This was to give us a broad idea about how the physical universe came into existence, what the human being thinks about the nature and identity of the source behind the whole existence, why this needs to be known and the possible ways of having true knowledge about the source. Now it is time to look specifically into the relationship between the Creator and human beings alone. Man is the only creature with freedom to choose how to and whom to regulate his own life. The life regulator is called 'deity', and for the rest of creation the Deity is the Creator because He is the regulator of all being, including the human body and soul. The question is, whether the human being will choose the Creator as his Deity, Who is already the Deity of the rest of the existence, by using his freedom of choice to join the rest in harmony or not.

We have seen that all in the field of physics and metaphysics agree that there is One and only eternally powerful active being behind all creation. This being has everlasting self-motivating potential essences that every other essence in creation springs from. The continuous stream of this essence (energy) nourishes matter with life that has movement and intellect to act according to need in any given situation, time and place. The continuity of essence from the source not only nourishes but also unites the whole of creation in a mechanical and electromagnetic force field making every individual a part of a unit. Every single part of this unit is dealt with on equal terms and act on equal terms. They are all based on the same fundamental elements and none has a less or more important role than any other for the sake of unity.

Every individual being gets substance and energy from the same source, just the right amount to act precisely. Individual beings are also giving and taking precise amounts of energy from each other to be able to work in combination as parts of a unity. This indicates that the actual source identifies the precise position, time, action and the relationship of creatures with one another as well as the beginning and ending of their actions. The one creation as a whole is reserved under the one unique Power (deity) of the one Creator for the sake of harmony and unity. We have seen that it is totally agreed that this eternally powerful active being must also be the eternally knowledgeable conscious being (deity), to be able to plan, initiate, form, administer and govern all essences and matter in the physical and metaphysical worlds. Therefore, revelations are a must for human beings to be able to have independent and authentic sources of knowledge.

An independent source of knowledge above human beings is vital for at least five reasons:

1-It will give the self-sufficient and unbiased knowledge of past, present and future as well as seen and unseen beings that human beings would not ever be aware of otherwise.

2-It will safeguard the development of scientific and non-scientific knowledge in time by keeping it free from pollution, alteration and exaggeration.

3-It will offer independent suggestions and guidance for new discoveries and developments relating to the physical and non-physical worlds.

4- It will offer independent guidance for life styles of human beings involving individual and universal values alongside the other personal and practical means of knowledge.

5-It introduces prophets as role models, independent practical back-up to ease the individual rights as well as unite all in social and universal life. Following independent role models will keep the practical life of human beings free from the pollution of self-oppression as well as the oppression of others.

We have seen that it is again agreed that if this being is eternally powerful, active, knowledgeable and conscious, then He has to be eternally righteous in dealing with creation. It is obvious that this One and Only unique being that is ever-powerful, ever-knowledgeable and ever-righteous has the authority to govern (deity) His creation in justice. The whole of creation is created with the built-in knowledge and ability of self-governing as well as obeying the authority of its Creator without any choice of disobedience.

The only exception is free will, just a small part of which is given to human beings alongside the built-in knowledge and ability for automated obedience. Every individual human being is left free to choose his own deity willingly and to act accordingly. Human beings are totally free to choose the basison which they would like to set the rules and regulations of their everyday lives. In the mean time, to be fair, they are reminded in many ways that it would be best for them if they chose the Creator as the Deity because He is the only One Whototally fulfils the qualities of deity. This not only gives

them freedom, equality and justice but also many other endless benefits.

All these indicate that man has to know self first, biologically, spiritually, psychologically, socially on one hand and the meaning of 'deity' and its effect on his life on the other to be able to make the most beneficial and suitable choice. We remember the questioning method of Socrates; that he considered it the best way of teaching and learning and we begin to ask questions. Who are we, human beings? Why do we need a deity? How does choosing a deity affect our life, individually and socially? What is the meaning of deity? What would happen if we chose the Creator as our deity? What would happen if we did not choose the Creator as our deity?

Let us begin with the first question by comparing human beings to other living creatures on earth. We can clearly see that the difference of conscious knowledge and the ability to ask questions and make decisions by the exercise of our will identifies the human being instantly.

The nature of other creatures has:

- 1) Material body, built-in potential intellect, automated pattern of action that goes through generation and corruption that repeats for the continuation of its existence.
- 2) Spiritual body that can only be perceived through unification of the physical body.
- 3) Living body, involuntary action taken in time through chemical and electrical synapses; perceived incoming action

potential carried along the axon to be discharged to the next neuron. There will be no questioning, deciding or taking voluntary action but acts of instinct will take place. Certain levels of knowledge could be obtained through memorizing and training is possible.

The nature of human beings has:

1) Material body, built-in potential intellect, automated pattern of action that goes through generation and corruption that repeats for continuation of its existence.

2) Spiritual body that can only be perceived through unification of the physical body.

3) Living body, involuntary action taken in time through chemical and electrical synapses; perceived incoming action potential carried along the axon to be discharged to the next neuron. It has acts of instinct and conscious training is possible.

4) Ability to take conscious voluntary action of free will based on input through the means of sense perception and the interpretation of individual minds.

5) Ability to observe, attain, absorb, believe or reject and develop knowledge, which is used for estimating and evaluating phenomena of life knowingly and to choose to act upon one way or another.

It is obvious that only two of the five are related to human beings; those involving action of free will of choice and the ability of having conscience knowledge. In fact, when we look closely into these points we will clearly see that the

organs used as tools such as mind, sense preceptors and others are doing what they are programmed for. Even these two points are not fully under the command of human beings really. The ability of being conscious and the facility of the sense organs to be used are given from the Creator and they are already created, formed and programmed ready to be used. Only, the intention in using of these organs and the choice of information to store (software) is up to every individual human being. Ability for restoring knowledge and processing it is from the Creator but what, how and from where to obtain and use it is up to human beings.

So, in reality, just one of the five is under the control of the human being himself. Even the entirety of this one part is controversial according to the religious and philosophical approaches involving the arguments of destiny and free-will that we dare to go into. Moreover, if one includes the influence of historical, cultural and tribal, even family interference in shaping human thoughts, how much of a chance one has to make an independent choice that is totally countable as one's own is naturally highly debatable. Considering these conditions, it is almost impossible to make any choice under freedom, equality and justice without the help of revelations from the Creator.

Revelations offer free practical guide and moral route plan to ease the burden of life and soul in every aspect for every individual human being who has the capacity of having knowledge by asking questions, searching for answers, making decisions and taking voluntary conscious actions. In the mean time, for the system to be able to work proper in proportional manner, involving material body, soul and

consciousness, the chosen deity has to be identified first under the guidance of authentic knowledge. This is the first, highest and most important voluntary action that human beings choose to take to harmonise self within self and with the rest of the creations or not. Surely, we now gather that there is the One and only direct source of life energy and knowledge that keeps all existence in order. We are also aware now that all existence shares the same energy and knowledge, conscious or unconscious, by sending and taking it in appropriate proportions, which meets the needs of all to the full extent. Would it be possible for human beings to know consciously how to coordinate with all of them without the help of revelations?

No doubt, man is one of the important, if not the most important, parts of this system, whether he is aware of it or not. He receives his energy of life from the same source as everything else. He shares some of this energy involuntarily with others as everything else, like gravity for example. The only question is, whether he will consciously, freely and willingly accept the same source of power as his Deity, to guide his voluntary actions as well as the involuntary ones. This means to choose the information coming from the same source to maintain and nourish every aspect of life that is interwoven with every existence one way or the other. This is the source that the rest of his body is already relying on. This is the source that formed him and offers the vital energy flow for him to use for his entire well-being. This is the only source that envelops his spiritual, physical, psychological, social and even eternal being. This is the main source of power that puts all human beings under equal terms most justly with total freedom. This is the only way to free self

from the oppression of self, as well as self from others or others from self.

To search for the best authentic and independent unbiased source of knowledge before, believing, deciding and choosing is vitally important. We now know that there is only one main source that offers knowledge for all to act upon automatically. In fact, here is a direct continuous communication link of knowledge going back and forth, from the main source to individual existence, even to every atom. This built-in knowledge also includes the information for dealing with each other as well as dealing with the main source. We can easily see this in the working order of the universe. However, the important exception here is, whether human beings will accept the same source of knowledge, the revelations, for their voluntary actions to act upon it or not. This is the only source of knowledge that the unconscious body parts of a human being act upon already. This is the only source of knowledge that has the ability to meet the needs of every single individual's values as well as universal ones and maintain them acting in perfect harmony and unity in the most just manner. This is the knowledge embracing the information of all existence in heaven and earth that human beings would never be able to obtain otherwise.

Choosing the Creator as the Deity and the revelations as the source of knowledge would offer endless open doors to obtain voluntarily knowledge that nothing else would ever offer. Thus, we can categorize the types of knowledge under seven headings for better understanding of them but it is optional. Everyone can have different categories as long as they relate to the same source in the end, in order to keep it

free from exploitation and for the sake of unity, equality and justice in knowledge. The seven are as follows:

1-Knowledge of revelation, not only the knowledge of the universe, worlds and creatures in the world relating to past, present and future but also unseen timeless worlds of eternity.

2-Potential historical and cultural knowledge,

3-Knowledge of sense perception,

4-Knowledge of experience,

5-Knowledge of intuition,

6-Knowledge by trial and error,

7-Knowledge of imagination.

Then, putting all types of knowledge together will involve individual as well as universal values to the minimum and maximum boundaries, depending on primary built-in individual abilities, the authenticity of the revelations and quality and authenticity of the secondary, voluntary inputs.

Unfortunately, the authenticity of knowledge is one of the major problems in many academic fields, let alone in religion, especially in identifying the meaning of deity. As we have seen above the sources of knowledge relating to revelation are altered, adulterated or misinterpreted unintentionally or intentionally. This makes it unnecessarily complicated to search for the truth even for educated people, let alone for the others. The academic arena at the moment is so dominated by the jargon of so-called knowledge that most people stay away saying that ignorance is bliss, give up hope

of finding universal truth and create their own instead, that means never to be united. The other problem is that information in the original revelations, the only hope for unification, is denied by most as the source of knowledge.

In fact, this issue has very problematic points that lay deep down in human history. The unity in knowledge is also broken by dividing it into so many branches without basing this on clear roots and a strong body. Thus, knowledge is like a tree. Without sound ground to get continuous nourishment from, without a strong root to absorb it, without a solid trunk to unite, sort and direct it towards branches, one can never have a healthy, fruit-bearing living tree but only dead brushwood, sticks and twigs. Therefore, lack of unity in knowledge leads us not to understand the Creator clearly or creation as a whole, let alone the delicate relationship between the Deity and human beings, for that matter.

As far as knowledge is involved, even though there are so many questions to be asked, so many problems to be solved, so much to be discovered, the relationship between the Creator and creation is sound, strong and simple. Once man begins to know the real qualities of his own Creator and chooses Him as the Deity, he begins to love and trust Him undoubtedly. The more he finds about the attributes of the Deity, the more confident he becomes that no body or anything else has the ability, facility or power above his own Deity to be able to harm or benefit him without the awareness or permission of his Deity. He also becomes aware that the Creator Whom he chooses as the Deity would never harm or let anyone or anything else harm His subjects joined together under His Kingship. The person who chooses the Creator as

his Deity will also know that any benefit reaching him is actually from the same source, the Creator, the Deity that he has chosen. So, he will be thankful for those reasons, honestly, without a feeling of owing Him. He will know the real source deep down and thank Him for it sincerely. Choosing to act like this voluntarily will solve many psychological and sociological problems that we will look into later on.

It is not easy to understand why scholars were or, in reality are, rightfully but too persistently concentrated on proving the existence of the Creator and His nature so as never to have an absolute answer at all, and why so little attention is given to the meaning of His being the Only Deity, which would benefit human beings the most. There is not enough clear concentration given to this issue. Most probably the reason is twofold. Chaos was preventing knowledge and lack of knowledge was making chaos. There was enormous confusion in the meaning of the deity, especially in the modern world, and still it is going on. The importance of why one has to know and choose the Creator as the Deity is almost lost. The meaning of 'lord', which is not included in this topic, presents the same problem in reality. It seems that these terms could not be further from being considered only faith-related old religious terminology. This is the most important knowledge that will make the difference in self, unity within self and within the rest of existence. Man's choice of deity will supervise his individual life experience as a whole through the emotional waves of happiness and sadness, hope and fear. It will affect his psychology, biology and social relationships under the framework of freedom, equality and justice in his life. In fact, we know that the

meaning of deity revolves around every aspect of the life of every creature, especially human beings, because it is not even merely taking the most vital decision of life and death but also eternal happiness or sorrow from the moment to now to eternity.

It is obvious that knowledge makes man who he is but, whoever he is according to his knowledge, he is a voyager in the tunnel of life and he has to carry certain values with him to be able to reach his aimedat destination. These values include every single individual, in and out, every single universal, black and white, left and right, and every single eternal issue. He not only has to go through stages of birth and death in this world apparently, but also has to go through emotional and psychological journeys in his own unique non-apparent world. He goes through a spiritual journey and even he himself does not know how the beginning was or how the end will be, in this world and in eternity. He is in a capsule of his own going through his own individual channel of happiness and sadness, pleasure and pain, good and evil or generation and corruption that lays in front of him in a perpendicular path, interwoven with the feelings of hope and fear, which is a horizontal path but both go with him to the same destination with the same aim. The driving power behind this journey is the power of voluntary action taken by free will. He has no choice but to go through this tunnel filled with sometimes simple, sometimes complicated and sometimes mysteriously interwoven patterns.

In reality man is made up of emotions that reflect upon each world in and around him, spiritually, psychologically, biologically and socially. It is evident that individual sense

perception and knowledge monitor these emotions. It is also obvious that unbalanced emotional feelings can make him seriously ill or even kill by leading him to suicide. There are millions spent on health expenses, millions spent on psychological consultations, millions of humans lost through suicide in the world and millions spent to take precautions on preventing measures. The field of emotions is one of the most important topics worked on in the modern world, yet it seems a bottomless pit. It is better for us to stick to happiness and sadness, hope and fear, especially for the sake of simplicity since they are the source of the other emotions that collect under the umbrella of the meaning of deity.

The meaning of deity is like a two-sided coin. On one side it has the description of the Deity and on the other it has the rationalization of the ones who choose or do not choose the true Deity, as there can be false deities. Deity has to have the undeniably authenticated right to be the Deity. Therefore, it has to fulfil certain qualities to be the Deity. First of all, the Deity has to be unique; it must not have any other higher or equal beings to influence, challenge or question its authority. The Deity must not have genetic or emotional ties to any of creation that would weaken or strengthen the relationship. The Deity has to have unique limitless potential as well as active power, knowledge and capability of seeing, hearing, acting and interfering when necessary, to be able to provide a boundless system of service to all creation to meet the endless, individual and universal needs of every individual being in every time, place and situation. The Deity must stay at equal distance, far and near in loving, caring and dealing with any matter. The Deity has to be undoubtedly trustworthy, incapable of causing or receiving harm. The

Deity must not be in need of any help but offer help to all in need. The Deity must stay neutral, equally just and fair in its dealings. The Deity must offer the best controlling and managing system and all the facilities with it and leave every conscious human being free to choose or not, in total freedom, equality and justice. The Deity must make just full agreement, automated or negotiated, between the Deity and every single creature, conscious or unconscious, to justify and validate their interrelations.

On the other side, man stands alone as the only candidate who has the freedom of choice. In fact, the time and place where man will live is fixed. He has to perform a life of unknowns. He has to learn his roles and perform them correctly and efficiently for the satisfaction of himself and others. Gaining knowledge is aided by individual characteristic ability topped up with family and cultural principles, aided or impeded, as well as with social and universal values. We can simply say that he lives in the jungle of information, bombarded from every angle and direction. What human beings need is an authentic map that has been used before and proved to be genuine. If one is not an expert on reading maps, he also has to have a trustworthy guide experienced in reading and interpreting the instructions on the map precisely without adding from self for the self or from others for the others. Therefore, revelation and the prophets are the first vital facilities that must be provided by the Deity before anything else.

As mentioned above, the first basic fact about man is that he is an emotional being. He goes along a path that wavers emotionally between happiness and sadness, hope and fear,

walking towards the destination that is fixed with the hope of eternal happiness. The more he will learn from revelation and by other means, the more he will trust the Deity and himself and the happier he will be. So much as what seems to him pleasure or suffering, satisfaction or disappointment will become familiar to him in the path of salvation to eternal happiness. He will begin to acknowledge that happiness and sadness, hope and fear are equally important. They are there for reasons from the Deity to assure him a safe and sound journey to reach the aimed for destination.

Man also has to be faithful, trustworthy and honest in following the map and the guide and just and fair to himself and the others around him, family and friends, in his journey as in the agreement that was made. He will begin to acknowledge the Deity Who sees him even in the dark and hears him even without words and sound. He also begins to understand that the Deity cannot be seen or heard in the limited physical dimension but fits into the imagination of all human beings to meet their needs. We have seen for fact that the only description that fits the definition of the Deity is the Creator. So, in reality there is no other deity fulfilling the requirement of the Deity but the Creator.

It is also fact that man is free to choose his own path, map and guide to perform his own role, dealing with himself, family, friends and others in social relations as he wishes. He is free to say that 'I do what I want to do', and free to follow any method or any icon that he admires as the role model. Certainly, he is totally free to state his aims and choose to perform his voluntary actions in the way he wants. However, he would resemble a performer on the stage acting out of

place in a role play. He would be the odd one out that not only makes himself look a fool but ruins the play for the rest of the actors and the audience. He would be the one out of tune if he were playing in a band, once again ruining things not only for himself but for the others also. Choosing voluntarily to act out of place or out of tune may be up to individuals but the result clearly involves the whole.

Therefore, acting out of order has its own consequences for individuals and for the whole unit. Displacing individual self from the whole can never be achieved but will create a burden for self and for the whole because of acting against the system of natural law. Therefore, all will suffer within this vicious circle of damaging one another. When one will rebel more and then the whole will try to cast out the one for being more rebellious and so on. This, in reality, is the circle of one damaging the whole, and the whole damaging the one but never managing to separate from one another. In fact, human beings can consciously choose to damage the self in a manner that no other creatures do. Therefore, the Deity is the vital key to create an independent pressure point suitable for individuals as well as the whole for the sake of balance and unity for the travellers on the same path, with the same destination and with the same aim to achieve never ending eternal happiness.

In this case, Deity resembles the centre of a circle, the hidden power that the objects orbit around. The centre has the quality of pulling and the objects of being pulled. There are physical and non-physical agreements working together from both ends like the agreement made between the Deity and creation. The nearer the object is to the centre, the greater the

power of pulling exerted on it. When it is further away from the centre, the pulling applied on it becomes less and less until the object gets out of its gravitation pull. When the tie of this communication is broken with the centre, it will wander off its course and fall into chaos. Once it gets far away beyond the boundary of pulling power of the central gravity, no one would know about the destiny of that object for sure.

So, man needs to fix one end of his free will securely to the Deity of his choice and the other to himself in order to stay on course without wandering off. Existing tools and available facilities can be used in between to make the journey easy as well as safe and sound. As long as he holds on tight to the Deity, near or far from the centre, he will reach the destination but, if he lets it go, his fate is uncertain. Then hope comes in to hold on to. The Deity is capable of performing miracles as there is no way that one can ever get beyond the boundary of His kingdom. This is the inevitable journey that he has no choice but to go through. This journey is not avoidable but manageable even though one will go through dazzling individual channels of emotions, wavering up and down between happiness and sadness as well as hope and fear. Like the riders in a giant rollercoaster, shouting and screaming but managing one way or another as they have no chance of getting off before it stops. Thus, after having knowledge and choosing which path to follow, experience is the best way to become an expert in managing life for the best.

Emotions of human beings always have action potential, ready to give birth to good or bad outcomes at any time. It is not really possible for limited human beings to know which

one holds good and which one holds bad for the future as they hold both possibilities within them. Happiness can give birth to sadness; sadness can give birth to happiness, the same as for the hope and fear. Trust in the Deity will enable him to balance this wild emotional rollercoaster effect by helping him to establish harmony within himself and with his surroundings. We know now that there is only one being that has all the qualities that a deity requires - the Creator. He is the Only Deity that every other being relies on voluntarily or involuntarily. He is the only deity capable of knowing the hidden real values in things and what the outcomes will be, such as happiness and sadness. He is the Only Deity capable of offering help, either in ordinary, mysterious or in miraculous ways. This opens countless doors for hope and closes countless doors to the fears of human beings. So, what really happens to us when we choose the Creator as our deity? Are there really other deities apart from the Creator and what happens if we turn to other things rather than the Creator as our deity?

The choice of the Creator as the Deity will affect every aspect of human life offering a solid and sound foundation for all, human being and phenomena to reach the maximum best suitable in different times and places. This comprises:

- 1- Biological body,
- 2- Psychology,
- 3- Family relations,
- 4- Sociology, education, work and equality in gender,

5- Economy, health care, protection from illegal expenses and dishonest business dealing,

6- Fair dealing in freedom, equality, justice and democracy,

7- Universal peace, avoiding unfair wars waged in the name of religion, exploitation and slavery.

Then, this particular independent foundation allows individual and collective expertise to intervene to do the rest to build the best they can for the sake of humanity as a whole, and the rest that is involved with it, literally, for the sake of whole existence. Naturally, we cannot deal with all the subjects listed above. Therefore, we will only look briefly at how the conscious choice of the Creator as Deity affects the biological chain reaction of the nervous system, through chemical and electrical synapses, and how the result reflects back onto the self and others.

