A seed of togetherness

The brotherhood of all men has always existed, but ignorance hides it.

The basic characteristics of the Kali Yuga (dark age) are ignorance, greed and discord of all kinds, hatred and bigotry among people. This is the age in which we now live and the present time is the last third of the last third of the universal dream. Due to the dying out of fundamental spiritual and moral truths (justice, truthfulness and mercy), there is racial, national and religious bigotry, which is essentially foreign to every religion. The impossibility of theophanic perception of man in the end times is both evident and completely logical.

God is One and there are many ways to get to Him. That is why the fundamental goal of all great religions is the spiritual brotherhood of people, i.e. the unity of humanity in peace, non-violence and harmony. Abuse of institutional religion for other goals is a constant of current circumstances and times, and not of religion as such.

The story of Jesus tells us: "His mother and brothers came to him, but they could not approach him because of multitude. They informed him: "Your mother and your brothers are standing outside and want to see you!"

And he answered: "My mother and my brothers are those who listen to the word of God and do it." (Luke, 8:19)

In the mentioned statement, Jesus gives priority to spiritual relatives over his blood relatives. This occurs despite the fact that according to him (in the Essene Gospel) a mother is "the most respected being after God". In this sense, Muhammad a.s. said: "Paradise is under mother's feet". These statements show that we have a great moral duty towards the woman who gave birth to us, and that special and unique consideration is shown towards her.

The Qur'an leaves the possibility of enmity on the part of fathers, brothers and sons, but the mother is exempt from such aspirations because she (except for pathological exceptions) cannot be an enemy to her child. Love for creatures is the fundamental mark of all devotees who see the universe as a place of manifestation of the Divine in which we are all connected in a "big family". We see that despite all that, Jesus considers his "mother and brothers" exclusively those who "hear the word of God and do it". This is because this is spiritual brotherhood chosen by free will while blood ties (just like nation, race and gender) come from the world of lack of freedom and are not chosen by anyone. That which is not consciously chosen as good cannot increase human value.

In the Gospel of the Essenes, Jesus says: 'And your true brothers are all those who fulfill the will of the Heavenly Father and the earthly mothers; and not your blood brothers. I earnestly tell you that true brothers according to the will of the Heavenly Father and the Earthly Mother will love you a thousand times more than blood brothers. Because since the days of Cain and Abel, when blood brothers sinned against God's will, there is no longer true blood brotherhood. And brothers do to brothers as strangers do. This is why I tell you to love your real brother by the will of God a thousand times more than your blood brothers.

Because your heavenly father is love.

Because your earthly mother is love.

For the son of man is love''.

The statement clearly indicates the value of spiritual brotherhood, which is more important than brotherhood by blood because it is an association of free people who are bound by a common inclination for good, which in itself surpasses all forms of attachment that no man chooses. Family, race, nation and gender have their place in life, but spiritual kinship transcends them. The heavenly nature of man strives exclusively for good, and all men possess a divine spirit within them, and every being is sent down to earth with a purpose, even if he is not aware of his earthly task (which is the most common case in Kali Yuga).

The “iron man” of today has long since lost his connection with the whole and thinks that he is enough for himself, and he is not interested in the future of humanity after him. This led to a barbaric attitude towards nature and existence in general. No one can abandon their transcendent essence even if they want to, although the obscurations that come from the skin (soul and body) can lead to such unconsciousness that the human being himself (occasionally) believes that he is nothing more than an "adapted animal". An animalistic lifestyle is the condition of most of humanity today. The darkness that covers the original humanity of the spirit can sometimes be so great that purification is possible only in the other world (hell), but after spiritual catharsis everyone will (in some way) return to their own heavenly being.

The meaning of otherworldly suffering is in reaching our own and original nature to which we necessarily return. If you look at the moral principles of all religions, it is easy to see that the moral law is the same and that conscience (as an inner "messenger of God") acts even on the most stubborn individuals. Judaism, Hinduism, Buddhism, Christianity and Islam represent five petals of the same flower and wherever we turn there is the "Face of God".

Differences that are accentuated by religious or national fanatics are characteristic of the Iron Age and are the result of ignorance and collective manipulations to which the mind of a robotic, "practical" man is very susceptible. The people of today are generally very easy to convince of anything because transcendence is completely lost, and the possible "criticality" effectively possesses only what is within the reach of the visible. Undoubtedly, the "modern" man is very clever and cunning.

In the golden age, all differences between people will be overcome, and spirituality will take precedence over the material, which will still exist, and gain the level it deserves in the overall realization of man. This means that the world of matter is appropriated in accordance with the immutable essence of man. That world will not be discarded even then, but the intuition that perceives the metaphysical transparency of creation will put everything in its place. The Qur'an tells Muslims that the closest to them are those who say: "We are Christians..." and that they should be treated as those closest to them. Members of Islam must (again) build a relationship of respect towards Christians and members of all religions as well as atheists.

The followers of Islam have generally lost the power of tolerance and successful dialogue. In the sense of a strictly spiritual individuality that follows an internal and innate urge to return to God Muhammad a.s. said: "There are as many ways to God as there are human breaths". The breath is connected to the lungs, and the lungs are the seat of the spirit (Spirit). As each spirit is somewhat different according to its pre-existing expression of God's Unity, so it is (accordingly) different and "breath" in the physical world. In this way the lungs are the seat of life in the physical world.

"Breath" represents the symbolism of the cosmic movement, and it implies "inhalation of life" (because oxygen is "life" for man) and "exhalation" (coal dioxide) should be seen as a cosmic inevitability of manifestation created, because holding one's breath (in man) would mean death. "Death" here should be understood as the negation of what is most valuable in every person. A strictly individual path leading to God does not mean that a human being does not belong to any religion, but that no religion "belongs to him". This is in the sense of the delusion about its excellence that would surpass other paths to God, which we see so often in this age of darkness. Arguing about the correctness of the paths to God is a sign of spiritual backwardness.

The accent is in Muhammed's a.s., as he puts the statement on fitret, man's original nature, according to which Islam is defined as a religion to which "human hearts naturally aspire". As the heart is the lost center of being, in order for it to be found, the Spirit, which is made of the most refined light, must assimilate the soul through the adoption of moral virtues so that it is deprived of the animal and transformed by the demands of that same Spirit (Spirit). The road to that is very difficult, which is why it is defined as the "Great Holy War", that is, the "fight against oneself".

That is why "breath" as a perfect balance of inhalation and exhalation represents the natural aspiration of the heart, and in that sense it is "as much a path to God as human breaths" since man can never completely abandon natural faith. He primordially aspires to God in the way a small baby aspires to its mother. Pointing to the "primordial state" of the balance of the large and small universe ("breathing in" and "breathing out") where man is the "universe in smallness" the Qur'an in the surah "The Cow" (surah 2, 286 verse), verse 213 says: "All people were one community, and Allah sent messengers to bring glad tidings and warnings, and through them He sent the Book, the truth itself, so that people may be judged by it about what they would disagree on. And the reason for the disagreement was mutual envy, precisely on the part of those to whom it was given, and that when clear proofs had already come to them, and then Allah, by His will, would guide the believers to understand the real truth about what they disagreed on - A Allah guides to the right path whomever He wills''.

The beginning of the verse says that "all people formed one community". The word "people" was used (meaning all people) without singling out any particular group, race or nation. The term "community" can certainly indicate the "original" community, of course not in Darwin's sense of the word, but in the sense of spiritual virility that was equal in all people (at that time). Viewed in the manner of the great spiritual cycles (JUGA) that alternate, "one community" would represent the state of equality, justice and mercy that dominates the golden age. There is no division, strife or envy. People are peaceful, good-natured and uncorrupted, and the "state" (in the sense as we understand that word today) was not needed at all.

Injustice is minimal and created beings devote themselves to their own spiritual progress. Immorality is almost non-existent. Maximum dedication to spiritual values ​​reigns, and knowledge reaches unimagined proportions. In the Islamic sense, we are talking about a community in the position of fitret (primordial heavenly nature), that is, a faith to which "hearts by their nature aspire", as Muhammed a.s. said. explaining what Islam is like.

The right path is in itself clear, and there is internal balance and harmony with nature and other creatures, the community does not know violence or usurpation of others. Since they are aimed at the spiritual progress of people, they enable other creatures to realize themselves on the scale of existence. God sends the Heralds of Faith ("Messengers") to renew His covenant with man and remind him of the covenant given to Him. Still no God's Prophets, Prophets who announce Divine laws and teach moral order. Heralds of faith are made known by speaking to people through their hearts. Heralds of faith first bring glad tidings, then warnings, and through them the Book, the truth itself, is sent.

"Good news" is referring to news about the family of God's Prophet Muhammad a.s. As the Qur'an is interpreted by the Qur'an itself (and this is the practice and method of the Pure House), it is necessary to cite another verse in which Jesus (Isa a.s.) announces Muhammad as "Good News". Namely, he says: "... and to bring you good news about the Prophet who will come after me and whose name will be Ahmed".

We know that Muhammad a.s. (in historical time) came to this world after Jesus, and these two are, not by chance, "the closest among people". The word "Ahmed" is the root of the word "Muhammad" and indicates the heavenly nature of the Prophet Muhammad, that is, the Muhammadan light as the first created, or first manifested, from which creation later arose. That light contains the entire pleroma of the 14 Sinless Persons (Muhammad, Fatima and the 12 Holy Imams). Therefore, the "joyous news" (from verse 213 of Surah "The Cow") is news about the Prophet's Family, and news that the Messengers of God themselves received before their missions because each Prophet "discovered" the Mission in "the place Envoy's Messages'', which is Ehli - Beit in particular. Even in the primeval existence they were superior to other creatures.

After the good news, the Evangelists bring "admonitions". The "wise admonition" from verse 12 of Surah "Ja'sin" is the Twelfth Imam, Muhammad-el-Mahdi a.s., who is the Savior of mankind. As he will shed light on the teachings of all religions and all God's Messengers, these teachings are "admonitions". Then God sends the "Book" through the prophets. There were several books of God (the books of Abraham and Moses, the Zebur, the Torah, the Injil and the Qur'an). However, in verse 213, the singular is mentioned: "Book". This is because humanity (since all men constituted one community) was able to receive the inwardness of all the Revelations together because divisions among men did not (yet) exist. Spiritual virility is fully preserved, as well as awareness of the metaphysical transparency of the created. This is why the Book is "truth itself". Cave paintings are a wonderful example of the connection between the occult and the aesthetic, in an age that preceded the iron man dominated by quantity. Although wall paintings are (even today) called "primitive", they are art forms that far exceed the capabilities of today's man. Let's go back to verse 213 of Surah "The Cow".

According to the Book, people were judged about what they disagreed about. This already indicates disagreements in the "original" community and various disputes arise. In the golden age, there was no need for "private property" in the sense that we understand it today. The inhabitants of the country use natural resources as needed, there is no exploitation of nature or other beings.

The reason for the disagreement is mutual envy, and that just when clear proofs (about Imamate and Vilayet) came to them. It should be emphasized that there are 2 types of envy. For permissible envy Muhammad a.s. said: ''It is permissible to envy two; to the one to whom God has given wealth and he shares it on God's Path and to the one to whom God has given knowledge and he spreads it and teaches others''. Then God, by His Will, directs the believers to understand the real truth, about what they disagreed on. Here, for the first time, "believers" are mentioned, while the beginning of the verse refers to all people. Unlike Muslims (who testify to God's unity), the believer (mu'min) is at a certain level of conviction, which again implies a certain awareness of the Imamate and Vilayet. Anyone who witnesses the oneness of God and the Messengership of Muhammad is a Muslim, while a "believer" is unfathomable to the general consciousness. This is because it is about reaching (more or less) the inner heavens, realizing esoteric truths that escape the average consciousness.

This is the "real truth" and since the will of God (by which God directs believers) is pre-existent and indivisible, this indicates both the aspect of destiny and the fact of the pre-existent manifestation of the 14 Pure Ones (Muhammad, Fatima and the 12 Imams). Because God the Most High did not mention God's guidance, power or light, but precisely the Will. As perfect people, they are the embodiment of truth, that is, the "real truth" that believers should understand. A perfect man is the confluence of God's Attributes and Names, and the Prophet's Family is the most perfect of the perfect.

"What they disagreed about" started during Muhammad's lifetime. The right of Imam Ali was contested and taken away, and later all the Holy Imams. However, the end of the verse indicates that it is Ali and his followers who are the saved group because they are the Right Path in their own right ("And Allah points to the Right Path to whomever He wills"). The verse in Surah Fatiha ("Guide us to the Straight Path") refers to the Imams who are guides and teachers. They are the light of God, the side of God, the languages ​​of God. Everything started with them and everything will return to them.

This can also be shown numerically. Namely, the total number of verses of Surah "Cow" is 286. The verse we discussed is of the order number 213. The difference between them is the number 73 because 286 - 213= 73. That is exactly the number of Muslim directions into which the ummah of Muhammad will be divided, and all will fail except one. We are obliged to find a saved group among the 73 directions in Islam. The Prophet a.s. said: "Jews have divided into 71 groups, Christians into 72 and my ummah will be divided into 73, all will go to the fire except one". Of course, the hadith does not say that he will remain in the fire forever, but that he will enter it because "he who does not know the Imam dies the death of a heathen".

This saved group is Ali a.s. and his followers. For the Qur'anic verse (''And those who believe and do good deeds - they are the best of creatures'') the Prophet said to Imam Ali - ''This applies to you and your followers and you are saved on the Judgment Day. The divisions created between people by the very logic of the Dark Ages make it impossible to see the real equality that goes back to the first man and the first woman (Adam and Eve). A distorted and wrong perception is present especially among Muslims, whom Imam Ali (foreshadowing Ahiri Zeman) says will (as mosque visitors) be the "worst inhabitants of the earth". That era has long since begun and the situation will only get worse. In this sense it should be emphasized that American aid during the war (and after it) was crucial for Bosnia and Herzegovina. The Americans helped the most in the reconstruction of the war-torn country and proved to be true friends of Bosnians and Herzegovinans.

This is important to understand firstly because of the vulgarization of the concept of spirituality in the East and "immorality" in the West. "East" and "west" are within us and God's side is there "wherever we turn".

The end of the Dark Age is not yet in sight, but when it comes it will be marked by the Kalki Avatar. He is mentioned in all the holy Books and he is the expected one, the one who will transform the human race with his teachings. The golden age of mankind is approaching and the rider on the horse will make known to the “white man” the purpose of all things, and every being will fully understand the reason for its existence.

On the verge of death

Death is not looking for us, but it always comes when we are most ready to leave

Islamic tradition tells us that divine ecstasy is distinguished from satanic ecstasy by only one act. Therefore, our actions are crucial for distinguishing revelations, and the higher world (being more subtle than this world of gross, solid bodies) is a "place" more difficult to distinguish true from false. Surely, this is one of the reasons why many "mystics" end up in irreversible splitting, that is, madness. That this is so is confirmed by another tradition which says that Satan (during the false ecstasy experienced by the devotee) can even "show (him) parts of the Divine Throne", while the Qur'anic verse confirms that even the Prophet's consciousness is subject to that (partial) influence. "God did not publish without Satan inserting something of his own into what he published.

Later, God would remove what the devil was inserting and strengthen His words." Here we are talking about the lower levels of prophetic consciousness, while for the Prophets who were "people of the Book" and the 14 Pure Ones (Muhammad, Fatima and the 12 Imams), the rule of Immaculate Conception applies. All of the above actually reflects the "thin line" that separates (authentic) mystical experience from satanic stimuli and visions that can partially reshape that experience so that the ecstatic state on the spiritual level shifts to its opposite. Therefore, any experience of this kind must be confirmed by an authorized authority (Imam, Teacher, or Shaykh), otherwise it is rejected as authentic.

Taking into account the mentioned dangers as real, in the text we will try to refer to the phenomenon of "clinical death", a phenomenon that is becoming more and more noticeable and frequent (especially) in the Western world. First of all, it should be said that any consideration of death presents two facts. The first is that of all beings on earth, only man is aware of death as the end of earthly existence, and the second is the question of death as such; is it the complete end of life or does life continue in some form in which the immortal spirit (surviving the disintegration of the body) continues to exist despite the disintegration on the material level!?

This second possibility, as opposed to the first one, which is "evident" on the level of the sensory world (and which is the basis of every materialistic philosophy), so the possibility of surviving the physical death of the body is at the basis of all monotheistic religions of the world and spiritual directions, in general. (Buddhism thus denies God as the supreme being but believes in the continuation of life, i.e. reincarnation). The transcendent essence of man has remained completely unchanged for thousands of years, and will remain so until the end of time. According to the teachings of Islam and Christianity, God created man in His "image and likeness" and after life in this world, the human being inevitably returns to Him, assuming his eschatological destiny, which primarily depends on earthly action (although Divine Grace remains decisive).

Divine Revelations continuously occur throughout history to remind and return the soul to the Source. Philosophers and poets in all times have faithfully observed all nonsense of accidental existence "if there was no God", concluding quite correctly that only the metaphysical fate of man gives meaning to human life. Spiritual and spiritual endeavors elevate human existence above the mere coincidence of the animal by placing it within the broader framework of the Cosmic Law (Hindu - dharma, i.e. Ancient Egyptian maat), the law (or Islamic Sharia), which designs the role of man as the representative of God on this earth. Because, if "everything here" is human, at best it becomes "adaptation of animals" or whatever is the dialectical materialism of Marx and Engels formulated on the social level, man as a "being of need", which is basically the same, because the simple unrestrainedness of the soul tries to be socially rationalized.

As we know, the form (completely ignoring the divine nature of man) experienced a historical defeat and could not have ended otherwise by "turning a blind eye" naively to the spiritual side of man. Related to the topic of death in this age, there is a veritable flood of pseudo-spiritual literature that describes the "revelations" of self-proclaimed prophets and soothsayers. This is a completely logical consequence of the futile attempt of the "modern" man to banish death from existence, on which the theomorphic human nature took revenge and the crippled iron man of the last time reached a state of terrible spiritual hunger.

The consequences are visible everywhere, and the basic characteristic of the dark ages is that (lost) quality is replaced by quantity. In this sense, we should also observe the increasingly frequent occurrences of various "out-of-body experiences" (abbreviated as "ITI"), which were a common occurrence for mystics of all times. This happened in earlier times when the truth was confirmed by the lives themselves and the complete mystical experience was transmitted directly from the teacher to the student through initiation.

Today's experiences (of the uninitiated) only confirm the nature of the dark ages in which the beyond is mercilessly rationalized as something that is "out there" and "somewhere" while science claims that everything spiritual is exclusively related to the brain and its functions. Both statements indicate an eclipse. Authentic experiences are in contrast to public disclosure, which is clear from the very nature of spiritual life (''When knowledge is complete, speech diminishes'' - says Imam Ali, a.s., pointing to the true nature of mystical experience, which cannot be communicated by language). As we know, spiritual beliefs are found in all major religions.

The very nature of the initiation procedure (if it is authentic) is liberating in the way of a transformation that tends to higher forms of consciousness when the possibilities of satanic (and thus egoistic) aspirations are significantly reduced. We will see that experiences of "clinical death" are far from any authentic spirituality. When Jesus says that "one should not throw pearls before swine", he esoterically means to say that the general consciousness is not capable of understanding the mystical experience and that the vertical equalization and harmonization of the sacred and the profane is practically impossible. Of course, the outer letter of the Law applies to everyone ("Thou shalt not kill" - "Thou shalt not steal"...) and that exoteric pit is both inevitable and the only one accessible to average efforts. This is why a minority of the dedicated (in all religions) has always practiced the "law of secrecy" and will continue to do so until the end of time.

Of course, both "pearls" and "pigs" remain what they are, the problem is not in properties but in incommensurability. This is because the very nature of initiation spirituality is such that only a small number of people (today it is the elite of the human race) are capable of reaching ultimate truths within earthly circumstances. In fact, the majority consciousness has never, and least of all today, been enlightening.

Today's out-of-body experiences are not only not consciously controlled, but also completely unknown to subjects who experienced "clinical death". The world of gross, solid bodies is so subtly separated from the world of active imagination (Berzah, in the Islamic understanding) that it becomes a possible approach to the very "border" of separation, but it’s worth repeating, he is in favor of mystical consciousness always controlled.

All subjects actually return from clinical and not actual death, and after a complete transition, return to the earthly state is impossible. The Islamic Holy Book confirms this when it says that "God will not restore anyone's soul when the hour of his death comes". This clearly indicates that coming back from real death (as opposed to clinical death) is impossible. The experience of clinical death includes several points that are common to (almost) all experiencers. A feeling of peace and tranquility after leaving the body, visual images of the past life and meeting with relatives and friends who have already died. At the end, a great bright light appears, radiating unimaginable love and warmth. After the encounter with the light (which some perceive as the "border" of two worlds), there follows a return to the body, before which the dying person is (often) suggested that he has not yet completed his earthly mission and that he must return to this earthly life.

Describing the exodus of the soul from the body, the Tibetan Book of the Dead says: "According to one's good or bad karma, the vital force flows down, either into the right or left nerve, and exits through any of the openings in the body. Then comes a clear state of mind.'' According to a Lamaist teaching, this state occurs before the dawning of horrifying karmic illusions, i.e. visualizations of moral action in this world. In Sufi language, it is a question of "dressing the soul in figures", that is, in the world of intermediate states, which some consider to be the "place" of the manifestation of active, cosmic imagination. This is about a world where the material becomes spiritual and the spiritual becomes subtle "matter".

The great Andalusian mystic and philosopher, Ibn Arebi, says about this: "In the stock market, everyone becomes a hostage of what he has done (on earth) and is trapped in the images of his deeds until the Judgment Day." Berzah is precisely the intermediate world (literally - border) that we enter after death. It is the world of objective imagination that shows things as they are ("read your Book" - says the Qur'an indicating this state). Commenting on the aforementioned quote from the Tibetan Book of the Dead, Lama Kazi Dava Samdup says: "The vital force, which comes through the navel, psychic, nerve center, and the principle of consciousness, which comes through the brain psychic/nerve center, unite in the heart psychic/nerve center, and at exiting the body from there, normally - through the opening of the gate, cause a state of ecstasy of the highest intensity in the dying person.

The next level is less intense''.

The vital force described here in Islamic Sufism is viewed in terms of the "animal spirit" whose seat is the physical heart (ruh - al - hajwani). That spirit consists of anger and lust and the forces belonging to them that sustain and move it. It should be remembered that the Ancient Egyptians, when mummifying the dead, left only the heart of all the organs in the body, considering it the seat of the soul. The exit of this spirit (from the body) should be viewed only as the first stage of dying when the real border that separates the two worlds has not yet been reached. The described ecstatic state (of the dying person) presented in the Tibetan Book of the Dead corresponds in a certain way to the states we encounter during "clinical death", but the state of clinical death does not have an initiation character nor is it consciously controlled, which is important for the assumption of possible satanic interference in the state of the one who was medically declared "dead". Moreover, it has been analyzed that the clear state of mind is about 9 times stronger (more intense) than the level of ordinary awareness (in the waking state).

Pointing to the posthumous lifting of the veil of material illusion (on the Judgment Day), the Qur'an says: "We have removed your veil, today your sight is sharp". Referring to the postmortem "acuity of vision", that is, the newly created state (of relative alertness), Muhammad, peace be upon him, said the famous hadith: "People sleep, and when they die they wake up". Prophet a.s. in his statement, he did not single out any category of people (such as "Muslims", "non-believers", etc.) but included all (people). This is because no one is exempt from the mortal sleep of existence. The vigilance that can be achieved by a human being in general is, by all accounts, strictly relative and incomplete, because vigilance as such is reserved for the Divine ("Neither slumber nor sleep overtakes him" - says the Qur'an about God).

"Who awakens us from the graves" says one verse emphasizing how the world of the stock market is vigilance in relation to the state of this world but a dream in relation to the Day of Judgment. In this way, human existence takes place in different stages of sleep, never reaching full wakefulness. Blessed are those (here) who can still achieve some kind of vigilance during this worldly life, and it always consists in the victory of the spirit over the body, which takes place in stages. That is why the Exemplary Prophet said: "Die before death" indicating that physical death for derealized persons can be a terrible form of violence. In order to prevent the difficulties of death, Muhammad a.s. as we can see, he recommends a fight against oneself, that is, the annulment of the body's soul while still alive.

That is why the acquisition of knowledge is the basic task of man while living on earth. According to the Tibetan Book of the Dead, the state of (initial) elation (in the deceased) is replaced by the brilliance of karmic illusions when the principle of consciousness meets the consequences of this world and actions from past lives, which form the total karma of the dying person. The mentioned "illusions" in Islamic Sufism are viewed in terms of the characters in which deeds done in this world are dressed up. The cause-and-effect law thus manifests itself precisely and more strictly than the human mind can imagine. According to Sufi teaching, the world of stock market (intermediate state) takes over a new "acquired body" on the Day of Judgment, and after the world of matter (this world) and the world of active imagination (intermediate state) follows the world of "pure" spirit, i.e. the Judgment Day. The "new creation" is characterized by the complete spiritualization of the bodily senses. The Qur'an clearly says that on that Day, "hearing and sight and their skins will testify" in the way of the spiritualization of the entire worldly existence.

We have already said that "clinical" death by no means implies actual death, after which there is no return to this world. The Qur'an confirms this and says that there is no return to this earth ("My Lord restore me, that I may do some good in what I have left behind"... and further - "Never, these are words they will repeat in vain, obstacles will be in front of them until the Day when they will be revived''). This partition is the world of the intermediate state (the word berzah literally means, as we have already said - an obstacle, a partition), a world of cosmic or great imagination, different from the one we all have as the power of imagination, which comes from the brain sphere. In the world of active imagination, form becomes the "matter" of our works, which in this way (after death) we meet in them with corresponding characters.

The very nature of that world (if evil actions and intentions prevailed in this world) can be terrifying, but such experiences (mostly) do not occur during clinical death. This is because a clinically "dead" person has not actually died and does not reach so deeply into the beyond to meet the characters of his own actions. Therefore, the merciful nature of the ecstatic light can rightly be seen (and) as a satanic operation because it is quite clear that not all souls are welcome, although it can be seen that way for clinically "dead" persons who have no experience of consciously leaving the body. We repeat, experiences of clinical death do not have an initiation character and are not consciously controlled but a real flood of such "visions", only testify that we are living in the last third of the last third of the dark ages.

As our activities in this world are different, it follows that eschatological destiny is also different for everyone and there cannot be any equalization. That is what the Holy Prophet, peace be upon him, was aiming for when he said that: "This world is the field of the Hereafter". Here we sow, work and grow, but we reap the fruits of our labor (only) in the other world. The "compassion" of a light being for all (even big) mistakes we have committed in life is the result of heightened ecstasy, when according to the Tibetan Book of the Dead "the mind becomes clear". It is only the first stage of dying, followed by stages when returning to the body is impossible.

The Tibetan Book of the Dead points to a posthumous (bardo) existence (the period between death and rebirth) where the disintegration of the Bardo "body" is quite real and karmic illusions shine with all their ferocity, looming over the deceased. It should be recalled how the great Pakistani philosopher and mystic Muhammed Igbal understood hell (viewed from the Islamic point of view) as "dissolution for less fortunate egos", which corresponds to the mentioned reality in the Tibetan Book of the Dead.