We know that human beings are always, almost instinctively, searching for eternal happiness with the everlasting hope to get it on one hand and everlasting fear on the other of not being able to get it. Sadness is the same; there is an everlasting hope not to experience it and fear of the possibility of experiencing it. Both positive and negative feelings must be there in human beings' nature to be able to make the system work in a balanced manner. However, too much of one or the other will damage the system altogether and that will affect the self and surroundings as well. All this takes place in the imagination of individual minds first but the outcome in both cases will affect the human biological body. The effect on biology will reflect on man's psychology in one way or another and his psychological behaviour will

reflect on society, and so on. This is another vicious circle carrying on and on throughout human history. The neuronal communication of the nervous system as a whole has reprogrammed similar patterns. This indicates that every creature has a 'generation and corruption' taking place within it. Thus, the communication between neurons resembles the chain reaction pattern within the whole existence to be able to continue to exist.

The human nervous system and related issues are very complicated, for this reason, we will go through enough basics to cover our target issue, leaving details to the experts to deal with. Our main concern is to be able to demonstrate here the influence of the chosen deity in controlling information input through the sense organs to balance the effect of messages passing through the synapses. The amount of force going through chemical and electrical synapses within the biological body will naturally influence its psychology, spirit and soul altogether as a unit of the living body. The signals triggered in the brain and mind is powered by the interpretation of individual unique sense perception inputs, and backed up by the potential personal knowledge before reaching their destinations.

*Sense organs that human beings have "...contains receptors that respond selectively to specific types of energy - the eyes respond to light energy and ears respond to sound energy, for example. Energy that is received from outside the body is converted into electrical signals that can be processed by the nervous system. An appropriate response is generated, mainly by controlling the activity of cells in other organs or tissues that bring about action outside the nervous system.*

*These cells are known as effectors...*<sup>394</sup> Living creatures are estimated at from 10 to 30 million different species. Animals are divided into two categories ‘*invertebrates*’ those having no backbones and ‘*vertebrates*’, those with backbones, which include human beings. “*Neurons similar to those in humans occur in almost all the multicellular animals...*”<sup>395</sup> They are connected and communicate with each other through a ‘nerve net’ system in the invertebrates and a ‘central nervous system’ in the vertebrates.

Comparing the existing types of vertebrates to the types of invertebrates, the proportion is almost one to ten, similar to the voluntary action that man takes compared to involuntary actions in the body that are working in the automated manner managed by the Only Deity, the Creator. If this nerve net in invertebrates or the central nervous system in vertebrates is damaged physically in one way or another, the system will not function properly. If the information input is unbalanced, the system will be either overloaded or under-loaded and will not function properly either. Then behavioural abnormality will be observed in the mind, in the body or in the actions, according to the state of the damage.

Therefore, all the vital organs in the body are specially protected. The nervous system (NS) of the human body is divided into two main parts. The first one is ‘*the central nervous system*’ (CNS) and the second one is ‘*the peripheral nervous system*’ (PNS). The central nervous system is made up of the brain and spinal cord, which are, “*divided into*

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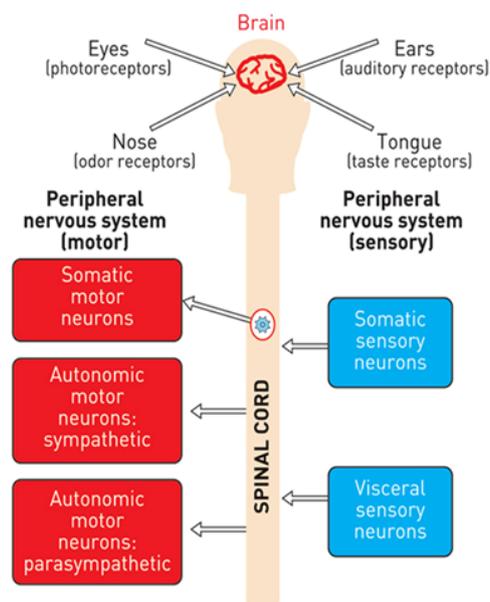
394-Open University, Science level 2, Book 1, p; 43

395-Open University, Science level 2, Book 1, p; 44

regions, each containing its own particular arrangements of neurons...Each region receives input, and its output depends upon the nature of that input.”<sup>396</sup> The spinal cord is encased within vertebrae of the spinal discs. It plays the role of a junction between the brain and brain stem, which are protected within the skull, and the rest of the body. The integration of all involuntary and voluntary actions as well as separation takes place in the spinal cord.

The peripheral nervous system is the extended nervous system connecting the rest of the body to the CNS. Unlike the CNS, it is not protected with any kinds of hard cases. It is divided into two major parts, the ‘autonomic’ (visceral, the organs of the respiratory, digestive, cardiovascular, endocrine, urinary and reproductive) systems and the ‘voluntary’ nervous system. The voluntary system includes a sensory nervous system, through somatic (bodily) sensations, and motor, involuntary nervous systems.

The autonomic nervous system (ANS) that controls the involuntary actions of the body is also divided into two parts, ‘sympathetic’ (SNS) and



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**Figure 3.1** The Central Nervous System (CNS)

'parasympathetic' (PSNS) systems. The sympathetic system is for *'fight or flight'* involuntary actions for preparing and protecting the body from danger. The parasympathetic system is for *'rest and recover'*, relaxing the body after going through the stress of danger. Both are working continuously in turn - like happiness and sadness - to meet the internal and external influences and the requirements in and on the body to protect it.

Reasonable balance between the sympathetic and parasympathetic is required for the stable health.

*"The sympathetic nervous system has in general an excitatory effect and in response to danger or some other challenge, almost instantly puts body processes into high gear. This is done by the discharge of stimulating secretion at nerve junctions (synapses). These secretion[s,] along with epinephrine into the blood by adrenal medulla, help start muscle action quickly. Glucose is released from the liver into the blood and thus is made available to all body muscles as a source of quick energy. The rates of heart and lung action increase, digestive activity slows down blood vessels constrict, and sweating begins so that the body will keep cool while body (sic) under stress. Thus the body is prepared for an extraordinary effort." On the other hand, the parasympathetic nervous system "...causes the discharge of secretion that slows the heartbeat and lung actions, restores*

*digestive functioning, and limits the constrictions of the blood vessels.*”<sup>397</sup>

The somatic nervous system has sensory nerves, called ‘afferent’ nerves, which carry the impulses towards the CNS and motor nerves, called ‘efferent’ nerves, which carry the impulses away from the CNS. Sensory neurons carry out action potentials towards the CNS to the brain and the motor neurons carry the messages out from the brain through and away from the CNS to the related organs. There are two pathways that carry the signals to the brain, ‘somatic’ nervous system pathways carry the signals to the CNS and the CNS pathways carry them to the brainstem from where they are conducted to the related part of the brain that interprets the message and sends the response back to the related organs.

However, according to the individual unique characteristic personality of human beings, the person who leans towards the ‘sympathetic mode’ of life can suffer from stress, anxiety and panic that could lead to heart problems, high blood pressure and stress-related other illnesses. The person who leans more towards the ‘parasympathetic mode’ of life can also suffer but from the danger due to lack of short and long term risk assessment. It becomes even more dangerous when there is a shock, or sudden change from one stage to the other. This could jeopardise the system according to the degree of the impact. It could even paralyze the nervous system altogether leading to death. So, the involuntary

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397-medical-dictionary.freeditonary.com/... ‘nervous excitation’, ‘nervous system’ prg;

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autonomic nervous system is really a neutral system that is triggered by the voluntary sensory nervous system, which indicates that the human body has systems within systems and all are interrelated, including the life-giving, untouchable energy spirit that holds all together.

It is astonishing to see that the human being has very little voluntary action capacity in proportion, but that it has a vital effect on the whole, not only in self, body and soul but also on the rest of his surroundings. This clearly indicates the importance of learning how to monitor voluntary actions to keep the self and the rest in harmony. Balance can only be achieved by nourishing all the voluntary actions from the same source as the rest. So, to be able to achieve that fully, man willingly has to keep the continuous communication channel fully open between the absolute Source of the all and himself. He also willingly has to follow the instructions from the same source to be able to accomplish the validated unity that the rest do in an involuntary automated manner. Moreover, he willingly has to rely on the same source for the self requests that involuntary automated systems do not need. Thus, human beings need another channel open, together with the others, to send energy for individual requirements and have feedback, which again is totally based on individual voluntary choice.

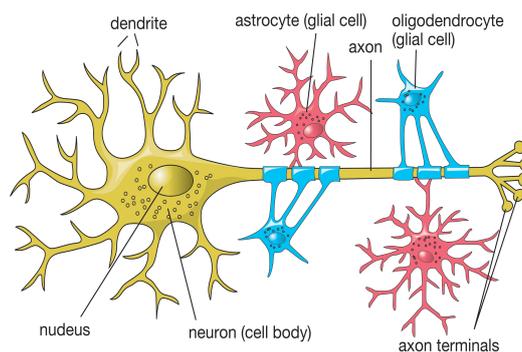
This is the only way that the body will unite with the source of nourishment. This is the only way that the body will be able to work in harmony. This is the only thing that the body will rely on for everlasting back-up in the case of need to keep the sympathetic and parasympathetic actions in balance. By now we know that the only energy that creatures need

comes from the Ultimate source, for man choosing the same source to regulate and monitor his voluntary action means that he has chosen the same source as Deity. Then freedom, equality, justice is applied throughout the whole body. So, what will really be choosing the same source practically do to the human body? What will practically happen to the human body if one does not choose the same source, to nourish, to obey or to turn to for back-up?

Let us now look into the neurons and synapses briefly and see why choosing the value of the same source to act upon will have an impact on balancing the discharge of the presynaptic neuron and the ability of the intake of the postsynaptic neuron. There are, as mentioned above, two types of synapses, chemical and electrical, that carry messages around the body. Both works in similar ways, the main difference is that chemical synapses carry the message in one direction and the electrical synapses can carry them in both ways. Chemical synapses have bigger gaps between the neurotransmitters and receptors and work more slowly than the electric synapses.

**a) Synapses:**

The average adult human brain is about 1.3 to 1.4 kg and contains around 100 billion nerve cells (neurons) and trillions of



**Figure 3.2** Cells involving synapses.

supporting cells. The “*human nervous system contains at least 300 billion cells in total. Although cells in nervous system can be classified into thousands of different cell types according to their shapes, function and location, there are three main cell types, neurons, glial cells and endothelial cells.*”<sup>398</sup> The glial cells are non-neuron cells that hold nervous tissue together helping and protecting neurons, being fluid in the brain and around neurons and synapses. The endothelial cells wrap around themselves making thin layers of cells inside the blood vessels “*...securing in this way the supply of oxygen and nutrient to nervous systems.*”<sup>399</sup> We can clearly see that the neurons are the only cells that carry ‘the action potential’ messages. However, none of them work in isolation. They all have coordinated activities that relate to one another. Physical or non-physical deficiency in any one of them will affect the rest. They have different duties in the same network but the same aim working in harmony for unity of self and others as they are programmed for. They even unconsciously know that disturbance in one is disturbance for all. We have seen that all different cells in the body are working in unity and in harmony according to the automated knowledge built into them. Neurons are generally classified according to “*... (a) Their function, (b) the type of response they generate in other neurons; (c) their location; (d) their morphology.*”<sup>400</sup>

They exist in all different types and sizes to suit the needs of the body shape, from millimetre-long short neurons that are

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398-Open University, Science level 2, Book 1, p;65

399-Open University, Science level 2, Book 1, p;65

400-Open University, Science level 2, Book 1, p;75

usually in the brain to the quite long ones that go along the arms and legs. Bipolars, 'inter-neurons', connect various other neurons within the brain and spinal cord, unipolar 'sensory neurons' carry signals from sensors to the CNS and multipolars are the motoneurons that carry signals from the CNS back to the sensory points. Neurons have main parts called the cell body, axon and dendrites or nerve endings. The cell body is the main part of the neuron that contains DNA, substances that build up proteins and the potential ability to carry energy. Axons are the long arms of the neurons that carry the messages along them from one to another.

They have myelinated or non-myelinated axons depending on their position in the body. Neurons in the brain and in the spinal cord that are protected by hard cases are usually non-myelinated but the peripheral, sensory and motor, neurons are myelinated. These types of neurons have chains of covering substances, called 'myelin sheaths', that work as insulated power-pulsing stations. They are only found in vertebrates and have very important roles for levelling the force of power and the signals of energy speed that are transmitted through one myelin chain to another via one neuron to another. There are small segments in between the chains of the myelin sheaths called 'nodes of Ranvier'. These gaps are the stations for polarizing and depolarizing the signals for gaining steady strength of energy as well as allowing nutrients and waste products to leave or enter the system.

So far we have looked into the shape and structure 'morphology' of the neuron. Now we can look into synapses before going on to the force and energy they carry. We have

mentioned before that this is a structure of one related to another and the end result affects the whole body and the surroundings.

Synapses are also automated systems; they work on a basis of the level of input power into the system, which is called ‘action

potential’. However, all starts in the cell’s body within the neuron. *“Cells are delineated by an outer membrane which separates them from the external environment, also called extracellular space. Inside the cell, a central region or nucleus contains deoxyribonucleic acid (DNA), a nucleic acid that constitutes the hereditary or genetic material. The nucleus is surrounded by an intercellular substance termed cytoplasm. There are additional structures or organelles within the cytoplasm that are necessary for the biological processes of cellular life, such as making protein or transforming nutrients into an utilizable energy source.”*<sup>401</sup>

This clearly indicates that we are back to the basis of existence the ‘cause and effect’ situation again.

Energy and force in the action potential generate the level and strength of communication between the brain, intellect,

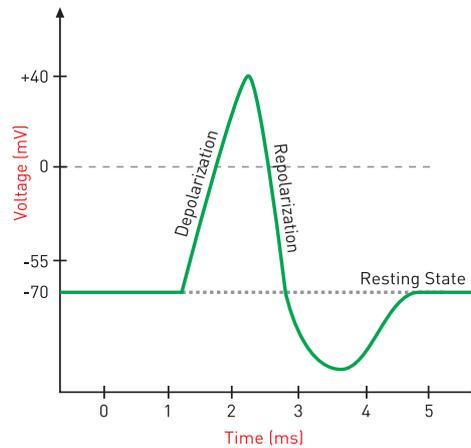


Figure 3.3 A graph of action potential

<sup>401</sup>Open University, Science level 2, Book 1, p; 58, 59

consciousness with body parts and the end behaviour. This is another circular chain reaction that has cause and effect. The behaviour taken place at first instant will affect the behaviour of neurons, the level of chemicals (neurotransmitter) released into the system affects the end result. Thus, the behaviour at the beginning will determine the whole neurobiological system and the resulting behaviour. It will carry on and on until the behaviour of the free-will input is changed, then the output will be changed too. This is the only place where freedom of choice is involved.

In proportion, comparing free-will to the rest of the system, it is almost next to nothing but it is the key point that determines the whole. It not only affects the whole biological, psychological, spiritual body and soul but also the relationship with its surroundings. We will come back to this key point of 'stimuli' relating to our topic later on but for now we have to look into the physical working system of neurons briefly. We need to know the relationships of the first firing impact, which takes place in the cell body and the power level of neurotransmitter released into the synaptic gap (cleft), and the capacity of the target cells to be able to take in. Thus, we have to understand the importance of the level of power balance between the corresponding neurons to understand the key point better.

The neuron, once it is triggered by a stimulus of the negative electrical potential force, becomes positive and begins to produce waves of impulses, then *“the depolarizing receptor potential spreads down the sensory neuron until it reaches a specialized portion of membrane called the triggered zone; at the triggered zone the receptor potential is converted into*

*action potentials, the number and the frequency of the action potentials is directly related to the amplitude and duration of the receptor potential - and the amount of neurotransmitter released at the axon terminals of the sensory neuron is a function of the number and frequency of action potentials generated.*

*Some neurons such as those that release the neurotransmitters dopamine or serotonin (neurotransmitters that effect mood, arousal and our sense of well being) fire action potentials spontaneously and continuously (1to20times per second), producing a steady stream (tonic release) of neurotransmitter. Other neurons...require the action of excitatory synaptic inputs in order to bring them to their firing threshold.”<sup>402</sup>*

Neurons in the peripheral autonomic nervous system have repetitive firing rates that are called ‘inhibitory neurons’. They have impulses in steady stream waves and they are usually placed in the brain and in the spinal cord. Neurons in the peripheral somatic nervous system need stimuli to reach the firing threshold rate. They are called ‘excitatory neurons’. The level of the stimuli, voluntarily controlled, will determine the level of strength, speed and force of the wave impulses in the action potential. However, the “*Proper dynamics in neuronal network can only be maintained if the excitatory forces are counteracted by the effective inhibitory forces.*”<sup>403</sup>

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402-Open University, Science level 2, Book 4, p; 28, 29

403-scholarpedia.org/... ‘inhibition- neural inhibition’ prg; 1

Unity in acting together is the vital point here as in every other thing. This is also a very complicated issue and it is wise for us to leave the details for the experts again but we can just look into it briefly to have a general idea about the necessity of balance between the autonomic nervous system and the controllable excitatory somatic nervous system relating to the unity of deity in the Creator for coordinating its working system in harmony. Consequently, every part of the body will have freedom, equality and justice, working without any oppression from one part to another, which would not be possible otherwise.

However, in the case of an emergency, certain vital points are fused with extra sensitive and flexible systems, for example, the ‘pyramidal neurons’ in the forebrain structure and the ‘sinoatrial node’ (SAN) in the heart structure as ‘potential pacemakers’. There are, in abundance, different types of pyramidal neurons found in the forebrain structures but not in the other parts of the brain, striatum, midbrain and hindbrain or in the spinal cord. They are excitatory cells that play important roles in circuiting, integrating, polarizing and depolarizing

incoming excitatory and inhibitory signals. They send the signals to all related and associated target compartments

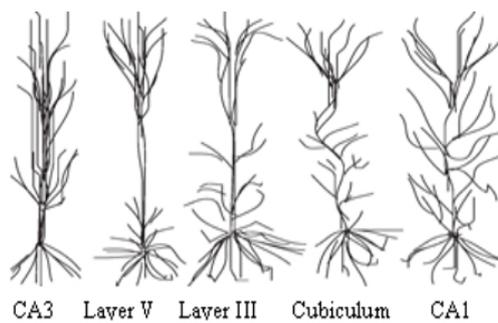


Figure 3.4 Examples of pyramidal neurons.

within the brain and outside of it.

Thus, the power of input is directed and diverted to many different related points that give time for the system to balance the power of the input, saving itself from sudden and vital impact. *“In addition to being influenced by the strength and spatial location of the activated synapses, dendritic integration is influenced by voltage-gated ion channels, which are abundant in pyramidal neuron dendrites (Johnston et al.1996). The voltage-gated Na<sup>+</sup>, Ca<sup>2+</sup>, K<sup>+</sup> channels in pyramidal neurons dendrites make the dendrites excitable, which means they are capable of nonlinear integration that includes a variety of types of dendritic action potentials...Other types of voltage-gated channels ...include A-type K<sup>+</sup> channels and hyperpolarisation-activated cation channel channels, (also known as HCN channels) ”*<sup>404</sup>

Scientists say that there are around a hundred different types of chemicals released through neurotransmitters within both nervous systems. The types, amount and speed of the released chemicals depend on the information input collectively from the sensory organs and conscious mind assisted or hindered by individual genetically characterized ability and aided by the inhibitory motor neurons if they are not physically disabled. The most important chemicals are dopamine, (DA or DOPA); serotonin; acetylcholine, (ACh); noradrenaline; glutamate; endorphin and enkephalin.

Low levels of *dopamine* in the body lead to Parkinson's disease and high levels of it to schizophrenia and hallucinations. *Serotonin*, (5-hydroxytryptamine, 5-HT),

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<sup>404</sup> -scholarpedia.org/... 'pyramidal neurons', 'Dendritic excitability' prg: 1, 3

known as ‘the feel-good’ chemical, in low levels can cause severe or mild depression, panic and fear depending on the level and high levels can cause artificial tranquillity and optimism that can lead to the risk of not being able to estimate danger. *Acetylcholine* (ACh) is involved both in the CNS and the PNS and works as a neuromodulator. It “*is critical for communication between neurons and muscles at the neuromuscular junctions, is involved in direct neurotransmission in autonomic ganglia, and has been implicated in cognitive processing, arousal, and attention in the brain.*”<sup>405</sup> Deficiency of ACh in the brain affects memory and in severe cases it can cause Alzheimer’s disease. Outside the brain it activates and regulates muscle movements such as heart rates, digestion, secretion of saliva, and bladder function.

The chemical called *noradrenaline* is produced in the ‘*locus coeruleus*’, it is a part of the brain that is called the brain’s pleasure centre. It is an excitatory chemical and “*it appears to be involved in attention and mental focus.*”<sup>406</sup> It also regulates the reflex, of ‘fight or flight’ response. Accordingly, it involves the heart rate, blood pressure and gastrointestinal functions as well. Thus, an unbalanced transmission will affect all of the related parts of the body owing to the miraculously calculated dose of interference to create the exact balance needed by the body.

The other chemical, “*...glutamate is the most prevalent excitatory neurotransmitter in the mammalian CNS...*”<sup>407</sup>

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405-[scribd.com/...](https://www.scribd.com/...) ‘Neurotransmitters and Signal Transduction’, ‘acetylcholine pdf’, ‘Summary’ p; 11

406 -[brainexplorer.org/...](https://brainexplorer.org/...) ‘glossary- locus coeruleus’

407- ‘Biopsychology (1990)’ by John P.J. Pinel, p; 114

and involves most aspects of normal brain functioning including cognition, memory and learning. The precise level and time of the neurotransmission of glutamate is very important. High level glutamate in the system, usually taken in through fast food or other means, can create a toxin called 'glutamate excitotoxicity'. This alters the natural balance between the neurotransmitter release and the receptor and the accumulated glutamate in the connection area kills the surrounding neurons. Naturally, death in neurons results in illness.

Endorphin and enkephalin are the other major chemicals known as the natural painkillers of the body. *"There is thought to be a link between stress, the body's natural painkillers and the immune system. In 1975, it was discovered that the body makes its own natural painkillers, morphine-like substances called endorphins and enkephalins...Endorphins are found in the pituitary gland and, although their exact role in stress reaction is still unclear, several studies have suggested that they may help to mediate the body's response to stressful stimuli."*<sup>408</sup> They can be produced by meditating and some other kinds of activities. They are not addictive when produced naturally within the body but artificial ones are seriously addictive.