"The fire of Allah has kindled, which will reach the heart" (Qur'an). According to Igbal, "the pitiful realization of man's fall" and the "karmic illusions" of the Tibetan Book of the Dead would consequently have an analogy in the "figures of the intermediate state" from a Sufi point of view. In both cases, according to the teachings of lamas and Sufis, the lived reality after death is a "balancing" between good and evil committed in this world, where the soul sometimes desperately tries to change the newly created reality in its favor, but it is impossible. Karma falls with all its force on the dying person mercilessly proclaiming the law of cause and effect, a law that is cosmic in nature and therefore (and because of that) unchangeable.

The theorists of medical sciences, on the other hand, claim that the experience of "clinical death" can be scientifically explained as a whole, i.e. that the aforementioned experience is a consequence of chemical reactions in the brain of the dying person. It is about the iron man's despair in the face of death and everything related to it, and the scientific approach that activates the "almighty" reason in an attempt to explain metaphysical concepts purely scientifically. The need of "modern" consciousness to explain everything reduces the issue of clinical death to mere "robotics of the brain", which is only one of the illustrations of the spiritual impotence and spiritual decline of man in recent times.

Both quasi-spirituality and belief in the omnipotence of facts testify to the dark ages and both publicize the retrograde idea of ​​progress, which only manifests itself under different considerations. Pseudo-spirituality does not possess the power of initiation and only "discovers" mere forms of spiritual "progress", while science (deprived of all spirituality) reduces the human being to an "adapted animal" that appears on earth by chance and without purpose and leaves after life into the dust of non-existence.

It is therefore discussing technological progress, but this science is "without a soul". Because of all this, it becomes clear why science is desperately trying (as a whole) to explain the "close to death" phenomenon, because today's scientists do not at all appreciate the possibility that there is anything that cannot be explained. But life and death will never be scientifically explained, these questions belong to the realm of metaphysics.

No brain reactions can produce effects like floating in space and observing one's own body, entering a dark tunnel and facing a being of light. By the way, let's mention how some of the respondents described the tunnel as something that "turns" or "curves" (inwards), which is a possible equivalent of an angelic "hand" that accepts the soul of the dying person. But those who were in clinical "death", let's stress the point once again, were not really dead and did not even reach deeper post-mortal states when karmic illusions (characters of intermediate states) begin to shine and clothe the soul of the deceased. They experienced only the ecstatic power of the first degree of dying and were not really dead.

Muhammed a.s. said: "A man dies as he lived and will live as he died".

The cause-and-effect law is inexorably revealed, although change by Divine Mercy always remains as a refuge even for the greatest sinners ("They will all... seek refuge in the Merciful" - says the Qur'an, indicating the universal character of God's Mercy). How real the dangers of the interworld are is shown by a statement by Imam Ali a.s. where, among other things, he says that in front of people (who are after death) "abodes full of fear and danger", where one must stop and pass through. It is known that the Prophet himself sought protection from the "temptation of the grave" by teaching us to face responsibility for our own actions during our lifetime.

On the subject of clinical death, a documentary film "life after death" was filmed (among others) (the film was produced in the West and was translated into Croatian). Observing people who were "close to death", it is difficult to escape the impression that some of them (became) psychotic. One woman, namely, declares that an otherworldly voice addressed her as a "cow", which only confirms the assumptions about a real satanic game. The possibility that the experiences are of a schizophrenic character is quite real, although it does not apply to all cases. What is even worse, a certain number of respondents who experienced an "out-of-body experience" in the later period of their lives seriously lean towards suicide in an effort to regain the already experienced state of peace and tranquility.

These self-violent attempts are another confirmation of the (possible) satanic character of the mentioned "revelations" because the real mystical experience ensures a complete and intact integrity of the soul that returns to this world completely unchanged condition and continues to live a normal life. As opposed to quasi-spiritual experience that always (in one way or another tends "down"), the mystical experience goes "up", more precisely, it "descends" (from the sky of the mystic's soul) as much as that soul aspires to that heaven. True experience increases knowledge (in its depth) by expanding its scope. Since the mystic is fully aware of that it becomes serious within the limits of human spirituality is excluded that (unrealized souls) communicates his experience, even less to brag (in front of others) how this is (often) done by subjects who have experienced clinical death. Most of them are delusional and claim that they "looked a little" at the other side, but it is significant how often they actually do their extremely optimistic experience leads to suicide after returning from the "dead".

The severity of the experience itself points to satanic interference, because a complete spiritual experience ensures exactly "ease" in further life. The mystical consciousness always possesses the necessary strength to cope with the newly created situation, and the return to the usual state is not followed by any changes in personality. Personality changes, sometimes catastrophic, are especially noticeable in children who had an "out-of-body experience" during clinical death.

Children cannot rationalize or respond to the newly created situation to the demands of the environment that seeks a coherent "explanation", often attributing the experience to children's imaginations. On the contrary, the Holy texts make a precise division of postmortal states related to this worldly activity, clearly indicating different forms of dying. The Qur'an mentions the angels of death who "take out" human souls (at the time of death), its treasures" and those who "tear those souls roughly". Of course, these possibilities are not given by themselves they are already tied to the way of life in this world.

Let's return to the subject of death. The departure of the soul from the body can therefore (according to the statement Imam Ali a.s.) to be quite difficult. It is clear that in the intermediate world the spirit is confronted with all (possible) aspects of its own imperfection, and that imperfection (or "dark spots" on the heart, according to one hadith) is inevitably observed with positions of primordial untaintedness, or "natural faith". That nature of man (fitret) by which he was created "absorbs" into itself all earthly obscurations and manifestations of the soul in this world. If the identification with the world of blind instinctual forces is complete, the animal forms of our parts (being imprinted in the soul and "fused" with it) exert unbearable pressure on our heavenly nature. Such a soul (due to its identification with the world of matter) must literally be "plucked out", and therein lies the essence of the death throes, just like the essence of the (future) hellish state where the stains received from the skin must "burn" in their own imperfection.

"Souls refers to spiritualized and moral spirits who have freed themselves (at least relatively) from the shackles of materiality while still in this world. Such souls (mostly of light character) according to the words of Imam Ali a.s. "They wouldn't stay in their bodies for even an hour" (if they didn't have to fulfill their worldly task). It is a fact that the number of "out-of-body experiences" (OTIs) in "modern" culture is growing and increasing, and it can be stated that it is a universal phenomenon and that the archetypal image of bright light, although it persists through the ages, its authenticity is questionable when it is about mass "revelations" and visions, as it has always been.

Nevertheless, the real "contagion" with pseudo-spiritual "visions" of the heavenly light filled with love certainly speaks of the lack of that love among people, and from that aspect the visions can be seen (also) as compensatory. Modern science tries to explain the aforementioned experiences purely physiologically, i.e. brain reactions to the traumatic experience of death, which is another in a series of attempts by the iron man to explain everything and reduce it to the level of pragmatic rationalism.

However, since science has its place and importance, it is necessary to look at the phenomena of "out-of-body experiences" from that side as well. In Islam, specifically, there has never been an opposition between religion and science.

Today's medicine claims that in the absence of oxygen, the dying brain defends itself and that it is overstimulated, resulting in various hallucinatory visual effects. Serotonin is mentioned and endorphin (the so-called "hormone of happiness") is especially emphasized, a neurotransmitter that is secreted in response to traumatic blockage and lack of oxygen in the brain. This paves the way for connecting brain and spiritual functions (within) the light body. The physiology of the subtle body is completely unknown to today's man, because he has long been incapable of such subtle perceptions with his spiritual senses. In this connection, an interesting experiment was made. Some patients were given morphine, which blocks the action of endorphins, so they had terrifying experiences, something that would be called ''hell''. On that occasion, visions of clear light full of love and understanding would regularly be absent.

This concept, which essentially explains nothing and belongs to the realm of materialistic reductionism and scientism, is accepted as "saving". An actual experiment is of course impossible because there is no return from (complete) death and such a state cannot be empirically confirmed or denied. The interviewees all in turn emphasize warmth and understanding by the clear light which is also contrary to all scriptures. So the Qur'an says that "no one is safe from the punishment of your Lord". Uncertainty before the final Reckoning applies to (almost) all people and that kind of tension before Judgment Day (i) cannot be resolved.

There is no man who can claim for himself that he is safe from God's punishment. This is because the calculation of the part belongs to the domain of the Divine and not the human, since a human being is neither able to perform such a (completely just) calculation nor is it possible at all during this worldly existence. This is why there are two justices. Human, which is a partial term, dependent on circumstances and changeable, and the other, Divine, which is complete, incorruptible and unchanging.

Some survivors (of clinical death) have been told (telepathically) that they must return to earth and complete your life's task (which every person has). As the "task" of life is not, as a rule, precisely indicated, it opens up a number of possibilities in terms of authenticity. We have already mentioned that a significant number of subjects attempted suicide (after an "out-of-body experience"), in order to return to the heavenly being, which again supports the assumption that the ecstatic experience (in clinical death) is a satanic inspiration as a whole. It should be emphasized that from the Islamic point of view there is a double aspect of satanic activity. The "physical" consideration of demonic inspiration implies the violation of physical laws ("Thou shalt not kill," "thou shalt not steal," etc.), while the "spiritual" consideration is much more subtle, as it is about approaching on the plane of cognition and revelation, and we have already pointed out that there is a thin line that separates the divine from satanic. This is because spiritual laws are more subtle, so the possibility of satanic unraveling is more difficult, while on a gross level even the general consciousness can recognize the demonic (every believing person can reveal within himself the urges that inspire him to violate the usual norms of behavior).

Regarding the physiological functions of the brain, it is clear that this organ will use all the oxygen it has left when the breathing of the dying person stops, and the cells will start firing randomly. It has been proven that the brain (during clinical death) releases various chemicals. One of them is glutamine, and (in the mentioned film) there is talk about the release of a substance that "attacks" glutamine itself, causing hallucinations. This field of science has yet to be explored.

It is undoubted, however, that the brain (of the dying) activates some hormones that are neuroprotective in nature, and that the "out-of-body experience" (to a small extent) can also be explained that way, because the brain is certainly desperately defending itself against damage. However, if "everything is in the brain" then it would be logical that all those who survived "clinical death" have an out-of-body experience. However, we know that this is not the case because there are numerous examples of people who experienced nothing in clinical death. The iron man's despair before death will continue to go in the direction of strict rationalism and "scientific" explanation of out-of-body experiences because spirituality is forgotten and spiritual virility is abandoned. "Modern" people only use about 7% of their brains and new facts will surely be revealed, which will only increase the spiritual ignorance and general hopelessness which is in the very nature of the dark ages. Things will inexorably come to an end, gathering speed just as the darkness before dawn is greatest. All the more reason for the few not to lose heart and to boldly look ahead.

Between an animal and an angel

Vanity is the mother of all delusions

Mythological tradition tells us that Oedipus, the son of Laius, king of Thebes and his wife Jocasta, was destined by prophecy to be a parricide who marries his own mother. Laius was foretold that his son would kill him. He takes the newborn and leaves him on a wild mountain, with an unknown shepherd. In the end, Oedipus ends up at the court of King Polybus and his wife Merope. As his father (even before) injured his legs due to his swollen legs, he got the name "Oedipus". Oedipus tries to find out the truth about himself in the Delphic oracle where he confirms the future patricide and marriage to the mother. In fear of not doing so he indeed abandons Polybus and Merope (thinking they are his real parents).

After escaping, he heads towards Thebes, whose population she terrorized via a sphinx. Oedipus kills her and as a reward is declared the heir of King Laius. After becoming the king of Thebes, he got Jocasta, his mother, as his wife, and she bore him four children. One day a plague appears in Thebes and the gods announce that the killer of King Laius must be found in order to stop the plague. Oedipus reveals that he is the one who killed his father the king and married his own mother. Upon learning this, Jocasta immediately hanged herself, and Oedipus gouged out his own eyes. Creon, Jocasta's brother banishes him from the city. Blinded and accompanied by his daughter Antigone, Oedipus wanders for several years and dies in Colonus, a sacred forest near Athens.

The briefly described myth becomes the cornerstone of psychoanalysis.

"If I can't lower the sky, I will raise hell" – Sigmund Freud once wrote. René Guénon lucidly observes that Freud's theory (of man) tends "downward" in everything, and let's add that this "hell-raising" becomes completely clear if we look at related teachings that preceded it. Namely, what is the ruling and serving consciousness for Hegel, i.e. for Marx the bourgeois and proletarian "objectivity" of material relations in Freud's case is known as the relationship between consciousness and subconsciousness. Antagonism in all three cases is a historical inevitability, a given woven into material energies without any perspective of eschatological resolution.

The "subconscious" thus becomes (all) the dark side of man, a dark and unknown corner into which all the unrecognized desires (according to Freud) of the all-powerful libido are banished and imprisoned. The eschatological drama of life becomes an object of the mind, and all the consequences of human action lose their ethical dimension because actions are determined by the eruption of uncontrolled impulses.

For Karl Marx, the historical course of man (starting from the retrograde idea of ​​progress which, it can already be established for sure, was a mere creation of the mind of naive optimists) ends in the vision of an earthly paradise. A "classless" society of abundance is the pinnacle of all historical trends, communism lasts forever and there is neither reason nor need for it by changing. Wherever the eschatological paradise is banished and whenever the real connection between man and God is severed, the earthly paradise appears as a projection of the human soul that knows its own immortality and that is exactly why it bears witness to it so strongly, even if in a twisted way.

Mars' "earthly paradise" was inevitably reduced by Freud, so that general well-being (being impossible due to the obstructive action of the subconscious) becomes personal happiness and the libido itself a means of achieving that possible happiness. Sigmund Freud based his theory of psychoanalysis on the sexual motivation of the child, childhood traumas and (as a result) fixation on the parent of the opposite sex. The son perceived the father as a rival (and the daughter as the mother) and, desperately trying to get rid of the rival, resorted to parricide. The relationship between the active and passive cosmic principles is thereby reduced exclusively to the animal (sexual) level, where sexuality determines all relationships between people, and everything occult and spiritual becomes a "pathology" that is sick of superstructure of primary instincts.

Eastern teachings, on the other hand, offer the same picture, but on a much deeper level. Wandering through mental images of the Bardo, and according to the Tibetan Book of the Dead the deceased frantically seeks refuge and protection from the destructive projections of his own parts committed while living in this world. In a nightmarish magnificence that seems endless as a refuge and shelter, the womb (future mother) appears. If the next incarnation is in a male body, the deceased will feel love for the mother and jealousy and hatred for the father. And on the contrary, if it has to be about the female body, affection is born towards the father and repulsion towards the mother. Duality, we see, is much deeper and more complex and encompasses many incarnations in previous bodies. Here we are dealing with an archetypal image of cosmic movement, wandering through samsara, which is the world of opposites, imagination and an illusion. So until the final liberation, which (in the end) awaits every being.

It is not even necessary to mention how this represents the "resolution" of Freud's Oedipus complex, but on the real level of spiritual knowledge, which considers sexuality only as one (and lower) station of one's own development and final self-realization. Karma governs destiny and the world of opposites should be broken down and overcome as a mere illusion. Sexual tension in the drama of opposites is only a step in the overall development of man, and it is viewed from the point of view of metaphysical transparency. For Freud, however, sexuality is not only objectified in the object, but is the only reality.

Freud's (just like Darwinian and Marxist) embodiment of the "golden calf'' (from Moses) age comes later, in the last stage of the dark age in which 3 idols reign that together form the "holy cow" of false divinity. These idols are: the low self, passions and material possessions, in a word, full affirmation of the animal man, a being that has completely lost contact with the higher world and the purpose of existence.

In Taoism, on the other hand, all creatures are viewed as those that "have within them”, a calming yin and energizing yang" and it is "the foundation that creates harmony and unity''. Yin and yang represent the polarity of male and female energy, and together they form the taa principle. According to Taoist teachings, the universe is in constant dynamism where everything is connected to everything. Sexual energy can be sublimated and transformed into spiritual energy.

Seen from the Islamic point of view of Imam Ali a.s. he says that this world "blinds both eyes" (to the one who attaches his heart to it). The material world, on the other hand, gives sight to the one who "looks through it". Because all worlds are actually forms of hijab, veils that veil the Face of Reality. Oedipus' self-blinding should also be observed in this way because he is a "mother", a clear symbol of this world. Through the mother and through her, the infant actually begins to experience (and later understand) this world. Pointing to this innocent subjection and innocent receptivity of the child, Jesus said: "Become like children". Related to that, it is important to note that historically, the cult of the "great mother" (which some call "matriarchy") represented the rationalization of sensuality and fascination with the sensual world. Freud's theory has never been confirmed in reality, although it is quite clear that traumas in childhood have a huge importance for the later development of the personality, just like the fact that emotional injuries (related to parents) can produce mental illness.

The founder of psychoanalysis, however, went much further; even civilization itself is a product of resistance, that is, suppression of the all-powerful libido. The tension between the sexual drive and its suppression (which is inevitable due to moral norms and which Freud childishly calls "super-ego") gives birth to all scientific and artistic works, culture in general. The contradiction of eros and thanatos (the death drive) traces the path for the entire earthly journey of man and all human confusion, all fear before the holy are the result of childhood traumas and neuroses that develop later. The whole world of darkness and blind drives that psychoanalysts see as a human dominant and the "underwater part of the iceberg" (against which is only a tiny island of consciousness on the surface) is only a part of the total human being.

In Islamic Sufism, that part is called the animal spirit (in man) and man himself is a synthesis (of spirits) and thus he as God's representative on earth. This means that the "universe in miniature" is made known in its ideal form. This is exactly what Imam Ali (a.s.) indicated. saying: "You think you are one body, a big world is created in you". Freud's reductionism, which reduces man to an exclusively instinctive being, denies the "drama of life" that is unique and unrepeatable on earth, and the question of birth and death, the meaning of life and the reason for existence are the consequences of distorted instinctual forms. Morality, conscience and art are "defenses", escape from tyranny of drive, and ways to escape it. Good and evil, ugly and beautiful, so everything that separates man from animal, the father of psychoanalysis understands exclusively through the repression of tyrannical urges and their restraint, civilization itself is the fruit of resistance and retreat from the "original state" of unregulated sexual relations.

Pointing to the fatal blindness of this world, the Qur'an says:

"Don't be blinded by life in this world and don't be swayed by the devil in Allah..." As we can see, the blinding nature of earthly decorations is put first and satanic seduction (only) in second place in terms of turning away from God. .sh. If there are no (inside) imposed restrictions, the soul is unable to fight its own passions. The Holy Prophet, peace be upon him, was referring to this fact when he said: "If a man had a valley of gold, he would wish for another." Man, as God's representative on earth, thus unites in himself (most often) an actual animal and a potential angel. If he realizes himself (as perfect human) becomes higher than angels, and if it falls below the human level, it becomes worse than an animal that fully realizes its own perfection precisely because it does not possess reason and free will, and is not even responsible before God.

Having created human spirits (in the pre-existence), God Almighty. asked them to testify against themselves, about which the Qur'an says: "Am I not your Lord?" - "they answered" - "Yes, we bear witness".

"This is so that they wouldn't tell later" - "We didn't know about this" - adds the Holy Book. All spirits acknowledged (and recognized) the Oneness of God, and accordingly knowledge is recollection and birth in this dark world is a dream and oblivion. He is a man on earth to revive (in himself) that original memory, the vow given to God. As the scope of consciousness can be expanded (only) through the knowledge of good and evil, the soul descends to the lowest world where the conflict between good and evil is only (and) possible. The inevitability of being thrown into the world of darkness and solid bodies was indicated by the Exemplary Prophet, peace be upon him: "You are in the darkest world". By saying ``you,'' he omitted himself because the perfect man dwells in the world for the sake of others and not for himself, and his being is devoid of darkness.

Man is God's steward on His earth. Although a human being can descend below the level of an animal (due to the power of veiling) he never becomes an animal (literally) because full humanity (albeit obscured) endures in reality. This eclipse is the essence of hellish temptation because the "dark spots" on the heart, that is, the stain received from the skin must "burn" in the (own) flame of the animal. Indicating the depth of that fall, the Qur'an says that "they are like cattle, even worse". Without any doubt, for most people of the Iron Age, passion is a form of divinity, but this does not represent a confirmation of Freud's theory, but only a confirmation of the depravity of man, which is cyclically known throughout the entire history of the human race.

Pointing to this sustaining (strength) of the animal spirit, the Qur'an says: "Will you guide him who has taken his passion for divinity?" Clinging to idols and panic-stricken haste in deification are the result of man's fall to the earth, the veiling of the heart. Veils should be removed and that is the purpose of human life. According to the Qur'anic conception, birth is exactly what Plato understood well in the Antiquity; namely, sleep and forgetfulness. Since it is descended from the higher world to the lower one, the soul forgets its homeland, and since the place of descent is the sensory world, life is a dream and the meaning of life is to wake up (still) here. It is indeed a "split" but not on a psychological but a metaphysical level, it is a drama of fighting against oneself and facing good and evil where evil is the primary "disease" woven into the very soul.

The resolution of this drama is both more painful and significant than what Freud observed (as a struggle of instincts and the superstructure of the personality which is composed of "defenses" against those same drives) and it is about both prenatal and eschatological destiny of man. Between sleep and wakefulness and between oblivion and renewal, man's goal on earth is the acquisition of knowledge. In the great struggle against itself, the libido is just one of the many deities that tyrannically lacks consciousness, a consciousness that, being darkened by earthly existence, must accept Divine Revelations in order to return to its innate light. Reason by itself is powerless to awaken the light of the spirit, its nature is two-sided and often in the function of evil. In order to return to the Source, man must revive within himself the original memory of the (pre-existent) contract with God when souls witnessed His Oneness. The testimony was made known by all spirits, including those who are the "worst people" in this world, but distance and proximity (from God) and which means the way of witnessing the Unity belong to the domain of fate and since the worlds did not even exist yet (except in the knowledge of God) in a certain way this is the area where human thought stops.

When Muhammad a.s. forbade people to discuss fate, he aimed at a general consciousness that is unable to reconcile God's (pre)determination and human free will, and because of this, every discussion ends up in the abyss of strict rationalism that leads nowhere. It should be emphasized that life on earth is a consequence of our confirmation of the Unity of God (in preexistence) and that all inclinations, actions and beliefs stem from the way in which we confirmed the world of Unity. In this sense, there is no contradiction between God's predestination and human free will, and everything is truly determined, but man is also completely free.

As popular patterns of thinking cannot reconcile these two, the Prophet forbade discussing fate, which again refers to the majority consciousness (and not all people). We have already mentioned how the founder of psychoanalysis suddenly opens this topic and immediately closes it in a manner of complete skepticism that remains "floating" with his theory ("If I am not able to lower the sky, I will raise the hell"). Other options are not viable, because the "heaven" of the transcendent man descends to earth through God's Revelations, which renew the memory of man's covenant with God.

Eschatological hell also does not "ascend" anywhere, it is formed inside the soul according to the intentions and actions in this world, but it is expressed only in the next. Nevertheless, Freud quite clearly outlined the state of his time when passion was already widely worshiped as a deity, and in the debauchery that followed (in the middle of the 20th century), many would surely find confirmation of his theory. But it is only a confirmation of the state of the dark age, the age of consumption and quantity, of procreation in which, as the Vedas say, "the woman will become an object".

Materialization has replaced knightly honor, utility "value" the patience of love. The theory of psychoanalysis implied "transmission" (or "transfer"), a relationship in which the patient unconsciously projects his sexual needs and conflicts onto the therapist. The doctor himself has to undergo analytical therapy in order not to fall into the trap of treating his own complexes on the patient, thus (unintentionally) introducing him to the world of the subconscious where instinctive forces rule. All current experience shows that "transfer" is a real chasm (between two people) that is unbridgeable and above it there is a continuous merging and separating. This often lasts for the rest of one's life, and a successfully resolved transference between psychotherapist and patient is almost unheard of. This is because every "whisper of secrets" involves various parts of the being, which in itself goes beyond the mere mechanics of the sexual, the resolution of which is completely predictable in Sigmund Freud's theory.

However, in this (often) lascivious game, there is no coincidence of the souls of the two subjects in the process. They meet only "professionally" and the "transmission" (being emotionally real and not just accidental) is impossible to resolve. We are dealing with two different human beings whose reactions are impossible to predict, as the psychoanalysts themselves admit, confirming that treatment is often "stuck" in transference.

Now we will look at the Sufi teaching that covers the mentioned topic in a complex and comprehensive way. Namely, as is well known, the key to the Sufi spiritual journey is in the relationship between teacher (sheykh) and student (murid). The teacher introduces the student to the secrets of the path, and the student becomes part of a chain of spiritual genealogy that reaches back to the Prophet himself, and in whose hakkikat center he himself is. Spiritual pedagogy in the relationship between shaykhs and murids also implies a specific type of "transfer", but this time the transfer concerns not the subconscious and the world of instincts, but the transconsciousness (that is, the superconsciousness). This relationship goes back to pre-existence when spirits (specifically grouped by similarity) testified to the Oneness of God, that is, made a covenant with God.

The "form" of that confirmation was different for everyone according to the type of "clay" from which it was made. This is what determines our (subsequent) earthly destiny and already "there" souls were formed in groups. In this sense, Muhammad a.s. said: "You didn't meet here, you just recognized each other here." As this recognition takes place under a strictly light perspective and as it similarly seeks its own identity inevitably, the meeting of two equal realities is fatefully inevitable. Prophet a.s. explained it by saying: "Souls are like a mobilized army, those who meet unite, those who do not meet disperse".

According to Sufi teachings, the sheikh is the "father of the soul" who, with a special spiritual energy (himmet) that goes back to the Prophet a.s. through the chain of spiritual genealogy. conveys a spiritual blessing (barakkah) to the new convert.

This is about a superconscious, or rather transconscious influence that is of a pre-existent character and that far exceeds the coincidence of the professional transfer of doctor and patient in a psychoanalytic relationship. The Sufi path also implies transfer, but here we are talking about transferring the life of a spiritual blessing that the student "tasted" in his primeval existence, a blessing that the shaykh murid should remind and (later) reshape the animal elements of his soul with spiritual guidance. It is about fundamental spiritual recognition based on nature itself, and the original clay and consequently (through the sheikh) the connection with the Prophet himself. Due to the heavenly nature of the connection (sheikh - murid), phenomena appear that are completely unknown to today's psychology, which practically does not touch the subject.

Psychic connections, mind reading and getting to know the state (hal) of the murid without a single spoken word, predicting future events, etc. These are just some of the qualities that a spiritual teacher acquires through spiritual training. It goes without saying that these powers are incomparable to the abilities of any psychotherapist. While on the spiritual path, the student conquers different degrees (mekam) ascending to the perfection of his own soul, which represents a constant struggle against himself or the "great holy war". As is known, on the way back from a battle, the Prophet said: "We have returned from a small holy war to a great holy war". Asked what it is the great holy war Muhammad a.s. answered: "War against oneself", and certainly, oneself is the most difficult to win. In the war with oneself, the student goes through seven stages of the soul; each of which has its stations (menzil).