It is also said that *"The human body produces at least 20 different endorphins with possible benefits and uses that researchers are investigating. Beta-endorphin appears to be the endorphin that seems to have the strongest effect on the brain and body during exercise. Endorphins are believed to*

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408- 'Psychology (1996)' Richard Gross, p; 145

*produce four key effects on body and mind: they enhance the immune system, they relieve pain, and they reduce stress, and postpone the aging process...Recent studies have found that nutritional and biochemical imbalances, rather than lack of will power or character, may increase the potential for substance abuse. Specifically, alcohol and drugs give temporary relief for a depleted endorphin level, which is one reason why they produce addiction.*”<sup>409</sup> Endorphin sounds very good for the health when it is naturally produced but, yet again, too much too soon can also cause problems in coping with everyday life requirements. The body needs time and training to be able to handle steadily increasing dosage.

Heart is the pumping centre of the circulatory system. Even though all the cardiac cells are automated, the heart’s working system is influenced and affected by emotions through synaptic messages. *“The beating heart ensures that every cell of the body has an uninterrupted supply of food, oxygen, and other essentials. So powerful is that the heart can pump the body’s entire blood volume of 5 litres (8.8 pints) around the body about every minute. On average it beats, or pumps 70 times a minute when the body is at rest, yet can increase this rate if the body is more active. Over a life time of 70 years, the heart beats some 2.5 billion times without tiring or stopping for a rest...”*<sup>410</sup>

Heartbeat works in a cycle, and the entire cycle is initiated from the ‘sinoatrial’ (SA) node, which is the natural

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409-road-to-health.com/... ‘What are Endorphins?’, ‘More about Endorphins’ by Bonnie O’Sullivan, prg; 3,5,19

410-dxnmalasia.com/healthinfo... ‘health info source DXN life, Vol:17’ ‘Genoderma and Heart’ by Dr. S Ranjan, prg; 1

pacemaker of the heart's beat. The heartbeat cycle has its own electrical pathways within itself, independent of every other part. Electric pulse is initiated from the SA node and received by the atrioventricular (AV) node, which *"is a small bundle of specialized cells located at the junction of the atria and ventricles. It is the only point where an action potential originating at SA node can spread to the ventricles."*<sup>411</sup>

There are two pathways going out from the SA node, the 'interatrial pathway' and the 'internodal pathway'. The interatrial pathway goes from the SA node to the left atrium ensuring the depolarization of the cycle. The

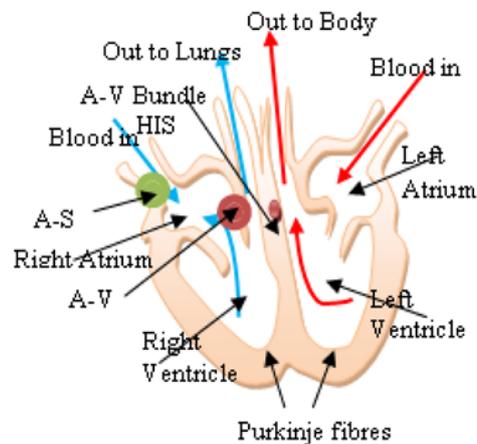


Figure 3.5 Working of a heart.

The internodal pathway is the action potential connection between the SA node and the VA node that sends the signals to a bundle of nerves, which are called 'His', after a brief delay to give time for depolarization. His, then send the action potential to down the interventricular septum, to the nerves that are called 'the Purkinje fibbers', which are extended from His. Finally, the action potential sent from the SA node

<sup>411</sup>zaf.biol.pmf.unizg.hr/... 'Av node Bundle of His interatrial pathway Internodal pathway...'

goes through the AV node to the bottom part of the heart and the action potential is repolarised throughout the ventricular myocardium and ready for the next cycle.

It is amazing to see how every single cell is kept alive by the circulation of the blood pumped by the heart carrying to them nutrients and oxygen and taking away from them waste materials and carbon dioxide. It is obvious that any slight imbalance in the system causes many types of problems according to its seriousness. However, the heart is not only a pump of the body but also the emotionally most affected part. We never have sayings about 'broken mind or brain' but we have sayings about broken heart, loving by the heart, hating from the heart, telling, feeling from the heart etc. So, we are totally in control of our mind but there is some point in the heart that can overpower us. It is not controllable and often abused. Therefore, it is the most vulnerable part of the body, affected by emotions as well as mishandling of the physical system. It is estimated that around 200,000 to 300,000 people die from heart attacks, around 700,000 people die of heart related disease and about 1 million people visit hospital with heart related problems each year in United States alone. So, there must be something drastically wrong in the handling of the heart. Could it be the absence of the instruction manual, codes and coordinates, to see how one could unite the voluntary actions with the automated ones to coordinate them correctly to let the heart be free from every kind of oppression from self or others?

Every cell in the body has its own special working order to accomplish its own duty as well as cooperating, giving and taking, within the working order of self and the surrounding

cells to accomplish harmony. This clearly resembles every individual being like a cell in the body of humanity. Every individual system in the body, like brain and heart, has its own individual working order in harmony and unity with the others. As long as they are not damaged or distorted in one way or another they work perfectly in an automated manner. The important point here is that they all need energy impulses to stream through from initiation point to the target, polarizing and depolarizing. They also have pressure points in case of emergency to absorb or back up the extraordinary cases and have fuse points, diverting and spreading the power received in a wider area in case of a sudden shock.

What about the parts working under human being's free-will, which is too little but too powerful? Can it overpower the automated system, if yes, how? This point alone proves that man needs instruction and information about the codes and coordinates to be able to work in harmony with the rest of the system. Justice, equality and freedom cannot ever be established without the instruction (revelation) given by the same authority that has the same distance and closeness to all individuals as well as the rest of the body of creation. The instructions for the voluntary actions of human beings had to be written by the same one who wrote the instructions for the automated actions of the human body. The producer of all systems, the Creator, is called the Deity when instructing His creation to act and He is called the Lord when he takes all the responsibility of looking after the system while it is working. He knows what the best is for them in an absolute independent manner.

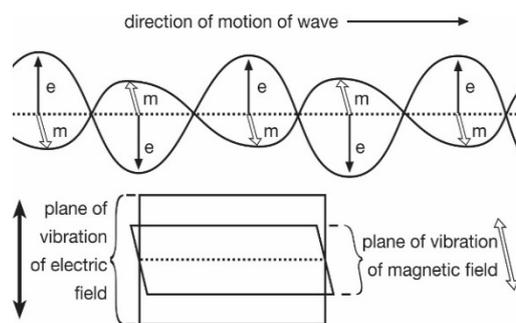
So, the meanings of the creation, the Deity and the Lord are interwoven into the One Being, the Originator, the Creator, the Manager and the Caretaker, all in the One. Therefore, unity in the system can only be accomplished if it is managed by the same unified source. Thus, human beings can only achieve the unity within self, if they willingly choose to follow the instructions of the same source for their voluntary work. Only then they will have the right pin code to enter and join the rest of the system - the Creator, self automated parts and the rest of creation. Otherwise it is impossible to know or guess the coordinates of such a complicated system to unify self within and without. To be able to understand this even better we can now look into the actions of automated involuntary energy waves, strength, length, level and direction within and with one another between matter, and the energy waves of voluntary, free-willed actions of man within self and with others, and possible variations according to the situation.

**b) Power, Energy and Waves:**

So far, it is obvious that there is One and only main source, 'the Creator' for the existence of all creation, including all types of energy waves. It is also obvious that everything is designed and governed by the same power, apart from the choice of human free will. It is up to human beings to choose a way of living but in reality there are three kinds of choice available. One can choose the base offered by the Creator to join the rest of the creation to be in harmony and have room for self developments, or choose self-governing, saying I do as I like, or choose the governing of others, any figure in any shape and form that has equal value to the chooser or less.

Choosing other Deities rather than the Creator involves two main important points here. First, there will be pressure exerted on the soul. Soul or spirit will be forced against its nature to obey something else that most probably it is equal to it or has lesser value than itself. Second, there will be pressure exerted on the autonomically programmed physical and biological body. The body as a whole will be forced against its nature to work under the conditions that it is not programmed for. In both cases tyranny is applied so that freedom, equality and justice are totally destroyed. Thus, the result of disturbed soul and body, including 'bio-signalling energy' can damage the self and surroundings seriously.

Practically, the field of energy that a human being has involving the power of 'free-will' must be a different type of energy than the energy that came into existence



**Figure 3.6** A diagram indicating how energy works.

with the Big Bang. Otherwise, how will the power of free-will be able to overpower the other existing powers? This is something extraordinary that the experts have to look into when they study energy relating to human consciousness. It seems that no other creatures have this energy wave possessed by human beings. So there must be another line of energy individually directed to human consciousness other than the biological creation side that came into existence

owing to the explosion of the Big Bang and the spiritual side that alone does not belong to this dimension. It seems that the form of this energy needs to be discovered yet. In the meantime, the existing energy that we know or do not know yet never originated from any creation, including human beings. Even though it can be influenced and disturbed, it cannot be destroyed by any means or creation at all.

So, now we can look into it briefly to see what energy is, how it travels and how we can know the existence of something that we cannot even see. What is the relationship between the energy, the source of energy and the bio-signalling of the human body as well as the signalling coming into and going out of human consciousness? We can simply say that energy is the ability to have movement that affects the self and others in a given circumstance of time and space. Energy can be in a state of potential, which is 'stored' as the energy of position, or kinetic, which is 'in action' as energy in motion. In the continuity of movement, energy flow is obtained by repeated vibrations owing to positive and negative electric exchanges that create a magnetic force field.

Energy is mainly classified as light (radiant), heat (thermal), motion (kinetic) and electrical, chemical, nuclear and gravitational energy. We have to notice here that we cannot categorize the energy of consciousness, in other words the intelligence of human beings. It can be argued that human consciousness is working on the basis of energy coming from the same source. However, it is different from the other ones. Then, which type of energy does it belong to? Is it energy of its own, different from the known ones? How does it travel to

reach only the human mind? These questions have yet to be answered.

Both potential and kinetic energies are created and regulated to do certain necessary functions in the system. For example, *“Potential...chemical energy is energy stored in the bonds of atoms and molecules... nuclear energy is stored in the nucleus of an atom- the energy that holds the nucleus together...Stored gravitational energy is the energy of position or place. Kinetic;...electric energy is the movement of electrons...radiant energy is electromagnetic energy that travels in waves...thermal energy is the internal energy in substances; it is the vibration and movement of the atom and molecules within substances....sound is the movement of energy through substances on longitudinal (compression/rarefaction) waves...motion is the movement of objects and substances from one place to another.”*<sup>412</sup>

There are automated, visible or invisible, equilibrium systems working amongst all the types of energy. Energy waves and their reflection on the outcome are specifically and strictly laid down solely by the actual Designer, the Deity, the Governor, who is the Creator Himself. Energy is an unseen substance but its existence, power and capacity can be measured and proven by its reflection on the end result in this dimension that is visible. Similar to the existence of the Creator, unseen but the existence is proven by His work that is visible to human beings. In addition, there is the ability and intelligence of the human being, who is always searching and finding out about the unseen existences through many

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412-www.need.org/... 'exploring Nuclear Energy' p; 5

experiments and tools. Therefore, when the existence of atoms was not known, it did not mean that they did not exist. This is where we can talk about belief and *'faith'*. The subject is not seen but the existence of it is known and the qualities of it are measured and valued by the work of visible objects. This is similar to the Creator as the only Deity. He is not seen but known by His perfect running, managing and keeping of everything in precise order as it must be. He did this in the past, does it in the present and will carry on doing it in the future.

Compared to the invisible light waves, visible ones are amazingly small but it is this little section of line that enables human beings to see and discover the bigger parts that are scattered on both sides, which have either higher or lower densities than the visible ones. For example, we know that energy is light

but we can only see this light when it is in certain wavelengths, called 'the visible spectrum'. Still, the human eye can only detect white light

between the wavelengths 400 to 700 nanometres, even though it contains all the seven rainbow colours. How can we deny the overall existence of the energy and the existence of the colours when we know that they are there but cannot be

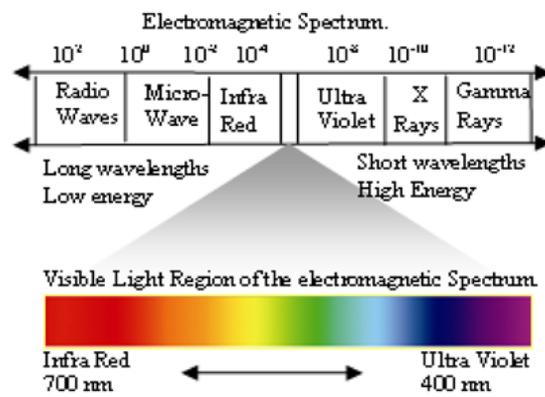


Figure 3.7 Visible and invisible light waves.

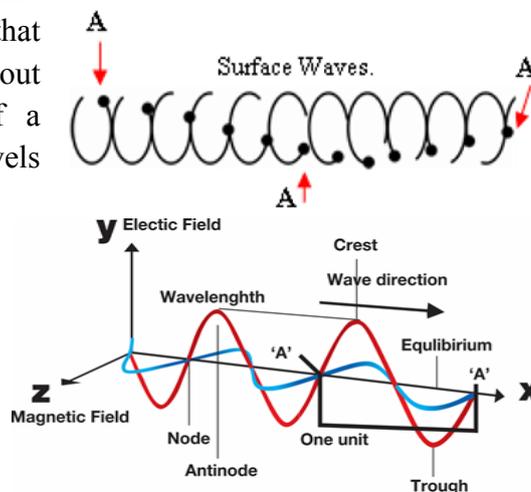
seen with bare eyes? This is one of the qualities in the meaning of deity; that it must not be seen in the dimension that human beings live in with physical eyes. The reason for this, including physical, logical and spiritual aspects will be discussed later on; yet again, we can only know so much.

Coming back to waves, we see that they carry energy from one place to another through exchange - repulsion between positive (+) and negative (-) powers that creates impulses for continuous action in the role of chain reaction. They can be mainly put into three categories:

1. Mechanical waves that require a material medium to travel and have three different types within themselves; a) transverse waves that cause waves to travel perpendicular to the direction of the movement, b) longitudinal waves that cause waves to travel parallel to the direction of the movement and c) surface waves that mix both transverse and longitudinal waves in one medium,
2. Electromagnetic waves that do not require a medium to travel, such as light and radio waves,
3. Matter waves that are the set of waves representing the behaviour of an elementary particle under certain conditions, produced by electrons and particles.

Simply, wave is a travelling disturbance going through a medium. It experiences local oscillations and a regular periodic value that gives information about the character of the medium. This periodic value changes while the disturbance is passing through from one medium to another. We have to remember that particles in the medium stay constant in their places whilst waves move along. There are low energy waves and high energy waves with the ability to carry the energy from one medium to another depending on their strength. They can travel in opposite directions, collide with each other and be absorbed or reflected back depending on the character and the position of the boundary or the barriers that they come across. This raises another question: *“What happens when two waves meet while they travel through the same medium? What effect will the meeting of the waves have upon the appearance of the medium?”*<sup>413</sup>

We have to remind ourselves here that we are talking about only one line of a wave that travels along a particular stream line and demonstrates different behaviour when it reaches its own boundary



**Figure 3.8** A diagram, two waves travelling on a same medium.

<sup>413</sup>[413-physicsclassroom.com/](http://413-physicsclassroom.com/)

where it meets a different medium than its own. One unit of a wave is marked when point 'A' in a model circle comes to the same place where it started, then the second unit starts from point 'A' again and so on. Thus, the harmonic waves have 'nodes' at the point of each 'A'. Each turn creates a loop and the half-waypoint is called 'anti-node'. Thus the string of harmonic loops is created. A supposed straight line between loops going through the nodes is called 'equilibrium'. The point that one medium ends and another medium starts is defined as the 'boundary' and the behaviour of the wave at the end of a medium is referred as the 'boundary behaviour'. The boundary behaviours are categorized as fixed end reflection, free end reflection, and the transmission of pulse at the boundary from less dense medium to denser medium, or the transmission from denser medium to less dense medium. All kinds of waves, including water and light, have the quality of having reflection, refraction or diffraction. Finally, we can look into the waves that travel on the same medium and their behaviour on meeting each other.

Energy flow in bio-signalling is achieved by the combined action of protons that have positive charge, electrons that have negative charge and neutrons to balance them.

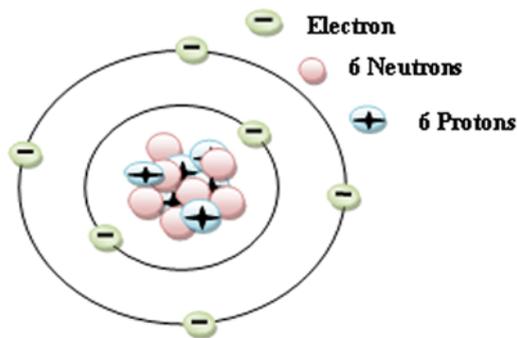


Figure 3.10 Behaviour of (+), (-) and neutral atoms.

having neutral charge. Energy flow in waves is achieved by

the combined interaction of the 'positron', also called anti-electron or positive 'electron' that has positive charge and the electron that has negative charge and they all balance with the 'neutrino' that has neutral charge and is from the family of neutral leptons. *"The energy of photon 'light' depends on the radiation frequency; there are photons of all energies from high-energy gamma and x-rays, through visible light, to low energy infrared and radio waves. All photons travel at the speed of light. Considered among subatomic particles, photons are bosons, having no electric charge or rest mass (zero) and 1/2 unit of spin; they are field particles that are thought to be the carriers of the electromagnetic field."*<sup>414</sup>

The positron is an elementary particle of an atom that has the same mass and same spin as the electron but has positive charge, unlike the electron. It is also called the antiparticle of the electron. *"Positrons, like electrons, appear as decay products of many heavier particles; electron-positron pairs are produced high-energy photons on matter...A positron is, in itself, subtle, but cannot exist indefinitely in the presence of matter, for it will ultimately collide with an electron. The two particles will be annihilated as a result of this collision, and photons will be created. However, a positron can first become bound to an electron to form a short-lived 'atom' (boson) termed positronium."*<sup>415</sup> Neutrinos, on the other hand, belong to the family of subatomic particles called fermions. They seem to have three distinct characteristics. One identifies the direction of the wave by oscillating between electron (-) and proton (+) or photon and the second

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414-[www.britannica.com](http://www.britannica.com)... 'photon', 'subatomic particle' prg; 1

415-[encyclopedia2.thefreedictionary.com](http://encyclopedia2.thefreedictionary.com)/... 'Positron'

blends into the other elementary particles of the atom, obeying the behaviour of that element without losing its own character, unlike the other subatomic particles (bosons) that have integral spin with a behaviour of their own. For example, neutrinos absorbed by photons can travel at the speed of light.

Radiation frequency is achieved through the interaction of primary atomic and subatomic particles in waves, like heat, light waves and x-rays. When a positron (+) interacts with an electron-neutrino (-) in the annihilation (attenuation or extinction) process, the masses of both are converted into energy completely, ( $E=mc^2$ ) and the realized energy is emitted by two photons that have circular momentum. *“The pair of photons leave the site in opposite directions...As a photon makes its way through matter, there is no way to predict precisely either how far it will travel before engaging in an interaction or the type of interaction it will engage in.”*<sup>416</sup>The interactions will be either photoelectric or Compton interactions, depending on the character and the level of the power emitted by the photon. However, it seems that the direction of the photon is indicated during the emission of the energy by neutrinos that have the ability of a half spin with a pendulum movement. The neutrino has the ability to react with electrons as well as photons. It most probably is pulled and pushed between (-) and (+) charges to create the pendulum and then blended into them (helium).

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416-sprawls.org/... 'Photon interaction-positron interactions- Attenuation', positron interactions, prg: 4, Attenuation, prg: 1

Now, one can wonder about the relationship between the meaning of deity and bio-signalling of the human body, and the behaviour of waves. We have to remind ourselves that disturbance in the energy of the bio-signalling system of the human body is the main source of health or illnesses, apart from actual physical or mechanical defects. Therefore, we have to analyze the behaviour of energy and waves behaviours in certain situations to know more about how the human body bio-signalling system works. We can look into the role of the Deity in the system and see what can be done to prevent possible illness and gain good health for the soundness of body and soul. After all, it is up to every individual to choose the Creator as the Deity or not, but it does not change the reality of the fact that He is the natural Deity of all rest of the creation that know and obey Him intrinsically.

By now, looking from all different aspects, we can be certain that the source of all energy is coming from the same source that is the Creator, the Designer and the Governor of all. Now, it is high time for us to look into the patterns of boundary behaviours in relation to human behaviour and find out how one can use the choice of free-will in the most beneficial way possible. The actual benefit of it must include self, body, soul and the rest of the surroundings. In fact, we immediately must realize that boundary behaviour is one of the biggest phenomena in the lives of human beings, as every single being, small or big has boundaries within self as well as with others.

We have to keep the physical, spiritual and

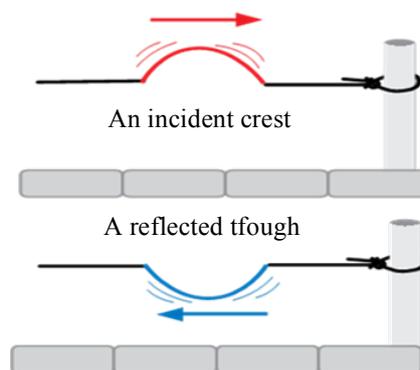


Figure 3.11 Fixed end wave behaviour.

psychological boundaries in the self and the social boundaries between the self and others in mind while we are looking into the boundary behaviour of the waves to be able to relate them to each other, even though we will

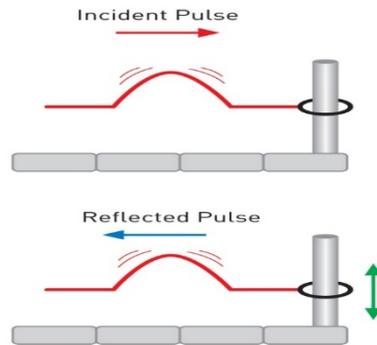


Figure 3.12 Free end wave behaviour.

look into this later on. First of all, we can look into a wave bounded with a fixed end. We can also see in the drawing on the right that “...since the end is clamped, it cannot move... According to Newton’s third law, the wall (end) must be exerting an equal downward force on the end of string. This new force creates a wave pulse that propagates from right to left, with the same speed and amplitude as the incident wave, but with opposite polarity...at the fixed (hard) boundary, the displacement remains zero...”<sup>417</sup> Displacement is zero but the power of the reflected wave is the same as that of the incident wave but of an opposite value. It turns into negative amplitude from the positive amplitude.

On the other hand, a wave on the free end reflection behaves in a totally different manner. At a free end reflection “...the restoring force (power that works against the wave) is zero and reflected wave has the same polarity...”<sup>418</sup> The

417-www.acs.psu.edu/... ‘Reflection of Waves from Boundaries’, ‘Reflection from a HARD boundary’ prg; 1

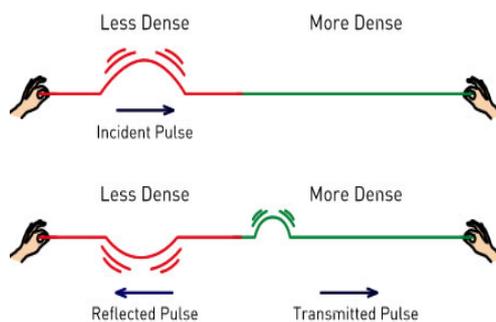
418-www.acs.psu.edu/... ‘Reflection of Waves from Boundaries’, ‘Reflection from a

displacement has the value of the wave itself but the restoring force is zero, having no power on the reflected pulse to cause any change in its position or polarity. In fact, it becomes an identical pulse to the incident, upward, pulse with the speed, wavelength and amplitude except that it moves in the opposite direction on the same medium facing the incoming incident pulse. According to Newton's law, in the fixed end behaviour there is no fixed point of another medium to pull the pulse down to become an inverted pulse, so the pulse returns upward with the same value.

So far, we have seen how the waves travelling in a medium behave when they meet a fixed end. It has zero influence on displacement but full influence on power exchange from positive to negative, and direction changes to the opposite side of the incident pulse, which creates a balanced outcome by cancelling out each other. Unlike the fixed end, free end behaviour has full influence on displacement but zero influence on power exchange. Having no other fixed medium, incident wavewanders along the boundary and reflects back. It stayson the same side but travels in the opposite direction with the same positive value, which is doubled on meeting another incoming incident wave. We will compare and contrast these two kinds of reflections and relate them to human bio-signalling and the consciously chosen wave link with the Deity later on, but for now we have to look into the boundary behaviour of the wave in density differences between the mediums and reflection as well as refraction and diffraction before going into that.

There are two types of transferring boundary behaviour occurring when the waves meet different density mediums. One is the transferring behaviour from low density medium to high density medium and the other from high density medium to low density medium. A wave travelling from a less dense to a denser medium, unlike the fixed and free end behaviour, transfers some of its energy to the other side and keeps some of it for itself. The transferred energy wave depends on the difference in ratio between the two mediums that vary in density.

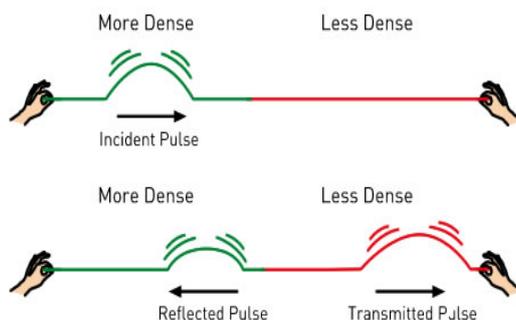
The incident pulse in the less dense medium will transfer some of its value to the denser medium depending on the density ratio between them. Its polarity will be pulled downward by the stronger, denser medium.



**Figure 3.13** A wave travelling from less dense to denser medium.

The incident pulse not only becomes less in value but changes its direction to go back, turning its charge from (+) to (-). The transmitted pulse on the denser medium makes the power even less depending on the ratio between them and carries on till it reaches another boundary.

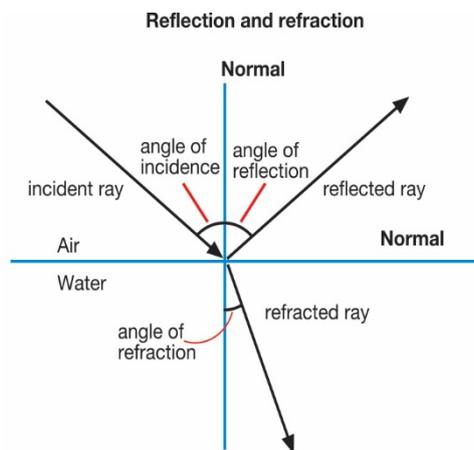
The incident pulse in the denser medium will



**Figure 3.14** A wave travelling from more dense to less dense medium.

transfer more of its value to the less dense medium depending on the density ratio between them. However, its polarity will stay upward even though the reflected pulse has less power and its (+) charge stays (+). Mainly, the boundary behaviour of denser to less dense medium works in an opposite way to the other. A denser incident pulse is able to pass more of its strength to the less dense medium, but the less dense medium is not able to change the polarity of the incident pulse. The transmitted pulse on the less dense medium takes the stronger power depending on the ratio between them and carries it until reaching its own boundary.

We looked into the boundaries of the waves with the fixed end, free end and the boundaries that have density differences in the same medium. Now, we can look into the boundary behaviour of the waves that have boundaries of different forms of mediums. When the waves reach the boundary of a different form of medium, they reflect, refract or diffract. Reflection depends on the surface of the new medium and the angle of the incident wave that causes power and direction change in the reflected waves. Refraction depends on the character of the density of the new medium that causes change in direction and speed of refracted waves of the new medium. Diffraction depends



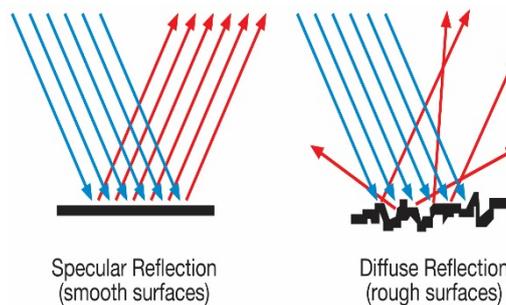
**Figure 3.15** Behaviour of reflection and refraction.

on the position of a boundary barrier that diverts the direction, shape and power of the diffracted waves.

Light, sound and water waves are the waves that have the ability to behave in these ways. According to the law of reflection, the incident ray, the reflected ray and the line of 'normal' have to be on the same side of the plane and have the same angle. Even though they appear on opposite sides of the line of normal, the angle of incidence is equal to the angle of reflected rays in a regular reflection, coming from a single source and reflected to a single direction at the same angle. This reflected ray forms 'a standing wave' pattern, which is also called specular or mirror reflection.

Reflection, when even though light is coming from a single source it is reflected into many different directions, is called 'diffuse reflection'.

There are different types of diffuse reflection but we do not need to go into detail. The type of diffuse reflection depends on the surface the rays of a wave hit. Glossy surfaces are able to reflect the incident ray totally, which is called regular reflection, like a mirror does. Some are able to do regular reflection as well as diffuse reflection, like water waves. Uneven surfaces will diffuse the reflection depending on the type of roughness on the surface of the new



**Figure 3.16** Reflection on smooth and rough surface.

medium. Differences in the surface of the medium will reflect the wave at different angles. Each reflecting point will have its own reflection law to obey even though incident rays are coming from the same direction. However, when the rough surface is filled with water or any other transparent material that has a smooth and glossy surface, then the light will obey the regulation of the smooth surface reflection. This resembles the revelation and role model filling the different individual shape of every single human being without disturbing the shape of the base.

The rules governing reflection require the reflected wave to be in the same plane as the normal and the incident wave are. The rules governing refraction require the wave to

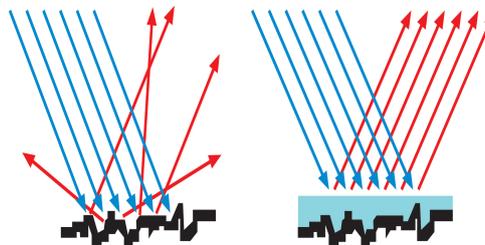


Figure 3.17 Reflection on smoothed rough surface.

be transmitted into the new medium on the other side of the plane but with the change in speed and direction depending on the character of the medium that the wave is transferred into. The rules of both reflection and refraction are based on the boundary of the density character differences between the two. One having too strong density does not let the wave go through and reflects it back totally. The other that has lesser density lets the wave transfer into it but forces it to follow its own regulations depending on the character and the ratio between the two different mediums.

Therefore, the power in the refraction transferred into the new medium has speed difference without changing direction. *“The index of refraction of a material is the ratio of the speed of light in a vacuum to the speed of light in the material. Electromagnetic wave passing from one medium into another of a different index of refraction will be bent in their direction of travel.”*<sup>419</sup>

- *“Vacuum lies at the one end of the list. In refraction across the interface between vacuum (air is considered vacuum) and any other medium, the other medium has rays closer to the normal.*
- *Among gases, the ray gets closer to the normal if you increase the density of the gas by pressurising it more.*
- *The refracted properties of liquid mixtures and solutions vary in a smooth and systematic manner as the proportions of the mixture are changed.*
- *Denser substances usually, but not always, have rays closer to the normal.”*<sup>420</sup>

According to the density difference speed can increase or decrease in the wave and the magnitude of change determines the amount of bending that takes place. So, *“...the index of refraction of a medium was inversely proportional to the speed of light in that medium, since, ‘c’ is defined as speed of light in vacuum, and ‘n=1’ is defined as the index of refraction of vacuum, then we have  $n=cv...$  ( $n$ =medium’s*

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419-eoearth.org... ‘Refraction’, ‘source: Nasa, ed, by Peter Saundary’ prg; 1

420-lihgandmatter.com/... ‘Light Matter, pages 801-850’, ‘chapter 31.1, Refraction’ p; 845

index of refraction,  $v$ =speed of light in the medium,  $c$ =speed of light in vacuum.)”<sup>421</sup>

The transference and dispersion of a wave between the two mediums depend on three points; index of refraction point embedded in mediums, the angle of the incident ray at the boundary and the difference in the wavelength depending on the mass difference in both mediums. For example, a white light directed to a prism is divided into spectral, rainbow colours. According to the law of refraction, this happens when white

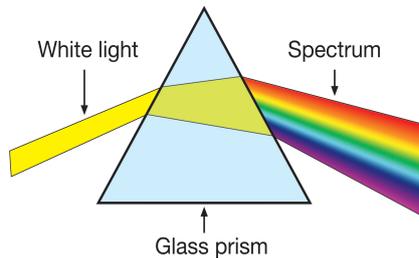
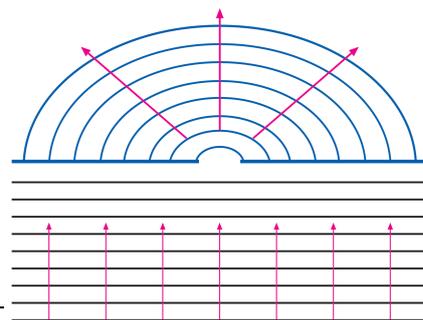


Figure 3.18 Dispersion of light through prism.

light passes through a prism that has a slightly angled surface. Then, the different colours invisible to the human eye in the white light become visible owing to the different indices of the refraction point of each different colour.

This law applies to rainbow occurrence when white light travels through raindrops or water drops. In fact, there are different types of dispersion, double refraction, absorption, illusions as well as negative refraction that are also involved here, but complex methods used to define and calculate them are



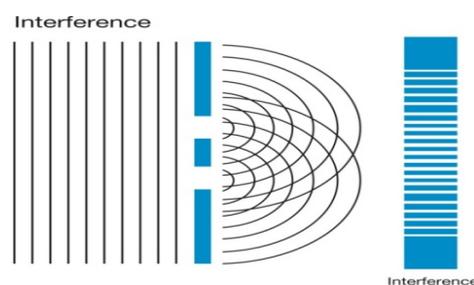
A wave is diffracted by an aperture.

Figure 3.19 A wave is diffracted by an aperture

421-lihgtandmatter.com/... 'Light Mattei

beyond our ability and aim to engage with. However, it could reveal quite useful information if the experts would look into them regarding and relating them to the behaviour of boundaries that human consciousness and free-will have. We have to remind ourselves here that this resembles every single human being; in fact everything refracts something from the main source. It becomes visible in an orderly manner only when it is filtered through the right tool by the right method.

Diffraction is also the result of boundary behaviour, disturbance in a medium in which the waves of the same medium are disturbed with a barrier or barriers of different mediums. Waves once past the boundary disturbance spread out to fill the space of the medium that had before been the barrier. Diffraction is relative to the size of the gap and the wavelength. In fact, all waves can suffer from diffraction but the greater the wavelength the more obvious the effect will be. The smaller the gap the stronger the diffraction and the bigger the gap the less the diffraction becomes. If the gap is greater than the wavelength, the weaker the diffraction will become. By propagating water in one direction, plane wave-fronts become circular wave-fronts, waves that move in all directions.



Diffraction can also combine with two or more barriers of disturbance on the same wave-fronts of the same medium and the diffraction in the same direction

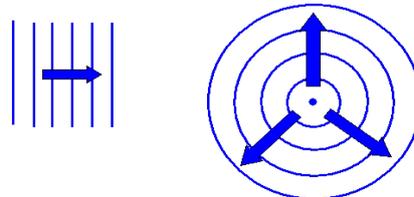
**Figure 3.20** Behaviour of the disturbed same wave.

allows the disturbed waves to interfere with each other, which is called wave 'interference'. They can have constructive interference or destructive interference like the other waves. This depends on the frequency, amplitude and the phase of both waves that combine with each other.

There will be constructive interference when the waves are exactly the same, 'equal' in amplitude, in frequency and crossing each other completely in same phase. The peaks of both waves meet each other at the same time, adding up to become a bigger wave, which is called 'superposition'. There will be destructive interference when the waves are totally out of phase, the peak of one wave will meet the trough of the other wave and cancel each other totally so that there will be no wave at all.

We have seen that the existing energy waves are either reflected, emitted, absorbed or transmitted. These actions can take place individually or in a joint manner within the one medium depending on the relativity of the strength of the incoming energy and the form of the matter. Some matter can even allow the five actions to take place within itself. The physical body of human beings is a good example of this, apart from human consciousness, which has its own independent energy waves, still coming from the same source. Another example is the black matter of the universe that we mentioned above. It absorbs all kinds of waves therefore; there is no reflection to see its existence.

The next step for us now is to look into the relationship between the



**Figure 3.21** Straight and circular waves.

incident pulses and reflected pulses in the same medium, which are called constructive and destructive waves to be able to understand the exact point that we are going to look into. We have seen that waves have boundary behaviours according to the end position, fixed or free, and to the ratio of density difference between two mediums. Waves also have certain ways of behaviour when they meet one another travelling along the same medium. These are called ‘constructive interference’, and ‘destructive interference’ depending which side of the equilibrium the meeting took place. This behaviour occurs in all kinds of wave plane that come from infinity and are circular spreading out from a point source.

Constructive waves can be made by joining the pulse of incident waves and the reflected waves. They can have an upward ‘crest’ with a

value of its own or a downward ‘trough’ with its own value. However, waves have to be travelling on the same side, either as crest or trough to be able to have constructive interference. For example, when a certain value wave meets with a certain value wave, add their values together and they become a wave with the sum value of both. When a unit +1 meets another unit +1 it becomes unit +2 or when a unit -1 meets another unit -1 it becomes a unit of -2. Both add up making a higher wave that is called ‘superposition’. If unit +1 meets a unit +2, it will become a unit of +3 and the same with the negative amplitude. However, as soon as the waves pass

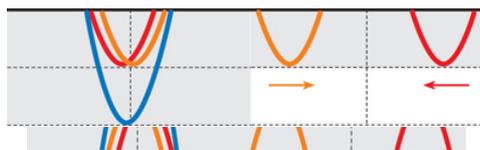
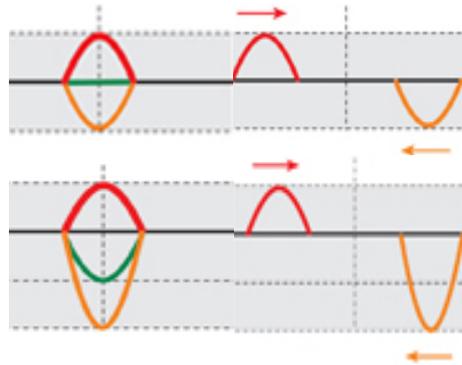


Figure 3.23 Negative wave interference.

Figure 3.22 Positive wave interference.

each other they will carry on their journeys with their original values in both cases.

On the other hand, in the case of destructive interference, waves travel on the opposite sides of the medium and in opposite directions. Naturally, the upward wave has (+) charge and the downward wave has (-) and, when they meet each other, they completely cancel each other out and become a (0) point if they have same value, resting on the equilibrium. This is the 'zero point' of the destructive waves when there is no wave at all.



**Figure 3.24** Positive and negative wave interference.

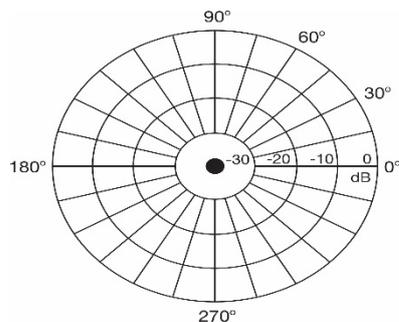
However, destruction will take place at the value of the smaller unit when one of the waves has a higher value than the other. Thus, when a unit +1 wave meets a unit -2, it will still leave unit -1 behind, only cancelling one unit, which is still called destructive interference. All of them have the same behaviour, as soon as the waves pass each other they carry on with their own original value before the interference.

There are infinite energy sources and finite energy sources; therefore, there are many types of wave interference from finite, secondary sources, like light from the sun or any other equipment, sound from speakers or any other sources and

water in the ocean, in a ripple tank or any other reservoir. Some interference can be observed with bare eyes but some only through the mechanical aids used in many modern fields. The fMRI machines are used to film the emotions reflected in the brain to laser beams used to treat some illness. It is possible to categorize them as electrodynamic, electromagnetic, electrostatic waves and wave interferences as well as those in many other fields, like bio-signalling interferences.

It is also possible for every individual field to have its own proficiency that will require very complicated studies for details so it is better for us to leave all those to the experts once again and concentrate on the simple and basic regulation of interference in order that we can understand the basics and relate them to the point of our topic. Basically, they all behave in a similar way involving constructive as well as destructive interferences through positive (+) and negative (-) exchange of power pulses.

We have mentioned before that the universe is made up of opposites. Without opposites there would no existence at all because existence could not carry on without the trust of positive and negative energy exchange. There is no absolute magnetic or electric monopole existing in the universe, only in theory. Existence needs positive and negative exchange power



**Figure 3.25** A monopole source.

flow, continual chain reaction of pulling and pushing to be able to have life-giving propagation, in other words, continuity of existence to be able to be in action.

Therefore, the monopole of the finite source is basically made up of (+) and (-) exchange of energy flow. The two monopole sources are called dipole and four sources quadrupole interferences. They are all made up by addition of monopoles and used to indicate the different directional behaviour of the waves and different types of interference between them.<sup>422</sup>

Monopole radiation, on the other hand, has circular symmetric waves that propagate in all directions with a single frequency. Intensity of motion, velocity and reactivity are stronger near the source and get weaker when the waves go away from the source. There is no interference in the wave streams of the single monopole, the unique source. However, boundary behaviour will be in action wherever the waves hit a boundary of another medium. They will behave as we mentioned above according to the law of boundary behaviour, depending on the ratio between them.

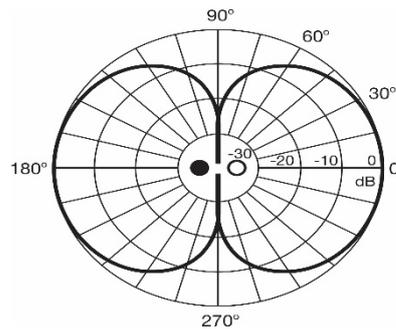


Figure 3.26 Adipole source.

Two identical but opposite phase monopoles are called a dipole. *“A dipole source consists of two monopole sources of*

<sup>422</sup>422-arxiv.org/... ‘introduction to magnetic monopoles’ by Arttu Rajantie

equal strength but opposite phase and separated by a small distance...while one source expands (+) the other source contracts (-). The result is that the fluid (air) near the two sources sloshes back and forth to produce sound (wave).<sup>423</sup> Even though, there are electromagnetic and electrodynamic dipoles, they basically follow the same principle of exchange of positive and negative charges in return.

When the two sources are periodically disturbed at the same frequency in the same medium, the pattern of nodal and antinodal interfering lines will appear. Thus, where crest meets crest and trough meets trough constructive interference will be produced and where crest meets trough destructive interference will occur. At the point of positive constructive interference light is reflected more than at the point of negative destructive interference. So, in two coherent point sources of waves, bright lines represent constructive interference and dark lines represent destructive interference.

Quadrupole source is similar to dipole but with waves going in four directions in equal terms. "The directivity pattern for lateral quadrupole looks like a clover leaf pattern..."<sup>424</sup> Therefore, the strength of the wave

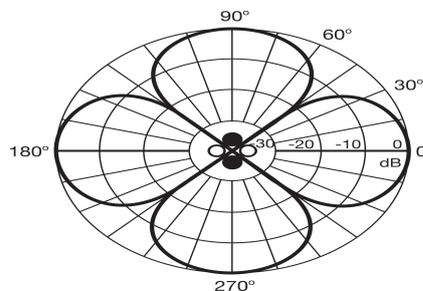


Figure 3.27 A quadrupole source.