Those degrees are:

1. Evil soul

2. A self-reproving soul

3. An inspired soul

4. Calm soul

5. Satisfied soul

6. Complete soul

7. Perfect soul

The first stage of the soul (''soul prone to evil'') is a general state of consciousness (in the dark ages) and only this initial stage of ascent on the spiritual path was considered a reality by Sigmund Freud. A raw and uncultivated soul (which Rumi compares to a wild falcon with sharp claws and aggressive beak) and all the associated forces of the animal spirit, a soul that is constantly followed by satanic stimuli and a world of disordered mental images, that was the whole realm of the father of psychoanalysis. Sufism, on the other hand, breaks down the shadow of man by confronting it in its full force and transforms it into higher states of consciousness. Already at the next level ("the self-reprimanding soul") the shadow of the soul is not primary and the spiritual traveler balances the line between good and evil, which sharpens the conscience and prepares the soul for the level of inspiration.

Clarifying the first stage of the journey towards self-perfection (''soul inclined to evil'') the Qur'an says that 'hell surrounds the deniers'. The Holy Book therefore speaks in the present time and not in the sense of (only future) "entry" into hell. This is because all our actions as effects (and "imprints" in the imaginal body) are formed in the soul already now and will only be manifested in the next world. After death, the soul resides in the intermediate world, testing the characters of its parts in this world, and from those characters it will "rise" (form a newly acquired body) on the Day of Judgment. The fire of that Day will be metaphysical and sensory, but the metaphysical is primary. Metaphysical (hell) fire represents degrees of distance and separation from God that tempts our primordial being with full ferocity. The "sudden" presence of God in the other world is not only faced by the soul with one's own imperfection but also with all the missed (knowable) possibilities and it was "kindled by the fire of Allah that will reach the heart".

For a human being, the chasm and chasm of separation from God (which he established by his own actions) will be a source of unimaginable suffering, all the more so because the missed opportunity cannot be recovered. The soul is desperately looking for a way out, but there is no return to this world, nor is repentance accepted. This is why the Messenger of God, peace be upon him. said: "Journey is part of hell". The path from the ultimate distance from God to His nearness must be bridged by the animal aspects of the soul that caused that distance, and in this the symbolism of "sirat - bridge" is more than clear because the fall (into the animal world) from the bridge of original humanity happened on in this world and in the next it is still manifesting itself.

As every human being aspires to God, it eventually returns to Him. But those who have distanced themselves from Him (by the animal way of life in this world) must go through long periods of suffering because the eerie projections that come from the path if it dominated in this world completely shape the otherworldly existence.

The hell of distance from God, on the other hand, is its most difficult form, created as a result of separation from the Source, a separation so foreign to our primordial faith, to which "hearts naturally strive". The "ascension" of this hell is impossible in this world because it is about the transcendental essence of man. But since spiritual misunderstanding must be comprehensibly rationalized, the thesis about religion as a "defense" against the repressive power of the animal appears (in Freud as well as in Marx). A simple reduction of the transcendent being of man to a purely animal one in one form or another (regardless of whether it is Freud's all-powerful libido or Markos's "being of need") could not even produce any lasting results. As he himself admitted, Sigmund Freud could not "lower the sky". But there was no need for such an undertaking and it is enough to look back at what we already have in our hands.

Because the "heaven" is lowered and these are God's Revelations delivered to people through His Messengers. The leaves of Ibrahim and Musa, the Zebur, the Tawrat, the Injil and the Qur'an are the "descended sky" in their own right, the instructions, the way and the meaning, what gives happiness to the human being in both worlds. Faith opens up endless human possibilities, without a spiritual dimension it is complete self-realization that’s impossible for man. Freud "raised hell" by affirming and absolutizing the world of instinctual forces, thus paving the way for the deification of animal life in later times.

The so-called sexual "revolution" (emerged in the middle of the 20th century) which sexuality "improved" only quantitatively (at the expense of quality) while completely ignoring the ethical factor, something that was already seen during the collapse of previous civilizations. The idea of ​​"moral injury" as a possible cause of mental illness appeared literally a couple of months ago, which is just a pathetic attempt to restore the whole being in Kali - Yuga. And of course, in vain.

The founder of psychoanalysis specifically mentions the fear of castration as the primary cause of mental illness. Although threats of that kind (for a child) are without any doubt traumatic, we cannot say that such fear is (also) innate. In this sense, it is necessary to refer to the fact that some pedagogical and spiritual procedures solve the fear of castration on a symbolic level and thus prevent the negative consequences of (possible) fears of that kind.

This refers to the circumcision of boys present among Jews and Muslims and in some "primitive" tribes in Africa, Asia and Australia. It is more than clear the importance of therapeutic role of circumcision, during which the boy experiences fear, but no longer in the negative dimension of threat, but in the positive direction of removing "excess physicality", an excess that in later life so often gains superiority and dominates the whole being.

The initiation rites of introducing young men into the world of adults, which we still encounter in traditional communities, have a similar healing role. The original power of the ritual is often called "primitive" behavior by the iron man (of this time) because today's people so plastically imagine that technological supremacy means any other. Nothing is further from the truth. The rites of introducing boys into the world of adults represent a deeper spiritual reality than all the theories offered by today's psychology and pedagogy. These actions confront the child with the world as it is, enabling him to survive in such and such a world.

It is not about a guided process on the thought plane, as pedagogy implies, nor about theoretical learning from books, it is about a class of "great feat", a spiritual transformation that is experienced practically and unrepeatably. Initiation rites often include periods of long fasting, days of solitude in a cave, or hunting a wild animal, in a word, they are actions in which (even) one's life can be lost. This way, the child really grows up, while in "modern" culture, a person remains a child all his life.

Let's go back to Sigmund Freud. As we have already said, he observed man exclusively as an instinctual being governed by (often) irrational forces from the subconscious. His theory of the Oedipus complex (and symptoms as the satisfaction of an unacknowledged desire) has never been scientifically confirmed in the true sense of the word. Moreover, when discussing numerous mental illnesses (especially depression and schizophrenia) we are talking about pathological changes in the brain (which today's science has undoubtedly confirmed) and the day is not far when it will be discovered that some mental illnesses are actually physical but with mental symptoms. It is quite possible that they are even caused by (yet unknown) bacteria or viruses. Freud actually dealt with mental illnesses and not with illnesses of the soul such as avarice, arrogance, envy and others.

Other theories are not possible, because he ignored the whole of human existence, which is complex and composed of matter, soul and spirit. Ibn Arebi mentions mental illnesses (which today are so "pervertedly") considered to be mental and as a method of treatment he recommends appropriate zikr (mention of God) and a peaceful environment with a diet. Excitement of all kinds should be avoided as much as possible. Let's add to this that today in some of the most modern psychiatric clinics, fasting and hard physical work are used as therapy, which is what spiritual healers have been practicing for centuries. As for the influence of spiritual beings (jinn) on human mental health, the Qur'an mentions them in (only) a couple of places.

When it comes to the two angels from Babylon (Harut and Marut) who "refused" obedience to God, the Holy Book says that "people learned from them how to separate a husband from a wife". It is about a specific type of sihra that refers more to a social dimension (divorce) in a morally negative sense than it is about mental illnesses. The second case is represented by the last two Qur'anic surahs, which were revealed in response to a sudden call by Muhammad, peace be upon him. a condition or a disease.

Namely, one man (Lebed Bint Esam) is together with his daughter, who made sihr to the Messenger of God. A palm branch with eleven tied knots was thrown into a well and Muhammed a.s. felt weakness and some other symptoms as a result of that magic. After this condition had lasted for some time, the angel Jibril came to him. and said: "Allah sends you 11 verses for the release of 11 uzuls" (tied to a palm branch and thrown into a well). After reciting these 2 surahs, Muhammad a.s. was completely healed and Imam Ali a.s. went to the well and took out a palm branch covered with a stone.

It should be emphasized that the mentioned condition did not deprive the Prophet of his consciousness or in any way affect the Revelation.

The mentioned 2 surahs read:

Surah Dawn

1 - Say: "I seek refuge in the Lord of the Dawn."

2 - From the evil of what He creates,

3 - and from the evil of the dark night when darkness spreads,

4 - and from the evil troublemaker when he sows trouble,

5 - and from the evil of the envious when he does not hide his envy!''

Surah "People"

1 - Say: "I seek the protection of the Lord of men,

2 - Ruler of men,

3 - God of people,

4 - from the evil of Satan - the tempter,

5 - who brings evil thoughts into people's hearts,

6 - from jinn and from humans''.

Of the 114 surahs that the Qur'an contains, these are the last two. The math still adds up to 112 (114-2=112) which represents 100 Beautiful Names of God and 12 Imams (100+12=112) (for more on this topic see the book "Gates of the Pure" by the same author). As is known, the Messenger of God, peace be upon him. said: "Allah has 100 Beautiful Names, whoever achieves them will enter Paradise." This achievement is a prerequisite for realizing the light essence of the Twelve Holy Imams, a.s. Muhammed a.s. he did not speak (in the aforementioned hadith) about "knowing" the 100 Names of God, but precisely about their achievement. It is therefore a vertical (light) ascent where each of the stations is taken over by one of the Twelve Imams a.s. Because the Imams said: "We are the Beautiful Names of Allah". Whoever realizes the 12 Imams achieves the 100 Beautiful Names of God.

By achieving the 100 Beautiful Names, the spiritual traveler is directed to the light essence of the 12 Imams when they are realized in a state of pure light. This is what separates them from other creatures as opposed to the manifestation of a physical personality that is identical to other people.

Internally, it opens a (further) way for the realization of the dark age (in which we live presently), because the last two surahs talk about that time and the fate of the “iron man”. Verse 1 of Surah "Dawning" as we have seen, orders the influence of the Lord of the dawning. "Dawning" is the title of the surah itself and it is about the reappearance of Imam Mehdi a.s. (from the hidden world). He is, as we know, the "Lord of Time" (Sahib - al - Zaman) and with his announcement the dawn of the golden age is born. The influence further refers to the "evil of what God creates", because with Imam Mehdi, evil on earth ceases.

In the first verse, the word "Lord" is mentioned, which clearly refers to Imam Mehdi (a.s.), while in the second verse it is used the pronoun ("He") since the evil of what God creates is indefinite in terms of its possibilities and thus in time and space. Evil is present only in people, and they are "everywhere". Verse 3 further directs the influence to "the evil of the dark night when darkness spreads". It is about the last stage of kali - lyuga, that is, this verse explains exactly the current state of the world when darkness is complete. The dark night (dark age) will get darker and darker, and the general course of things will get worse until the final Announcement of the Imam, i.e. "dawning".

In verse 3, neither "the Lord" nor "He" is mentioned because the evil of what He creates is at its maximum when the dark night of ignorance spreads its darkness, and we know that the darkness before dawn is the thickest. After that, verses 4 and 5 mention the "evil of the troublemaker" (when he sows trouble) and the "evil of the envious" (when he does not hide his envy). Due to ethical lack of foundation, sowing trouble is common in the Dark Ages and it has become (even) a form of "socialization" in the way of general exploitation, both of nature and people.

The one who resists becomes a kind of exile who does not know how to "find his way around", and hence the absurd saying of this time (previously unknown) that "good and crazy" are one and the same. This is because the "modern" man tries to objectify everything, including moral behavior that is exactly the opposite of any benefit. In the Iron Age, envy cannot even be hidden, or rather, there is no need for this kind of hesitation. In our time, we see it practically everywhere, to the extent that it has become a "normal" pattern of behavior.

After influencing God from the mentioned conditions (which means their breakdown on the spiritual level), now in the sura "People" protection is sought from external aspects that give rise to evil, confusion and envy. This provides complete protection in the manner of batin (internal) and zahir (external), protection that eludes ordinary human powers and with which the Pole of the World encompasses existence, now in a completely visible way.

In verse 1 (Surah "The People"), the protection of the Lord of the people is first sought (while in the Surah "Dawning" we saw the Lord of the Dawn being affected). The "Lord of men" is of course (first of all and in battle the only one) God the Most High. But in this context it is discussing Imam el-Mehdi a.s. It is known that the Imam al-Mahdi said: "I am a protection for the people of the earth". In the mentioned statement, with his blessed protection he included all people without excluding any category (such as "believers", "Muslims", etc.). This is because the Imam is the Pole of the world and the pillar around which existence is spread. Without the Imam (one of the Twelve) the world could not be sustained. That is why (in verse 2) the protection of the "Ruler of the people" is sought. Imam Ali a.s., i.e. the commander of the faithful is the "Ruler of the People" and of all the Imams, he was the only one who exercised earthly power, and that at the request of the faithful.

The inner dimension of the influence of the Holy Imams, a.s., i.e. their cosmic authority over creation by humans can neither be given nor taken away. In this way (at the very end of the world's existence) the entirety of Imamology is revealed spiritually, the Seal of the Muhammadan Vilayet (Imam el-Mehdi a.s.), and Imam Ali a.s. as the Seal of the Absolute Vilayet (mentioned as the "Ruler of Men"). Imam el-Mehdi a.s. was mentioned first, because he is announced at the end of the dark age, and after him comes Imam Ali a.s. who will return to earth together with Imam Hussein a.s. (and possibly some other Imams). The return to the earth (el-reja) is characteristic of the teachings of the Imami school and is not found in other Islamic directions. It implies that some of the Holy Imams will return to this earth before the Day of Judgment, and there is an opinion that it will be all twelve.

Verse 3 (Surah "The People") further commands seeking the protection of the "God of the People". How this is God at the same time, the Lord and Ruler, a special distinction in verse 3 explains, pointing to His transcendence. This confirms what we said, that the "Lord of the people" (batin) refers to Imam Mehdi a.s. and the "ruler of the people" refers to Imam Ali a.s. This is completely in accordance with Qudsi Haddis which says: "When I love My slave, I become his sight, his hearing, his hand, his foot...". If it were not so, the word "God" would not have been specifically mentioned in verse 3, because it is clear that God is both Master and Ruler.

In this sense, the Holy Prophet said: "Adorn yourself with Divine attributes". This way, the Divine attributes ("Lord" and "Ruler") become the attributes of the Holy Imams. The radiance of those two Divine Names (which are the Holy Imams in particular, Mehdi a.s. and Ali a.s.) at the End of the Dark Age result in their "quieting" in the transcendent inaccessibility which is precisely why it manifests itself through the two Imams, Ali a.s. as the Seal oseal of the Muhammadan Vilayet. Existence therefore confronts the reality of Imams as "Beautiful Names of Allah" in a completely earthly way. This becomes inevitable as the human race approaches its end, Mehdi a.s. closes history as a sealed Imam. That is why in both last surahs, at the very beginnings of them, Imam Mehdi (a.s.) is ordered to to reveal to the end the meaning of all God's revelations (because both surahs begin with one and the same word - "Say...")

In verse 4, protection is sought from the "evil Satan - the tempter", who brings evil thoughts into people's hearts, from jinn and from people (verses 5 and 6). With the realization of the religion of love (in the age of Imam Mehdi a.s.), evil remains (only) in the hearts of people and is no longer in the outside world (as a dominating force).

Humanity is being enlightened, but it is (still) possible to insert evil thoughts from humans and jinn who are a type of "tempting Satan". These "insertions" represent all the distortions of teaching that mislead and are placed before man. Asked once whether Satans can appear in human form Muhammad a.s. said: "Yes, and then they are the worst". By the logic of the worst time, the time of eclipse (ahiri zeman according to Islamic teachings), the number of the "worst devils", that is, those who appear in human form, increases. This includes all the quasi-spiritualistic teachings that flooded the dark ages. Their number will increase according to the darkness, which will be even greater. A hadith of Muhammad, peace be upon him, tells how potentially strong these powers are, where he says: "The Day of Judgment will not come until the false Messengers of God appear, about thirty of them". Some have already appeared, but the "main ones" have yet to come.

The inevitability of the dawn and the arrival of the Golden Age is upon us. Although all eyes look to the sky due to utter despair, the dawn will not happen during the lifetime of this generation, nor will we who now walk the earth see the full and much-desired spiritual transformation because complete darkness has not yet been reached. That has yet to happen. A wise man places a stone on clean ground knowing that someone will place another. This is how every building is created, because "you will not find changes in God's Laws" (Qur'an).

Prince of Martyrs

In its deepest intention, martyrdom is always a victory.

Any discussion about the Prophet’s family should start related to their heavenly (primordial) nature, which is the permanent existence of the Ahlul-Bayt, while the earthly manifestation is within the limits of human time and space.

The heavenly light nature of the Fourteen Pure Ones (Muhammad a.s., Fatima a.s. and the 12 Holy Imams a.s.) is what separates them from other creatures by designating them as Sinless (Masum). Namely, the first created or the first manifested is the Muhammadan Light that descends into the created world through 12 light curtains (embodied in the bodies of the 12 Holy Imams). Therefore, even in their preexistence, they were superior to other creatures.

The last, Twelfth Imam, al-Mahdi a.s. at this time it is in a state of occultation (great concealment).

Imam Hussein Ibn Ali a.s. is the third Imam and the exalted position of the Imamate is took over after the death of his brother, Imam Hasan a.s. He lived in very difficult circumstances. During the time of the first three caliphs, Hussein's father Imam Ali a.s. lived in seclusion and his authority (given by Muhammad, peace be upon him) was taken away by a specific form of military coup, so that later the first caliph would give power to the second in the way of "returning the favor". When (later) the oath was given to Ali a.s. he tried to correct the negative currents but was killed by the hand (formally speaking) of Muslims.

In Hussein’s era the caliphate was usurped by Yazid, who was on that one position, established by his father Muawiyah. Yezid was an immoral and incompetent person, he drank alcohol, gambled and lived a debauched life. Unlike his father, who was a cunning and sweet-talking schemer and tactician, he openly displayed intolerance towards the Prophet, to the family, to the House which (according to the Qur'an) Allah (swt) completely cleansed from sin and all impurity. In addition, the Holy Book says that we are obliged to obey "Allah, the Messenger and those entrusted with authority". The Absolute Vilayet and Mehdi a.s. like Regarding the last Prophet, he personally clarified the verse saying that it refers to the Holy Imams, the Twelve and on that occasion he counted their names.

It should be said that the Holy Imams, a.s. nouns mentioned in the Gospel and in The Torah refers to them as the "Twelve Princes". All God's Messengers brought their Mission from the place of the Messenger's Message, which is the Pure House. In this context, Muhammad a.s. is the last in the Message but the first in creation, as evidenced by the famous hadith: "I was a Prophet while Adam was between water and earth". Because of his extraordinary role as Prince Martyr, some mystics and arifs are asserted that all Imams a.s. they come from "Huseyn's Crosses". Anyway, the Holy Imams are the Light of God, the Order of God, the Side of God, the Face of God facing us, they are the eyes through which God looks at this earth.

After Muawiya's death, the pressure on Imam Hussain (a.s.) increased, on would he give his oath of allegiance to Yezid. The imam refused it because it was being done about the oppressive government that kept only some aspects of the formal exterior from Islam. Yazid rejected even that by openly mocking and ridiculing Islamic precepts. In such a situation, it was unthinkable that the Prophet's grandson, who was an example of humanity and integrity, would swear an oath to the usurper of the caliphate. Yezid, on the other hand, needed an oath of allegiance because the masses of people began to waver, realizing the incorrectness of his rule, and some openly objected to it. He therefore cared to show how the Prophet, peace be upon him, family by his side. Resisting the pressures of Imam Hussein a.s. headed for Mecca to avoid conflict because the shedding of blood is forbidden in the Holy City.

After staying there for some time he received numerous letters of support from the people of Iraq inviting him to come, assuring him of their loyalty and devotion. As the letters kept arriving, the imam sent his emissary (Muslim Ibn Akil) to Kufa to check the situation and report back to him. In the beginning, Muslim was welcomed by a large number of people, but Yazid (through his manager Ziyad) managed to intimidate and blackmail the people, and in the end Muslim was left alone. He died a martyr's death there.

Imam Hussein a.s. headed in the direction of Iraq. He did not stand up against the Yazidis in order to gain power as such, which would be a goal in itself, but he stood up so that the Muslim community would return to Islamic regulations and the faith of his grandfather, the Prophet of God, a.s. In this connection, it should be said that the authority of the Holy Imams, a.s. cosmic and not subject to human judgments and assessments. In this context, it is completely irrelevant whether the Imam is recognized or not, his metaphysical and spiritual role remains to be the axis of the country (and the world) and ultimately the reason for their maintenance. Even more, the Imam can be completely unknown, as is the case with the Imam of this time, Mahdi, a.s., however, this does not in the least diminish his role of sustainer of the world.

Since the power of the Holy Imams, as we said, is cosmic, it is internal to their holy persons and can neither be given nor taken away by people, it belongs to the Divine jurisdiction. In this sense, the (cosmic) authority of Imam Yazid was not and could not be taken away, instead he usurped the caliphate and Hussein a.s. tried to fix it. Giving an oath to such an oppressive ruler was unthinkable. The imam headed for Iraq, followed by his family and a small group of loyal friends. Martyrdom of Huseyn a.s. it was announced by God's Messenger, and there are many traditions about it. It is also known that all God's Messengers came to Karbala and wept for the grandson of the Last Prophet, which should be viewed through the lens of a strictly metahistorical event because "crying at Karbala" is the cry of every disenfranchised and oppressed until the End of the World.

Imam Hussein continued his journey towards Karbala. Hussein a.s. said: "People are slaves of this world and their religion is only in their language". With his noble statement, he pointed to people as such, while not singling out any category (such as "Muslims", "believers" and the like) precisely because the general consciousness of humanity usually remains at the level of witnessing faith, while in the heart it is not even came to life. This kind of faith, which remains a mere expression (spoken in language), is precisely the consequence of being enslaved to this world, a world of colors and smells that seduces with its appearance and decorations. That's why Imam Hussein a.s. once said: "Love for this world is the head of every sin".

The Qur'an mentions a form of belief that remains at the level of (external) obedience and adds that "the true faith has not reached your hearts at all". Maturing "faith in the heart" from an esoteric point of view implies not only worshiping the external law for the physical (Sharia) but also a spiritual journey (Tarikat) and ultimately complete self-realization on that path (Hakkikat). Having arrived at Karbala together with his family and a few comrades, Imam Hussein a.s. found himself surrounded and the road to the river was cut off, so that the small group of the chosen ones was suffering from unbearable thirst. It was the Holy month of Muharrem and the night before the battle (which was filled with turning to God and supplications) the enemy soldiers heard voices similar to the buzzing of bees from the camp. On the tenth day of Muharram Imam Hussein a.s. goes to the battle line, less than 100 men against 30,000 (some data tells us that there were 72 men on the Imam's side).

The Prophet's grandson ordered his comrades not to shoot arrows or to start the battle first. Some soldiers in Yazid's ranks felt a wavering in their hearts when they saw Imam Hussein a.s. and a small group but it is the commander of Yazid's army (Umar Ibn Saad) was a cruel and merciless man. The Holy Imam addressed the enemy fighters, trying to reason with them, but all arguments were futile - oath or death. After that, Umar's soldiers started the battle and the two armies clashed in the desert of Karbala. One after another, Imam's relatives and faithful friends fell in an unequal battle. Big dust, blood everywhere, a place of sorrow and pain, a place of suffering. Hussein a.s. fought like a lion, personally defeating dozens of opposing soldiers. On his side, among others, Ali Akbar, Qasim Ibn Hasan who was a minor and Abu Abdullah, who was an infant, perished. The thirst was terrible.

The battle was coming to an end, Imam Hussein a.s. was killed last. Numerous wounds on his body and arrow stabs testified to his extraordinary bravery. Women and children were captured and shackled, and the tents were looted. Among the survivors was Hussein’s son (Sajjad a.s.) who would later become the Fourth Imam. He could not participate in the battle due to illness. The prisoners were taken to Damascus. This unimaginable event in which eighteen members of the Prophet's Family died left an indelible mark on Muslims throughout the ages and became a model for the oppressed and humiliated. In this sense, the battle of Karbala is an archetypal image of the struggle between good and evil, and its lessons far exceed the historical event itself.

That it is a question of metahistory is evidenced by the saying that the Holy Imams constantly repeated - "Every day is Ashura, the whole land is Karbala". Because evil cannot win over good. It is secondary in the very essence of creation and is the principle of resistance to good without which the latter would remain unknown since in this dual world we recognize things through their opposites. This way, God wants evil, in the sense of allowing it to come into existence, but He does not love it. Evil is an accident while God's Grace is woven into existence itself and encompasses everything. The Most High is (only) as far away from us as we consciously distance ourselves from him, as evidenced by the Holy Tradition in which God speaks in the first person: "My Grace has overtaken My wrath".

Resistance to tyranny and violence is never in vain. Only when we are able to see the works in their full Light (on Judgment Day) will we understand how often victory is defeat and defeat is victory. Hussein’s spirit lives on.

Twelve stones of Elijah

Only a man who is harder than a rock can be called a man

In the Old Testament (Kings 1, 17, 14) regarding the Prophet Elijah, in the chapter "Sacrifice on Carmel" it is written: "Ahab called all the sons of Israel and gathered the prophets on Mount Carmel. Elijah approached all the people and said: " How long will you limp on both sides? If Jehovah is God, follow him; if it is Baal, follow him." And the people did not answer him anything. Elijah continued: "I am still the only one left as a prophet of Yahweh, and Baal's prophets are four hundred and fifty. Give us two bulls. Let them choose one for themselves, let them cut it up and put it on the wood, but let them not start a fire. I will prepare another bull and I will not start a fire. You call on the name of your god and I will call on the name of Yahweh: the god who answers with fire is the true God". All the people answered: "Good".

Then Elijah said to the prophets of Baal: "Choose one bull for yourself and start, because there are many more of you. Call on the name of your god, but do not set fire." They took the bull that belonged to them and prepared it. They invoked the name of Baal from morning to noon, saying: "O Baal, hear us." But there was no voice, no answer. And they jumped and beat their knees before the altar they had made. At noon, Elijah mocked them and said: "Shout louder, because he is a god; he is busy, or has work, or is on a journey; maybe he is sleeping and should be woken up." And they turned to shout even louder and tore themselves with knives and spears, as is their custom, until they were covered in blood. When it was past noon, they fell into a frenzy and raged until it was gone, and now it was time to offer a sacrifice; but there was no voice, no answer, no sign that anyone was listening. Then Elijah said to all the people: "Come to me!" And all the people approached him. He repaired the altar of Yahweh that had been torn down.

Elijah took twelve stones according to the number of the tribes of the sons of Jacob, to whom God said "Israel shall be your name". And he built of these stones an altar to the Name of Yahweh and dug a ditch around the altar, wide enough to sow two measures of wheat. Stack the wood, cut up the bull and put it on the wood. Then he said: "Fill four jugs with water and pour it on the burnt offering and on the wood!" He did so. Command them: "Repeat," and they repeat. Then he said: "Do it a third time." They did the same for the third time. The water flowed around the altar and the ditch was filled with water. When it was time to offer the sacrifice, the prophet Elijah approached and said: "Yahweh, God of Abraham, Isaac and Israel, announce today that you are God in Israel, that I am your servant and that I have done all this at your command. Hear me, Yahweh; listen to me, so that all this people may know that you, Yahweh, are God and that you will turn their hearts to you." And the fire of Yahweh fell and swallowed up the burnt offering and the wood, the stones and the dust, even drying up the water in the ditch. All the people were afraid , the people fell on their faces and said: "Jehovah is God! Yahweh is God!" Elijah said to them: "Seize the prophets of Baal so that none of them escapes!" And they seized them. Elijah led them to the stream of Kishon and killed them there."

This text, in addition to its historicity, should be viewed as a real event in the "heaven of the soul", an event in a subtle time when the symbolism of external facts is experienced as the reality of the original meaning. At the very beginning of the story, Elijah says to his people - "How long will you stumble on two sides". He therefore brings them back to the question of centralization in order to avoid two dangers - the embodiment of the divine in the human path and the problem of metaphysical idolatry, the two great problems of monotheism. The number of prophets of Baal is 450.

Rebel elements of the soul, those who have sunk into the darkness of matter. The "two bulls" that need to be sacrificed (on the spiritual path) are the animal and the rational (thinking spirit) and at the level of the sacrifice the left leg that "temples" is the animal and the right is the rational spirit. By correcting that disability, the knower is ready to face the deeper considerations of those shortcomings at a higher level, i.e. road obstacles. The path on which the "temple" stops, the problem of the embodiment of the divine in the earthly path and the problem of metaphysical idolatry (anthropomorphism above all, when without the Imam, the divine attributes are inevitably realized through projection of a human to the level of the Absolute). The "animal spirit" (in man) is used here in the image of the priests of Baal, but Elijah's sacrifice of the "rational soul" which succeeds and wins with that victory integrates those lower parts of the self, and in this way they too are "consumed by the fire" of divine revelation (disclosure ).

"Cutting the bull" is "disassembling" the spirit into its component parts, a spiritual pedagogy of gradual knowledge where the whole thus decomposed can receive the "fire of truth". "Sun" is the Missionary Mission, the person of the Prophet. The light from "morning to noon" crosses half way, "half of the sky" in the spirit remains unconquered ("Baal") and clear evidence ("knives" and "spears") is not recognized and hence the painful self-centeredness, the injury of being. Elijah went on to repair the altar of Yahweh that had been torn down. This "desolation" is the "ruins of carnal existence" (Rumi) where it is only possible to find God.

In the Qur'an, there is a reference to "a wall that was about to collapse". Hydra, the mysterious teacher rebuilt it, repaired it. Because under the wall was the treasure of two boys.

Since both Elijah (Elijah) and Hydra are still alive and have not reached the limit of death but have been lifted up and since both are now two stakes of the cosmic tent, (in which the Pole of the World resides) in this context, the "fallen altar of Yahweh" is equal to "the wall which just about collapsed" and "two bullocks" are mentioned in the Qur'an under the occasion of "two boys". Then, Elijah takes twelve stones according to the number of the "tribe of the son of Jacob" which begins the construction of the temple of Divine Unity within the human spirit which should be ready for self-sacrifice. The "Twelve Stones" are the Twelve Holy Imams and each "stone" is one part of the temple of complete knowledge (innate) and thus each "stone" is a light curtain individually, a part of the Muhammadan light in its descent into the created world. That light is through the earthly characters of the 14 Purified Ones further represents as the right or matter of Ahl al-Bayt (Prophet's Family).

Since the Pure House is the "place of the Messenger's message", all God's Messengers before Muhammad had a (certain) degree of awareness of the "Right of the House", and in that sense and in that way (through them) they addressed their requests to God. Traditions say that when Abraham was thrown into the fire, he invoked the right of the Ahl-Bayt, when Moses led the Israelites out of Egypt and parted the sea with a stick, he invoked the right of the Ahl-Bayt. When Jesus was in the hands of Yehud, he invoked the right of Ahli-Bayt, when Jonah was swallowed by a fish (whale) he invoked the right of Ahli-Bayt. Jakov's (Jakub's) son Yusuf (Josip) had a dream in which "11 Stars, the Sun and the Moon bowed down to him". Historically, Josip had eleven brothers, of which only one was from "both lines", the rest were half-brothers. The text mentions the number of "12 tribes" which is the external history of that event.

However, the 11 stars that Joseph had dreamed of are the 11 Holy Imams, the Sun is the Holy Prophet and the Moon is the twelfth Imam in veiling, just as the moon is hidden during the day and shines only at night, because the Imam is also a light in the "night of esotericism" that lasts until His final revelation Each of these stars was a (cognitive) "stone" that Elijah installed the Temple of Unity, together with the "twelfth stone", the rising Moon and receiving light from the Sun (Prophet Muhammad). From those stones, he writes, Elijah built an altar "to the name of Yahweh". It is very clear that the altar was built in the name of Yahweh (not Yahweh). This is because the Holy Imams are the Names of God, and thus, the twelve light personalities rise up with the Divine Names to form the Light Temple of Unity (up to the Prophet Muhammad, it is the Eternal Imam who walks through history, the "Name of Yahweh", the Imam (Ali) who is with every Prophet sent secretly, and with Muhammad publicly).

Then Elijah digs a ditch wide enough to sow "two measures of grain". "Ditch" is the Law for the physical (shariat) that surrounds the inner core of spirituality (hakikat), adherence to the outer law is a prerequisite for the mystical path, the shell that wraps the core. The "width" of the ditch is such that "two measures of wheat could be sown". These are two measures of knowledge that they begin with the law of moderation, moderation is necessary (as a rule absolute, but if it is impossible and for the majority it is, then relative). As a Law of Virtue, the width of the road must account for the "two measures" (wheat is the "food of the spirit") which are extremes and dangerous deviations from the middle. That is why it is said in the traditions that the "right way" is the middle way. Generosity is a virtue.

Turning to the right ("measure") is extravagance, while turning to the left ("measure") is avarice. Or, courage is a virtue and foolishness and cowardice are right and left turns. That is why the spiritual path as a condition of ascension requires horizontal concentration, the "Jerusalem of the spirit". After that, Elijah "stacks the wood", cuts the bullock and puts it on the wood". The tree of the Vilayet, the tree of the "love of the House" is a forbidden tree mentioned in the Qur'an. Only the "Moon" can manifest that love in its entirety, the Twelfth Imam in the coming and that is why there are 11 stars in Joseph's dream (the Moon is the twelfth "star" that is veiled) while Elijah builds the ruined temple with 12 stones. "Slicing the Bull" is a complete pedagogy towards the thinking spirit that will be "ignited by the Love of the House".Just as smoke (when a fire is lit) goes "up", so does "combustion".

"Fill 4 jugs with water and pour it on the kindling and on the wood," says Ilija. This is a very important detail of the "supernatural" image of the mystical journey, the knowledge that is not mundane, the knowledge that is given by love. On the occasion of the Qur'anic verse that reads: "I do not ask you for any reward, except for the love of relatives", someone asked the Prophet Muhammad, which relatives are the believers obliged to love? He replied: "Ali, Fatima, Hasan and Hussein". These are the four people who were "under the cloak" with the Prophet when the verse about the complete purity of the Ahl al-Bayt was revealed. Those four people are the "four jugs of water" that should be poured on the burnt offering and on the wood. The pitcher is "preserved knowledge", that knowledge that is innate, and from that vessel of knowledge, the water of knowledge is poured (on the burnt offering and wood).

The very "opposition" to natural laws that is indicated here (because fire cannot set fire to wet wood) speaks in favor of that innate knowledge, purity (innocence) that has dominion and power over every external danger of "rational argumentation" and is qualified here as a miracle ( ceramet). Elijah orders the water to be poured out 3 times in a row. It is a threefold testimony of faith:

1. Faith in God

2. Faith in the Messengership

3. Belief in the Imamate.

"The water flowed around the altar and the ditch was filled with water," the text says.

Through the threefold testimony of faith, which is the whole of belief, the interior (batin) is completely overwhelmed by love. Now the outer and the inner touch in complete fusion because the outer manifestation is equated with the inner fulfillment. Vilayet, ardent love surrounded the "temple of the name" (Yahweh, and the Imams, we have seen, are the Beautiful Names of God). Then Prophet Elijah calls out to the God of Abraham, Isaac and Israel. The name of Ishmael, Abraham's son, is not mentioned here. In the Book of Genesis, (section 17) it is written: "And for Ishmael I have heard you. Here I bless him: I will make him fertile and greatly multiply him: twelve princes will become of him and a great nation will grow". These are the twelve Holy Imams who are from the descendants of Ishmael.

In Elijah's prayer they are called by the power of spiritual genealogy and not physical and that is why Ishmael's name is omitted, the eternal Imam who was sent with every Prophet before Muhammad (as well as with Elijah) secretly forming his own temple of knowledge through 12 stones (12 Holy Imams). Here we should remember the tradition of the Prophet Muhammad in which he says that every Prophet before him built one brick (into a beautiful building of faith) and that there was one more, the last brick left: "I am that brick" - said Muhammad.

The last "brick", the last Messenger of God who received the fullness of knowledge, the Revelation containing all previous Revelations. Analogously, Elijah installs "12 stones", each of the twelve Saints.

The imam is a part of the temple, the place of the Messenger's message, the place from where all the Messengers receive and draw Revelation. As Muhammad a.s. the "last brick" of the cycle of the Mission, so is the Twelfth Imam the "last stone" of Elijah's temple. Since each Messenger of God was aware of the place of the Messenger's message, each of them built his temple through them, addressed his people to whom he was sent, and these partial considerations of the love of the House are shown as "twelve stones of the temple" or "eleven stars, the Sun and the Moon" in Joseph's dream, the "twelve springs" of Moses that flowed from the rock.

In the Qur'an, it is stated that "there are stones from which rivers flow, and there are, indeed, stones that crack and from which water flows, and there are, indeed, those that crumble from fear before Allah" (2:74). This paragraph is a continuation of the previous two, the reason for which was published was an event from the time of Moses when one man was killed while the others hid the murderer.

They were ordered to slaughter a cow and hit him (the dead man) to death. After that, the dead man came back to life, and asked who killed him, so it is necessary to return to this event in the way of playing it out in the "heaven of the soul", the real inner hermeneutics. At the end of the story of Elijah, "the fire of Yahweh fell and consumed the burnt offering and the wood, stones and dust, even the water in the ditch dries up". Then the people accept faith in One God, and Elijah takes the prophets of Baal to the Kishon stream and executes them there. The "thinking spirit" (burnt) is consumed by the fire of Divine love. As the fire swallowed "everything else" (wood, stones, dust, etc.), it is clear that the "second hero" ("animal spirit" in man, which cannot be sacrificed without faith that addresses reason, was also swallowed. That's why Balovi priests, "apostate elements of the soul" are unable to summon the fire of Divine love). And not only he (the other, i.e. the animal spirit), but also "everything else" is integrated into the HIGHER SELF by Divine Love.

Now let's look at how "everything" is lost in Divine love. The fire of Yahweh, we have seen, consumes "the burnt offering and the wood, the stones and the dust, it even dries up the water in the ditch." It immediately lends itself to the joining of certain elements, kindling and wood and stones and dust, which means that they are in a close relationship with each other, inseparable. The "wood" is certainly the strength of the "tree of the house" and is also connected with the "burnt" which is the pinnacle of self-sacrifice in the great Holy

-to a war against oneself, and here "swallowing" by Divine love is given as fena, self-annihilation (the Fire of Yahweh that consumes all). "Stones" and "dust" are also mentioned together, dust for the first time, and here it is necessary to recall an event from the early history of Islam.

Namely, once Imam Ali and Amar were lying on the ground. The Prophet Muhammad approached them and began to shake off the dust from Imam Ali, saying: "Stand up, Fearful, stand up, Fearful!", and on that occasion he said to both of them: "Do you want me to tell you who are the two worst men on earth? The one who slaughtered Semudova camel and the one who will kill you" (i.e. Imam Ali). After this, Imam Ali was called the Father of Dust (Abu Turab), that is, the Father of the Earth.

Therefore, the dust is mentioned because by the annulment (fena) the image of the Seal of the Absolute Vilayet, of Divine Love (which is Imam Ali) is inevitably crystallized which is now newly discovered (at the end of the path of the spiritual traveler) to be united with the "12 stones" (12 Holy Imams) as Father of all spiritual paths. All dervish orders (except one) lead to Ali. The "water in the ditch" eventually "dries up", all knowledge experiences absorption, is absorbed by the power of the "complete soul". The priests of Baal are eventually executed by Elijah at the "brook of Kishon". The rebellious elements of the soul were finally defeated, the "stream of spirit" joined the "Great Spirit", returned to the river of the Divine

Mercy.

The Great Man, like the earth, carries all the burdens on himself and as

he walks on the earth, builds but also sins and spits on it, so also the Divine man endures the hardships and adversities of the world like their Father. And that's why the "father of the earth" is the father of the entire created world, its Pole, determinant, axis around which everything revolves. It matters little whether people know it or not and whether they acknowledge it or not. Now let's look at the Qur'anic verses on the subject of sacrifice. In Surah "Baqarah" it is said: "And when you killed a man and began to argue about him - Allah made what you had hidden come to light. We said: 'Strike him with one of her deeds!' - and this is how Allah brings the dead back to life and gives you His proofs so that you may understand. But your hearts have become hard after that, like a stone or even harder, and there are stones from which rivers flow, and there are indeed stones that burst. and from which water comes out, and there is, indeed, and which collapses from the fear of Allah. Allah watches what you do".

The historicity of the literal text suggests that the reason for the publication of these paragraphs is an event from the time of Moses. A tribe killed a man and they hid the murderer. God orders them to slaughter a special cow and to hit the dead man with a piece of wood. After that, the dead man came back to life, said who killed him and died again. From an internal point of view, this dead man (murdered man) was killed by the rebellious elements of the soul (nefs) because the chaotic sequence of desires in a changing and unstable world can never reach its own center and moderation. Because the heart is the ruler and if it is dead, the "life" of everything else in the peripheral parts of the soul inevitably becomes a struggle of contradictory aspirations that want to take the place of the "emperor".

The effort that "mortifies the heart" (the dominant growth that is taken for "god" and as such inevitably seeks to rule and command, occupying the managerial position of an already "dead heart") tries to "hide" it from the other parts of the lustful soul, because what is hidden by according to the nature of things, it is only ours. However, as hidden aspirations are always revealed and inevitably (consciously or involuntarily), this fulfills the Divine Imperative that "God allows the hidden to come to light". When the lustful soul is mastered ("slaughter the cow"), the "closest" part is separated from it to the heart" with which the heart is "beaten" in order to revive it from the death that occurred due to the death sleep of the soul in the dungeon of the senses.

That return to life of a dead heart is one of the greatest Divine signs, it is the clearest "evidence of His" and which evidence is best seen through the almost instantaneous conversion of sinners and apostates, a change that shakes the entire human being and that happens "overnight". Although relatively "rare" this change is the most direct and clear evidence

Of the divine origin of the soul. But even "gradual" blows to a dead heart (spiritual education) are fruitful, and for most of the experienced, better and even inevitable. The last paragraph (74) of the chapter "Cow" shows all the multiplicity of the "hardness of the heart", which outwardly manifests itself as careless persistence in error (in the case of uninitiated people) and internally as the construction of the "temple of the heart". Thus, "hearts even harder than stone" can be observed in two ways, we are interested here in the second one, the "hardness" of the embedded heart to the temple of the 12 stones of Elijah. The firmness and strength that is gained by reviving and witnessing the triple testimony. The item lists different types of stones.

1. STONES FROM WHICH RIVERS EMERGE

(The first testimony of faith corresponds to it - FAITH IN GOD)

2. STONES THAT CRASH AND FROM WHICH WATER COMES OUT

(It is matched by another testimony of faith - FAITH IN THE MESSENGER)

3. 3. STONES THAT CRASH FROM THE FEAR OF ALLAH

(It is matched by the third testimony of faith - FAITH IN THE IMAMAT)

The internal analysis of the item (above) applies only to those who realize in themselves the previous two items about reviving the heart. So here, the "hard" heart, as we have seen, does not mean any moral indifference or recklessness, but the firmness of the heart whose initiatory transformation leads to that firmness becoming a stone in the great Temple of Divine Unity. No matter how "insignificant" it is, each stone is big because it is part of the Temple. "Stones from which rivers flow" is the foundation of the temple of Unity. It is known that the 4 heavenly rivers (of water, milk, honey and wine) "emerge" from under the Divine Throne. Here, from the point of view of the world of pre-existent spirits, the 12 stones of Elijah are shown as pure light (Muhammad, Fatima and the 12 Holy Imams) and the 4 heavenly rivers are consistent with the 4 jugs of the prophet Elijah, that is, the 4 holy persons "whom we are obliged to love" (Ali, Fatima, Hasan and Hussein).

Each of the 4 heavenly rivers provides certain forms of knowledge, and the preservation of that knowledge is in the "4 jugs" of the mentioned persons, where flawless purity (Masum) guarantees the intactness of the original knowledge (a verse of the Qur'an says that "only the pure can touch it". Although this the paragraph also suggests external purity (of the body), much more important is the internal meaning according to which the "unveiling of the Book", its authentic interpretation is reserved only for those who are clear of sin). Since 4 heavenly rivers spring from under the Divine throne, this part of the paragraph is consistent with faith in God, because the number four began, there are 4 elements of the world (water, fire, earth, air), there are 4 sides of the world (east, north, west, south), etc. Then follows "rocks that crack and from which water issues."

After the initial consideration (14 pure as pre-existent spirits) now the rivers become the water of knowledge, the stones of the pre-existent temple of unity are "cracked" because the place of the messenger's message (Ehli-Bait, the pure house) must be "unsealed", the stones of the temple must be "cracked" in order to "water" of calling to God came into this world. That's why this part of the article is consistent with faith in the Message and here the 12 stones of Elijah are shown in terms of pure light and that is the middle, i.e. the middle part of the temple where Muhammad, Fatima and the 12 Holy Imams are seen in their light forms. That's why Moses struck the rock with a stick from which 12 boiling waters flowed; By the authority of the lawful Prophet ("stick") he knocked on the gate of the Ahl al-Bayt (the rock) and 12 sources of knowledge flowed out (the Eternal Imam who was sent secretly with every Prophet until Muhammad, and also with Moses, and that is Imam Ali) from the place of the Message of the Apostles (14 Sinless in particular).

At the end, there is a mention of stones "...which crumble from fear of Allah. And, indeed, there are some..." says the verse, without mentioning the word "stones". We see that here the 12 stones of Elijah are shown in the form of earthly conditioning, as 14 Masum - and in this world they matter. That is why the word "stones" is omitted just as the Names of the Holy Imams are "omitted" in the Qur'an. Namely, the physical personalities of the Imams are not mentioned by name, although they are all specifically mentioned in a different way.

In part of the paragraph, "fear of Allah" is given as a very important detail. In another place, in the Qur'an, it is said: "And the learned fear Allah, of His slaves." According to the testimony of the Eighth Imam, the "learned" are the Holy Imams, the paragraph refers to them. In both cases there is a "fear of God", apprehension, anxiety of those who are learned, those who know.

At this (third) level of "watching the Imams" it is clear that the fear of God is equal to knowledge and that "fear" in the sense of its concrete particularity does not refer to them (the Imams) but to us, the rest of the people. Because they are concerned about the followers, it is unthinkable that they, the persons of God and the order of God, should be concerned about themselves (although in the earthly world they may show such concern for the purposes of instruction). That is why the stones are falling here, because the third part of the temple of Unity, which means the Imamat on the earthly level, must necessarily include the possibility of not recognizing the Imams, (which happened and is happening) their "demolition". However, this external "demolition" (non-recognition) of the Imamate is by no means an internal destruction, because the authority of the Imam encompasses the entire creation and that is precisely why it exists on the "fear of God", and what fear is, we have seen equated with "scholarship", with knowledge as his confirmation. And since degree and status are internal categories, "demolition" is impossible. Now let's look at the end of the story of the prophet Elijah, his ascension to heaven. Elijah's successor was Elisha to whom he announced his departure and ascension. Elijah tells him that "Yahweh is sending him to the Jordan", and that Elisha should not follow him because he refuses, and they both go.

In Part VI (The Age of Elisha) paragraph 7, it is written: "And the fifty sons of the prophets went and stood at a distance, while the two remained on the bank of the Jordan. Then Elijah took his cloak, rolled it up, and struck the water with it, and the water parted on two sides. And when they crossed, Elijah said to Elisha: "What else shall I do before you?" answered: "You ask much: if you see me when I am taken up before you, it will be so for you; if you don't see it, it won't happen to you." And while they were walking and talking like that, look: chariots of fire and horses of fire stood among them and Elijah ascended to heaven in a whirlwind. Elisha looked and shouted: "My father, my father! The chariot of Israel and his horsemen!" And he saw him no more. Then he took his clothes and tore them in two. And he raised Elijah’s mantle, which had fallen from him, and returned and stopped at the bank of the Jordan.

Then he took Elijah's cloak and struck the water, saying: "Where is Yahweh, the God of Elijah?" And when he struck the water, it split into two sides and Elisha crossed over". It goes on to say that the prophet's sons asked Elisha for permission to go in search of Elijah and that after three days they returned without success. The resemblance to the sacred history of Moses is what is immediately apparent at the very beginning of this last part of the narrative. Just as Hydra, the mysterious teacher tells Moses not to follow him (because he won't be able to stand with him) Elijah tells Elisha the same.

The relationship between external and internal, legislative (Moses and Elisha) and spiritual (Hydr and Elijah) is intertwined here with all the power of a sacred mystery. In both cases, there is persistence and a burning desire of the external, legislative to follow the internal, spiritual knowledge.

Hydr, on the other hand, told Moses that he "will not be able to endure with him", but as the latter still insisted, the Perfect Teacher made it conditional on complete submission. ("don't ask me anything until I tell you"). That is why on the Sufi path, in the relationship between student (murid) and teacher (sheikh) there is a rule of submission that is inevitable in the education of the soul - "be in the hands of a spiritual teacher like a dead man in the hands of one who bathes him". Which means that the student "dies for this world" and "dies" for the choice of his own actions, just as the dead man is turned and moved ("We turned them sometimes to the right, sometimes to the left" - says the Qur'an about the sleepers in cave) by the hands of the one who bathes him and does not object to anything that is done with him.

This is an important element of spiritual pedagogy because the ego prevents a person from submitting to anyone, and until the spiritual traveler experientially shapes the importance and meaning of the hierarchy in the "transmission of knowledge", there is no progress for him. Elijah's case is a picture of that archetype. Elisha insists on following him, which he finally allows, but unlike Hydr (who demands from Moses a very precise obligation) Ilija does not condition the companionship. When they reached the banks of the Jordan, Elijah took his cloak, rolled it up, and struck the water with it. Again the image of Moses' "parting of the sea", that is, the separation of the world of law (shari'a) and the world of truth (haqiqat) in order to pass the way between them (tariqat).

However, unlike Elijah, who is followed only by Elisha, the whole nation follows Moses, precisely because Moses (as opposed to Elijah) is a legislating Prophet. He is a man who brings the Book, precisely because he divides the waters (of knowledge) with the "stick" of authority which is (and) external in the way of transmitting the Revelation. Because the TORAH (Torah) was revealed to Moses and he is one of the 7 Great Prophets, "men of decision". (Adam, Noah, Abraham, David, Moses, Jesus, Muhammad). In the "river of life" the MPs took different approaches. This is why Elijah separates the water of knowledge with a cloak, i.e. exclusively by spiritual authority that is transferred from teacher to student. It is known that in some Sufi orders, the shaykh wraps the new convert with a cloak, transferring (symbolically) knowledge and the power of spiritual influence to the student with this gesture.

Changing clothes is always a sign of initiation and introduction into a new state by which the soul "dresses" gaining a new status with its second birth. Here it is necessary to recall an event related to the Cloak Family. Arguing with the Christians of Najran about the real nature of Jesus, Muhammad, following the words of the Revelation, went to meet them with a cloak on him, under which were four other people, Ali, Fatima, Hassan and Hussein. Eventually the Christians gave up his spiritual and cognitive capabilities. That's why "waiting for the Imam" is a cognitive process within souls, which will reach its peak just before the return of Paul to this world. Then the unity of all faiths will be realized.

Enthusiasm that has been felt and pulsates for centuries in the widest number of followers in the way of external waiting that will happen "one day", has no echo in the real facts of the sacred reality that is invisible (and therefore unrecognizable) to everything that can be characterized as a "social event" ", "social situation" or "political interest". Also, the sword of the Imam is a "different iron", a different strength, a power that has no foothold in the material world because it surpasses it by its very nature of sacred facts (light worlds).

Henri Corben, writing about it, notices an important detail. Namely, in the surah "Iron", verse 25, says: "We sent Our messengers with clear proofs and published books and balances through them, so that people would act justly, - and We published iron, in which there is great strength and which benefits people, - and , so that Allah would point out to those who help His religion and His messengers when they do not see Him. Allah is indeed mighty and mighty". (In the translation of the Qur'an by Besim Korkut, instead of "published" iron it says "created", but this is an incorrect translation). This detail suggests that the revealed iron is in fact the sword of the Imam, thus a "heavenly" weapon, which Korben rightly refers to. This is precisely what says that all Imam's battles are something completely different from what the broadest consciousness imagines and imagines.

The savior's saber is not a blade that cuts "people's necks", but it is a great (spiritual) power that benefits people (as stated in the paragraph). That great spiritual benefit is transferred by the power of Paul to other people ("so that God may point out those who help His faith") to the helpers, those like the helpers of Jesus who answered, when he asked for help for the faith: "We, we will help..."

In addition to "helping the faith" it is also mentioned "helping the Prophet" and that "when people do not see Him (God the Most High). Since the Messengers left this world with the last of them, Muhammad, "helping the Prophet" is helping their successors (Holy Imams). God has never been seen ("looks do not reach Him" ).What then means the part of the verse that says - "when they do not see Him", when it is completely clear that He is never seen?!

Since the Pole of the World is the Face of God, it is now impossible to see him in the covering, and Muhammad said: "Whoever sees me, has seen God". As it relates to his entire family, it is clear that "seeing the Imam" can be seen as "seeing God". In this context, the words: "When they do not see Him" ​​should be observed, because the Imam is now invisible, and that is exactly why "helping the faith and His Messenger" is so important now, because official (publicly recognized) access to the Imam is impossible.

Let us now analyze the relationship of "stones" and "iron" in this context. Some traditions say that Imam Mehdi's rule will last 17 years and commentators see that rule as years of chronological time. However, the Qur'an itself tells us that this power has its own completely different meaning, its internal dimension.

Surah 17, in the Qur'an is Surah Night Journey. Since the ordinal number of the surah corresponds to the number of years of the Imam's rule (number 17), then it is clear that power is the "night journey" of every esotericist who realizes in himself something of the spiritual strength and benefits (to humanity) that come from the inflow of the Imam. The surah itself has 111 verses, so 100+11. One hundred Beautiful Names of God and eleven Holy Imams who have already left this world. The twelfth is alive and hidden and it is a nocturnal journey for every spiritual traveler, its night of esotericism until the day of revelation and that is the meaning of the Savior's rule whose metaphysical dimensions transcend any form of earthly rule. Now let's look at two verses of the already mentioned Surah "The Night Journey": "They say: When we turn into bones and dust, will we, as new beings, really be revived? Say: 'You wish you were stones or iron'".

The first verse expresses disbelief in the resurrection of new beings after turning into bones and dust, thus doubts about the Judgment Day and re-"gathering" and responsibility after death. That is the external consideration of the verse, but the internal context here and now connects the 12 stones of the prophet Elijah and the sword of the Imam, which is fully visible in the next verse. Before the Announcement of the Savior, people "turn into bones and dust", all the "soft tissues of the soul" have failed, charity has left people, only ossified tradition still "keeps" faith upright ("bones" mentioned in the verse). The Imam himself announced this situation in the last written message and related to his second coming: "Hearts will become cruel, unfeeling".