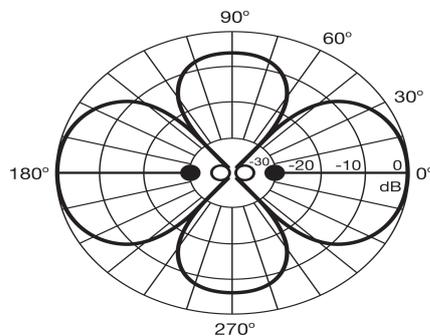
423-acs.psu.edu/... 'Sound Field Radiated by simple sources', 'Radiation from a dipole source' prg; 1

424-acs.psu.edu/... 'Sound Field Radiated by simple sources', 'Radiation from a lateral quadrupole source, prg; 1

lines and wave interferences will have identical patterns in four directions but they will get weaker while they are travelling away from the source.

There is also a linear quadrupole source that is made of monopoles lying along the same line, which makes the flow of the waves stronger in a straight line. They are used in many fields like physics and chemistry to assess the behaviour of ions under different frequencies of waves and temperature by trapping them in a magnetic field.

*“The trapping of charged particles by radiofrequency (RF) electric fields was first demonstrated in 1954 and quickly proved to be an extremely powerful tool for the experimental investigation of a wide range of phenomena. In particular the linear quadrupole RF trap is found at the heart of many experiments where few to many ions are laser-cooled to very low temperature for applications in optical frequency metrology, quantum computations and formation of large Coulomb crystals.”*<sup>425</sup>



**Figure 3.28** A linear quadrupole

We do not aim to go into details of these wave-involved issues, which are extremely complicated. Our aim is to make ourselves realize that every creation has its own miraculous

<sup>425</sup>425-arxiv.org/... Anharmonic contributions in real RF linear quadrupole traps',  
 'introduction' prg; 1

patterns of working in itself and in relation to its surroundings. The actions can take place consciously or unconsciously but any slight disturbance in its natural order will cause complications and destruction, not only in its own order of the self but also the orders of anything that interrelates with it. It is based on the principle of 'one for all and all for one', in which all and one are based on the same 'One Unique Source'. Outside this orderly system there will be nothing but chaos, which will not occur unless outside intentional interference takes place. Human beings are the only creation who can do this to a certain extent by not choosing the right deity. In that case, created chaos can do nothing but strain the system by harming or destroying the self first.

Now, we have to go back and put the human body, human consciousness of free will and the choice of deity into our perspective, once again under the light of all the aspects that we have seen above. Then we can ask a much more detailed question but in a simple and clear manner. **Can man really coordinate his own very complicated body, soul, spirit and consciousness accurately, let alone with others, without getting the copy right master key, codes and coordinates from the Designer, Creator, Regulator, and the Master, Who is the Only Deity for the entire existence?** It is impossible to break the passwords of life coordination to harmonize the interrelations within the self and with the others in the three dimensional life, let alone after life, without instruction manuals and human role models for psychological, practical and social implementations as well as spiritual. It is also impossible for any creatures,

including conscious human beings, to know these codes and coordinates better than the Originator, the Creator.

**c) The Deity and Human Interrelations:**

The Deity is the only being that knows and holds all the secret and sacred key codes of the worlds, seen or unseen. Therefore, it seems that human beings have no alternative but to choose the Creator as the Deity to be able to obtain the basic authentic passwords, codes and coordinates of life for achieving successfully harmonised relationships within the self, body and soul, with the Creator, nourishing source for all, and with the rest of the creation, for harmonic everlasting good, and happiness.

Only then can Human beings be free from the inauthentic misleading estimations and assumptions about the basic codes of life. They can use the existing energy for building on the given base and authentic codes to develop them further, rather than struggling blindly to break the codes that are already given. However, human beings are generally too arrogant to look at the existing authentic information first rather to struggle blindly for self-delusional aims and goals. Thus, the damage done during this frustrated never-ending battle is simply nothing else but a self-destructive selfishness.

No doubt, every individual human being is unique. Even twins, no matter how much they look alike have totally different personalities but none of them can be considered better or worse than the other. So, humans are strictly individual unique beings on one hand and have total equal rights on the other. Therefore, the existence of two exact same people is impossible but the existence of having exact

equality is possible. Therefore, the most important issue is not the sameness or uniqueness but the equality. To be able to gain this equality fairly they have to have knowledge of the self, others and the Creator. Unfortunately, no matter how conscious, clever and knowledgeable human beings are, they are living in the finite dimension that is full of boundaries. Human beings are not able to understand the self and other creations fully. How can they grasp the knowledge of the Creator without authenticated help from the Creator Himself? Knowing Him is impossible, as He is without parallel or equal.

Human beings can only try their best to discover the already existing but unknown knowledge. Even if the human beings, as equals, have more knowledge of things than some others, it will always be restricted one way or another. In the mean time, using the knowledge obtained under the basics and principles of the Deity would benefit humanity as a whole but using this knowledge to overpower others will violate the right of the Deity on one hand, as He is the only authentic power holder, and damage the freedom, equality and justice amongst human beings totally on the other. It is tyranny for humans to impose unauthorised basic codes of life on other humans. This will not only tilt the balance in freedom, equality and justice amongst humanity but also damage or even ruin the imposer first. Looking back into history is sufficient for us to see endless examples.

It is time for us now to look into the meaning of deity in a bit more detail, hoping that being aware of all the points that we mentioned above will make it easy for us to understand it better. We have seen that unity is the key to harmony in every

aspect revolving around happiness. According to the Big Bang theory every single creation came from one unified source and had similar development. Therefore, all are related to one another in one way or another. This means any harm or benefit to one creation will reflect on and affect another, especially human beings. There are clear evidences that since the beginning of creation in this dimension all things, discovered or not, have been acting in harmony and unity as their Deity encoded them to act, including the human body apart from the consciousness.

However, there is another big question which arises where the consciousness of human beings is involved, that gives them the ability of acknowledging and overpowering the rest of creation that all the other creatures lack. Therefore, one can wonder, **‘Are the waves of the consciousness of human beings coming through within the waves of the Big Bang or are there lines of frequency coming directly from the Creator to every individual human being separately?** If the frequency of the consciousness existing within the lines of energy is coming through the Big Bang, how is it separated so clearly to affect human beings only and nothing else? If it is not within the frequency of the Big Bang, then how can consciousness reach human beings? Why is the consciousness of the human being overpowering all the frequencies of the rest of existence coming through the Big Bang? Is the key in the ‘zero point’ of the frequencies that all come to rest on, or in something that has never been looked at yet? Certainly, there is much work to be done by the experts to be able to give clear answers to these questions.

However, it is clearly evident that nothing in nature has the ability to search for better understanding apart from human beings. The human beings are the only being able to question every phenomenon that occurred with the Big Bang, concerning the past, present and future, and certainly has the ability to overpower the outcome one way or another to a certain level. This again indicates that consciousness, even though it is coming from the same source as the Big Bang creation line, might have its own independent stream, within or outside that of the Big Bang. It must be coming directly from the source to every individual human being. Otherwise, how could the individuality of every conscious to be explained, since even identical twins have differing consciousness?

We can clearly see now that human beings have no alternative but have to have the basic coordinating codes of this incredible system in order to deal with themselves and others. We have also seen that dealing with oneself means dealing with emotional feelings and their effects on the physical body as well as on social and natural surroundings. In physical or non-physical reality, the human being is nothing but emotions. The issue of emotions used to be the concern of philosophy, mainly contemplating how to attain finite or infinite happiness and avoid sadness. In fact, happiness, sadness, hope and fear are the key words for emotions as well as for the meaning of deity. The choice of deity directly relates to emotions as well as the well-being of the human body, soul and surroundings. So, once again we can repeat the question in a very short form. What is the actual meaning of deity?

Recapping, the meaning of deity has two sides, like a two-faced coin. One face depicts the quality of the deity and the other the necessities and reasons why human beings need a deity and the qualities they have to look for to achieve freedom, equality and justice. 'Unity' becomes the key point in the meaning of deity as mentioned above. The Deity has to collect all the qualities of the meaning of deity within Himself without any outside involvement at all. So, the Deity, first of all, has to be the ultimate originator of all, the planner, designer, creator, regulator and the manager of all the operations concerning past, present and future, including the workings of human body, soul and consciousness, apart from the actual freedom to choose a deity.

The Deity has to be the actual originator of the existence and the actual organizer of the method of running all. The Deity has to have infinite power and ability to perform actions, even through miracles, in such a way that when the Deity says 'BE', it must be, even if it cannot be explained by finite rules and regulations. The Deity has to have infinite power and ability to 'see' and 'hear' without any limitations and restrictions of the finite values. The Deity must not be seen and heard in finite existence depending on time, space, air and light. The Deity has to have infinite power, ability and authority to interfere in the running of the systems whenever and wherever. The Deity has to have no equal or similarly positioned being in the finite or infinite dimensions able to question, challenge or overpower the actions that are already taken or will be taken.

Human beings, on the other side, have to understand and believe that the Deity must be the source of everything with

unchallengeable, unquestionable and unlimited authority and power with love, care and just dealing towards His creation, so much so that full trust can be put in Him. The Deity has to have the ability to see and hear without any restriction and will have the ability and power to assist and fulfil the needs, sustenance and emotions of every individual being. The Deity has the ability to open doors for happiness and to close them to unhappiness. The human being has to link his consciousness with the Deity by the correct codes and coordinates but, in the mean time, he individually has to take all the precautions to achieve happiness through harmony and prevent sadness caused by selfish disturbance. At the same time, he has to trust in the Deity and wait patiently to see the end result, which can be in the finite or infinite world, as he combines both within himself. It is obvious that human beings have limitations to know or to see the future in the finite world, let alone in the infinite world. Moreover, there could be potential for sadness in what one thinks is happiness, and the potential for happiness in what one thinks is sadness.

The chosen deity must also have the ability to offer endless hope for one's expectations and protection from one's fears in such a way that one might not have physical or logical explanations or understanding how the Deity made them possible. The Deity must be able to override the rules and regulations of the finite and infinite worlds to be able to hold the absolute authority. The Deity must not be limited and restricted by the rules and regulations of the finite or infinite worlds. The Deity must have the knowledge of all finite and infinite worlds, including the individual and universal codes and coordinates for all existence. Only then, would the

consciousness of human being be able to link itself with the Deity, who has the authentic unshakable qualities to back fully the physical body and non-physical soul emotional wavering of human beings.

Therefore, it is wise - in fact, it is a must - for human being to choose the Creator as the Deity to be able to coordinate first of all this very complicated inescapable interaction between self and the Deity. Then, he will be able to harmonize the relationship between his physical body, non-physical soul and consciousness in the most perfect functioning order. In this case, all the parts of the body will also be happily working in harmony under the one and only Regulator of freedom, equality and justice. Thus, the Deity must have qualities above all the rest of creation to have the right to be obeyed without destroying or damaging freedom, equality and justice among all, not only among human beings alone. This will keep creation free from the finite restrictions and obstacles of the self and others. It will open doors to unlimited individual and universal worlds. This will also allow humanity to gain the most convenient systems that benefit every aspect of life, finite and infinite.

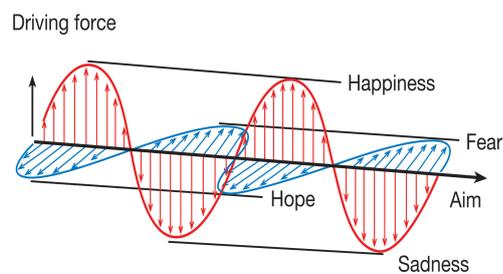
To narrow it down now we can ask how the right choice of deity will affect the physical, psychological and social relations of individuals. There are amazing similarities between the signalling of electromagnetic waves and the signalling of emotion waves. The life span of every individual human being passes between the fluttering waves of happiness and sadness, as well as hope and fear; all interwoven and having great influence on the bio-magnetic signalling energy flow. This is one of the facts of life;

however, overloaded or under-loaded unbalanced polarizations in them can seriously affect the functioning of the biological as well as the psychological body, which naturally will reflect on social relations. In fact, in certain cases it can even be fatal; consequently, it will involve every aspect of life one way or another.

That is why the chosen deity has to offer the basic, genuine, conscious and objective balancing values' 'codes' for all finite as well as infinite life requirements for every single human being to stand on freely, equally and justly. The coordination of information input, its processing in the conscious mind and output actions needs genuine interference codes and coordinates to work in the most perfectly balanced manner. It is not possible for any being other than the Creator to know the passwords of the key points. Even able beings in the finite world that look and try to find the secret of the world can only do things up to a certain level that is within the physical world.

Human being has limited ability within the limited world. He even fails to understand his own world of consciousness. On the other hand, the owner of all creation

naturally will know every single detailed value and have every right of authority to apply it on His creations, including the human body. He also offers necessary basic codes,



**Figure 3.29** Basic waves of emotions.

coordinates and values that human beings need for leading a balanced life, otherwise impossible for them to obtain as we have seen. Therefore, restricted and limited human interference in the basic values of unlimited beings not only tilts the balance into the fatal error of biased issues but also completely destroys freedom, equality and justice among humanity. Human beings are, certainly, clever enough to build on the foundation given by the Deity, but not able to set the foundations itself, which will be suitable for every single individual and for his relations with his surroundings, including traditional, cultural, social and geographical requirements.

It is evident that every single human being has an individual character inside that builds up with the information implanted from outside and makes him who he

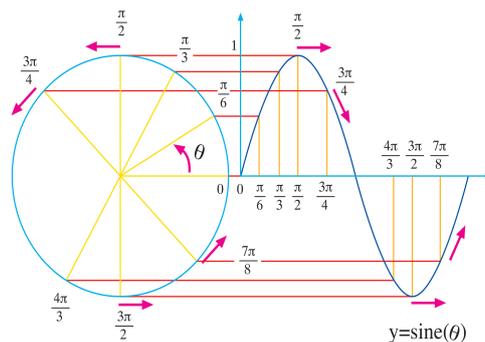


Figure 3.30 Unite circle to Sine Waves.

is. Therefore, “How feelings are created may be the most important question in basic emotion research; although it is barely being addressed empirically, it is the source of heated philosophical and psychological debate...Affects fill the mind with a large variety of desirable and undesirable experienced states that are hard to define objectively or to talk about clearly. Partly this is because raw affects are pre-propositional forms of consciousness comprising brain and body process of kaleidoscopic (complicated set of)

*complexity.*"<sup>426</sup> One can clearly see that background information in the mind is stored consciously or unconsciously, but has a major role in initiating the present emotional behaviour, the result of which can be carried to the future. This is a very important point; how to train young minds to store positive instead of negative background information but, yet again, this is another aspect of the issue that needs to be dealt with separately.

Basically, we have listed all the emotions under four major categories; happiness, sadness, hope and fear and we have generally identified outside cultural input influencing the inside characters that put man into action, which not only affect his physical body and soul but reflect on outside relations too. It is similar to the unit circle and sine that we represent with 'happiness, sadness' and cosine waves with 'hope, fear'. It is impossible to keep the emotions in control without the centre point to hold onto and the circumference boundary line to know the limits to stay within. This is necessary for the harmonized and balanced flow of energy. However, who is there to identify the authentic centre as the source and precise outer values to act upon in the most proper way inside the boundary and outside it? Now, we can go back to the boundary behaviour of waves, relating them to the boundary behaviour of consciousness and bio-signalling waves. We are now sure that we need an unshakable unique source as the centre to hold onto tightly, an evaluated circumference to fix the boundary and a driving force to create a smooth running circle of life - standing waves instead of chaos.

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426- 'Hand Book of Emotions (2010)' P; 47-8

Coming back to the boundary behaviours, we know that there are four types of them; fixed, free, flow to less dense and denser mediums. So, which boundary ending do human beings have to adopt to have the most successful result for choosing their deity? Knowing enough by now about wave behaviours, we can say that human beings must adopt the fixed end boundary behaviour. The Creator is the only being that can hold the fixed centre and the fixed end behaviour as the Deity. Truly, human beings have no option but to choose the Creator as the Deity, in relation to human consciousness. There is no higher source to the consciousness than the Creator to be able to keep consciousness firmly in its place and have two-way active flow. As mentioned before, the source of consciousness shares the same source with the other creations, but whether its energy channel is within the channels coming through the Big Bang or not is in question. Whatever it is and however it is linked between the human being and the source, surely, it is the energy that is able to affect its own physical body and soul. Even though they have their own rules and regulations to follow, they are strongly influenced by the consciousness.

First of all, we have to realize that we are at the moment not talking about any matter but the thoughts and emotions that affect matter, which is generally called consciousness. It has been mentioned before that the ability of the consciousness

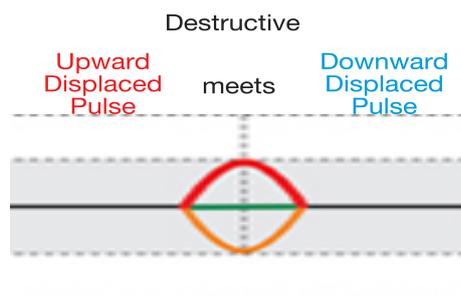


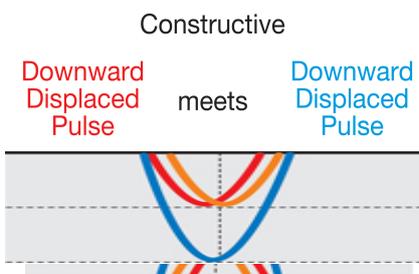
Figure 3.31 Wave neutralization.

comes from the same source that all other matter comes from and they all are automated. So, the name of the software of the consciousness is knowledge, which also has to come from the same authentic source. The conscious knowledge of human beings is stored in the mind, however, it can only settle in the heart when it is believed to be right and true, after a self authentication. The values for determining right and truth may differ for particular individual human beings but the procedure is the same.

Then we see that one end of the consciousness rests in the source of all creation, the Deity of all and the other end rests in the hearts of individual human beings, going through the individual minds. Both ends are firmly fixed, and are able to establish communication between them only when they are connected in an authentic formula. Therefore, emotional waves, whatever their strength, will obey the rules and regulations of the Deity, the fixed end, the only strength that has been able to adjust and control the boundary behaviour of the imperfect human consciousness and unsteady emotions.

It is only in the fixed end reflection that the positive incident wave is reflected with the same value but negative pulse in the opposite direction. When the positive (+) outgoing and the negative (-) incoming waves meet on the way,

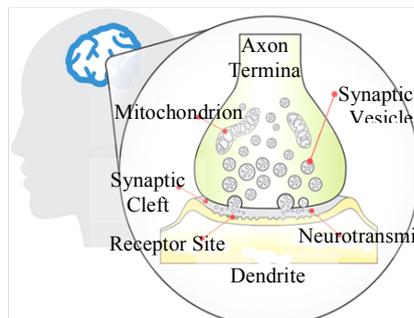
they are able to cancel each other out without destroying but,



**Figure 3.33** A negative constructive Wave.  
wave.

after the meeting of neutralizing, they are still able to carry their original energy back and forth. The full potential of energy flow is attained with harmony. Unfortunately, these constructive harmonizing zero points of resting positions are somehow named 'destructive interference'. In this case, it matters not how strong the effect of drastic input is when the conscious mind and heart are fixed on the All-Powerful, unconditional loving, caring, unshakable Deity, Who has ability to help merely with the word of 'BE'. The impact of the energy wave will turn immediately back and cancel it, reducing the effect to the least amount possible.

There is an important fact here that the fixed end reflection is always necessary but in the case of shock, it is vital. When the incident pulse carries an unexpectedly high energy force, more than the system can cope with, it will be reduced on the way back with the reflected pulse coming back from the fixed end and this will carry on until the high pulse force settles down. Thus, the dangerously or vitally high pulse could not reach a sensitive



**Figure 3.34** Synapses.

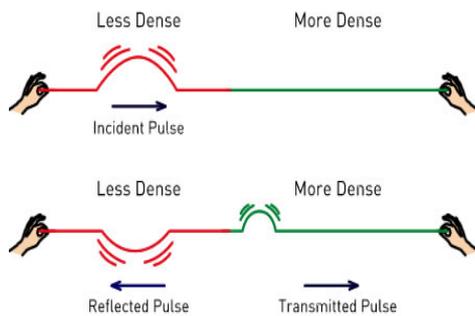
organ to damage it. This is the vital point when the body cannot adjust itself suddenly to come to terms with incoming overloaded energy levels of cognisance. However, after the first impact and the first adjustment of balancing, the body can cope. Even if the incident pulses are higher, they will be totally balanced by the regular cancellations until things slow

down to normal eventually. This also clearly indicates that the power of mind is greater than the power of matter and the power of the Deity is greater than the power of mind and matter. This strong link between the Deity and human beings is the most necessary fact that man has to have for his own well-being in every field.

On the other hand, we have seen above that in the free end reflection behaviour the positive incident pulse reflects as incident wave coming back with the same positive value. In this case, when the two approaching waves meet each other, the strengths of the pulses join together, combining both strengths as one bigger pulse. This creates a vital blow that can affect the bio-signalling system. Combining could be in a positive position or in a negative position but in both cases the balance will be disturbed, even destroyed in some cases. In fact, it is evident that the occurrence of death is possible in some cases of sudden shock to the system. Therefore, the end of consciousness and heart has to be fixed to the actual Deity, the Creator, directly without any destruction because He has the limitless strength with the strongest position at one end; the heart of the human being is on the other with its own authentic and authorised values. Otherwise emotion waves will be all over the place with free end reflections from both ends. When both ends are left free the continuously reflected overpowered pulses eventually will damage the system by hitting the delicate points that are different in every individual. We only have to remind ourselves with the overloaded neurotransmitter release to the synaptic cleft that all could not be taken in by the receptors and whatever is left out goes and hits the weakest point of that particular person, in order to understand this better.