The "dust" that falls on the bones is the power of time, which by itself cannot change anything, but that dust is also a trace of the seal of the Absolute Vilayet (Imam Ali, who was called the "father of dust"). That trace is inevitable and indelible, and just before the arrival of the Imam is so important, because the Mehdi is the seal of the Muhammadan Vilayet, and thus the first and the last come together in anticipation of the final end. "New beings" are the people themselves, humanity is revived by the announcement of the Savior, by his spiritual influence which is now announced without veils.

The rebirth of the human race embraces everything, the cosmic evolution penetrates into every atom of the worlds. The next verse clearly indicates that evolution as the merging (in the known) of Prophet Elijah and Imam Mahdi. "You wish you were stone or iron". "Stones" are the 12 stones of Elijah, and "iron" is the revealed saber of the Imams. We have seen that the verse about "stones" speaks of the temple of the Divine Unity in the way of the triple testimony of Faith. Now the Temple of the Triple Testimony is being made known through the esoteric hierarchies because the number of the verse about the "stone" from Surah Bekara is number 74, which is the number of the entire mystical group (40 noble priests, 30 spiritual princes and 4 tent stakes in which Paul resides). "Iron" is the sword of the Imam that has been revealed, that is, the spiritual power, the power of mystical influence that is raised to the level of the rebirth of humanity through the Revealed.

"Stones" as a triple Testimony now announces the order of secret hierarchies in their discovery.

1. STONES FROM WHICH RIVERS EMERGE - faith in God matches him,

informed by the spiritual power of 40 noble priests

2. STONES THAT CRASH AND FROM WHICH WATER COMES OUT - faith agrees with him

in the Mission, informed by the spiritual power of 30 spiritual princes.

3. STONES THAT CRASH FROM THE FEAR OF ALLAH – agrees with his faith in the Imamate, made known by the spiritual power of the "four pillars" of the Imam's tent (Ilia, Jesus, Enoch and Hydra).

Through the disclosure of the secret esoteric hierarchies, their coming out of occultation together with the Imam and through the rebirth of the human race, 3 testimonies are especially revealed through persons who still lived their esoteric sense in secret.

Now let's look at verse 70 of the same surah ("The Night Journey"): "We, the Sons of Adam, have indeed honored them; We have given them travel by land and sea, and provided them with delicious food and given them great advantages over many whom We have created." . The number of verses (70) is the number of mystical persons of the esoteric, nocturnal journey (40 noble priests and 30 spiritual princes). The "sons of Adam" are the descendants of the heavenly Adam, the light humanity from the "backbone" of the Eternal Imam, and that is why they are honored because they are the elite among creatures.

"Journeys by land and sea" are their unknown tasks from the invisible world (7 ebdals constantly tour the country "traveling by land and sea" as reported by Pola). "They are supplied with delicious dishes", (esoteric truths and corresponding spiritual essences) because the Prophet's rooms where "the dishes are prepared" are open at all times.

Since the esoteric hierarchies are under the direct command of Pol, they do not have to "wait for him to come out" nor do they fall into the category of "not smart enough" that the Prophet (in the verse it says - the majority who call you in front of the rooms are not smart enough, therefore, he is the Prophet's successor , it can also refer to a lower-ranking scholar. Because, where the Prophet's name or the sign of Prophethood should have stood, it stands. Everyone who is mentioned in the Qur'an and refers to the Revelation) calls out " in front of his rooms". Since they do not have to wait and have meals available thanks to the spiritual influence of Pol, (nor on the other hand do they belong to the mass of the impatient and frivolous majority who "call" the Prophet in front of the rooms) that their dishes are called delicious. "And gave them great advantages over many whom We created," concludes the verse.

Great advantages are a consequence of Paul's closeness and his special concern for them, all of them together are "the eyes through which God still looks upon this earth" and the world could not sustain itself without them.

Let's return briefly to the story of Elijah's ascension. Between Elijah and Elisha before the ascension, "chariots of fire and horses" stood. "Cars" have 4 wheels, which is analogous to the 4 people we are obliged to love (Ali, Fatima, Hasan and Hussein), that is, to the 4 jugs of water that Elijah orders to be spilled in the ditch, on the trees. The "wheel" itself has the shape of a circle. The circle is composed of 2 arcs, one half is the descent of the soul into this world, the other half is its ascent, together with what it accomplished on earth (deeds). But the "circle" is the movement "inside", the knowledge that "turns" with the 4 jugs, (4 holy persons) which is transmitted from them. The "horses" are the spiritual forces of Ilya, the animal and thinking spirit, which are completely "submissive" to him and placed at the service of knowledge (and therefore are "flaming", i.e. such that they have lost their earthly shortcomings).

"Carts and horses" stood between them, just like the basement (to which one descends from the stairs to several sides) "stood" between Imam Mahdi and the people. Because, veiling and going from the earthly to the world of intermediate states always has a "partition" after which all traces of material facts are lost.

Elisha addresses Elijah with the words: "My Father, My Father!" - so twice. Here the physical and spiritual genealogy are united (that's why it repeats twice). Then it reads: "the chariots of Israel and his horsemen". Since Elijah was sent to the Israelites (and not to all mankind) that partial consideration (Israel) must be mentioned as that which "remains," for Elijah ascends beyond the material world without dying, which clearly indicates his further metaphysical and spiritual role in the future. After that Elisha doesn't see him anymore. He then "takes his clothes and tears them in two".

With the ascension of Elijah, who is no longer in the material world, the physical and spiritual genealogy are split into two (Elisha's "clothes"), in order to determine the limit of Elisha's further activity. Elisha picks up (from the ground) Elijah's mantle, so he takes knowledge, the secret of spiritual dedication, which in his case is a partial initiation.

The mantle was not draped over Elisha's back nor stretched on the ground as in the case of Muhammad's "mantle family," under which they consecrated themselves. Elijah's mantle fell from him at the time of ascension, with which Elijah leaves a sign, just an indication of the world he is passing into, thus a partial initiation, which he passes on to Elisha. The "falling" of Elijah's mantle is precisely the image of that new world that is seen "between heaven and earth", just as the mantle at the time of its fall is a "floating body" that is neither "in heaven nor on earth". Then Elisha returns and stops at the banks of the Jordan. Every spiritual path is a return (to self). "Jordan" is the river of life in which the worldly journey starts and ends. When they were crossing the water of the Jordan, Elijah and Elisha separated the world of law (shari'a) and the world of truth (haqiqat) with Elijah's cloak, while at the end of the story, when Elijah has already been lifted up, the term cloak is used.

This is not accidental, because when separating the water (the physical and spiritual components in the river of life and in order to discover the spiritual path), Elijah transferred to Elisha the spiritual authority that is exclusively for Elisha while at the end he leaves behind a mantle, the same one with which Muhammad will cover the 4 limbs Houses (together with yourself) and thus transfer spiritual authority and knowledge to them. Being "stopped" (centered on the knowledge Elijah had left him), Elisha takes Elijah's cloak, strikes the water with it, saying: "Where is Yahweh, the God of Elijah? And when he struck the water, it parted in two, and Elisha crossed ". After Elijah's ascension, Elisha "raises the mantle" to now "take it" (and hit the water with it). The partial initiation (lifting the mantle) is now brought to its extreme, to the secret gnosis of Elisha (taking the mantle). This is clearly seen from the words of Elisha: "Where is Jehovah, The God of Elijah?" He does not ask this in the sense of the Divine "place" of existence, but of knowledge about Him, and that knowledge is in the "place of the messenger's message" (14 of the Pure Ones).

Only then, aware of the place (the Messenger's Message), Elisha hits the water because he is now sure that, although partially initiated, he can make a division between the physical world and the spiritual world and go through the path (Tarikat between Sharia and Haqiq).

After that, the "sons of the prophets" (50 of them) ask Elisha for permission to search

For Ilia, the search lasts three days. The number of prophetic sons (50) is identical to the number of The Qur'anic passage that talks about "stones and iron" (also, 50), and it is about the unity of Imam Mehdi and Elijah, that is, about reviving with knowledge. This is because behind every messenger there are seekers of knowledge, esoteric hierarchies who are the "spiritual sons" of that messenger and whose search is led from the place of the Messenger's message.

Their "physical search" lasts for three days, exactly the amount of time that the light body of the holy man still resides with the physical body after death (and then ascends), which means that the further search for knowledge is conditioned by turning to oneself. Now let's look at what the "Gospel of Matthew" says about Elijah: "Transfiguration". "And after six days Jesus took Peter and James with him and John, his brother, and led them to a high mountain by themselves. And he was transfigured before them: his face shone like the sun, and his clothes became white as light. And look: Moses and Elijah appeared to them and they talked with him. Peter then said to Jesus: "Lord, it is good for us to be here; if you want, I will make three gazebos here: one for you, one for Moses, and one for Elijah". While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice from the cloud began to say: "This is my Son, the Beloved, whom I love. Listen to him!" Hearing this, the disciples fell on their faces and were greatly afraid. And Jesus approached them, touched them and said: "Get up, don't be afraid!" Then raising his eyes, he saw no one but Jesus alone.

As they were coming down from the mountain, Jesus commanded them: "Tell no one of this vision until the Son of Man is raised from the dead" (Question about Elijah). "Then the disciples asked him: "Why then do the scribes say that Elijah must come first?" And he answered them: "Elijah, of course, is coming and will restore everything. But, I tell you, Elijah had already come, they just didn't recognize him, but did what they wanted to him.

So the Son of Man will suffer much from them." Then the disciples understood that he told them about John the Baptist." In the Gospel of Barnabas, on the other hand, Jesus (section 145) says: "By the living God, in the time of Elijah, the friend and prophet of God, there were twelve mountains inhabited by seventeen thousand Pharisees; and it happened that there were so many he could not find a single cursed person, but they were all God's chosen ones.

But now, when Israel has more than a hundred thousand Pharisees, may God be pleased that out of every thousand there is one chosen one".

Both traditions can be observed in the way of an internal experience in the "sky of the soul", as really in the place of the Messenger's message, where every external reality has its own heavenly image, archetype, light form of a different world. In the first tradition, (The Transfiguration) at the beginning we encounter the number 6 (days): "In 6 periods of time He created the earth, and then he directed himself towards the sky while there was still a nebula..." (Qur'an). After the disciples of Jesus (for "6 days") have solidified themselves in the law for the physical, they follow the spiritual path, which here is a dramatic reaching into the world of Melekut through the transformation of Jesus. Through spiritual transformation, Jesus returns to the place of the Messenger's message through the dimension of Muhammad's light within himself.

I have the Face of God, that Face of God facing people, through which people can only know God. That dimension of Ta'vil (spiritual hermeneutics) shines in Jesus like the sun (the part of the soul of the Prophet Muhammad that Jesus observes as the world of the "heavenly Ahmed" and what he announces in the Qur'an under the view of the "Messenger after me"). With this, Jesus is prepared to reach the world of Melekut. "And his (Jesus') clothes became white as light," says the text of the Gospel according to Matthew. Thus ready, he "dresses" in a new state of soul, the "dresses" as an initiation introduction into the new world are a very clear symbol. He does not put on new clothes, (because he is already initiated) the "clothes of the soul" by acquiring "another color" have the meaning of entering another world, that world which is in the range of the material and the world of pure spirit. Consequently, three of his companions are (partially) initiated into the world of intermediate states because they follow the transformation of Jesus.

There are three disciples present, which is half of the number 6, (six are the "time" periods of the creation of the earth) and which again speaks of the "halfway" initiation of Peter, Jacob and John since they cannot receive more because they do not have the support of the Holy Spirit ( which Jesus had). The three also bear the sign of the triple testimony (faith in God, Mission and Imamate) but also a sign of solitude (Jesus leads them alone) - that holy solitude, which is necessary for every spiritual ascent, that solitude which is a consecrated mystery incommunicable in earthly language ("may God sanctify his secret" - is written on the niches of many prominent Sufis and clerics who, in truth, can communicate about their state, but they can never present the state to others.

The white light of Jesus' clothes is precisely the world of in-betweenness into which Jesus penetrates. Only then do Moses and Elijah appear to everyone, but they only talk to Jesus because he is the only one who has fully reached into Melekut. Evidence of only partial initiation of the three disciples is Peter's proposal to build 3 gazebos (houses of this world), which means that the disciples are not able to observe the whole an event in (only) spiritual reality, so there is an interruption of Peter's speech at the next stage of the initiation introduction, and the descent of a bright cloud, which overshadows them. The "cloud" as the condensed grace of God (here knowledge, because the rain is such a clear symbol of the revival of the dead earth) is bright, which is the "knowledge of the soul", that divine knowledge that flows from a living spirit into another (human) spirit. That's why that cloud "overshadowed" them, because the spiritual traveler initiated with that knowledge faces his shadow, which consists of three enemies, three obstacles: the lustful soul, the ego and satanic seduction. We see the "cloud" as an ascending symbol into the world of imaginal reality (much "later" in chronological time) in another example; cutting into the world of Melekut Imam Ali and his companions in Medina, when the cloud was white.

In the case of Jesus, the cloud of knowledge "descends" while Ali and his companions "sit" on the cloud that lifts them up. In both cases, the dense Divine Grace of immediate knowledge (the cloud) becomes the mediator of reaching into the spiritual worlds and the bond of material existence with these same worlds.

In the spiritual world, Ali's companions (his two sons, Hassan and Hussein and Salman Chisti) first observes the triple reality of man (vegetative, animal and thinking spirit), while in the case of Jesus it is a question of the triple reality of knowledge which is (symbolically) reflected through 3 disciples. This reality is seen from the place of the apostle's message and it is made up of: Moses as a legislative apostleship, Elijah as a prophetic apostleship, and Jesus himself as a spiritual path in his own right.

In this sense it is the announcement of Ahmed, which is placed between the 12 springs of Moses from the rock and the 12 stones of Elijah in the "restoration of the temple". Christology and Imamology touch and intertwine all the time, which is so clearly seen when a voice from the cloud says to them: "This is my beloved son, whom I love. Listen to him". The text does not say whose voice it is. Once, Muhammad said that he was sent "as a herald of his son, Imam El Mehdi", and that "he (Mahdi) will fight for spiritual apprehension as Muhammad himself fought for acceptance", i.e. "the descent of revelation" (in the world). So in both cases we have the "trinity", the Father, the Son and the Holy Spirit. Seen from this angle, the "holy spirit" (ruh) is a special reality of the most holy spirit that inhabits the "pure house" and that sublime Divine support with the death of Muhammad passes and inhabits Imam Ali and every Imam after him, and now the Holy Spirit is in the pure body of Imam El Mehdi.

The difference in the "Holy Trinity" lies in the fact that Islam completely denies the possibility of the incarnation of the divine in a human way, and then the "father, son and Holy Spirit" are viewed entirely vertically, that is, without the "horizontal" arm of the light "cross", which is precisely and talks about the impossibility of embodiment. But that is exactly where we should look for elements of unity (and rapprochement) of all religions and not excuses for obstacles and separation, because the Religion of Love is in every heart, we just need to find the way to it. Let us now look at the closeness of the mentioned triplicity, the visible bond between Islam and Christianity, their common cross.

In both cases, the Holy Spirit is a heavenly, refined light essence that Christianity views as the embodiment of the divine in a human way, and Islam (the original) as the Imam who is the Face of God turned to people, therefore, as a theophany that excludes incarnation. "Horizontal" understanding of the divine that is in the human, Islam resolves the Face of God as the inevitable Pole of the world in which the Holy Spirit resides, but which manifests itself as Divine "energy", thus excluding the "mixing" of divine and human on the material plane of existence (and otherwise, although this relationship is more subtle on higher levels). That is why Jesus and Imam Mehdi come to earth together, which definitely realizes the Religion of Love (i) on the earthly level. Spiritually, it is still (and always) possible. The revelation of Jesus solves the problem of the incarnation of the divine in a human way, and the revelation of Imam Mehdi the problem of metaphysical idolatry (Islam without an Imam, which can lead to severe forms of anthropomorphism that some mystics view as incomprehensible blasphemy).

With the announcement of Jesus and Imam El Mahdi, the combination of Christology and Imamology will shine with full brilliance. Enlightened individuals in the heaven of their own souls can realize that unity even now. Let's go back to the incident with Jesus' disciples. They, being greatly frightened, fall on their faces. The Qur'an says that "the learned fear God", and those learned are, according to tradition, the holy Imams. The "foretaste" of Imamology (with students) is given again, and they even physically manifest the Muhammadan light by falling on their faces, which is the prayer of the "future" in terms of chronological time (because Muhammad comes after Christ in time). Because, with Muhammad, the salat (prostration) was completed.

Then Jesus approaches them, completely returning from the reality of the angels to this one the world, touches them, which should be a sign of his complete earthly presence. He tells them to "fear not." After that, the students look up. Since they are not able to fully reach into the melekut, their heart eyes were (partially) lowered, brought down to the level that is available to them. That's why the Qur'an orders the believers to "cast down their eyes", which makes it clear that any overstepping (cognitive possibilities) can have the opposite effect of "preoccupation" with what is seen. Of course, the paragraph about "downcast views" has its external, moral dimension of abstinence from physical viewing, which leads the soul to the disastrous dispersion of imagination, but we are not interested in that aspect of the verse here. After raising their eyes, the disciples see Jesus alone, because the real event of the soul has disappeared.

The descent from above (the spiritual world) into this material world of the "lowland" follows the law of secrecy {don't tell anyone about this vision..." says Jesus, which irresistibly reminds us of the prohibition of "engaging in mutual conversation" in Muhammad's rooms, after eating). Then comes the question about Elijah, where the students state that the scribes claim that Elijah should come first (they ask this after Jesus announced his death). The word "scribes" indicates that there are written traces of Elijah's return. The key sentence of Jesus follows in response: "Elijah, indeed, is coming, and he will restore everything..." The word "although" clearly suggests that it is a reality that is not available to everyone (it is coming, but still that thing is mysterious, as if Jesus wanted to say ). Elijah is coming, which is identical to waiting for the coming Imam, it is the cognitive realities that flow out of the occultation by the power of the Half.

And he will restore everything. Here, the great restoration of humanity is very clearly indicated when the grace of the cosmic tent is opened from the inside to the whole existence, because Enoch, Hydra, Elijah and Jesus, who are the pillars, the "stakes" of that tent, raise the mantle under which the Pole of the World is (was) covered.

The "discovery" of the invisible esoteric hierarchies will happen when humanity will be able to receive them, when the power of internal disclosure of their secret in people experiences its maximum, its flowering. However, precisely because of such legalities, this knowledge has its gradual unfolding in the hearts that are capable (even now) of receiving those secrets, a heavy deposit that was "rejected by the heavens, the earth and the mountains", but was accepted by man. That's why Jesus very significantly adds: "But I tell you, Elijah has already come, they just didn't recognize him, but did to him what they wanted."

The fact that Elijah has already come is precisely an indication of Elijah's being in the middle world, in a world where matter is spiritualized and spirits embody, and in this way of constant presence he has already come. The fact that he is not recognized "when he arrives" (but later) is first of all a characteristic of Paul, with whom any official contact (in the manner of relations that prevail in the material world) is impossible, and a spiritual traveler who has the luck and gift to enter into a relationship with it, it does not go beyond the scope of "private" access. As things are as they are (now in the age of the Great Concealment) and as the act of contact with the Imam "mixes" the world of the senses and the imaginal, the devotee who has come into contact with the Pole usually subsequently gains awareness of this. "But they did to him what they wanted," - says Jesus further, about Elijah, which represents the ignorance of Elijah's position, the negation of his being in an intermediate state. The Son of Man has to endure the same suffering.

"To suffer much" here does not have the external dimension of persecution by the enemy, but "the suffering of their ignorance", the pain that Jesus experiences until his reappearance. The last sentence that Matthew adds, when the disciples realized that "he told them about John the Baptist" is completely out of context and was inserted for who knows what reasons as Matthew's interpretation. Because Elijah's name is mentioned three times directly and it remains unclear what motivated Matthew's "leaning" of Jesus' statement on John the Baptist. Obviously, Matej felt anxiety and confusion before the possibility of being in the middle world (by Elijah).

Now let's look at Jesus' mention of Elijah in the Gospel of Barnabas. The entire section can be viewed through the prism of Imamology. Jesus begins his presentation with an oath by the Living God. The attribute of "life", "living" of God, who is the only one alive in the real sense, this attribute "descends" into existence through 14 Pure as well-known tradition and says: "for their sake I created everything..." which means revived, gave him life . Then Jesus says: "In the time of Elijah, the friend and prophet of God, there were twelve mountains inhabited by 17 thousand Pharisees; "The time of Elijah" is the subtle time of the soul in which Elijah observes his own visionary experience from the position of friendship with God that was mentioned in the text before his Messenger function (friend and Prophet of God) "Friendship with God" (Vilayat) originally belongs only to the family of the house (14 pure ones) and that is the solar Vilajet. The Lunar Vilayet is meant for others, according to them. Finally, Elijah, according to them, comes from the place of a prophetic message, becoming a Prophet (prophet). From there, Ilija observed 12 mountains. (Jesus watches them through Elijah's Vision and presents them to the disciples, and chronological time has no meaning here). Those twelve mountains are the persons of the 12 Holy Imams whom Elijah, as the Friend of God, inevitably sees above him (just as in the physical world a person sees a mountain as a greatness in front of and above him). Those mountains were inhabited by "17 thousand Pharisees; and it was so that in such a great number there could not be found a single cursed person, but all were God's chosen ones".

The number 17 is the number of years of Imam Mahdi's rule. 1 is the initial number and 7 is the perfect number, so that "power" unites the beginning and the end in perfection, and it is clear that 17 years of chronological time is a sign of the inner power of Pole, the dominion over the worlds. The justice established by the Savior is cosmic and not social, as the following tradition faithfully testifies: "(at that time) the tiger dwells with the camel, the lion with the calf, and children will play with snakes". Thus, this is the universal harmony, the ultimate evolution of consciousness, the full reach that man is able to achieve, the knowledge of the interiority of all Divine Revelations. That is why Jesus speaks of the 17,000 Pharisees (on the 12th mountain, the personalities of the Holy Imams), where it is about "17 days", (if we consider that one God's Day according to the Qur'an is 1000 years, according to our reckoning of time). This corresponds to 17 nights of esotericism as long as the light of the Imams is hidden, and we know that surah 17 in the Qur'an is surah "Night Journey", which has 111 paragraphs (verses). 11 Holy Imams realized their earthly time, that time of "our reckoning" and passed into the world of their reality (12 worlds inhabited by each of the Imams after their death, after realizing their physical importance in this, chronological time.

The night journey is the search for the 12th Imam El Mehdi and that is why the "Night Journey" section has 111 items, because the 11 Imams left this world taking the hundred (100) name of God (which is a secret). (100+11 = 111). That is why the esoteric name of the Imam of this time is a secret, and that is the meaning of the ban on mentioning his Name, now in the age of Great Concealment. That esoteric Name is the "code" of this time and the secret of that interiority remains to be covered until Enoch, Hydra, Elijah and Jesus raise the "tent door" where the sex resides. Since Pole is the heart of the created world (because through him Divine love enters the world) and is a tent of cosmic proportions, the "tent" is existence itself which is covered by ignorance until the day it is known, the "tent" which is "carried" by the four beginnings (earth, water, fire and air), where each "stake" corresponds to one principle.

Enoch is the (initial) pillar of earth, Hydr of water, Elijah of fire and Jesus, the initial pillar of air. The "4 beginnings" are the skeleton of the cosmic tent, and the mantle of that tent is the Yemeni cloak of Muhammad, under which there were 5 pure persons, thus the whole of innate knowledge, the purity of sinlessness that is woven into existence itself. "Pola's tent" is therefore not a "piece of canvas", somewhere in an "inaccessible place" (earthly geography) as the average consciousness often dreams, waiting for a "great event" in external chronological time. "Event" is the possible transformation of (each) soul in accordance with its quantum, the capacity for self-realization which is guided by the hand of the Imam of being. The externality of that "event" as the ultimate degree of transformation of the consciousness of the WHOLE human race will do very little to resemble what enthusiasts nostalgically dream and think about.

When a great event happens, "our reckoning" of time will be close to its end, and the stamp on the history of man is already ready, the walk on earth will embrace its goal. The multitude of eschatological signs will flood the entire existence to such an extent that even those who (in this form, i.e. still on earth) experience support will pause in great wonder, wondering what (it) is the announced Savior from the world of Veil. His saber is revealed, lowered, it is "revealed iron of great strength", (surah "Iron") iron whose strength is unearthly. That "iron" is the Holy Spirit spreading through the earth, the "iron" of the Last Friend of God, which is the vertical of every being, the final unfolding of every human destiny (and not the iron that "rushes tanks" in the external course of history). That unfolding is Elijah's great restoration, which Jesus speaks of, the restoration of everything, facing another and different existence in the vestibule of eschatology.

People, as well as their powers, are different. However, the great renewal will give a chance to everyone, just as the rain falls on the whole earth, but every being does not absorb it equally, or as Ibn Arebi beautifully says, alluding to man's cognitive abilities: "You cannot cover the whole sea with one pan, but what you cover is the sea". This is also the meaning of Jesus' statement that in Elijah's time there were 17,000 Pharisees without a single cursed person, on 12 mountains, viewed as a real event in the heaven of the soul. Because the Pole of the World exists in every time and the spiritual force with which it encompasses existence it is far from "yesterday" or "tomorrow" according to "our reckoning of time", and the world was neither created nor sustained by the curse. Twelve mountains are before us in the time of each. Every ascent is both hope and grace, even when the roads are strewn with thorns and the paths are full of obstacles and abandoned travelers. Maybe first of all, just then. The teaching of the Twelve Holy Imams has existed in Bosnia for hundreds of years, all Sufi orders (except one) trace their spiritual genealogy to Imam Ali.

No one "brought" the Batin of the Divine Revelation here, nor does the "missionization of religion" in this time have the significance and meaning it once had. Within Bosnian Islam, hidden realities and truths have always been found, and spiritual travelers have always found them on the heavenly necklace that encircles the world.

Jewels of knowledge.

Some will say that there were few of them. Yes, but it's like that everywhere. And always has been.

The Last Avatar

Perfection exists by itself but it grows in time, always manifesting itself last.

The seventh trumpet

And the seventh angel sounded, and loud voices resounded in heaven and said: "Kingdom of the world now became the kingdom of his Lord and his Anointed One, will reign forever and ever". And the twenty-four elders, who sit before God on their thrones, fell on their faces and worshiped God, saying: "We thank you, Lord, God, Almighty, You for being 'I am and I was' because you took your great power and reigned!"

And the peoples were angry, but your anger came and the hour to judge the dead and gave the reward your servants - prophets and saints, and those who fear your name - to the small and the great, and that the ruiners of the earth may be ruined. And open it is the temple of God which is in heaven, and in his temple the Ark of the Covenant was revealed, and there were lightnings and voices and thunders and an earthquake and a great hailstorm.

The woman and the dragon

And a great sign appeared in the sky: A woman clothed with the sun, the moon beneath her feet, and a crown of twelve stars on her head. And she's pregnant, as she cries, enduring the labors and pains of childbirth. Then another sign appeared in heaven, behold: a dragon, great, fiery, with seven heads and ten horns, and on his heads there are seven crowns; his tail drew a third of the stars of heaven and threw them to the earth.

1 dragon stood in front of a woman who had just given birth to devour her child as soon as she gave birth. And she gave birth to a son, a male, who will rule all nations with an iron rod. And her Child would be taken to God and his throne. And the woman runs away to the desert, where God has prepared a shelter for her, to be cared for there for one thousand two hundred and sixty days.

And war arose in heaven: Michael and his angels had to make war with the Dragon; The dragon of war, and his angels, but he does not prevail, and there is no longer a place for them in heaven. And the Great Dragon, the Old Serpent, the one called the Devil, would be cast down Satan, the Tempter of the whole world; he would be cast down to earth, and his angels cast down with him.

And I heard a loud voice in the sky: "Now salvation and power and the kingdom of God have arisen and the power of his Anointed! Because the accuser of our brothers has been overthrown, that one who accused them day and night before our God. And they defeated him with blood of the lamb and the word of His testimony. And they don't like life - not even before death. Therefore rejoice, heavens, and you who continue in them! Woe to the earth and the sea, because the devil has come down to you in great anger, knowing that he has a little time there is!" And when the dragon saw that he was thrown to the ground, he began to pursue the woman who gave birth to a boy. The woman was then given two wings of the Great Eagle in order to escape into the desert to her shelter, where, away from the Serpent, she was taken care of one time and two times and half time. Then he cast the Serpent out of his mouth for the Woman water like a river, so that the river would carry her away. But the country helped the woman and he opened his mouth and swallowed the river that the Dragon spewed out of his mouth.

The Dragon got angry with the woman and left and started a war with the rest of her offspring - those who keep the commandments and have the testimony of Jesus. And he stopped at sea." (Revelation I: 11,12) Much has been written about John's revelation, the Apocalypse has been present for hundreds of years, and treated in the works of various writers and artists, it was the subject of many painters. Her gloriousness and the horror of every being before the final end, the last trumpet, "and all shall return to Thy Lord". But the sound of the last trumpet can be heard even now, in every age there are those "who hear because they have ears" (Jesus), and every age has a guardian of the Book, "the ear that remembers" and watches over it (Imam Ali). The apocalypse can be seen in the way of the unity of all religions, integrative and through the religion of love, Ivan's vision is both deeper and wider than that what the sheets of paper keep and the hidden meanings every age makes known. Different is impossible, because true vision is a picture for all time and every seeker can follow the musk scent trail of only your deer, your color and tone, the detail that is only his. Esoterically, all faiths are perfection of the spirit, and the final reckoning of good and evil ushers the earth into a kingdom that lasts "for ever and ever." It encompasses the entire creation, because knowledge becomes complete and justice becomes cosmic. Seven angels and seven trumpets give the number fourteen, the number of those cleansed from sin, and for the one who rises here and now on his "Judgment Day", every angelic intelligence from the world of most holy spirits awakens the sleeping human spirit in its mortal sleep with a special sound.

The Kingdom of God begins with "loud voices" resounding in heaven. In his last letter to the fourth representative, before the beginning of the Great Secret, Imam El Mehdi writes to him: "In the Name of Allah, the Merciful, the Compassionate. You will die in six days, may Allah grant patience to your brothers in faith when you leave. Therefore, be ready, but do not appoint anyone to replace you, because from the day of your death the period of my Great Concealment will begin. No one will see me again, until Allah decrees otherwise. I will appear again after a very long period when people will be tired of waiting and they will say: "What, is he still alive?"; when they will be cruel and unfeeling, and the world will be full of injustice and violence. Soon some will say that they have seen me.

Watch out! Whoever claims such a thing before Sufiani comes out and before a sound is heard from the heavens to announce my coming, is a liar. There is no power and strength except with Allah the Most High". The part of the letter that speaks of the "sound from the heavens" is identical to the "sound of the seventh trumpet" in John's revelation. In both cases, it is a sign of the Annunciation, the forerunners of the Apocalypse, the "link" that unites Christology and Imamate. The following detail in the text confirms that 24 elders sat before God and bowed down to God. The number 24 is the sum of the 12 apostles of Christ and the 12 Holy Imams , guides and introducers to the Divine secrets, the treasures of knowledge. The "throne" and "sitting" before God certainly indicate their privileged position, their specialness that is "falling" is actually the rising to the real position (theirs) which is now made known to the creatures through their praise to God.

After the praise, which is in the way of interweaving Christology and imamology, we saw the unity of all esoteric paths, the "temple of God in the sky" opens, which is the light reflection of that unity, its "archetype". This is where the ark of the covenant is shown. According to Islamic tradition, the ark contained: Musa's (Moses') shoes and staff, the remains of the Sinai tablets with God's 10 commandments, and Harun's (Aaron's) turban.

Each of the objects is an indication of a certain Gnostic reality, its guide and the degree it conquers. An integrative symbol that is in an "alliance" with others similar to itself and with which it forms a whole of mystical realization. Once Muhammad said to Imam Ali: "You are to me the same as Harun was to Musa, only that after me there is no Prophet" which means that in the ark of the covenant (hidden as in a treasury) is stored the unity of the descent of the Revelation and its spiritual hermeneutics.

"Shoes" is certainly, along with the staff, a symbol of the legislative aspect of the Divine Revelation, the authority over the external delivery (staff) and is the horizontal availability of the lowered, (shoes) walk on earth of the Prophet who announces the law for the physical.

But the turban (cap) is the property of his brother. "Hat" definitely has to be seen as a symbol of spiritual authority, knowledge, inner dimension (ta'avil), the one already sent down and delivered (ta'anzil). This is how you get the whole light from "feet to head" from shoes to turban. The inner preciousness of gnosis and the sheath around it. The "remnants of the plates" should be seen as the immutability of God's Word which can be attacked and denied by men (and thus partially "mutilated" by their non-recognition and forgetfulness related to it) but which endures and walks and which is continuously "shown" as the ark of the covenant.

"The Tablet, closely guarded" is the heavenly archetype of Revelation and cannot be "broken" or "destroyed". What is suitable as such on the earthly plane is Divine anger through the anger of a perfect man. The text then mentions lightning, voices, thunder, an earthquake and a great hailstorm. This "alarm of nature" is certainly an apocalyptic preparation for the change of worlds, paving the way for the Savior who will calm the alarm of nature (within) people with the inner power of the spirit; (here it is necessary to mention Imam as "Great Earthquake").

Analogous to the Great Earthquake, a great one appears in John's Revelation as a sign, a vision of the coming of the Savior. John describes a woman clothed with the sun, the moon under her feet and a crown of 12 stars on her head. This is Fatima, the daughter of Muhammad, the mother of the Holy Imams. "The Sun" is the Holy Prophet, the Source Light on which it depends existence, the Mohammedan light in its fullness. That sun, since it spreads through the created worlds, must be shown as clothing, covering. The mantle of light designates Fatima as a member of the House, the mother of the Holy Imams and thus the mother of pleromatic light humanity.

We saw that 5 Holy persons (Muhammad, Fatima, Ali, Hasan and Hussein) were under the mantle (the famous event when the Prophet came to the discussion with the Christians with his family). The "moon" under her feet is the twelfth Imam, Muhammad El Mehdi, whereby the vertical light unites the father (sun) and son (moon), the Prophet Muhammad and the 12th Imam of his house.

"Standing" on the moon, "under her feet" is a sign of the Enlightenment, the coming again, the "descent" of the Imam to the hard ground of the earth from the world of intermediate states, his exit from the world of occultation. Regarding the vertical extension and the relationship between "the one above" and "the one below the feet", verse 66 of Surah "The Table" (surah 5, verse 120) says: "If they had adhered to the Torah and the Injeel and what their Lord revealed to them, they would have what to eat, both from what is above them and from what is under their feet. There are also moderate ones, but what most of them do is ugly."

The external analysis of the verse (consumption of physical food and moderation in it) will not be mentioned here. The light reaching through the image of Fatima, the mother of the Holy Imams here (for spiritual travelers) clearly shows the connection between the Messenger's Sun (they would have something to eat, and from what is above them) and the Imam's moon (and from what is under their feet).

The feet ("theirs") are the spiritual footsteps of travelers waiting for the Announcer, the "feet" of firm standing at the beginning, which distinguish the spiritual travelers of true knowledge from those who "return with their footsteps" (the Qur'an, the paragraph speaks of Muhammad's death). At the beginning of paragraph 66, one can immediately notice the emphasis on the continuity of the Revelation, adherence to the Torah,

Injil and "what their Lord reveals to them". The other Books of God, David's Zebur, the Qur'an, and the letters of Abraham and Moses, are not mentioned. The Torah here is precisely the legislative dimension of the Prophet Muhammad, the delivery of laws for the physical through the partial light of Moses, and the Injil the spiritual dimension of the Prophet, the cognitive path given through the partial light of Jesus just as the Torah (Torah) and the Injil ((gospel) are partial accounts of the Qur'an which the Qur'an collects as God's last revelation.

Then comes the disobedience of what "their Lord revealed to them". "Lord" is certainly God the Most High, but that word should be viewed differently here. In one inspired]" tradition, God says: "My Servant does not stop approaching Me with voluntary piety, until I love him. And when I love him, I become his hand with which he works, his leg with which he walks, his sight, his hearing..." It should be noted that a traveler who approaches God in this way already in a position of slavery. So, at the ultimate level of obedience to God (slavery), God himself "becomes" man because he is completely numb in love for Him. As God acts through man (becomes his hand, foot, etc.), then it is clear that the word "Lord" mentioned in the verse can be seen in this way as the personality of a perfect man, (who, like the Pole of the World, is the master of the earth) that man to whom God himself is bestows dominion over the worlds.

And what Paul announces to people are the insights that flow uninterruptedly from the occultation, which is referred to in the verse as food ("they would have something to eat...") Today, these spiritual meals are more necessary than ever, in a time when the terrible spiritual hunger ravages the earth, but those who are destined for such knowledge have already left all degrees and stations. Non-observance of the whole religion ("Torah, Injil and what is revealed to their Lord") leads to a "lack of food", because only a complete understanding (external and internal) gives the original fruits of gnosis in the range of the Prophet's "Sun" and the Imam's "Moon". That Ivan saw in his Revelation exactly this is the proof and the ordinal number of the mentioned Qur'anic verse, number 66, which number contains two-thirds of the apocalypse, that number itself is a two-thirds apocalypse (one more six is ​​missing to get three sixes, the Antichrist).

Later we will see how John's revelation will also reveal that third six (the verse is 66, and in John's revelation the dragon's tail destroys "a third of the stars" and that is the number 6 here, 6+66=666). Speaking about the verse "And when they provoked Our anger, We punished them and drowned them all", the sixth Imam said that "God does not get angry like us, but He created for Himself friends who are angry and pleased for His sake.

They are creatures of God and govern the governance of God. He made their anger and pleasure His anger and pleasure". Furthermore, Sadiq a.s. says that "such things (anger and pleasure) are not attributable to God as they are attributable to His creatures". These statements are of crucial importance in order to understand the full significance God's man on earth and escaped the trap of anthropomorphism, and in this sense all the items in the Qur'an that talk about God's pleasure and wrath. This makes the role of the Lord of Time as "God's Hand", "God's Language", "God's Side" clearer. The satisfaction of the man of God is the satisfaction of God himself.

At the end of the paragraph, it is said that "there are also moderates" but that "it is ugly what most of them do". This moderation is precisely the concentration through which passes the vertical light connecting the "Sun and the Moon", the descent of the Revelation and its Ta'vil, the middle path which is the right path, according to Imam Ali. The majority, on the other hand, "do ugly things" by acting only on the outside and at the same time drowning in the seas of anthropomorphism and allegorism, and agnosticism, which is inevitable if the Revelation is viewed without the Imam, the Perfect Man who is the heir of the Prophet.

All these forms of metaphysical idolatry are spiritual ugliness, due to the absence of a "middle way". John's vision goes on to say that "the woman has a crown of twelve stars on her head." These are the 12 Holy Imams who now, after the opening of the vertical light ("Sun" and "Moon") is serious, appear as signs of spiritual astronomy in the mystical sky of spiritual travelers, as "stars" by which they are guided. Imams therefore appear as guides. Muhammad himself compared the stars in the sky and his Ahl al-Bayt as salvation from drowning. The wreath also suggests the horizontal of the earthly manifestation of the twelve, their manifestation in the temporary physical body.

As the wreath is made of fresh flowers and wicker, it symbolizes that flawless "natural" known, the embodiment of naturalness that has the spiritual consideration of guidance, the stars as "natural" light for the orientation of travelers. Only when the "woman", Fatima (a woman is a clear symbol of earthly abundance, birth and renewal) "sets her feet" on the moon, i.e. when the Earth experiences extreme wickedness and immorality (on the one hand, and cognitive flourishing on the other), only then will it become known as the ultimate form of transformation of consciousness, which should be viewed from two sides, just as the "sword of the Imam" has two sides (here recall the role played by the "holy feet" in Hinduism). The woman is pregnant and cries out, enduring labor and the pains of giving birth.

"Pregnancy" is the growth of "events" in the world of occultation, the march towards the climax transformations, the breaking of the sun behind the clouds whose fullness of light is expected. The cry of a woman and her birth pains are the birth pains of a new man. This ends the great sign in John's vision, which continues with another sign, the dragon. It's all a prelude to the "big event". The dragon is a very clear symbol of the earthly condition. The dragon is large, fiery, with 7 heads and 10 horns, and on its heads are 7 crowns, its tail pulls a third of the stars of heaven and throws them to the earth. The "tail" is a precise indication of the end times, humanity on the "tail of events", preparing for the "great earthquake". The general growth of immorality and the ultimate limit of spiritual darkness is therefore represented in the image of a "dragon".

This dragon is opposed by the Savior, Imam El Mehdi, it is clear from the sum of the dragon's heads and horns, which is the number 17 (7 heads + 10 horns), which is the number of years of the Savior's rule. Because the apocalypse itself is the last conflict between the best and the worst, and in that sense the coincidence of the two numbers speaks of the finality of that conflict, its "balance" (17 against 17) as the final balance. There are 7 crowns on 7 heads, which again gives the number of 14 of the best (purified) against the worst, i.e. the worst because 7 is a perfect number and the "7 crowns on 7 heads" of the dragon speaks of the ultimate decline of all spirituality, the imperfection of the spirit which is such that "it will not be possible to mention God's Name on earth". Chronological time is more of a clue here just like the dragon's body parts. Both spirituality (head) and regency (crown) fall to the lowest level. The dragon's tail pulls a third of the stars and throws them to the ground - it is said further in John's revelation which perfectly "leans" on the loss of spiritual food "above and below the feet" (Qur'an). We have seen that the Qur'anic verse that talks about the light and earthly consideration of the stewardship ("that above" and "that under the feet" as spiritual food) is number 66 (surah 5, "The Table"). And that number represents two thirds of the number of the Antichrist (666).

The dragon's tail that pulls a third of the stars is this last third (the last six) which provides the entirety of the Antichrist's preparation and which leaves the earth in total darkness, without a single star to be governed by. Since the two sixes (verse 66, The Table) are represented as "disobeying the Torah, the Injil and what the Lord reveals", this last third (represented as the stars, which is brought down by the dragon's tail) is the final end, the seal on false spirituality (just as the "stars" are spiritual guideposts that are collapsing, and the dragon's "tail" is the last horizontal lie and deception because the tail is also the last organ on the physical body of the animals). This gives the number 666, the Antichrist.

All false spirituality falls to the ground facing its real face of falseness, which is the vestibule of the revealed Face of God. The proof of this confrontation is also in the numerical sum of three sixes, which is the number 18, the life of Fatima. The woman, further, gives birth to a child, a male who will rule all nations with an iron rod, while the dragon wants to devour the child. The "iron rod" is the authority of Imam Mahdi, a.s., that iron that is "manifested and in which there is great strength". With that spiritual power (that is, by illuminating the inner unity of all religions through the religion of love) "all peoples are ruled" by Paul. More precisely, they (nations) are governed by it; spiritual renewal is (only) given externally as a "stick".

There is no question of any kind of coercion, because then it would not even be a great restoration, but a dictatorship with a religious sign, which is unimaginable, since humanity acquires previously unseen knowledge, rises to its final point, and that elevation is precisely (by) over internal. That is why every external form of force is excluded, because the human interior cannot be forced to do anything ("There is no compulsion in religion" - says the Qur'an.

If this also refers to the mere external manifestation of faith, what can we say about the human interior which forever remains untouched by the external). What we call power today (political, economic or state dimension) will then be devoid of any meaning. The great renewal is the complete unity of humanity, the religion of love which (since it can be experienced even now by spiritual individuals and groups) reaches its final point. "God's church is holy, and that is you" - says Jesus.

"Her child would be taken to God" - it is further said in John's revelation, "and to His throne". This is the occultation of the Imam, his veiling before "ruling with an iron rod", as Ivan says, but it also points to the very closeness to God, which is of a pre-existent character.

God created 14 pure persons from His Light, and the souls of their followers from glimpses of their light, so their followers have in relation to them the "throne" position that they have in relation to God. The woman then runs away to the desert, where God has prepared a shelter for her and to be cared for there for 1260 days. This "care" is a "shelter" of pleromatic humanity, from where the 9 holy Imams, descendants of Hussein, appear along the father-son line, thus "horizontally". On one occasion, the Prophet put his hand on Hussein's head (who was still a child at the time) and said: "There will be nine Imams after him, the last of whom is Support." number 9 (1 +2+6+0=9) and with this sum chronological time is shifted back to the sacred subtle vertical "form".

If we add the number 9 to itself (which is a vertical, spiritual kinship), we get the number 18 (9+9), which is the life of Fatima (she died at the age of 18). As the number 18 is the sum of 3 sixes "God's shelter" of the best is opposed to the worst (or worst condition). This number of shelters also gives one day of God (1000 years according to the Qur'an)+260 days. If we add 100 names of God to that number, we get the number 360, which is the number of days in a year. This indicates different categories of time, which Ivan further calls "one time", "two times" and "half time". There, the woman, far from the snake, is taken care of.

"One time" is Fatima's earthly analysis, "two times" are the "times" of the two lights of which she is the bearer (the Mission and Vilayet), and "half the time" is the "intermediate time" of Imam El Mehdi. Since these are "3 times", each is opposed to one six and as such flows out of the "Shelter of God", and that flow, the very "end" of time is the beginning of the final reckoning. Then, according to John, there is a war in heaven - Archangel Michael (angel Mikail) against the Dragon. Michael rules the world of nature, with the existence of "the living without a soul". All matter in its heavenly piglet ("heaven" is the place where war is fought) awakens, returns to its original nature in the fight against the dragon of "technology" and falsehood, "the earth will hand over to him (Mahdi) its treasures" - says the Prophet Muhammad. And "the Great Dragon, the old serpent, the one called the devil and Satan, the Tempter of the whole world, would be cast down."

The complete fall of false values, the spiritual dimension of their unraveling, the preparation for Armageddon because a strong voice from heaven says: "The devil has come down to you in great anger, knowing that he has a short time." Now, on earth, the dragon pursues the woman, the "bearer of the two lights" who "gave birth to a male." (Mehdi is from her offspring). The woman was then given two wings of a great eagle so that she could fly to the desert, to her shelter!

The "Great Eagle" is the whole of the authority of the Pure House, the eagle as a ruling bird is a very clear symbol. One wing of the eagle is the Prophet Muhammad; her father and the first light, the second wing is Imam Mehdi, her "son" and the second light, and thus Fatima on the wings of the Mission and Vilayet (of the Father and the Son and the Holy Spirit who is represented here in the image eagle) goes to the desert, where her shelter is. This "loneliness" certainly is the picture of the end times in which those with the deepest knowledge are irrevocably separated (those "deserts" for pious people are a feature of every time and especially now, when the split between official religion and living mystics is so obvious and paradoxical in that obviousness. As time goes by, that schism will grow bigger and bigger until "faith will end with individuals as it began"). Of course, the inner reality of the "shelter", we have seen, means the essence of light humanity.

Then the serpent "cast out of its mouth water like a river, to carry it away." General condition of evil becomes "knowledge" immersed in the river of life, but the earth swallows the water because "the moon is under the feet of the woman", the spiritual power of Paul prevails. War with the rest of the woman's offspring is precisely the war with Paul, El Mehdi is the rest of the descendants of Fatima. With him are those "who adhere to the Commandment" (of the Imam) and they have the testimony of Jesus returning to earth together with Paul."The grief of the sea" is identical to "the foam carried by the sea", (Imam Ali namely, said: We Imams are guides, we teach our followers, the rest are only foam that the sea carries away) to that foam that the sea of ​​life carries back into itself, all the transparency and groundlessness of knowledge that disperses horizontally.

Alas, the coast from which the end, the conclusion and all the waves of the Envoy's messages are observed the return to the sea of ​​Divine Tenderness, but those "without a Guide" remain just foam. Therefore, it should be observed from two sides, as Divine Mercy and life itself which is immersed in that Grace. Then John describes the beast from the sea. She has 10 horns and 7 heads, and on her horns 10 crowns and on her heads blasphemous names. At the beginning, the identity with the dragon appears (7 heads and 10 horns) and on the horns are 10 crowns. Again we have the number 17 (7+10) as a parallel symbol of evil, the number of years of the Imam's rule (also 17 years), but, unlike the dragon that needs to be observed by the impurity of the general state (because it is in the dragon on "7 heads 7 crowns" and that is number 14, pure from sin, which are opposite to the dragon, i.e. to everything he represents) of the beast from the sea has crowns (hence the "regency" of evil) on its horns.

Allusion to Armageddon, the final showdown, is present. Totality (head, horns and crown of the beast) is the number 27 (14+13), which is the 14 heavenly personalities, i.e. the light sum of the house and 13 earthly personalities who announce (the Messenger and the 12 Imams). Fatima didn't have the task of announcing anything publicly (she was neither a Prophet nor an Imam) and therefore she was left out of the physical consideration that has a public relationship with the outside of the world, either through the Mission or the Imamate. The mathematical dimension is necessary as it appears as the legality of the establishment of harmony. According to Islamic Teaching faith has 10 degrees that rise one above the other like stairs, 10 crowns on the horns of the beast are the "10 degrees of Antichrist", contrasting the forces are in the "balance" lately, until the final victory. "Sea" presents us with all the dark depths of sensual existence, the one that is the deepest darkness of the "subconscious", the chaotic emergence of evil from the darkness of the apocalypse.

The blasphemous names on the heads of the beasts are certainly highly spiritual signs of depravity which is such that they are represented here also visually. Since they are Imams and God's Names, opposite to them are blasphemous names (Islamic traditions say how the Dajjal, the Antichrist will have the letters KFR written on his forehead - which is an allusion to the denial of power). Therefore, the power of denial against the power of Truth, is the "head". The beast is like a leopard which should be watched as the speed of "half time" in which the woman takes refuge (the arrival of the Imam). Leopard is an animal of the "black continent" which is a return to the beginning, the beginning of the human as he walks because Adam set out from Africa to meet Eve; history of "sacred Africa", not geographical facts. Also, "blackness" indicates the ultimate limit of evil, for "their skins shall testify."

"Leopard skin" is a universal connection and entanglement in evil, while the feet of the beast, which are like those of a bear, foreshadow the course of history that resembles "awakening from winter sleep", spring that (nevertheless) gives birth. The jaws of the beast are like those of a lion. The lion as the king of animals certainly speaks of the power of the Antichrist with which he "swallows" all established relationships and values, unscrupulous government destroys all patterns and systems established until then. Ruler "deserts in the spirit" tyrannically devours all of humanity (ideas, ideologies, etc.). The dragon gives the beast his power and throne and great authority.

Numerically, it says it all again about the incoming Imam. The rule of the day of the beast is 42 months (4+2=6), 7 heads of the beast, one "as inclined", (7-1=6) 6+6=12 (Twelfth Imam). This "ecstasy" of the whole country, the path of false spiritualism and intoxication can be followed even now (all of the earth ravished for the beasts). The Antichrist therefore gains numerous followers. The beast’s blaspheme against God and it was given to her to start a war with and to the saints, she was given authority over every tribe and people, and language and people, all the inhabitants of the earth will worship her whose names are not written in the Book of Life of the Lamb that was slain, from the foundation of the world - writes John. "If anyone has an ear, let him hear: If anyone is for captivity, he will go into captivity; if anyone wants to be executed by the sword, he will be executed by the sword. This is the perseverance and faith of the saints". It is announced that the establishment of justice, which should again be viewed as cosmic, because the "ear that remembers", the "ear that protects from forgetting" is Imam Ali, a great earthquake, the seal of the Absolute Vilayet (when the Qur'anic verse was revealed - "And that save from oblivion the ear that remembers", the Prophet said to Ali - I prayed to God that you would be that ear).

Then John in his revelation sees a beast from the earth. She has two horns like a lamb, and she spoke like a dragon. Polarity before the final reckoning (there are only 2 horns, unlike the beast from the sea) becomes more and more clear, the sacrifice (the lamb) and the monstrosity of the external (the dragon) are mixed. The executive power of evil, total earthly evil, the image of the duality of good and evil is sharpened and the whole world follows it. The beast makes a great sign and misleads people (Islamic Antichrist is called Dajjal, the word "Dajjal" means to seduce, deceive).

"And it was given to her to give spirit to the image of the beast, so that the image of the Beast would speak..." - continues Ivan. False spirituality (as well as true spirituality on the other hand) is experiencing its zenith. Islamic teaching about the Antichrist says that he will have the power to resurrect people, but only once. According to the same sources, the Antichrist will not have one eye and one eyebrow, and the "lack of an eye" is identical to the "healed wound" of the Beast, that head that had just been cut off, a consideration of wholeness and completeness that can only be seen on the opposite side (the head of the beast is 7, which is a perfect number, while Dajjal, the Antichrist "does not have an eye" precisely because he lacks the dimension of truthfulness). That is "inner eye" that he "replaces" with miracles.

By order of the Beast, a mark is struck on "their right hand or on their foreheads, so that no one can buy or sell, except the one who has the mark, the name of the Beast, or the number of its Name. Wisdom is needed here; in whom is the mind, let him calculate the number of the Beast, for it is the number of man.

His number is 666". The right hand is certainly the angelic side, the light consideration of human activity, its innocence (as opposed to the left side, which is Satanic). It refers to the dimensions of man's disintegration in the material world and not to spatial determinants on the human body. The forehead is an "organ bowing" to God, and that is precisely why the Satanic spirit "falls" on those places (right hand and forehead), which suggests the ultimate loss of everything moral in the majority of humanity, human beings are becoming more and more like animals, in reality but also physically. Buying and selling only for those who have the satanic mark indicates how much all that we today call "commodity-money relations" or the economy of the world will find refuge under the cover of false spirituality, and be placed at the service of untruth.

We can see a micro phenomenon of this kind today in the form of serving various founders of sects, many of whom are billionaires thanks to the contributions of followers. Essentially, it is the same thing, which is brought to perfection in the age of the Antichrist; The "name of the beast" in himself, each follower of the sect puts on his own forehead, makes it public, and this is one of the basic characteristics of pseudo-spirituality, the distortion of the personality for the purpose of manipulation and control, because the sin that, through the upheaval of life, should be a distance to evil and a starting point to good in sects becomes a "common good". The condition of the follower is the property of the guru, thereby he becomes dependent and loses of free will. In the original spirituality, obedience is also required, but it should not be materialized in any way, and any follower can leave the teacher without any consequences. Submission is necessary, but it is never imposed. The number of the Beast is the number of man, 666.