In the cases of boundary reflection from less dense to denser or from denser to less dense transmissions, most illnesses are generally related to miss-interference and confusion in the codes of the bio-signalling energy flowing system. We have seen that human consciousness has higher frequency levels than any other creation including his biological body. In the mean time, there is also no frequency of density existing in the finite, three dimensional worlds equal to the consciousness of human beings. Therefore, it is not possible to bind human consciousness to other beings that not only have rather less value but also have a totally different frequency. Unfortunately, when a human being unconsciously or consciously forces himself to connect with other deities rather than the Creator, he is actually forcing the own energy and density of the physical body and soul to work against their own nature. This is in reality forcing them to work against the system of their pre-programmed working order. That is why it is called tyranny and the result will be failure for all sides involved.

Naturally, there will be more or less dense matter than the human body and soul existing within the creation in seen or unseen worlds. The biggest problem arises when man believes that inauthentic actions

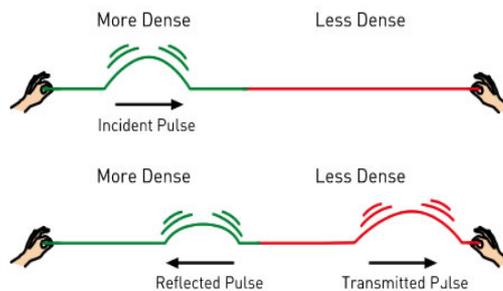


**Figure 3.35** From less to more dense behaviour.

are authentic and wrongly forces his bio-signalling system to

work against its own natural rules and regulations, which are already built-in. Therefore, it begins to give in sooner or later depending on the amount of force applied to it against its own automated building system. Then, the occurrence of damage due to overloading, under-loading or disconnections at points becomes inevitable within the system. There will be no smooth energy flow between the human being and the secondary sources that are chosen as deity to have the ability of fixing end behaviour. Nothing else, apart from the Creator will fully have the quality of the Deity to fulfil the obligation, no matter what it is, physical, metaphysical or simply something of imagination. The chosen deity could be oneself, another human being, stone figures, stars, angels and figures of imagination, as well as personal position or possessions. They will all have a lower level density and different frequency that cannot match or combine with the density and frequency of human consciousness to be able to offer firm fixed end behaviour as the Deity, the Creator does.

We can now look into the case of transmission from the less dense medium as body to the denser medium of the chosen deity. We now know that some of the value



**Figure 3.36** From more to less dense behaviour.

of incoming positive incident pulse is transmitted into the denser medium in relation to the density ratio between them and the rest of the value in the incident wave is reflected back

in the opposite direction with negative value. The amount that is taken in by the denser medium is carried away till the next boundary. In the mean time, it must be clearly evident to us by now that we are not dealing with the consciousness of human beings here. We are dealing with human body density and the density of the chosen deity, which most probably will have more, less or the same wave qualities, physical or even metaphysical. No matter how dense the medium, reflected pulse will lose some of its power on the way back. It will not be strong enough to balance the regular incoming incident pulse, let alone to deal with an incident pulse or any kind of shock.

The result may not be as drastic as in the free end boundary behaviour but it can still be destructive. Unfortunately, inauthentic misconnection to a medium, even if it is denser than the body, like choosing oneself as a deity, means that the body will have a double effect in negative reflection due to self-restriction in the bio-signalling. It will eventually cause psychological and biological chaotic disturbance due to lack of balanced positive (+) and negative (-) necessary energy flow in the bio-signalling. In the mean time, built-up extra negative charge in the long run can even cause death in the tissues and nerves that we see in the case of Alzheimer's and many other illnesses. It would not be fair to say every illness is caused by this. Many other factors can play roles in it but this awareness has a very important impact on the body to minimize the chance of having such illnesses.

Transmission from a denser to a less dense medium has the same problem of inauthentic connection but with opposite effect. The value of incoming incident pulse is transferred to

the less dense medium with the increase in value in relation to the density difference between them. The reflected pulse goes back in the opposite direction but with the same positive value. When it meets another incoming pulse the values will add up. They may not add up to a dangerous level as most of the value is reflected to the less dense medium, which could be any matter or position, but eventually it will add up and overload the system as a whole as there is no cancellation of any sort taking place to neutralize the excess energy in the bio-signalling system. This will again lead to psychological, biological chaotic problems that we see in the case of Parkinson's and many other illnesses. The more the emotional wave values go up the more they become oppressed and unsteady as they have no way of discharging the extra built-up positive overload. On the other hand, the choice of the Creator as the Deity has the ability to take the potentially high charge in and turn it out to negative, which is needed to establish balance and harmony in the system.

We have seen that free end behaviour has no solid boundary to hold onto or any other less or denser medium to join to. There is no steady source, 'belief in the heart' supplying potential energy to achieve balanced and continuous waves in harmony. There is no kind of boundary interference, 'the Deity or any deities' to neutralize or to reduce the impact of the incident waves. So, lack of one will affect the other, or vice versa. Therefore, physical body, soul, spirit and consciousness will be all over the place, as they all have different forms, density and energy flow. They will not have any power to hold themselves together and enable them to act in unity coordinated or combined and neutralized. In relation to their different density the wave value of consciousness will

be forced to be restricted to body, matter even soul. Matter will be forced to stretch to match the value of the soul, spirit and consciousness. They will be almost tortured to keep up with the consciousness which is impossible. On one hand, consciousness is forced to pull down to obey the rules and regulations of matter and soul. Matter and soul are forced to obey the rules and regulation of the consciousness on the other. In fact, these are impossible according to the rules and regulations that we have seen, therefore it can be called tyranny, as all of them suffer a great deal owing to force exhortation to work against their nature. Consciousness suffers because it is on the one hand deprived of its original source of energy, the Deity, to be able to charge and recharge freely. On the other hand, it is restricted to a medium of lesser capacity and begins to frustrate due to pressure of restriction. It is like trying to limit the limitless. Remember the example of how an atom gets more and more aggravated when it is compressed into smaller space. We also remember from diffraction how the restricted wave is forced to bend to fill the area that the main flow was restricting until taking the same pattern and size of the source before the restriction.

It is not only the consciousness but also the living body, matter and soul that suffer from it. We know that matter and soul have the same energy source but they have different frequencies. They are combined within the living body in three-dimensional world values. Then, they have special combined frequencies to establish links with the actual source. This ability of reaching the original source with the appropriate energy level could be damaged or paralyzed with the overload and over controlled energy of the frustrated consciousness, either it be in positive (+) or in negative (-).

All the indications are informing us that human emotions can only be dealt with successfully by the fixed end behaviour between the heart and the Deity. The Deity is the main generator, the human heart is the believer and regulator and the consciousness is the coordinator through reasoning. However, in some cases consciousness steps out and leaves the heart and the Deity alone, as the heart is able to believe and trust in the Deity even without reasons and the Deity is able to perform miracles that are not necessarily based on reasons. This pure sincere voluntary submission with reasoning or not reasoning is simply called faith. This is the faith that based on love and trust after exhausting all the reasons available. The chooser of the Creator as the Deity will know that there is no time and space involved between them as far as the energy link combination with full capacity is involved. The living, finite body and the infinite soul have the ability of accommodating the consciousness, which has the ability of linking the heart and the living body to the power of the actual source with appropriate codes of power and energy. This choice will not only benefit individual well-being to the maximum but it also will benefit social welfare to the maximum level involving every aspect of life, from day-to-day social relations, law and order, economy, health and education to international relations.

It is very well known that societies are made up of individuals and every single circumstance of every individual will affect the whole society one way or another. Therefore, every individual has to know himself first at least enough to perform the most crucial duty of identifying and choosing a deity that will regulate his life for the best. The next step is to identify how to establish the most genuine connection with

this deity to base the personality of self and others on legitimate ground. Then, the boundaries of freedom, equality and justice need to be identified between the self and others for the most secure relationship. Finally, there have to be role models identified and chosen to follow for practical life order to deal with every aspect of life concerning the self and others with harmony in such a manner that one is for all and all are for one, all the same before the Deity.

We know by now that what makes every individual human being human is consciousness and consciousness has no difference from one person to the next. They are not the same but equal. Therefore, no matter what the shape, colour or sex of the physical bodies are, they all have the same value, *“...human beings are ‘by nature equal’ in both body and intellect is tragically distorted by our first-person perspective...”*<sup>427</sup> When we take consciousness away and look into the living body alone as matter and soul, it is not only the same amongst human beings alone but also the same with other animals as creatures.

Consequently, in reality human beings are not identical in the sense of being one and the same but they are equal in the aspect of creation, amongst themselves and in relation to the Creator. We see that all human beings have the same materials and souls that are made of the same particles, densities and frequencies; they share the same source with all the rest of creation. So, the difference is neither on the basis of consciousness nor in the living body but only in the freedom of choice. This is the choice of the way of living in

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427- ‘The Secret History of Emotion (2006)’ p; 45

the finite world the results of which automatically reflect on the infinite world, as it involves the infinite heart, infinite consciousness and infinite Deity, all of which are interwoven.

For this reason, the two-faced coin analogy can be applied here too. The actions including human emotions are, on the one side facing the rules and regulations of the finite world and, on the other, facing the rules and regulations of the infinite world. Even though, human beings no matter who they are, no matter where they are, all have the same unique source and the same amount of energy flow, the individual intake depends on the 'will' of the individual receiver and whether he uses it fully or not, rightfully or not, and this is the responsibility of the individual receiver. In the mean time, we have to remind ourselves that the level of physical body soundness is essential for receiving the full energy in addition to the will. There could be physical health limitations, genetic defects and lack of personal educational feed that must be considered separately.

When the Creator is chosen as the only Deity, freedom, equality and justice not only will be achieved amongst individuals in one society but also universally. So, the Deity must have the knowledge of all creation in and out, finite and infinite to offer necessary authentic basic values that are suitable for all, individual or universal. In fact, the Deity must have the ability and strength to meet the needs of the entire requirements of the Deity including different languages, cultures and geographical influences, and so on. Once again, this indicates that the Deity has to be the Creator and the revelations must come from the same authority that is above all the humanity in order to achieve freedom, equality

and justice universally as well as for individuals, which otherwise would not be possible.

Human beings, even though conscious, have limitations. They do not know the self requirements for right actions and emotions in full perspective let alone how to fulfil the requirements of others. In the mean time, as they are equal in every aspect, putting one above another to obey his personal basic life requirements will completely shatter the equality, removing freedom and justice together with it, and oppression will take their place. However, after having the basis for life, they can come together and collectively build on the given base without damaging the individual, collective and universal rights of freedom equality and justice. Therefore, the Deity must provide the basic rules and regulations that are suitable for every individual, as well as every nation in the world. These rules and regulations have to be suitable for further development in time and place of different eras and areas in order not to give any opportunity for oppression with unauthorised biased excuses.

These basic rules and regulations must be able to offer an open door for every single individual that has unlimited, unrestricted, boundless but individualized inner worlds as well as offering ways for limited, restricted outer worlds that are full of socially valued valid boundaries. The basic values must unite all, body soul and spirit, family, culture, nation and nations, leaving enough room for individual as well as universal values to develop within the differences. In the mean time, the Deity must be just enough to leave every single human being free to choose the way of life that they would like to lead. So, wise human beings will choose the

Creator as the Deity, if not for anything else, for the sake of freedom, equality and justice. We can see that even the Creator does not oppress human beings and gives them the right of choice. This is the right given to human beings by the Creator, the Deity, so every single human being who respects the personal choices of others, respects the Deity as He is the One who gave the permission of choice in the first place for human beings to choose what they want.

Models of boundary behaviour become very important at this point, once again to be used as universal models. Choosing the Creator as the Deity for independent guidance will also allow social and universal boundary interrelations to take place without damaging freedom, equality and justice as it does for the individuals. A fixed solid central power above all the kinds of creation and human consciousness is necessary to hold onto and the outer circumference is necessary to identify the boundary of the other end. Once the independent base is identified under the umbrella of freedom, equality and justice, they can manoeuvre within the boundary as much as they like. There will then be two kinds of manoeuvring positions involving finite and infinite worlds.

For the finite world there will be the practical life of different positions and possessions to deal with and, for the infinite world, there will be different practical levels of faith to deal with. In the mean time, people who do not know the whole picture may still blame one another for having bigger or smaller boundaries within the permissible boundary limit but in reality they will not be doing any wrong as long as they are within the limits of the given boundaries. In fact, the nearer to the centre the stronger and clearer the harmonizing

power will be felt, which will make life easier and happier. That means achieving the sought-after happiness in the both finite and infinite worlds.

Let us now take a brief look at a definition of a modern sociology to see how the descriptions of emotions are made regarding social relations.

*“A social analysis of emotions begins with the view that human behaviour and interactions are constrained by individuals’ location in social structure guided by culture. Individuals are seen as incumbents in positions within a set of positions (i.e. social structures) that are regulated by systems of cultural symbols. Both cognitive appraisal (people’s internal representation of themselves, others, and situations) and emotional arousal are constrained in interaction by culture and social structure ... ‘Culture’ is defined as a system of symbols that humans create and use to regulate their behaviours and interactions, with the key elements of culture including emotion ideologies (appropriate feelings and emotional responses in different situations) emotion stocks of knowledge (emotional experiences that build up over time and become available for use in interaction emotion vocabularies, and feeling and display rules (Turner & Stets, 2005). These elements are invoked and used to guide social structure and individuals’ cognitions.”<sup>428</sup>*

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428- ‘Hand Book of Emotions (2010)’ p; 32

The extract indicates that emotions generally are based on a circle of the individual cognisance of culture that is backed up by the values of individual knowledge; experience, possession and position which build up in time and become regulated behaviour. Individuals take these values from the society through interrelations with others and reflect back onto the society by the same means. This is true if we are to describe how the emotions are formed, used and regulated but it is only one of many descriptions. There are countless descriptions and theories similar to this one. They all argue, agree or disagree over and over again without touching the core of the subject at all.

It is like the free end boundary behaviour that was mentioned above, the problem of the definition, description and understanding will return with double effect over and over again instead of offering reasonable solution. Basic subjects with open ends will be all over the place without solid points, fixed ends, to hold onto for further development. Each valuation and description will be ideas that could be counted right or wrong in equal terms as long as the issue is independently authenticated one way or another. So, 'what is authenticity?' In physical science when an authentication is made it will leave no room for any individual dispute. This means that it is authenticated by the natural laws, rules and regulations that were originally set by the Creator, the Deity. However, when it comes to social scientific authentication, humanity seems to be trapped in finite values that are set by limited human ideologies and theories. Who is to decide what are the authentic individual and universal 'highest goods or bads' for self and others about the central necessary values involving the ways of finite and infinite life? Who is to

identify the outer boundary of these basics as rights and wrongs? Who is to judge in total justice, reward or punish where all human beings stand in equal positions as individuals?

Therefore, revelations and role models from the Creator are necessary to indicate the authentic basics of the core values as well as the end boundary values. Human beings are free to fill in between them with the secondary authenticated values to back up the basics and develop them further with confidence under total freedom, equality and justice. The right of the secondary authentication can be problematic within itself but, yet again, every individual will then be free to have a right to dispute and accept or reject each other with the respect of equality in mind. In fact, this is the same even in the case of the primary authentication. Every single human being is free on his own to choose the Creator as his deity or not. However, the choice of individuals will not alter the facts of natural or supernatural laws, known or yet unknown. Therefore, every individual has to think in a very objective manner not only for his own sake but for all as everything is naturally interwoven on a 'one for all and all for one' basis.

Nonetheless, authenticity of the Deity also has a two-faced coin model; one side is portraying the Deity and the other side is belief, acceptance or rejection by human beings. Every individual has to make his own decision before believing and accepting the authenticity of the Deity and the indications of basic values as codes and coordinates in order to first identify and authenticate himself, as the "*...authenticity claims 'underpin all assertion of identity, emotions, truth, accuracy*

*and reliability*’”<sup>429</sup> This is another circle that completes itself. Authentication of deity requires man to believe in it and acceptance of it to be authenticated for man to be accepted. On the other side of the coin, human identities require the standardisation of the Deity to identify and authenticate the self and the others. The decisions are usually taken over certain standardised values. They are all perceived and assessed by individual cognition to be accepted by the mind and believed by the same individual heart.

Lack of authenticated basics of the Deity will not only demolish the freedom, equality and justice amongst individuals and societies in the finite world, but also between consciousness and the physical body involving the soul’s infinite worlds in every field of creation. No matter how perfect a human being might be, he is limited and restricted to the valuations of the finite world and he will not meet the demands of unlimited and unrestricted worlds at all. Humanity involves all the worlds, finite and infinite, seen and unseen, desperately in need of the upper hand of the Deity to identify the centre point and the outer boundaries of faith and practical practices of everyday life. Otherwise, both, individuals and societies will suffer in a regulated manner as long as the issue is not dealt with from the foundation that is based on the meaning of the Deity, the regulator of faith and action via practical emotional life.

Now, we look back and remember how societies developed from the Ice Age onwards. We can see how they developed in one way and deteriorated in another. One of the worst

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429- ‘Authenticity in Culture, Self, and Society (2009)’ p; 8

deteriorations took place in the meaning, understanding and choosing of 'deity'. In fact, it was almost forgotten in spite of the regular updated revelations. Yet again, we can clearly see that revelation is necessary to indicate these basic values for social issues as well as individuals for the sake of freedom, equality and justice for human individual, collective social and universal welfare. We also mentioned above how certain individuals declared themselves as the Deity and abused the rights of others as if they had an authentic authority to have power over them. We have seen how rebelling against this unfair oppression ended up with taking the power into one's own hands to create one's own rules and regulations. Basically, it was the same but it was taking place at the other end, like monks and priests. They had honest intentions at first but ended up oppressing others, intentionally or unintentionally. We have also seen how some people in between took these crumbling gaps as advantages and used the names of religion, culture, cognition and the power of the human body for their own benefit. History and the modern world are full of examples of false deification of self and others displacing the actual Deity. Because of that, it is not possible to talk about total freedom, equality and justice in any case without the central core and the end boundary set by the Deity, the Creator which is above all creation.

We do not want to go into the jungle of philosophical and theoretical explanations of emotions but we have to have enough information to understand better why we really need to choose the Creator as the Deity. This involves emotions too. The main point here is the setting of basics in life. After setting the basics in full justice, research and experiment could be considered to the full extent and interwoven with the

values of the Deity to widen the extent and aspects without being restricted by the limited knowledge of humanity. Not knowing or not seeing does not mean not existing, where again the trust and faith in the Deity lie. For example, believing that the Deity is not to be seen but sees us wherever and whatever conditions we are in will affect our personality, which will reflect on our actions and emotions. However, we can look into different modern models before going further to understand how we identify emotions today in different perspectives.

We have seen that emotions involve every aspect of human beings, individually socially, mentally and biologically. *“Emotions are a class of mental process in which people regain psychic equilibrium by altering their perception of reality rather than altering reality itself.”*<sup>430</sup> This is the basic principle for human emotion that, without valid basic values of the Deity, it will end up in endless alterations as we have seen throughout history as well as in today’s world. According to the Basic Emotion Models *“...each emotion is caused by a dedicated mechanism (a definable brain circuit or effect programme) that produces a coordinated package of experiences, incipient response tendencies, expressive behaviour (e.g., facial expressions), and autonomic and neuroendocrine responses...”*<sup>431</sup> This model concentrates on the physical body. Emotions occur when a certain neural system is triggered by certain internal or external stimuli.

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430- ‘Philosophy and the Emotions (2003)’ edited by Anthony Hatzimoysis, article by Paul E. Griffiths, p; 59

431- ‘ncbi.nlm.nih.gov/’ Emotion Generation and Emotion Regulation (2011)’, ‘Basic Emotion Models’ p; 3

These models take emotion as universal but every emotional mode has its own unique mechanism that causes a unique mental and neuroendocrine state. Moreover, these coordinated states have measurable outcomes through the involvement of face, voice and body expressions.

Appraisal (evaluation) models take the biological mechanism of Basic Emotion Models and upload the neural network with cognitive, experimental and historical knowledge that play the role of a switch board. They say that “...appraisals are like a set of switches, which when configured in certain patterns, trigger biologically basic emotional responses characterized either by stereotyped output or by strong and almost inescapable tendency to interact with the world in a particular way.”<sup>432</sup> Emotions are either positive (+) or negative (-) mental interpretations and explanations of individuals. In fact, every individual can interpret the same thing in different ways and reflect back in different, expected or unexpected manners. Therefore, emotional values are non-measurable, as they depend on unique individual interpretations. The interpretations are made according to the mentalities of the particular individual characters and the history of stored knowledge, and their past and present experience with those particular events. Emotions have mental states; however, they are not based on biological brain circuits alone as argued in the Basic Emotional Models but on cognitive background appraisals.

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432- [ncbi.nlm.nih.gov/](http://ncbi.nlm.nih.gov/) ‘Emotion Generation and Emotion Regulation (2011)’, ‘Appraisal Models’ p;3

On the other hand, Psychological Construction Models argue that emotions are not caused by dedicated biological or unique mental mechanisms. They *“treat emotions as folk categories, where each category is associated with the range of measurable outcomes. By some psychological construction accounts, emotions (like all mental states) are the emergent product of psychological ingredients...”*<sup>433</sup> They argue that emotions are psychological events emerging into consciousness when individuals resemble or relate certain events to stored information. Then the emotion is psychologically stimulated, saying that *“...you are afraid of your thoughts...”*<sup>434</sup> This is accompanied by autonomic nervous system activity that triggers the thoughts and so on. Psychological, conscious or subconscious, background affects and reflects facial expressions to indicate the mood of emotion. Therefore, each type of emotion can be identified individually according to the particular response that occurs as facial expressions. Thus, each mood of emotion is dealt with separately according to each individual that has his own characteristic link between the source in the mind and the result on the face.