In chapter 19 of John's Revelation and before the "thousand-year kingdom" the last conflict between good and evil is discussed; where John describes Imam Mehdi a.s., i.e. the Kalki Avatar.

A white horseman

"And I saw the sky open, and behold: a white horse. And his rider is called Faithful and True, by righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many crowns. He bears a written name that no one knows He himself knows. He is clothed in a cloak soaked in blood. And the armies of heaven follow him on white horses, clothed in the finest linen, and a sharp sword comes out of his mouth to smite the nations. with an iron rod. And he treads the winepress of the anger and wrath of the Almighty. On his robe and on his thigh is written the name: King of kings and Lord of lords." "Open heaven", in John's vision, is the end of the Imam's occultation, the heavenly opening of light, that of the Sun light with which Fatima is clothed while the Moon (Imam on earth) is under her feet. Now, in the age of occultation, the Pole is useful to the earth like the sun behind the clouds, the "opening" is the end of the veiling. The white horse is a clear symbol of power, victory and the purity of the original faith. The horseman is called faithful and true, faithfulness to the original monotheism and faithfulness of the followers during the occultation, those who are "on the truth".

In the Qur'an, one section is entitled "The Believer". That surah is recognizable according to a believer from the time of Moses, a member of the pharaoh's family who "hid his belief". This principle of secrecy is of exceptional importance as an indication of greater secrecy, the faithfulness of the secrets of the Holy Imams, and what some paragraphs of Surah "The Believer" speak about, paragraphs that point to the last time and the final resolution of the secret of the Divine Unity.

Verse 11 says: "Our Lord" - they will say, "twice you killed us and twice you revived us, we confess our sins, so is there any way out".

Verse 12: "That is because you did not believe when Allah alone was invoked, and you believed if someone else was considered equal to Him. The decision belongs only to Allah, the Exalted and the Great."

Ivan says that the horseman is called Faithful and True, so the knight (Imam) was seen while (or when) on the horse, which is the "event of the Imam" which Ivan observes quite correctly in terms of faith and truth, because the power that is (also) external the event inevitably combines faith with truth since the truth of faith itself is made known. Verse 11 clearly speaks of "two deaths" and "two resurrections". Since Islam does not recognize reincarnation, this is about the return (to earth) of some people.

The number of the verse (11) clearly indicates 11 Imams whose time has already been fulfilled on earth and now (some of them) are returning. The Imams, Ali and Hussein are certainly coming, while for the others there are divided opinions and "vague" indications. Together with them (the best people) the worst people return, which Ivan observes very clearly in his revelation and which we have already seen. This teaching about the "return again" (El-Reja), which many Islamic schools do not know at all, is present in the entire Apocalypse of John, the inevitability of this return flows from the perfection of the human form, its heavenly truth. That the return is directly related to the "truth of the one who believes correctly" (the knight on the white horse) is confirmed by the next verse, verse 12 of Surah "The Believer", which indicates that the impossibility of getting out of error (despite repentance) is a consequence of incorrect belief in God's Oneness. In the verse 11 delusions are presented through the "torments of hell" which confirms that the Imam as the face of God is everyone's heaven or hell.

The verse does not say that people did not believe in God, but that they cannot come to the light of truth because they did not accept the call to Divine Unity, whose reality without Imamology falls into the abyss of anthropomorphism and agnosticism. Because the continuation of the verse ("and you would have believed if someone else were considered equal to Him") speaks precisely of the anthropomorphic image, where the Divine Attributes are seen as human, and which without recognition and acceptance of the role of the Pole, becomes inevitable. Because when at the end of the verse it is said that "the decision belongs only to Allah, the Exalted and the Great", it is clear that the Imam is that decision (support) or order of God, because "God has people whose anger He has made His, and His pleasure". And that is why that decision is tied to the Divine Attributes of Exaltation and Greatness because the Divine Essence remains forever unattainable. From this it can be seen that Ivan's vision is true, because "he judges and wars according to righteousness" ("Whoever wants greatness, all greatness is in God" - says the Qur'an, which clearly indicates the unattainability of Being).

His eyes are like a flame of fire and on his head are many crowns. This is the change of the human view of all things, the acquisition of the heart's sight (of humanity) because the Radiance from the Imam's command burns away all the mirage of the sensuous and imaginative, understood in the way of the only prevailing realities. The many crowns on the head suggest multiplicity, the totality of knowledge, but also the submission of "separate" considerations of observation (the will to power above all) and all sciences that are viewed as "separated from faith". The fallacy of scientism is certainly a visible form of it. It bears a written name known to no one but him. The name of the Imam of Time is an esoteric secret, because he is the bearer of the greatest deposit "repelled by the heavens, the earth and the mountains" and the inside of that "thing" that is difficult to carry remains a secret, and that is why the rule applies that in the age of occultation it is forbidden to mention the Name of the Imam Times (it is clear that this refers to reaching into the spiritual name, it is common knowledge that his external name is Muhammad, and his father's name is Hassan).

He is wearing a cloak soaked in blood. Although this is irresistibly associated with the form of war, the meaning is much deeper. Blood is the fluid of life, and just as blood carries nutrients through the (physical) organism, so the "fluid" of the spiritual organism (the cloak is a clear symbol) is "borne", i.e. spread across the country. That "spiritual liquid" is all the way up unknown knowledge at that time, the earth is flooded with that knowledge, "soaked". By the time Paul is revealed, only two branches of (entire) knowledge will be known, while he will reveal twenty-five more parts, "soaking" humanity with previously unseen knowledge. If by any chance these were signs of physical combat, Ivan would certainly have seen the horseman's sword soaked in blood (not the cloak).

However, Ivan himself sees the sword as a "sharp sword that comes out of the mouth", a clear sign of (the Imam's) spiritual (which is primarily verbal) struggle, and as the Prophet of Islam announced when speaking about Imam Mehdi: "He will fight for spiritual apprehension, as I fought for its literal application" (the revelation of the lowered). Thus the inner becomes the outer (cloak soaked in blood).

And his name reads - Word of God, continues in John's Revelation. While the Imam is on the horse (spiritual authority that has not yet "touched" the earth, the purity of faith) Faithful and True are his Names (which are also God's Names through which he makes himself known). After such announcement, the Imam's "name reads - Word of God". Since it is a question of the dimension of advertising (the availability of the inner meanings of all God's Books), the Imam is announced as the Word of God by which he is "merged" with Jesus, the two of them, come to earth together, this is precisely the double aspect of the struggle for "spiritual apprehension". About Jesus, the Qur'an says that "the Word of God breathed into Mary", (Mary) a sign of God's Mercy, a word delivered through the angel Gabriel. This Name achieves the earthly identity of Jesus and Mahdi.

This "transformation" of the Imam's Name into the "Word of God" again lends itself as a fusion of Christology and Imamate. But "word" or "Words of God" is also a designation for Moses (the one with whom God spoke). In this way, the Law (Moses) and the Way (Jesus) are united in the manner of the esoteric name of Imam Mehdi a.s. It is the sharp sword of the Imam with which he "strikes the nations", where the "upper part" is the Way (Jesus), and the "lower part" of the sword is the Law for the physical (Moses), the sharp part with which he strikes the forbidden. However, as the Imam's sword "comes out of the mouth", it is actually a spiritual apparition that has a double dimension. The "iron rod" which he controls is, as we have seen, spiritual power, "iron which has been revealed and in which is great power" (Qur'an) and there is no question of any "power of force", nor does the word "state" have any meaning. in the Kingdom of Heaven.

"And he treads the wine press of the wrath and anger of God Almighty. On his robe and on his thigh is written the name: King of Kings and Lord of Lords". Jesus, as the embodiment of Compassion, cannot assume the Attribute of God's wrath and wrath of God Almighty, that is assumed by the Imam. But the wine press is a clear allusion to the secret dinner, to the grapes that have yet to be turned into wine. It is this "trampling" by the Imam that replaces the bread of the last supper because wisdom (bread) becomes public and universal, and therefore he "treads" (clarifies) what Jesus broke with his hands. Before that, John sees the armies of heaven following the Imam, on white horses, clothed in the finest linen, white and clean. The invisible esoteric hierarchies are making themselves known, Armageddon is their war and nothing from the outside world can reach them nor can they be threatened by worldly power and all that it stands for.

Flax is a clear symbol of that untouched faith because Jain sages (in India) still wear linen cloth on their lips while eating and drinking so as not to harm any living being (they are careful not to harm a fly or microorganisms during the consumption of food and drink). Thus, "white linen" is the state of the greatest chivalry, a force directed only towards itself. God is described as the All-Sovereign. Since the man of God is the "hand of God" and the "Command of God", it is clear that this is the authority of the Half, the authority that is the fruit of the transformation of "grapes into wine", which is the sublime power of Divine wrath and anger that is manifested on earth through God's Name Ruler. Then on the Imam's cloak (spiritual initiation) and they are tightened (spiritual kinship, those to whom that initiation relates) reveals the written Name: King of Kings and Lord of Lords.

Both indications indicate the extremity, the end (the last of the kings is lord) but also to primacy (first of kings, lord). Thus, at the very end, the seal of the Absolute Vilayet, the Eternal Imam throughout history, Ali a.s. and the seal of the Muhammadan Vilayet, Muhammed El Mehdi a.s. through the realization of Divine Omnipotence (it exists even now, then it becomes cosmic justice). Ivan then speaks of an angel who invites all the birds that fly in the sky to the "great feast of God" to eat meat, which heralds the final showdown in which the spirit defeats the flesh (the birds of the soul fall on the "remains" of the subdued physicality), which is then generally the state of "victory", i.e. the triumph of the spirit.

"And the Beast would be caught and with him the False Prophet - the one who performed signs in his presence and led astray those who received the mark of the Beast and worshiped his image. Both were thrown alive into the lake of fire that burns with brimstone.

And the rest were killed by the Horseman's sword - that which came out of his mouth - and all the birds were satisfied with their flesh". This part of the vision is completely identical to Islamic traditions about the last days. The "false prophet" (Dajjal) "performed signs and seduced", we have seen that the very name Antichrist means seduction (dajjal - to seduce, deceive).

Satan's forces are defeated, the Antichrist is thrown alive into the lake of fire burning with brimstone. Titus Burckhardt writes that the "masculine" character of sulfur can be seen in its "timidity", "fieryness", but also in the fact that it "stabilizes" and "colors" the volatile mercury. Sulfur in a certain sense corresponds to the Spirit and life to the soul, he writes, and adds that "sulfur has, obviously, two contradictory aspects, the hardening of the body but also its dryness and hardness.

It thus appears as an obstacle to purification, and only when the "substance" is completely dissolved does sulfur appear, revealing itself as the creative cause of a new and "noble" form. Before the Judgment itself, Ivan reveals in his vision that "the devil, their Tempter, would be thrown into the lake of fire and brimstone, where the Beast and the False Prophet were already. "And they will be tormented day and night for ever and ever". The "substance" is the fire itself, and the sulfur combined with it is revealed as the cause of the new and "noble" form. Because God's Grace overcomes God's Wrath and encompasses all of existence without exception, and the "eternity" of hell must be viewed in the same way.

"New heavens and a new earth" (here John's vision completely coincides with the Qur'an) also mean the announcement of "new" God's Names because the Prophet, addressing God, said: "One day He will glorify You with Names that I do not know now". And "new Names" are new realities, life is one and it continues, "you were created for eternity, you just move from one house to another," says the Prophet. Kalki avatar is Imam el-Mehdi a.s.

Knight

Knightly honor denies violence but is best expressed in war

We often hear how the last war surprised people. It was believed in Yugoslavia (for one reason or another) that "brotherhood and unity" was a logical consequence of the hope for communism. Younger generations ignore (some) benefits of the former regime, while older generations overlook obvious weaknesses and nostalgically fantasize about the former utopia. In Bosnia, people resisted the war, and rallies calling for peace were a frequent occurrence in the 1990s. However, nationalism had already taken root and opposing political wills were thinking more and more dangerously about the conflict. Today, when (hopefully) everything is over, conspiracy theories often appear in which the fingers of the great powers are clearly visible in the disintegration of our common state.

This is not only not excluded, but also very likely, since the planet earth is ruled by power, so the goals are created according to the interests of the powerful. However, in order to be at least apparently acceptable, they dress up in the garb of "justice". History will also give its verdict, a verdict that is still "waiting" at every moment because the participants in the wars die and the archives are usually opened fifty years later, when the facts are no longer of any use.

Someone will experience it - everyone who dreams of a "crust of bread" and ways to get to it, laconically waves their hand. Fighters and workers betrayed, unaware that transience tramples on everything and forgives everything.

However, nothing prevents us from remembering events, even against our will because the nature of deep suffering is always indelibility. Even when we think we have forgotten (even those small) troubles, they suddenly emerge from the darkness, wander out of the darkness and impose themselves because sorrows often return and joys never. That's why we grab happiness, aware that it quickly disappears.

Anyway, the war started in 1992. Stolac, a town like any other. Each seemingly unimportant but known for something of his own and each firmly convinced that what happens in him "is nowhere" (other). Understandable, because the petty bourgeoisie abounds with compliments on their account, nothing special for ours alleys. This is how provincial delusions and truths alternate, and life endures and time takes away everything. And people and events. Until the last pre-war day, people believed in avoiding conflict, they wanted to believe. Caught by grenades and arson, the citizens tried to pull themselves together whilst living in constant and unbearable fear. The power of habit is strong, so in the end what we are ashamed of is accepted. Disbelief hovered over the earth ("who made it boil?") but not for long because death and killing became an every day scene. We soon began to chastise ourselves for the proverbial and traditional "naivety". Nevertheless, life together lasted for decades and the community was not easy to destroy.

Soldiers arrested yesterday's neighbors, and civilians turned their heads in disgust from longtime friends, finding justifications that they themselves did not believe.

"One must" - was a binding mantra, and the few who had the courage to resist would become traitors to their people and "disappear" overnight. Today, many hesitantly ask "why did we need all that?" - forgetting that there were wars before and that evil does not ask anyone's permission for its existence.

The surviving participants of the Second World War, however, are convinced that nothing would have happened if "Tito was alive", grumbling quietly and viciously against the national parties. The dilapidated old men are surprised, because everything should have stopped with them. And time and rivers of trouble.

Muhammad a.s. said: "Trouble is sleeping, may God's curse be upon the one who wakes her up''. It follows from this that disturbance is constantly present (as a possibility) but "sleeps" due to many circumstances because people naturally strive for a peaceful and peaceful life. That's why the second part of the hadith pronounces a curse on the one who wakes her up, since just one small flame ignites the whole fire. Distance from any provocation of violence is at the basis of all great religions. That's why Jesus said that "every day is enough of its evil" because even a little evil is too much for any man. As the war progressed, the Stolac Brigade "Bregava" was formed. Both Stočani and men from the surrounding area signed up, mandatory mobilization was not yet carried out in all of Bosnia and Herzegovina.

The evident influx of a larger number of volunteers was encouraging, but there were not enough weapons, not even infantry, let alone tanks and artillery. Nevertheless, people find their way in trouble and clean roads and paths that they didn't even believe existed until yesterday. That's how the "illegal" import of weapons began because Bosnia was under embargo. America was a key factor and helped the people, and the green light for the arrival of weapons was regularly given. It was also known to "turn a blind eye" to some shipments, which has always been a part of politics and various interests. Without American aid, the survival of Bosnia would be in question. War, the cruelest earthly reality. It exists only in this world, in other worlds there is no violence or at least we don't know it. But, despite that, man is God's representative on earth ("I know what you do not know," God says to the angels regarding man's evil).

The human being is certainly the most privileged in the entire universe. Talking about the expulsion from paradise of Adam and Eve (and the whole unborn human generation) The Qur'an says: "Come out of it, all of you, you will be enemies to one another." Opposition is therefore an inevitable consequence of descent, and the bipolarity of the created "method" of cognition. We learn things in this world through their opposites, there is no other way. The consequence of man's fall is the "ego" and human passions that originate from bodies and evil on earth is inevitable, woven (as a possibility) into human souls. Existence as such seeks answers to the questions of the meaning of life, and there are no answers without a search.

In the original heavenly state there is no enmity, spirits (yet not born on earth) reside in unity with God and others since they these individualities do not exist in the sense of full and conscious division and separation from the other and different. The spirit is incapable of distinguishing between good and evil and knows only "good" in its inner existence when the awareness of man (except in God's knowledge) is not even established in a way of discernment that would result in completely clear indications (as in this world). Souls do not dwell outside the boundaries of established self-sufficiency, nor is there any wonder that would be "external".

Only by descending to the earth, the lowest point of the universe, i.e. the darkest world, a human being discerns good and evil and the differences between these two. Without descent, the spirit would be infinitely poorer, and on earth it expands and changes its scope. Expansion of consciousness is impossible without striving for good, and such striving is again impossible without resistance to itself. That resistance is evil.

No matter how much it prevails (in certain socio-historical circumstances), evil cannot win over good, because goodness (of God) is the basis and driving force of all existence. The Qur'an says that God's Grace "encompasses everything", while not singling out literally anything, because it is quite clear that something that would be outside of God's Grace could not even come into existence. The transition from God's knowledge to the created worlds takes place through the gate of Grace.

The Attribute "Merciful" refers exclusively to man (as the most important created being), while "Merciful" as we said includes all existence. Nothing in creation can exist outside of God's Grace nor is it denied by anyone. In this age (Kali - Yuga), envy, malice and strife are seen at every step and mutual enmity is on the rise (although it has not yet reached its zenith and things will get worse).

The era of materialism led to the fact that people are hated even for the smallest interests, and precious time is spent on hard physical (and mental) work, the fruits of which are enjoyed at night. "Work" is offered instead of activity, mechanism instead of giftedness, practicality instead of value. The one who resists becomes "maladapted" and psychiatry appears more and more as a real threat for all kinds of non-conformist behavior, so originality is defined by "disease". Expressed individuality, which in another time would have been commendable, is now considered something strange. How one desire replaces another and how their fulfillment is the purpose of life, time is constantly "slipping away", which is a characteristic of the dark period.

The speed of modern living is symptomatic of the absence of any sense of acceleration itself. The superiority of the animal man (over the spiritual) gives birth to constant dissatisfaction, encourages restlessness and fears.

In addition, metaphysical anxiety represents a great burden because (with a materialistic conception of life) it is essentially insoluble. Alluding to this fact Imam Ali a.s. said: "Those who are for this world are never satisfied with what they get from it, since there is still what they have not taken". Since gratitude to God is non-existent, what already possesses it has no value. Obviously, it is the state of a "thirsty man who drinks salt water" (which only increases his thirst) and the people of this time are torn apart so strongly, from wild inside and full of rage, without mercy for others. This is also the reason why the iron man does not see the change (of everything in the world) and why he is unaware of his end and responsibility for his actions.

This is why unscrupulousness of any kind is considered wisdom, and fraud a "normal" form of behavior. Any striving towards spiritual virility is "dreaming" and idealization without visible consequences. Spiritual hunger, however, must be satisfied, and dubious teachers gain followers fans. Quasi-spiritual movements (like new age) are only an indication of the last stage of Kali - Yuga, because today's man is incapable of any spiritual renewal (except for rare individuals). Despite the fervent efforts of "modern" pseudo-spiritualists, the practical mind reigns supreme and will continue to do so. Inertia will take its toll and the cries of the few will not be heard. The darkness will become greater, and all those who think that the "bottom" has already been reached are mistaken.

Let's go back to the war. According to Islamic teachings, only defensive war is allowed, that is, a war in which people oppose violence against themselves. The Qur'an confirms this and says: "It is permissible for those who are attacked to defend themselves because violence seems to them..." Defense therefore as a kind of necessity because violence leads to humiliation and humiliation represents the unacceptable degradation of a human being, the negation of his humanity. This is why he stands up against the oppressor without waiting for "God to pay him back" because this world is a place of cause and effect.

On the Day when God will calculate, "every man will think only of himself" (Qu'ran).

Because of his spiritual basis and the spiritual struggle that makes a "man by man'' Islam puts much greater emphasis on the war against itself, which is defined by the Great Holy War. The fight against the external enemy is against the Great (just) a small holy war that is sporadic, relatively rare and essentially static. Because after every war, evil remains present in the world, as it has been since time immemorial. Although suffering can have a purifying role, war does not contain any dynamic ethical elements. The true meaning of Jihad is therefore a war against oneself, and this represents the true chivalry of the soul. Strength is directed at one's own weaknesses, not at other people.

All the verses related to the fight against the "infidels" esoterically refer to the fight of spirit and soul, higher and lower forces within ourselves, with full awareness that in the initial stage of the fight, the rebel force is very intense.

Sufi thought sees the struggle against oneself as the gradual conquest of different degrees (mekam) of subjugation of the carnal soul until it becomes completely calm and submissive. Some commentators use the analogy of a "trained dog", which eats, drinks and reproduces, but within set limits. A soul trained by spiritual exercises becomes softened and merciful. The Holy Book mentions some forms of struggle against oneself, i.e. stages of the spiritual journey through which the soul cultivates and progresses from the world of (actual) animality to the world of (potential) light and angelic nature.

In this way, a human being can fall lower than an animal and be higher than an angel. Thus, the "soul prone to evil", the "soul that chastises itself", and the "calm soul", i.e. the "satisfied soul" were mentioned. Yusuf’s wife Zulayha (in the Qur'an) says that she does not justify herself, "that soul is prone to evil, except for the one to whom my Lord has mercy." My Lord is truly Forgiving and Merciful.'' As we can see, in this verse, a "soul prone to evil" is mentioned. This is the first meccam of the soul, which is the general consciousness of humanity today. As it is necessary to ennoble such a soul, the Book emphasizes that God's Grace is necessary in order for the soul (from the original stage of hardness and roughness) to transform and receive divine affection, when it softens and becomes enlightened. The Qur'an mentions "softening of the heart" and links it to the mention of God (Zikkrullah).

Such a soul is forgiven and the Divine Attribute "Compassionate" descends upon it, because by leaving the world of evil inclinations, it acquires real humanity, and we know that God's Compassionate Attribute applies only to the human race. This represents a sign (isharet) that the soul is ready to receive the Divine Light.

The next stage (mekam) on the spiritual path is the "soul that chastises itself" and about it the Qur'an says: "...I swear by the soul that chastises itself...". The previous verse represents an oath by the Day of Judgment ("I swear by the Day when the end of the world comes'') and in this context it is the end of the world of illusions and material causes. Such a soul experiences the end of the world (animality) within itself and prepares for a spiritual "pregnancy" in order to develop a light embryo within itself.

God's oath to this soul indicates its (partially) ennobled humanity, and a crisis of conscience is characteristic of this degree, when she intensively wakes up and questions the operation of reason. Balancing between good and evil indicates that the (exclusive) inclination to evil is, as a rule, irreversibly abandoned and intense remorse appears.

The next mekam (inspired soul) is not mentioned (directly) but there are two up next, fourth and fifth. The Qur'an says: "And you, Oh calm soul, return to your own."

The Lord is satisfied and He is also satisfied with you...'' Two degrees ("calm soul" and "satisfied soul") are mentioned in this one verse, therefore, both are mekam - and they are united in one paragraph. Calm your soul, its calmness is a prerequisite for satisfaction. It is not about (purely) emotional states but the (conquered) level of the soul on the path of spiritual purification when moral qualities are no longer individual and unbound actions but the very nature of the soul.

Completing a full circle, the soul returned to its original nature on its journey, the end catching up with the beginning. In the Qur'an, therefore, the first, second, fourth, and fifth stages of the transformation of the soul are mentioned, which together point to the Twelfth Imam, Mehdi a.s. whose initiatory role is crucial at this time (1+2+4+5=12).

Imam el-Mehdi a.s. is like the Pole of the World the pivot of all God-pleasers and all spiritual paths lead to it. Hydr, the mysterious teacher who drank the "water of life" also has the power of initiation and so do (at a lower level) all true sheikhs who follow the correct introductory chain and reside at the level of a satisfied (or complete) soul. The Great Holy War is, as we said, a "war against oneself". The one who overcomes himself has achieved the purpose of life because life is (also) given to us in order to know ourselves (that is, our Lord). Without cognition, we exist only as "adapted animals", knowledge is the goal of existence.

Compared to the Great Holy War, all small wars are so insignificant and no conflict has ever changed anything essential, nor can it, the will to power and greed are the cause of all wars.

The war in Bosnia and Herzegovina is over. Some say that it is so "for now", but every future is uncertain, pregnant with evil forebodings because evil will not leave human souls as long as man exists. We don't know what the generations to come will do, just like our ancestors never dreamed that something like this (like war) could even happen. In this sense, both optimism and pessimism are meaningless because no one can influence what is yet to come. Although people on earth change and life always goes on, the madness in the hearts remains the same.

Anger is a satanic inspiration, but holy wrath is divinely exalted

Anger is innate to the human being and it is an integral part of the vital spirit in man, who, in addition to anger, also contains lust, i.e. instinctive forces in a broader sense. It is about an area that belongs to the unchanging part of the soul since man has existed. Today's man is much further from his original nature than the "cave" people, and the development goes downwards, nothing actually changes.

Passion forced Adam's son Kabil to kill his brother Habil (out of envy). It was the first murder that happened at the dawn of humanity. All of the later murders "inherit" (according to the strict rules of spiritual "genetics" and by the power of the example itself) the one that happened first.

Pointing to the general connection and interdependence and the power of primordial images to exemplify Muhammad a.s. said: "There is not a single unlawful killing until the Day of Judgment in which the first son of Adam will not have a part" (Kabil). This represents the limit beyond which cosmic evil enters into existence. After this crime, nothing was the same. That is why one should fight against one's own anger and overcome it (in the Great Holy War against oneself). War is difficult and completely uncertain until the end of life. Some traditions say that Satan approaches every dying person in order not to dissuade him from his faith, so no one is sure about his own postmortal fate.

The Qur'an praises this struggle against oneself, emphasizing it - "...who overcome anger and forgive people...". It is not said that people do not have anger because it is impossible for the average consciousness, but that they "overcome" it.

Forgiveness covers (all) people and no category (such as "Muslims" or "believers") is excluded from the general rule. As all people share in God's forgiveness of Adam, they deserve more forgiveness from one another. For this reason, forgiving others is considered one of the basic virtues. The animal spirit (ruh - al - hajwaniy) is otherwise the area of ​​the most difficult self-mastery and the "place" of the manifestation of man's vital forces. The sexual drive is the most powerful active force in which the whole body participates. For the average consciousness, submission to the animal forces (whose abode is the physical heart) is characteristic, and the Qur'an says about this: "They are like cattle, even worse...". In the dark age, this is the state of the majority of humanity and the blind animal forces will gain more and more momentum, the situation will get worse and there will be no way out before the Savior is announced, because we can say in a strictly physical sense that "force gives acceleration to the mass" ''.