However, according to the Social Construction Models *“...emotions are viewed as social artefacts or culturally-prescribed performances that are constituted by socio-cultural factors, and constrained by participant role as well as by the social context...Emotions are performances of*

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433- [ncbi.nlm.nih.gov/](http://ncbi.nlm.nih.gov/) ‘Emotion Generation and Emotion Regulation (2011)’

‘Psychological Construction Model, p; 3

434- ‘Psychology-A First Encounter (1988)’ p; 322

*culture, rather than internal mental states.*"<sup>435</sup> Therefore, emotions in Social Construction Models have neither a unique mental, biological or psychological state, nor are facial expressions involved mechanisms, but the surrounding cultural and social structures and individual 'means-making' issues. Social and cultural evaluations are mainly held responsible for emotions in these models. They indicate that certain cultural words, patterns of interaction, special values, icons, symbols, signals, and so on can trigger human emotions. However, the value and importance of these things can vary from culture to culture, from society to society.

Even though they agree or disagree with one another, we can see that they are all useful for analyzing emotions from many aspects to understand the mechanism or the system of the emotions better. However, they all are, yet again, missing the core factor, which is the effect of the chosen deity on the emotions. Human beings are created in need of deity to minimize the endless coding variations of life in identifying themselves and others and the way of life to follow involving both. Every single human being has a deity one way or another, whether he names it deity or not. One may not necessarily believe in the Creator as the Deity but choose something else on which to base the identity of himself and others as well as to identify the way of life according to the value of the chosen deity, which could be anything depending on individual choice from the finite or infinite worlds. In fact, this indicates that without the central value life is impossible,

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435- 'ncbi.nlm.nih.gov/ 'Emotion Generation and Emotion Regulation (2011)' 'Social Construction Model, p; 4'

a similar example would be that there can be no single building without a foundation.

So far, we understand from the models above that one of the main correlating points is the individuality of human beings in a universal manner. Therefore, having emotions is universal as well as the need of deity and having a role model to keep the emotions balanced in thought and in actions. This indicates that every individual is universal as well as individual and needs both positive (+) and negative (-) emotional moods to keep everything in balance, including the bio-signalling mechanism, which is another important correlation point. The diversity occurs only in the individual choice of action relating to emotions as well as the choice of deity in regulating actions. Authentic knowledge and its precise practice in life play the role of the switchboard between the emotions and the Deity, just as consciousness does between the heart and the Deity. Yet again, the necessity of revelations and independent role models becomes clear to be the authentic primary sources of knowledge and practice for every individual to stand on in equal terms, free and just that otherwise would not be possible.

Basic Emotion Models relate the causes and the results of emotions directly to the biological mechanism of the body. In fact, this is a basic closed-circuit mechanism, practically set to blow up the system eventually, if not immediately. If we recall the body signalling behaviour, the behaviour of waves in finite and infinite ways, we can easily see and clearly realize what is missing. It is the earth mechanism, an escaping and neutralizing safety point in case of built-up extra power or any incoming unexpected power of shock. This is

the Deity that has connection with human beings in many ways but particularly important here is the consciously made connection between the heart and the Deity, both with fixed-end mechanisms to deal with any kind of life phenomenon, small or big, happy or sad. This is the basic mechanism that has to be set first for health and safe regulation. Then the other issues can be analyzed as freely and deeply as possible.

Appraisal Models, on the other hand, relate the emotions to the individually characterized neural network that emotions are the product of, correlating the past to the present. Cognitive historical storage is the cause of the present emotional expressions. In this case, the cause is in the past and the effect is in the present, involving self and others. These models not only have the basic closed-circuit system but also boundary problems. It is a basic closed-circuit system as it still has power that accumulates within the existence of the finite energy waves. Moreover, the circulations have boundaries between time (past and present) and the self and others, persons or events. When we compare these models with the end behaviour we can clearly see that the circulation has free end behaviour loaded with the problems of density. Therefore, it has no chance of having opposite values of wave to discharge, reduce and neutralize the overloaded energy in balance. When we compare the circulation of energy in different times and between self and others, a drastically chaotic pattern occurs to deal with, even though it is not fair to call it a pattern but rather disarray.

In the Psychological Construction Models emotions are based on basic psychological preconceptions that are not necessarily or specifically related to emotions. However,

these individual and personal means-making assumptions regulate, motivate and control the emotions indirectly. Thus, the emotional outcome is considered to be the product of personal psychological speculative behaviour rather than straightforward individual brain-located, mental-stated perception and the cognition-orientated physiological mechanism. This model is problematic within itself for it has no basis but assumptions. It does not consider the input from the history of psychological storage into memory and the information input from the present as sources of information, so that their roles on the emotional behaviour outcome, the effect on the target or targets are affected. This is another, even smaller and chaotic closed-circuit that builds within the currency of the psychology of self alone. It underestimates the nature of human, physical and non-physical beings as well as the hidden roles of the causes and effects of surroundings.

When the emotions are triggered and targeted through psychological power and energy alone, they will have a circuit that originates from self and ends in self, in this case particularly in the psyche. This self-regulated, self-motivated and self-targeted connection flowing within the self will naturally have free end behaviour. It is simply self-caused, self-regulated and motivated and self-goal targeted, leaving no room for fixed end behaviour at all. Naturally, mass difference boundary behaviour could be involved within the flow but the chaotic pattern of the flow will almost make it impossible to assess these relations correctly. This energy flow can be loaded with positive (+) or negative (-) charge but in both cases it will have no opposite charge ever to neutralize the two. There is no sound equilibrium; if there is

no strong and valid hold for the psyche, it will be all over the place.

Therefore, the faster and the more chaotic the currents can go around, the more damage can take place. This is one of the vital disturbances that apply to the pre-programmed automatic running system. This chaotic misconnection ends up by either an overloading or under-loading of power that eventually causes serious partial or total damage within the system. This is another circle that needs a solid core point to be able to have fixed end boundary behaviour on one end and valuated circumference to identify and limit the boundaries of endless variables on the other to facilitate the interference of the individual's psyche that otherwise is not possible. This circle must hold the most essential authentic codes and coordinates between the centre and the circumference. These codes and coordinates have to be set by an independent superhuman power of centre to give the fixed end behaviour to every individual psyche as well as every biological, cultural, social self and others. Otherwise, there will be no freedom, equality and justice applied for these systems to be able to work in harmony.

After fixing the end to the endless power of the Deity first, concentration can be given to psychology or other disciplines to identify the cause if there is any problem relating to psychology. However, if there is no established authentic source of order that encircles all the rest, there will be no diagnosis of disorder. Chaos within chaos will not even allow us to identify order within itself, let alone disorder. Therefore, we have to put all in order first and that is only possible with the conscious choice of the Deity, the only

Source that has power over everything to hold and handle all kinds of created energies, powers, waves and particles on equal terms. We have seen above how the automated bio-signalling circuit works and how it is easily influenced by conscious interference. Therefore, we must never, ever underestimate the necessity of positive (+) and negative (-) charges but remember the vital power that keeps all in balance, the Deity, the Creator, the actual source of power and energy.

This indicates that emotions are universal. Even animals have them but they can be regulated and motivated by individuals themselves. Thus, individuals are the key point but having order within individuals is the vital point here as it is everywhere. It is a fact that emotions are good for us. They can psychologically reflect onto us, affect us and can reflect back onto us and others. The aim is not to deny these facts but to find out how to minimize the harm and maximize the benefit to the naturally running system by sending balanced positive and negative energy to keep everything in harmony.

This is not only vital for the psychological circle but the circle of the rest involved in emotions as well. Yet, psychology is one of the most complicated aspects of human beings but, fortunately, it belongs to the consciousness that has the ability to have direct connection with the Deity. However, we have to be aware that the psyche at times relates itself to the conscious and at times to the subconscious side. Therefore, the chosen deity plays the major role in how to make individuals aware of the hidden and known psychological factors that can reflect on emotions and how to regulate and control them in day-to-day life in harmony

within self and with others. We can now clearly see that the self-orientated centre, self-regulated boundary and self-fixed targets in any case will never suit the needs of the individual self to give any comfort, psychological or other, either in the short or long term. Surely, in this case, there is no need for us even to discuss the possibility of any individual offering an authentic basis for the running system, let alone to run, regulate, motivate and control the psychological systems of other individuals whilst failing to manage the self.

Moreover, time and space, as much as energy, are involved here in the form of experienced phenomena that took place in the past. Man will have his own problems of remembering fully in the present, let alone setting solid targets for the future according to the values that are presumed to be remembered. Basing emotional behaviour on purely psychologically constructed information means basing it on illusionary and imaginary groundwork. No authentic foundation means no genuine regulation and no realistic motivation means no achievable aim and goal. Therefore, the outcome will rebound on the holders of the emotions with full impact in no time at all. The power of the final impact will be stronger or weaker depending on the ratio of the energy released and the energy received but it will rebound for sure.

Choosing the Creator as the Deity will automatically put all the involved factors, physical or non-physical, on equal terms as He is the actual source, originator, regulator and the motivator of all existence, including the psyche. It is the personified self, a part within the soul, spirit, consciousness or whatever we would like to call it. This could be the part

that gives individuality to every creature within the quality of universal consciousness. Any interference or disturbance in this part will affect the psychological construction of the individual self-identity, and it will be naturally reflected onto emotional behaviour outcome. We know for fact that there are many variables that affect individuals for building their identities and personalities. None of the variables have higher qualities to indicate the basis of the identity of human psyche, which has higher qualities than all except for the Creator, the Deity.

We have seen above that human psyche has been personified in many mythologies in the past to explain and understand it better at first but, unfortunately, it turned into a god (male deity) or a goddess (female deity) in the end. However, the psyche under the name of self has become the deity of self in the modern world today, with the code of words, 'I am, I do what I want'. Yes, but after having a solid foundation to stand on. Otherwise, it can only be the source of harm, not benefit. In fact, we do not know what 'I' really is, as there are so many factors contained in the construction of 'I'. It is impossible to have pure 'I' without interference from others, good or bad. However, 'I' is in equal position with the other 'I's, as human beings and 'I' is in a higher position than the rest of creation only in having consciousness. So, who else is there to tell the basis of life to every 'I' that will stand on equal terms without losing any quality through the oppression of one lesser or equal over another but the Creator, the Deity?

We have seen by now that, in reality, there is no power existing other than the power of the Creator to regulate, motivate and control all the created secondary power sources

under freedom, equality and justice. Therefore, the Deity has to have all the basic codes and coordinates and offer necessary information, suitable to all individual psyches equally but not in the same terms. Here again revelation and the role model become a necessity to indicate the signposts of the boundaries for limiting the endless variability that human beings with limited ability will be lost in. Once all these are set in order then interference or disturbance in the human psyche and other subjects can be analyzed and identified according to the examples given in physics, mathematics and other sources. Setting the upper and lower boundaries with the value of higher authority above all human beings will present them authentic foundations under the terms of freedom, equality and justice with enough room for physical and nonphysical scientific developments. We have seen above all kinds of interference, disturbance and reflection of waves, yet we must again hope that the experts will explain them better in the future for us to understand their natural behaviours better.

According to Social Construction Models, emotions are human-motivated socio-cultural collective behaviour. “‘*Social structure*’ is conceptualized as either a node in a network revealing varying properties such as density, centrality, and power, or as set of status positions carrying varying levels of prestige and other resources (Turner *Stets*, 2005).”<sup>436</sup> Social mass, authority, power and social status are the main motivating factors that play roles in constructing social emotions. These models consider that emotions reflect on individuals from the society and reflect -‘refract’ since individuals will contribute their own personal identities and

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436- ‘Hand Book of Emotions (2010)’ p; 33

thought- back again onto the society. Biological factors are used as recognition tools to create and recreate cultural or social emotions and organizations. However, yet again everyone is talking only about secondary sources and missing the actual primary one. We have to remember, *“If, therefore, everything takes place only according to laws of nature, there will always be a secondary beginning but never be a first beginning, and therefore no completeness of the series on the side of successive causes. But the law of nature consist in this: that nothing takes place without a cause sufficiently determined a priori.”*<sup>437</sup>

By the way, we always mention and will keep mentioning that humanity needs these kinds of studies, models, theories and researches for the sake of attaining happiness and preventing sadness for the sake of raising hope for a better future and securing men from fear of the unknown regarding finite and infinite values. However, as with all the other models, these also lack the conceptualization of the necessity of the independent authentic basis for life to base the models on solid ground first. Yet again, the necessity of the existence of the Creator as the Source and the first cause; the Deity as the Regulator and Motivator of the basis of life; the Lord, as the Sustainer and Nourisher and the holder of all knowledge, as the owner of revelation and the authentic source of knowledge becomes apparent.

Basically, who has the right to tell whom what is good or what is bad in the first place, involving individual and universal, seen and unseen worlds? Who is to know where

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437- ‘Kant (1988)’ p; 129

the hidden potentials of happiness and sadness lie in individual and universal phenomena either to seek after or avoid? Who is to know what spirits or souls are and whether there is an after-life or not? Who has the right to set values for authenticating the self that regulate and motivate emotions? Will freedom, equality and justice be completely demolished if any individual says to any other individual, a group of people to others, a culture to other cultures or a society to other societies what to do or not to do for setting the primary basis of life?

Therefore, the basic signposts for identifying individuals, right and wrong for individuals, as well as the basic signposts for individuals, groups, cultures, societies and universal rights and wrongs are not possible to know, in fact they cannot be known without the revelation from the Deity. Otherwise, freedom, equality and justice will never be possible to attain. All the values of individuals, cultures, societies and even universal values must be standing in front of the authority of the Deity on equal terms concerning every aspect of life first. Naturally, the Deity must have the right and ability to offer and fulfil every need of every individual, group, culture and society on which they can base the secondary sources on. This primary base has to have authentic practical display to allow every individual as well as every single culture and society to be based on their own identities and needs regardless of geographical, colour and gender differences, all different but on equal terms.

Naturally, equals have to be standing on the same platform and under the same values regarding time, space and energy to be accounted as equals in the first place. Unfortunately, the

authentic platform and values that facilitate equals being equals are missing from most of the so-called modern models and theories, but somehow they are still able to talk about freedom, equality and justice within the secondary form and try to create new models and theories without authentic primary foundations and values. Nonetheless, if we take equals in humanity as individual to individual, culture to culture, and society to society, and let one set the basic signposts for the others, then freedom, equality and justice will be completely demolished from the root and inauthentic, unjustifiable oppression will take place instead. However, the end result, in reality, will be destruction not only for those that are oppressed but also for the oppressors. Therefore, oppression amongst equals is tyranny. It may seem that one is oppressing the others but, in fact, they are oppressing and destroying the whole that includes all as a unit of humanity.

Equality also puts any being into a unit, first by identifying the qualities and quantities that allow the comparing and contrasting of members within the units as well as units to units. We have seen that human beings are equals in matter and consciousness, apart from the free will by which they can make different choices, but still in equal ways. Therefore, humanity is a unit and an individual, no matter whom or where he or she is, they are part of the same unit. If there is any harm or good coming to any individual in a unit, the whole unit will take the impact, no matter what or where it is. Ignorance of any individuals or groups or pretending that they do not feel or see the impact for some reason or another cannot prevent the unit from receiving the end result. In fact, it receives accumulated impact of good or bad owing to the external long-term involvements of social construction. Thus,

*“theself has a history and a social history and that of the contemporary emotivist self is only intelligible as the end product of a long and complex set of development. (Alasdair MacIntyre (1983:31))”*<sup>438</sup>Therefore, the basic solid primary foundation and the basic independent, unbiased, absolute values for every aspect of life, individual or universal, cannot be authenticated between equals or by equals that are dependent on time, space and energy.

However, there is a particular point here about equality and quantity to be made clear. We have seen that there is only the Creator; Who is the source of everything, having no equal on any terms involved. Concerning human beings, they are equals in one sense and they are individuals in the other. For example, no physical human body is the same as another, even though they all have the same basic materials and no human perception, cognition or psychology is the same as another, even though they all have same consciousness. Every human being, as every single creation, is unique on the one hand but all are equal on the other. Every single being can be identified in units in equal terms but not in terms of sameness as a whole. Therefore, uniqueness and equality in units do not have the same meaning; uniqueness has no equal. The Creator, the Lord, the Deity, Who surrounds all the rest of the uniqueness and equals within the units, is the only unique being that has no equals in any unit. The Creator is the Origin of all that is supported and authenticated by natural laws with unquestionable evidence and verification, even though He is not seen in the worlds that depend on time, space and energy.

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438- ‘Authenticity in Culture, Self and Society (2009)’ p;241

Therefore, freedom, equality and justice can only be established within humanity as a whole, single unit standing on an independent foundation with the equally evaluated independent values of the Deity, who has power even above human consciousness. Now, we can go back again and look at the unique source of creation, the patterns of boundary behaviour, and the destructive and constructive interferences of the two or three dimensional waves to remind ourselves of the interrelation between the Creator and creation. This will offer us an authentic demonstration for the existence of nature, the natural laws and the necessity of choosing the Creator as the only Deity.

Moreover, it will also demonstrate the necessity of the authentic knowledge of revelations. In fact, there is no existence without authentication through natural, scientific laws one way or another. Lack of knowledge in the limited human mind does not mean that the natural laws lack authenticity within them. This is the point that we are demanding the experts to reassess once again under the light of the authentic meaning of the Deity and within the boundary of the circle of professional and unbiased values, to unlock the blocked pathways of both physical and non-physical flows of knowledge.

By now, we are fully aware of the necessity of the positive and negative polarizations in the bipolar dimensional world that we live in. So, the primary line of balance, equilibrium, is also one of the greatest necessities in the system of life to identify cultural and social as well as individual values and keep them balanced and controlled within the limits of freedom, equality and justice. It has to exist, visible or

invisible, between the Deity and humanity, among equals as a unit within humanity and between the non-equals, human beings and other different units of creation. Then, the necessity of a human role model becomes evident to demonstrate the ways of creating equilibrium between the primary rules, regulations and motivations of the Deity and the secondary man-made rules, regulations and motivations for the benefit of having the best practical way of everyday life for individuals, cultures and societies. Naturally, a balanced social, cultural and individual life will produce emotionally balanced individuals, cultures and societies.

However, if we are to take the secondary sources as the equilibrium that is set by secondary values as if they were the primary ones, it will only be a selection that leaves both ends hanging in the air. *“In dynamic sense, the two ends of the line of balance define a potential alternative line of polarization. This alternative polarization, if strongly activated, can neutralize and take a place of the usual polarization. Because of the dynamic potential, there are two potential roles in group-Scapegoat and Mediator towards which isolates may be drawn, or into which they may be forced.”*<sup>439</sup> We can argue about how clearly activation and neutralization are explained here but there is no room for argument that the independent basis of the Deity is totally missing.

We know that equals do not neutralize each other unless they have different density boundaries and nothing neutralizes fully without the fixed end behaviour, which is only possible with the Deity, the Creator. In this case, the value will not be

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439- ‘Social Interaction Systems’, ‘Theory and Measurements (2001)’ p; 21

based on an authentic platform of freedom, equality and justice. Therefore, it will have no past, no future and no hope, but only fear of oppression, slavery, inequality and injustice to offer. There will be no authentic, justified equilibrium but inauthentic and unjustified illusionary equilibrium set by equals to equals on the basis of biased intentions. There will be no solid fixed end boundaries to neutralize both positive and negative polarizations to full extent. There will be no actual true independent unlimited potential power of continuous driving force to give hope and prevent fear. There will be no authentic equilibrium to keep life balanced, free, equal and just.

However, if we are to consider depolarization and neutralization of the fixed end behaviour between the Deity and the heart of human beings, we will remember that the opposite charged waves neutralize each other when they meet along on the equilibrium and waves are able to carry on after neutralization with the same value that they had before to neutralize the next incident waves and the next so on. If they had different values, then they would reduce and finally balance each other but never destroy each other partially or completely due to over or under charging.

In reality, equals cannot ever demonstrate the fixed end behaviour. Therefore, it is impossible for neutralization to take place in any case. Thus, the societies built up with un-neutralized individuals will be one of unhealthy individuals. The complete body or parts will eventually be affected by overload of positive (+) or negative (-) energy and tilt the balance. It will damage the self one way or another and the

others as a consequence. Therefore, it cannot ever be considered a complete unit in itself in the real meaning.

Consequently, without the direct connection between the Deity and the heart of the human being through consciousness there will be no fixed end behaviour taking place. Without the authentic knowledge of revelation, no practical codes and coordinates will be known between the Deity and individuals, cultures or societies. Without the natural rules and regulations of the fixed end boundary behaviour between the Deity and human beings there will be no timeless link of conscious energy communication taking place. Without availability of the stronger power above human consciousness and independent values above human ability and knowledge there will be no independent rules and regulations taking place to recognize individual or social identities and others under the terms of freedom, equality and justice. Moreover, without human beings' will and effort to have knowledge there will be no link established between the revelations and natural science for the benefit of all.

No matter what, the creatures in the dimension that we live in depend on time, space and energy based on change. There is no higher or equal quality in power and density existing between the Creator and human consciousness that does not depend on time and space, except for energy. Therefore, human beings have infinite qualities within the finite qualities. We have to analyze infinite and finite values differently as well as their interrelationship to be able to base our arguments on authenticated foundations. Once all pieces of the jigsaw puzzle of finite and infinite qualities are laid down clearly we can take each piece and analyze it as much

as we wish with the belief in us that the existence of the power behind all, the Deity, cannot be seen with the eyes of the finite world but He can see us, hear us and is in contact with us in a timeless but powerful manner through consciousness. Otherwise, the authentic assessments of infinite and finite values cannot be achieved fully. There will be nothing but the baseless, inauthentic assumptions left behind to mesmerize already half-conscious human beings. In fact, authenticity on the basis of secondary resources has its own long, interesting and complicated history and study but, unfortunately, it is not in the scope of our topic to deal with it at the moment.

So far, we can say that social interactions, constructions and developments involve behaviour of self and others and their interrelations that intercorrelate within time, space and energy. This means that every individual has to have independent sources of knowledge to evaluate as bases for the identity of self, identity of the others and the influence levels of 'self and other' interrelations, including all, self to others, others to self as well as others to others. Therefore, authentic, unshakable independent validation above human values is necessary for assessing the extremely delicate issues of the enormous constructions that involve human beings, who have qualities above those of the universe but are obliged to live in it. This is the part that man has to find out about whilst keeping himself within the limits of freedom, equality and justice, not only for every single individual, regardless of gender, colour, position or possessions but also for every single culture, society and nation.

**d) Psychological and Social Reflection of the Identity, Personality, Behaviour and Emotions:**

It is obvious by now that human beings are made of feelings, emotions and consciousness that have physical, mental, psychological, cultural and sociological involvements. They all are mutually influenced one way or another. Therefore, they are equally important and have to be studied altogether as well as individually. Emotions are the products of individual perceptions and play one of the key points in the everyday personal and social life of individuals, as they are the outer representatives of the inner identity and personality. So, they must be based on independent and real knowledge to achieve true identity and personality that emanates through individuals as cultural and social behaviour. We can now ask the question: Can reality and truth be based on individual consciousness, sense perception and the philosophy of metaphysics or the science of physics alone? Will those be enough to identify, justify and satisfy the self and others? Who has the right to identify and justify having certain behaviour for certain emotions over others? If there is reasoning for the identity and personality, how can independent pure reason be achieved, not only to balance emotions for the individual but also to keep freedom, equality and justice in balance amongst all humanity?

Aristotle focused on the human being and said at the opening of *Metaphysics*: “*All men by nature desire to know.*”<sup>440</sup> Plato, on the other hand, focused on the good source for knowledge, saying: “*First comes measure; second, symmetry; third, reason; fourth, knowledge; fifth, the pure pleasure.*”<sup>441</sup> Clearly, both were indicating that men were designed by nature, the Creator, and needed authentic values of measurement first to know by comparing, contrasting and reasoning before accepting it as true and sound knowledge. This also indicates that true knowledge has the right code and coordinates with the nature of human beings so that, when they connect authentically, the result will be pure pleasure automatically. Therefore, Aristotle talked about the ‘essentiality’ and ‘necessity’ of knowledge and Plato talked about the ‘purity’ and ‘impurity’ of pleasure. However, even though they both were circling around the truth, pure reason or first principle and the other important points, relating to the truth, somehow they missed the central point by not mentioning the necessity of choosing pure reason, the First Principle as the Deity, revelation as pure knowledge and the prophets as the role models to be able to have pure pleasure independent of favouritism, time and space -in another words, freedom, equality and justice for all in all times, including eternity.

It is clear that man has the desire by nature to know and it is clear that there are different sources of knowledge existing for him to know. If we restrict knowledge to science alone, we will see, according to the laws of light waves, very little

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440- ‘Aristotle Dictionary (1962)’ p; 315 (ME-1.1.980a29)

441- ‘The Essential Plato (1999)’ p; 1200

portion of the existence within the universe, beginning with the Big Bang and still carrying on. We would only have very limited knowledge, almost next to nothing even with the help of technology and intelligence. We would miss out all the rest that holds most of the knowledge.

If we were to rely on metaphysics, even with the help of physics, we still would not be able to go beyond the visible or invisible parts of the universe in the dimension that we live in. If the knowledge were scientifically proven, it would still be in the category of science. According to Aristotle, "*It is the province of the science (first philosophy) to investigate being so far forth as it is being and respecting quiddity (essence) or nature of a thing and respecting those things that universally are inherent in it, so far forth as it is being.*"<sup>442</sup> Otherwise they would be categorized as illusions, imagination and fantasies as there would be no ways of verifying them on either individual or universal levels.

If we are to rely on human mentality and virtue that work on the basis of opposites and naturally individually different, biased foundations, even with all kinds of help available, reasoning becomes the most problematic issue in that every individual has his own excellence and defects in interpreting every phenomenon. Plato also mentioned soul here, it being good or bad, but there is no sign of proof of where he got the knowledge of the existence of the soul and how he reasoned and justified good and bad. But, in fact he said that "...*justice was excellent of soul, injustice was vice or defect of the soul...in which case the just soul and just man will have a*

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442- 'Aristotle Dictionary (1962)' p; 343 (ME-5.1.1026a30-32)

*good life and the unjust man a bad one...*<sup>443</sup> We must ask forgiveness from these great philosophers if we are judging them wrongly owing to any translation mistakes but we could write a book about this issue alone, arguing for and against.

In light of all the information that we have by now, we can think and try to understand if human beings could ever be able to understand the knowledge that they had then, and we have today without any revealed information from the Creator, the Deity. Would it be possible to know about the soul, spirit, angels, devils, heaven, hell and justifiable independent moral values of good and bad at all? We said that human consciousness is existence above that of the universe. Would even that consciousness be able to know all these if there were no information revealed from the Creator, the Deity?

We can argue about pure consciousness, that it may know better about all, but is it possible for human beings to have pure consciousness whilst it is combined with different densities that restrict the consciousness to live in dimensions other than its own origin? Therefore, in any case, human beings are in need of knowledge above human information to base the essential life requirements on first to be able to stand individually and universally as free equal and just. Otherwise, *“... imitator will have neither knowledge nor correct opinion about the goodness or badness of the things he imitates.”*<sup>444</sup> In fact, imitating is also impossible without an original. If there were no original authentic source existing, there would be no possibility for any kind of imitation to take place.

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443- ‘Plato the Republic (2000)’ p; 36 (353e)

444- ‘Plato the Republic (2000)’ p; 322 (602a)

Now we know and argue that revelation is necessary but it is up to every individual to know how to identify the authentic revelation, as it will be the foundation as well as the roof for freedom equality and justice that he buildshis life on and under for the finite and infinite worlds. In other words, it is to know the values between the centre and the circumference by which life flows towards eternity through the zero point. For example, genuine artwork has to be the original work of the particular artist to be called genuine. We cannot say about any original art that it belongs to anyone other than original artist. We cannot call a copy original either. In any case art will demonstrate and justify its own artist, its own original producer one way or the other. This requires techniques involving comparing and contrasting with the other works that have been done in the past, the present or will be in the future. Unique works may not even require any other proof but themselves to belong to the person, like the Mona Lisa. Even if copies are made, the original is easily distinguishable.

Epistemology, on the other hand, has wide and deep enough facilities to do this easily but it is a field of its own. We will concentrate on knowing the artist well to identify the original work. According to the qualities of the Deity, original work has to put every individual human being under the terms of freedom, equality and justice within the same distance at first, and meet the needs of all, individual and universal. However, freedom of choice in human beings has the ability of changing this distance, to go nearer to or further away from it. This natural connection, gravity of energy, is called 'love' by sophists. According to them the Creator loves every single human being equally but human behaviour, good or bad makesone nearer or further away from Him.

Now we know that this relates to the connection of energy waves, especially the authenticated connection between the Deity and the heart, which is under the surveillance of consciousness, supervision of the revelations and guidance of role models that must suit every individual and universal need. The fewer the obstacles are between them the nearer the human being will feel to the Deity. Working alongside the natural rules and regulations will create balance between pleasure and pain, and speed up the journey towards the goal, the centre 'zero point' of eternal happiness. The more balance is achieved the more satisfaction is gained knowing that both (+) and (-) energy is essential as being the driving force and for neutralization going towards the pure pleasure.

We saw that physics, metaphysics and human beings, mentally or spiritually alone are not sufficient to offer authentic and justified knowledge covering all the requirements of the self or others, either for individual or universal needs. Therefore, revelation and role models are needed to offer the full content of knowledge covering the areas of everyday practical life to the life that is never-ending, which human beings reach through consciousness. We have to be aware that rules and regulations of the three-dimensional world only work for this dimension. The distance gained or lost in this dimension may stay the same in the others. Therefore, we have to know what we are doing, where we are going and how. It would be unfair not to give free will without giving the knowledge of alternative choices. Would the Creator; the Designer; the Deity of all creation do that to human beings?

We do not know about all the rules and regulations of this dimension yet, let alone about the other dimensions. Therefore, we act by known information that we have and try to get as near to the centre as possible in case we might stay where we are when our dimension of existence is changed, in short, before dying. We also know now that the nearer to the centre, the stronger gravity will be and the easier life will become. More gravity means more pleasure felt not from non-existence of pain but from the ability to take pleasure even out of pain as this dimension is the dimension of opposites for the goodness of the whole. This is because the clearer vision of truth is seen from the near distance. The further from the centre, the less the force of gravity will be and the more pain will be felt. This is also not owing to the non-existence of pleasure but a lack of vision to see the true pleasure and pain that are blurred by the distance and the force applied on the existing system to work against its own nature.

The aim of human beings must be to attain pure pleasure, real unshakable balance to handle the pleasure and pain that exist at the zero point. This is the pure pleasure and pain that Socrates talked about saying, "*Pleasure is a certain motion of the soul, and a settlement of it, at once rapid and perceptible, into its own proper nature,*"<sup>445</sup> and, "*Pain, however, is consequent to everything which is done from compulsion.*"<sup>446</sup> However, pleasure and pain, hope and fear are easily unbalanced and exploited by the self or by others. Therefore, human beings need practical guidance alongside

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445- 'Aristotle Dictionary (1962)' p; 392 (RH-Bk. 1.11.1369b33-35)

446- 'Aristotle Dictionary (1962)' p;392 -379 (M M-1.12.1188a2-3)

the knowledge that could be interpreted differently by every single individual. Otherwise, there would be endless variations and it would be impossible to maintain unity and individuality balanced under freedom equality and justice. We have seen that, when people are taken over by artificial pleasure, they neglect the practical side of life because of the drunken, high feeling effect. Once they have the gist of it, they either voluntarily exploit themselves or are easily exploited by others. In the mean time, the false, artificially brave mood of pleasure could easily damage human beings and others physically and mentally.

Pain is no different; it can create false panic owing to sudden shock to the system and cause drastic acts physically and psychologically. We have seen that the physical and mental body can cease to function, completely or partially owing to shock overloaded by pain, or pleasure. Pain can easily be a tool for exploitation of others as well. Fear of pain can prevent the necessary action from taking place and allow dangerous actions to occur. However, they both are facts of life and need to exist but have to be kept in balance for a healthy, safe and sound life. Therefore, training to handle both pleasure and pain and keep them in balance on any level of life demands lifelong human development training.

Naturally, working in harmony with nature gives a flow of pleasure and working against nature gives strikes of pain but balancing them both is the key. So, who can be the cause of pleasure and pain in finite life that leads to infinite life in the first place? We have seen that human beings at the beginning stood at the same distance from the Creator. So, where does the boundary of pleasure and pain stand in balance within the

life circle of individuals? Is there only one universal boundary or has everyone his own individual boundaries? These are questionable, to be disputed or accepted, but the role of the freedom of human choice to act, going towards the centre or away from it, is unquestionable. Therefore, the causes of pleasure and pain are within every individual, nothing or nobody else. First of all, when an individual decides to choose the Creator as the Deity, the fixed boundary behaviour end relationship is set between them straight away. The human machine is then plugged into the main source of energy, wherever the human machine is standing, near or far. There is no time or place involved. This is the first step in identifying the Deity. The gravity of linking or, as some call it, the line of love is authentically entered into the system with justified coding, ready to download the essential programmes to start working. However, as the genuine connection, all the other programmes need genuine coding and coordination to work with it.

Secondary coding is needed for realizing the power of the Deity. Naturally, according to the laws of nature, balance of power is always needed for any kind of connection to work. There are rules of existence, causes and effects dependent on each other. Too much power will blow the system up and insufficient power will not activate it. However, when the connection with the Creator, the Deity and heart through consciousness is in action, the Deity has the right and power to override every rule and regulation of nature if necessary. This power may or may not necessarily be recognized, perceived or understood by human beings or explained by the rules and regulations of the dimension that we live in, but it will open endless doors to inherent strength in human

individuals and the universal self. This will naturally neutralize any excess power and balance every emotion, as well as every aspect of life and the knowledge of believers. This is another point that involves faithing to the immeasurable strength of the Deity, the Creator by the natural laws and regulations of this dimension. This is pure power, the measure of which can only be known by the Possessor of the power, the Creator Himself.

Honourably, human beings are given the ability to have connection with this power consciously on different levels that no other creatures have. It will be suitable for every individual on every level to be able to connect without any doubt. This is a unique system within itself that experts on power connections of any kind can explain to us better. We can stick to the emotional connections when one faces unexpected happiness, sadness or any other emotional situations that can tilt the balance either way. What would the conscious link do between itself and the Deity? This would neutralize the extra charge that was loaded into the system by overridden emotions, and the biological and psychological bodies would be released from the extra tensions in no time. This would give the body and mind a chance to act in a rational manner to deal accordingly with the other involved issues that occurred. Therefore, social tensions would be relieved and harmonised. Consequently, the fields of health, economy and law would be relieved and relaxed.

Naturally, when one remembers that there is no time and space between the Deity and the self, the others would fall into the secondary positions as secondary reasons to deal with. Realizing this consciously would release the tensions

between body and soul, self, and others insocial relations but it would strengthen the power of gravity between the Source and the self and the rest. Gradually, blaming or praising the self and others for being the cause of what had happened to them would slow down and concentration on the duties within the individual personality would develop. Issues would be dealt with between the self and the Deity first. This would naturally give more energy and strength to have a clear direct line between the Deity and the self without interference destruction. Then, the occasions could be dealt with in strong confidence, happy or sad, good or bad, with or without relying on secondary reasons. In the mean time, the meanings of both good and bad that are determined by individuals or social values have their own pros and cons that need to be studied under these new approaches that we briefly mentioned above.

The other main factors in life are hope and fear that can have vital effects in motivating the lives of human beings. Unbalanced perception of them can cause serious biological and social problems that sometimes could even end in suicide or murder. The person with the conscious choice of the Creator as the Deity will believe that there is no time and space involved between himself and the Deity when the connection is authentically and correctly established. Naturally, we have seen that there is no distance involved between the Deity and human beings. This closeness means there is no boundary of vision and hearing between them. No light or sound waves are involved or needed to see or hear each other. Then, we can talk about actions seen in dark even before acted and words heard in silence even before said. The Deity, with the endless power not restricted by time and

space, can help in any way that, again, may or may not be explained by the rules and regulations of this dimension. The human being, having connection with such super power, will never lose hope and never fear anything in the finite or infinite world but only the possibility of losing His love, as the source of pleasure and protection.

Thus, choosing the Creator as the Deity and knowing His qualities will make human beings feel that they are guarded by the limitless power of the Deity wherever they are and whatever they are doing in the dark or in the light without feeling oppression of owing to or fearing from others, free from secondary feelings of oppression. Consequently, obeying or being obeyed, thanking or being thanked, requesting or being requested by the secondary sources will take place in confidence under total freedom, equality and justice. People on every level of social strata will be standing in front of the Deity on equal terms but with the differences of the duties that they have for themselves and others. No one is responsible for their actions but themselves alone. They all have the same primary source and same cause as the rest of humanity, the same effect as part of the system and the same freedom of conscious choice. The levels of personal individuality are only known between the self and the Deity. So, the one who chooses the Creator as the Deity purely has to deal with every single human being as an equal, regardless of physical, mental and gender differences as well as differences in cultural, religious or social status.

Therefore, choosing the Creator as the Deity will clearly keep every individual life in balance, body and soul, family and social relations. Then, the result will reflect on education,

economics, and politics and so on. People who do not recognize the importance and the necessity of choosing the Creator as the Deity may not realize and reject it but for sure, as we now know, everyone is free to choose his deities as he likes. This is the right given to every single human being at the beginning by the Creator, the Deity. No one has the right to interfere in the personal affairs of others. The matter is only between every individual and the Deity. Whoever chooses the Creator as the Deity cannot act on the individual personal biased assumptions that have no authentic knowledge of past present and future, of finite or infinite worlds. Following inauthentic and unjustified ego-centred emotions, understanding or anything else to motivate and reason everyday life would be cheating oneself but nothing else.

The next step is to identify a role model, the core role instructor, for the core instructions to enable core construction in individuals as well as universal values. An independent role model is essential for the authentic and balanced implications of everyday practical and psychological actions and moods within oneself and in relations with others. However, this instructor has to be a human being in order to be a role model for other human beings. The second step is to keep humanity free from human oppression and the third is to keep pure freedom equality and justice undamaged under the rules and regulations of the Deity. This point, yet again, confirms the necessity of revelation for the choice of role model by the Deity; otherwise, it would again tilt the balance and damage freedom, equality and justice amongst human beings.

These role models chosen by the Deity must not add any personal models for the implication of others to be authentic role models. This point also indicates the necessity of the choice of the Creator as the Deity and the existence of the authentic revelation for the role models to follow without tilting any authentic balances that work in harmony with the rest of creation. We have seen above that role models have always existed throughout history. They exist at the present time and will exist as long as human beings do. This indicates that human beings are in need of role models both individually and socially. We also saw above that role models are either imposed on people by the people or chosen by people from the people who made human beings suffer from lack of freedom, equality and justice. This could be considered as self-tyranny or self-abuse by putting oneself under the influence of inauthentic role models that cause boundary problems for self, body and soul relations as well as relations with others because the intended source is not authentic. It can also be cultural and social tyranny due to lack of unity in aiming for the authentic source.

Once the authentic Deity, the revelations and the role models are identified, then in the level of human interrelations, leaders and role models can be identified without damaging the balance of freedom, equality and justice. These could only then be counted as examples. Human examples to other human beings, especially young people, should be people from the past or present, heroes and role models on that level. This could be on individual, cultural, social or international levels. Choice of leaders is the same; they have to be chosen by the most democratic manner within the commonly agreed man-made suitable rules and regulations under the core rules

and regulations of the Deity to keep freedom, equality and justice in balance. The chosen role models can only be the like nodes that play balancing role in between the Source and human beings. They cannot alter the power coming from the Source or the power coming from humanity, especially for individual choices, but must teach how to adjust the pure power coming from the Source and establish balanced and uninterrupted links. Every individual has to be free to follow his advice or not. This is also necessary for freedom, equality and justice.

Role models and heroes chosen without identifying the authentic role model can lead the emotions into chaos as; *“At the heart of emotion, mood, and any other emotionally charged event are states experienced as simply feeling good or bad, energized or enervated. These states are called core-effect-influence reflexes, perception, cognition, and behaviour and are influenced by many causes internal and external, but people have no direct link to these causal connections. Core effect can therefore be experienced as free floating (mood) or can be attributed to same cause (and thereby begin an emotional episode). These basic processes spawn a broad framework that includes perception of the core-effect-altering properties of stimuli, motives, empathy, emotional meta-experience, and effect versus emotion regulation; it accounts for prototypical emotional episodes, such as fear and anger, as core effect is attributed to something plus various non-emotional processes.”*<sup>447</sup>

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447-2.bc.edu/‘Core Effect and the Psychological Construction of Emotion’ (2033.vol.110,  
no.1,145-172)

Books could again be written agreeing or disagreeing about the statements above, but it is true that emotions can have positive and negative effects. We have seen that the core effects are vital for the regulation and the control of emotions. It is also true that reflections of the core effects on the human level are vaguely defined, but unfortunately, there is nothing offered for the floating emotions to hold onto. Therefore, the absence of involvement of the Deity, the Creator in every aspect of knowledge leaves not only the emotions floating about but all the other issues as well. This is the point that authentic role models teach human beings, including academic ones; how to base everything on a solid unshakable foundation. Life requirements have their challenges already. Without the authentic foundation it would not be fair to expect human beings to be able to cope with the rest of the automated system.

We know that *“Emotion regulation is the deliberate attempt to self-control based on so categorising oneself.”*<sup>448</sup> So, is it better to categorize oneself freely on equal terms with others and with the balance of justice first, which is identified with the Creator, Who knows all the automated rules and regulations and advises human beings what the best way of connecting with them is. The codes and coordinates are given to enter and enable works of art and science using the authentic programmes that work perfectly. Then, individual and universal talents will be evaluated and appreciated not only amongst people all over the world but by the Creator, the Deity also. Human beings have suffered enough

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448-2.bc.edu/‘Core Affect and the Psychological Construction of Emotion’ (2033.vol.110, no.1,145-172)

fluctuating between secondary or artificial sources and self that has no solid foundation.

Therefore, awareness plays a great role in choosing the Deity, instructions and the instructor to be able to lighten the weight of life. Information and methods of revelation must be used side by side with the natural scientific methods in academic and everyday levels of life. This will help humanity to gain the most beneficial ease and prevent any slight burden of life for the sake of humanity as well as for all creation. In the mean time, one must be aware that freedom to choose one's deity is the main basic right of the every individual. This is the right given to human beings individually by their Creator. Therefore, no one, not even the prophets, can force, blame or harm any other one for his choice. This is freedom, equality, and justice guaranteed under the meaning of the Deity in any circumstances whatsoever. The rights of relationship between equals are totally different from the rights of the Deity. Humanity is a whole unit among other units of creation, whoever they are, whatever they are, wherever they live and whatever way they choose to live. They must be totally free under equal terms. In the mean time, every single individual has to think seriously about being just to himself and others, as we know now that damage to one damages the whole automatically. So, is 'One for all and all for one' not true? Do we all not share the same source of energy, same world and same universe that hold the East and West; North and South as well as past, present and future? Does it not the only bridge to eternity that all of us have to go through? Do we not have the same Deity, Who loves and cares for us all in our journey to eternity?

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#### **About the author:**

I was born in 1950 in Turkey and was in love with the Creator and all His creations ever since I can remember - and still am. My dream was, and still is, to study, read and write for the sake of humanity. Cultural and personal ignorance, and bias assumptions were the biggest obstacles in front of me, as far as my education was concerned and remain so. I had my own strength and weakness to deal with and I still have.

Here I am now, a sixty-two years old woman with children and grand children, with a BA from SOAS in 'Arabic and Islamic Studies' and an MA from OU in 'Social Science'. I have been living in England more than thirty years and am still trying to accomplish what I feel I was born for - to research and write for the well-being of humanity.

#### **About the book:**

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