Anger is therefore tamed and it is commendable to overcome it because its consequences can be terrible (murders, violence and the like). Mastering it is very complex precisely because of the innate nature of aggressive instincts. We see the terrible effects of anger everywhere today. This is assuming that anger is the result of the action of the instinctive forces of the (unenlightened) soul, the egoistic nature that uses anger as a tool and weapon. In that case, anger can be called anger, a state of altered consciousness when it is significantly narrowed and criticality reduced, so that anger Imam Ali a.s. calls "a kind of madness". But there is also holy anger, when the one who (thus) acts is not motivated by selfish goals or hurt, but is moved and appeased according to divine incentives. Then he becomes God's weapon, either for the establishment of justice, or for the removal of shortcomings, or pointing out to them, which is in accordance with one Qudsi - hadith where God Almighty speaks in the first person.

Namely, he says: "My slave approaches Me in addition to obligatory and optional worship until I love him. And when I love him, I become his hand, his foot, his sight and his hearing...'' The meaning is that God acts through his faithful servant and in this way God's anger becomes his anger. Of course, this does not represent the "embodiment" of the divine in a human way, and man (no matter what cognitive powers he has) remains a man. The mixing of the two worlds is unthinkable since any other explanation (of the actions of God within and through man) leads to the deification of the human. Ultimately, all people and all existence are divine instruments by whicher contempt nor consolation, just the fact.

Let's look at an example from the life of Jesus (peace be upon him) that shows us the phenomenon of holy anger. (Temple Cleansing)

"The Jewish Passover was near and Jesus went out to Jerusalem. And found in the Temple are the sellers of oxen, sheep and doves and the money changers where they sit, so he made a rope whip and drove them all out of the Temple together with the sheep and oxen. They threw money at the money changers and overturned the tables, and to those who sold the pigeons he said: "Take it away from here! Do not make my Father's House a house of commerce.'' (Ivan)

This is a representation of Holy Wrath and in accordance with the Qudsi Hadith we have already mentioned (when God becomes the sight, hearing, hand and foot of his faithful servant). Entering the temple, Jesus makes a rope whip to drive out those who made the temple a place of trade. Esoterically speaking, the "whip" is a clear symbol of spiritual authority as opposed to the trappings of the material world and its decorations. That's why the whip is a tool of spiritual power that destroys idols. As we have seen, the whip is made of rope. Like all Messengers before Muhammad, so is Isa, peace be upon him. (Jesus) was aware of the True House of the Pure (Muhammad, Fatima and the 12 Holy Imams). When he was in danger of being killed (crucified), he prayed to God to be saved through the Right House. Other Members of Parliament did the same in dangerous situations. Therefore, the "rope" is Ahli - Bayt, which we will see in the next Qur'anic verse.

In surah "Imran's Family" (surah 3, 200 verses), verse 103 says: "All of you hold fast to the rope of Allah and do not be divided in any way." And remember Allah's mercy to you when you were enemies to one another, so He reconciled your hearts and you became friends by His grace, and you were on the brink of the pit of fire, so He saved you. This is how Allah explains His proofs to you so that you may persevere on the right path.'' Interpreting this verse, Imam Sadiq a.s. said that the "rope of Allah" is the Ahl al-Bayt, the Pure House. Because the Prophet's family is clean from every sin and stain and its members are Sinless (masum). In that context, there is no creature that can come close to them, they are the light of God and the pillars of the world.

God commands that "everyone" hold on to His rope. This (esoteric) implies its proximity to the Pure House because (in the physical world) the rope can only be held by those who are close to it (to be able to reach it). In this way, analogous to the physical proximity to the rope (in order to hold on to it), there is a spiritual proximity to the Pure House for those who love Muhammad a.s., Fatima a.s. and the Twelve Holy Imams, a.s.

It is not (esoterically speaking) any "unity" of a general character, and the proof of this is the fact that the number of followers of each of the Imams never exceeded the figure of 313 people. For those who are close to the "rope" there is no disunity under any circumstances because their hands are laid together on the rope of unity.

They were further ordered to "remember God's Mercy". This memory is a recollection of the original contract, when the souls (in the Preexistence) made a covenant with God ("Am I not your Lord?" - "You are; we bear witness). This testimony was by no means identical and there are fundamental differences in the expression. In the end, all the spirits testified to the Oneness of God. Some carried hatred in their hearts and rejected the Vilayet of the Holy Imams, while those who were created "from the glimmers of their light" are their followers in this world as well. Until man knows his original nature (fitret) he is at (possible) enmity even with his (potential) friends. But when he comes back to himself (from the world of ignorance), God puts his heart in the same order as his original friends because their hearts are made of the same clay. That's why the verse says that "by the grace of God they became friends", after their hearts were placed in their real (eschatological) places. ''

And you were on the edge of the pit of fire, so He saved you from it'' - continues the verse. The edge of the pit of fire is the wall that separates heaven from hell. In one Qur'anic surah, the "people of the rampart" (wall) are mentioned, who recognize the others by "their marks" on the border between heaven and hell. Those people are Holy Imams, who (because of knowing or not knowing) are everyone's heaven or hell in their own way (guess surah "Walls", which explains this topic). In this sense, Imam Ali a.s. said: "No one will enter paradise except the one who knows them (Imams) and whom they know, and no one will enter hell except the one who does not know them and whom they do not know." Therefore, they are everyone's heaven or hell. That's why one tradition says: "Whoever knows his Imam, he knows Allah", because Imams, as perfect people, are the meeting place of God's Attributes and Names.

When the hearts of those "who know them" agree, such an order is established under and in the Supreme Name of God - "He".

Muhammad a.s. said: "Allah has a hundred Beautiful Names, whoever achieves them will enter Paradise", while the Imams repeated: "We are the Beautiful Names of Allah". To achieve those Names means to know the Holy Imams in their light dimension. The Prophet of God did not say that the one who knows (or learns) 100 Beautiful Names will enter heaven, but the one who "achieves" them, which means the illumination of the light gnosis of the 12 Imams in one's own heart, and it is known that according to Sufi teachings, the Hundred ( Supreme) God's Name - "He".

That is why it is said in the verse that "He put your hearts together" because those who were created (still in the primeval existence) from the rays of the Imam's light, even then were aware of the Beautiful Names of God (which flow from the Supreme Name) and that they are Holy We have especially. Such people are at the stage of receiving God's direct grace, and that is precisely why "He" (that is, the whole of God's Names, which are the Imams in particular) saves the pits of fire, since knowing (or not knowing) the Imam is the "edge" (wall) between paradise and hell as we have already mentioned.

Imams stand on the wall between heaven and hell and recognize people by their characteristics. That's why the verse goes on to say that God explains to us "His proofs" in that way, because God's proofs on His earth are the Twelve Imams. This term (evidence) specifically refers to the Twelfth Imam, Muhammad - al-Mahdi a.s. who is Hudjat (proof) and he is Muntazir (Expected Imam).

Imam Ali a.s. said: "We are the direct recipients of the Grace of Our Lord", and this also applies to the followers. All this leads to "persistence on the right path" (end of the verse). The "Right Path" mentioned in the first Qur'anic Surah ("The Approach") is also the Holy Imams. "Persistence" on their path for assumption has the knowledge of the Imams themselves (God's Names) because mere declarative manifestation in language (esoteric) is not enough.

More than once, many theologians and scholars emphasized that the Imams are known only by those who know them in the state of their pure light, and this represents "persistence" (in knowledge) on the Right Path, that is, the knowledge of the light gnosis of the 12 Imams. In a broader sense, it is precisely the inside of a person that we recognize him by, because (physically) a person can be known by anyone, even the enemy (everyone who fought against Muhammad saw his face but not the light). The light of the Ahlul Bayt (that is, the absence of that light) is the "characteristic" of every man on the Day of Judgment, the Imams are the people who stand on the tops of the ramparts, i.e., from the position of their own perfection, they become everyone's heaven or hell.

Jesus therefore expelled "everything" from the Temple (heart) through the "True House" because the whole of existence of illusion (of the material world) has no real existence for one who has "achieved" one hundred Beautiful Names of God, that is, reached the Light Gnosis of the 12 Imams.

The spiritual whip of such a (perfect) man is the rope (of the Pure House) to which he clings and from which he does not depart. Jesus thus reaches the fullness of gnosis when nothing remains in the temple of the heart.

It is precisely with the power of the light of the Pure House that the temple is cleansed of "everything", since it is a partial insight into their Right characteristics of every Prophet before Muhammad, peace be upon him. Muhammed a.s. the community is the last and (potentially) most knowledgeable in the Law of the Ahl - Bayta, as evidenced by the Prophet's famous statement: "The scholars of my community are like the Prophets of Benu - Israel". This equalization is a consequence of the knowledge that can reach the Prophet's ummah because during their lives (historically) the truth about the Ahl al-Bayt comes true.

How are Muhammad's a.s. contemporary followers of the Holy Imams, they have the possibilities of the deepest knowledge. Jesus (Isa) announced Prophet Ahmed (Praised, Muhammad) in the Qur'an, and it is known that Muhammad said: ''I leave you with two things; The Qur'an, a rope stretched from heaven to earth and my Family''. Then the Prophet repeated 3 times: "I warn you by Allah about my Family", thus emphasizing the importance of future events when the Right of the Ahl - Bayt was trampled and taken away. Related to the dishonorable events after Muhammad’s death, all "equalization of guilt" is in vain, because as Imam Ali himself said. "Truth and untruth" can go "side by side but not together". Imam Ali endured the deprivation of his rights calmly by withdrawing from public life.

The "rope" in the aforementioned hadith is "stretched between heaven and earth" and that represents, we have seen the Qur'an. Jesus was raised from the earth and is now (and bodily) in the third heaven waiting to return to earth again. Since he will come (again) as a follower of Muhammad in that way, it is identical to the Qur'an, and since it resides in an intermediate state, it is like the "rope" from the Prophet's statement "stretched" between heaven and earth. This makes the symbolism of the rope clearer. The "rope" is a clear symbol of Jesus' "intermediate state" because it is stretched between heaven and earth. It is precisely because of all of the above that Jesus is cleaning the temple in Jerusalem, which is the place of Muhammad's a.s. spiritual journey.

Namely, in the "night of success" (mirage) Muhammed a.s. (on Burak) first traveled horizontally (from Mecca to Jerusalem) and then vertically, to "heaven", from Solomon's (Suleiman's) rock in the (former) Jerusalem temple.

Vertical centering was therefore accomplished in the temple that Jesus cleansed. In the last heaven Muhammad a.s. met with Allah (swt). It is known that there was no Prophet between Jesus and Muhammad, which is an (esoteric) indication that the place of spiritual (vertical) success was (already) cleared.

The Burak on which the Prophet traveled symbolizes speed (because BRK is the root of the word LIGHTNING). Before Jesus' entry, the Temple was (was) sanctified because it was turned into a place of trade.

This is the inevitable sequence of events when religion is "institutionalized" and socialization occurs instead of individuation. Jesus finds sellers of oxen, sheep and doves, and money changers and drive them out of the temple. This is because the current situation did not allow for compromise or wavering.

Of course, the mentioned animals can be viewed in terms of symbolism that goes beyond mere external interpretation, just as the "Jerusalem Temple" is the spiritual center of the mystical traveler. This is especially relevant in the time of the animal man, the time in which we live now.

Jesus from the Temple, we saw, expels "everything" since the heart as a lost center must be reserved for God. This is proven by the famous Qudsi - Hadith which says: "Neither My heaven nor My earth embraces Me, but the heart of My faithful servant embraces Me". The heart is therefore the "abode of God" in the sense of the manifestation (tajali) of God's Attributes and Names. It is unnecessary to emphasize that it is not about physical "encompassing" because the Islamic conception of man denies the embodiment of the divine in the human path. Together with "everyone", Jesus drives out the "sheep" and "oxen" from the Temple. The goal of every spiritualist is to expel the "animals" from the temple of the heart, i.e. subdue the animal elements of the soul.

"Sheep" is a symbol of naivety and delusion, of that consciousness that is receptive and subject to any teaching, which can be seen today in numerous examples of sects where various forms of pseudo-spirituality are practiced.

In the primary form of "immaturity", the sheep is (as a lamb) a symbol of innocence and childlike simplicity that conquers and therefore Jesus addresses as the "lamb of God" which represents completely innocent receptivity, that readiness for sacrifice that does not contain "ulterior motives". The symbolism of the sacrifice (in Islam) as a soul that is "slaughtered" has the same meaning, victory over all animal aspects. The animal spirit must be "slaughtered", that is to say subdued and actively transformed "Oxen" are the mental limitation to the material, the yoke of work without purpose and meaning, thus a spiritual dispersion to which the traveler is very susceptible at the beginning of the journey. The driving out of the "sheep and oxen" (from the temple of the spirit) may represent the end of the first stage of the Sufi path - the soul inclined to evil. In that first stage, which is characterized by carelessness (gaflet), the novice is overwhelmed by egoism and instability.

The soul slowly leaves the darkness of the creative world and focuses on the next level - the "self-chastising soul". The awareness of one's own mistakes is sharpened and there is a feeling of awakening, coming out of the big dream of delusions.

It is precisely this degree that is symbolized by the "money changers" because it is about exchange of strength in the soul, balancing between good and evil where there is still a tendency to sin but the conscience is fully awakened and sensitive. Even minor sins are analyzed and repentance is frequent and gains strength that prepares it for inspirations.

Money is "spilled" which represents the third stage on the journey - the inspired soul.

The soul receives divine inspirations (ILHAM) which suddenly shower its expansion states (BAST), and they begin to dominate over constriction states (KABD). Although the states of "contraction and expansion" still alternate, feelings of calm joy begin to dominate. Then Jesus "overturns the tables" which represent the inner dimension of knowledge, the softness of a contented soul.

The external (law for the physical) "falls" down and the internal (beating) goes "up". In this sense, Imam Ali a.s. said: "Whoever looks at the outside of this world will be blinded by it. And the one who looks inside him, he will give him sight.'' It is about heart sight (basiret) which is a type of suprarational intuition which is the field of trans-consciousness.

The table is a clear symbol of feasting and worldly abundance, but also of physical laws. It is no coincidence that God sent down a table for Jesus from heaven, which the Qur'an talks about extensively.

Jesus then addresses those who were selling doves: "Carry it out of here! Do not make my Father's House a house of commerce.'' Jesus is revealed here as the Word (of God) breathed into Mary, and that Word refers to all the false creations of the mind (of which the dove as the bearer of news is a very clear symbol) and the mass "psychology" and phantasmagoria of the collective spirit. However, the dove as a symbol of peace also heralds the next mecca of the spiritual journey, the stage of the calm soul.

"His Father's House" refers exoterically to the Temple of God. But esoterically, the "House" is the Pure House (Ehli - Bjet) and the father of Jesus is (esoterically observed) Muhammed a.s. Namely, all God's Messengers (before Muhammad) brought (received) their Messengership from the place of the Messenger's message, which is Ahli - Bayt a.s. especially. Because of this, every Prophet was (partially) aware of their greatness and importance. All of them made known (only) a part of Muhammad's soul, his knowledge and morals through their missions. It is therefore about a strictly spiritual paternity (and by no means physical) because Merjema was (and remains) a virgin, "the one whom no man has even touched". No physical relationship took place, and Christianity and Islam completely agree on that.

As the angel Jibril appeared to her in the form of a perfectly created man, it is clear that it is Muhammad a.s. because he is a perfect man (insan - al - kjamil) who, as such, is ultimately the reason for the creation of the world ("If it were not for you, I would not have created the worlds" - God tells Muhammad). In this sense, the Exemplary Prophet said: "The first thing God created was my light" (in some traditions the Prophet says "my Spirit"). The Muhammadan light was divided into 14 individual lights (Muhammad, Fatima and 12 Imams) and the first creation manifested itself on earth in the Pure House. This is why the Imams repeated: "We are all one and the same light". After the angel Jibril appeared to her in the form of Muhammad, Mary did not recognize him as such, since she did not belong to Muhammad's ummah, and that is why she said: "I seek refuge in the Most Merciful from you if you fear Him."

Although aware to a certain degree of the rights of the Pure House, St. Mary does not perceive the manifestation of the Muhammadan reality (through a perfectly created man, which is Muhammad's own), and is "influenced by the Merciful" from the form shown to her. This is because Jesus manifests only a part (whole) of the Muhammadan light. By using the Attribute "Merciful", Merjem covers herself (influences) from the possible evil of the indicated character, because God's Mercy includes everything and what she sees, and God's Mercy overcomes God's Wrath, and by using the Name "Merciful", she indicates that her vision also includes Grace (and protects against possible wrath of the character before it). The assumptions of the exoteric consciousness about the fact that she sensed that she was (literally) seeing a man should not even be commented on.

Mary does this influence with fear ("If you fear Him"). Although she emphasizes fear, she did not associate it with a Name of God that would indicate retribution (say, "Avenger"), but with the Name of the Merciful, which manifests itself in all existence. In the second part of the statement, Merjem uses the name "On" ("Him") which is the supreme Name from which the others flow. Of the hundred Names of God, that name is unknown, just as the (Mohammedan) figure that appeared to Mary is unknown to Mary.

Sufi teaching, on the other hand, communicates that the Supreme God's Name "He" is the basis for all other names, just as Mary's vision is the basis for the birth of Jesus - a. It is said in the Qur'an that "the learned fear Allah". Imam Reza a.s. clarified that the "learned" Holy Imams, a.s. What is lowered from the spiritual world to the level of sensory reality must represent the emanation of one of the 100 Beautiful Names. Consequently, the words "if you fear Him" ​​esoterically mean if you "fear them", i.e. if you have known the Holy Imams in their light reality why don't you tell me. But the announcement of Muhammad as a perfect man includes various stages of battle, and what remains hidden from Mary.

The angel Jibril answered her: "And I am the emissary of your Lord, to give you a pure boy." In the verse, there is no mention of "giving birth to a child", but it speaks of a pure boy as a gift. Jibril is the emissary of the "Master", which indicates that Maryam is at the level of servitude to God. He does not communicate to her the Hakkikate reality of the Muhammadan figure (which she cannot reach), but limits the indicated figure to "delegation". This is because Mary's son, Isa a.s. to be sent (thus to be an "emissary") to the 12 tribes of Israel. The birth of Jesus - a.s. is announced.

"The Clean Boy" is Imam al-Mahdi a.s. He is a "gift" because the Prophet said: "I have been sent as a preacher of my son, Imam Mahdi." In this way, the "Emissary of the Lord" and the "Emissary of Imam Mehdi a.s." are connected to the whole of Muhammadan reality (albeit partially) is inevitably shown to Mary, because her son (Isa a.s.) and Imam Mahdi come to earth together.

Imam el-Mehdi was seen a few days after his birth as a boy and it is quite clear that a human being is born as a child (not a boy), so the word "boy" cannot esoterically refer to Jesus. The word "Pure" indicates the complete cleansing from sin that was reserved for Muhammad, Fatima and the 12 Imams. From an exoteric point of view, it is certain that the announcement about the "pure boy" refers to Jesus.

But esoterically we are talking about Imam Mehdi, and that is how the entirety of Imamology, from Muhammad a.s., is manifested in Mary's heart. (perfectly created man) to Mehdi a.s. (of a clean boy). As all God's Messengers received their messages in the "place of the Messenger's message" (which is the Pure House), this consideration of Imamology is intertwined with Christology (because Christ is

had Twelve Apostles and Muhammad Twelve Imams). The full unity of Christology and Imamology will be realized in the Golden Age through the religion of love. In the Dark Ages, God's temples are more than ever "money changers", and have turned into the opposite (partial or complete) of the original teachings. Organized religions can no longer fulfill the spiritual needs of today's man, so people are increasingly turning to sects, which is also a sign of eclipse.

Sects by no means represent a return to the sources of Revelation, but a sign of the ultimate degeneration of the spiritual. Of course, the latent conflict between the exoteric and the esoteric has always existed (sometimes violently manifesting itself). However, today the form is the dominant form of confession of faith and therefore often its opposite. This predominance of the external over the internal and the formal over the essential speaks of the (current) stage of Kali - Yuga when the principles of religion are almost neglected and form dominates over content. It is not a question of the impotence of religion as such, on the contrary, the cause is the absence of a true source. We can see how the form dominates the iron man everywhere, from decoration to the arrangement of the living space, where the discrepancy with aesthetics is completely evident and the predominance of quantity over quality is completely visible. ThiThe collecting spirit that has been brought to perfection today was produced by blind (unlimited) greed, threatening the very survival of humanity.

About 90% of the robotic human's thoughts are related to shopping and appearance. In this direction, the obsession with external expressions takes on drastic proportions, because the human being itself has qualitatively become an "external" man. This is best seen in facial "rejuvenation" techniques where men and women desperately seek to reverse the inexorable effects of time. Attempting to reach eternity in this way results in "permanent death" that is only postponed.

This is especially true for women who are faced with the bitterness of transience in a much more specific way. In other eras, adornment had the goal of highlighting female beauty, while today it has taken on the task of stopping the physical part of being in time, which is certainly impossible. The very attempt indicates a lack of spiritual virility and eschatological perspective. When, however, life is located outside the boundaries of the visible world and its content is filled with metaphysical truths and essences, things unfold completely differently. As life today lacks meaning, as a result of which time always "slips away", no immediate effects (beauty improvements of a pseudo-cosmetic nature) can improve the situation, and despair in the face of transience will become more complicated and deeper.

The robotics of quantitative life will increasingly destroy humanity and crises of all kinds will increase.

The horror of transience has by no means always existed. Even today, women in the original traditional communities calmly accept old age without any rebellion within themselves, experiencing beauty through the prism of cosmic movement that is permanent in character, and where the changing of forms never loses its sense of beauty. Foreshadowing the dark ages, Muhammad a.s. said: "The Judgment Day will not come until time loses its meaning." In order for something to have meaning, it must have objective reasons for existence. Therefore, the meaning of time (already today) almost does not exist, and the "rhythm" of life will accelerate more and more.

Inertia will take its toll so that man's qualitative loss in space and time will be greater and greater. In his statement, the prophet aimed at the predominance of the subjective consideration of time (man and the cosmos in full disharmony) and to a state of imbalance that will lead to spiritual chaos. Any meaning (of time) implies the limits of life outside the visible world by which we calculate (physical) time, and a metaphysical orientation that must be in accordance with that which is unchanging in man. In this age of eclipse, those boundaries are broken, and instead of the immutable light of the Spirit, the being is shaken by deceptive and transitory mental images and patterns of living that are inconsistent with the overall existence. No appeals to "reason" (related to the general destruction of moral and spiritual values) will have any effect because the iron man's reason is bound only by the practical mind that radiates from the depths of the wild and uncivilized soul.

The so-called return to a healthy lifestyle is another in a series of desperate steps produced by the total immaturity of "modern" man. The idea itself appeared quite logically when nature is irreversibly polluted and destroyed and when we simply have nothing to "return" to. The pressure exerted by hopeless circumstances on the minds of people will not bear any fruit because the destruction of nature is a matter of greed and power and not the desire of isolated groups. In that matter (as in everything else) it will get worse and the "controlled" chaos will only be stopped by an intervention from the spiritual world. This will happen on the threshold of the golden age, before which the "measure of humanity", both external and internal, will reach the bottom. No "agreements" on stopping the destruction of nature will be implemented because the greed of the soul can only be stopped from the inside and never from the outside ("proclamations" and "calls").

For such an attempt, however, there is neither the strength nor the will because it would imply an extraordinary spiritual effort and limitation of power, which is unimaginable under the existing circumstances. On the contrary, without spiritual cultivation and refinement, the unrestrained passion of the soul becomes worse and worse.

In this sense, the Exemplary Prophet said: "If a man had a valley of gold, he would wish for another." In the context of losing the meaning (of time), it is worth mentioning the phenomenon of catastrophic visions, apocalyptic announcements and various teachings about the near end of the world. If we look at the collapse of previous civilizations, we will easily see that the idea of ​​a catastrophic turn always followed their end, so it is not about something "new" that would be a characteristic (only) of our era. The apocalypse has a cyclical character, only the circles of its publicity are getting smaller and smaller.

We will cite a few examples from recent history to make the phenomenon of "imminent collapse" clearer. According to Michel Nostradamus, in 1999 the Third St-s is why human needs are constantly "expanding", in proportion to the acceleration of time. Jetski War for when the descent of the "King of Horrors" was announced. A similar announcement was made by the Bulgarian prophetess Vanga for this year (2011) when the (supposed) conflict between the two Koreas was to escalate and turn into a world one. As we know, in both cases nothing happened. The French psychic was wrong and so was the famous prophetess. Kali - Yuga, as we know, is in itself an age of violence, destruction and darkness, but visions that are fixed on a specific day point to the intellectual fragility and spiritual impotence of today's man. The result is complete spiritual disorientation as a result of which minds are flooded with apocalyptic "signs". Although there is experiential confirmation of the non-fulfillment of such prophecies, people (still) blindly believe in them because the collective "anxiety" must be fed with something.

Fears are objectified, but their successful rationalization becomes impossible without awareness of the metaphysical transparency of creation and knowledge of the very nature of this world, which is a place of unhappiness and pain. Since the spiritual leap is still (evolutionarily) impossible the world in the view of today's robotic being ends in a catastrophe of a general character. In this sense, the manipulative nature of various "visionary" messages is extremely problematic, since the conscious abuse of general "naivety" is never excluded (the most recent and extremely sad example is the panic caused by the H1N1 virus, which clearly predicted catastrophic events without any real basis ). This way the tension within people, which is of a strictly metaphysical character, it finds relief in collective fears, but this never resolves the phobic state, but intensifies it.

Throughout Kali - Yuga, the qualitative restoration of man's light dimension becomes practically impossible, and therefore the symbolic resolution of metaphysical anxiety is a disaster waiting to happen. Uncertainty, on the other hand, is much deeper than the announced end, and after each failure, a new prophecy is sought. What all authentic religions quite correctly placed on the eschatological plane (within the Day of Judgment) is going to happen "now and here" today. Since the fear itself is greater than the force of the supposed event, painful speculations are easily displaced. The fears that destroy the being from within are projected onto the level of the general since the devastated and impoverished spirit is unable to deal effectively with them.

There is not even a minimum of assumptions for such a thing, the abyss will be ever greater. In this context, anxiety is the main characteristic of the dark ages. Aiming at the interdependence of different fears and related to the original foundation of the soul, Muhammed a.s. said: "Whoever fears Allah, He makes everything else fear him. And whoever fears something besides Allah, He makes him fear everything else.'' From the hadith, it is quite clear that the direction towards the divine prevents all fears, because if there is a meaning to life, all adversities seem light.

Something similar was said by Imam Ali a.s. saying: ''Do your cares EVEN care''. This one concern is concern for one's faith, spiritual progress. If the metaphysical meaning nourishes the spirit and if the light of Revelation illuminates the being, there are no fears.

A spiritual man is fearless because he is aware of his role as the representative of God on earth, he knows why he lives and where he goes after death. For one who is aware of the goal of the journey, all worries are "made into one worry". The robotized homo - economicus suffers from all kinds of fears that are constantly multiplying, and doubts about everything and anything will be increasing.

Let's go back to Saint Srjba. As for Jesus (Isa - a), it is also characteristic for Moses (Musa - a). Let's look at some Quranic verses that talk about it. The verses are found in surah "Ramparts" (surah 7, 206 verses).

Verse 142: "We determined that the time of meeting with Musa would be when thirty nights were completed and We added ten more to them, so the time determined by his Lord was fulfilled in forty nights.

And Musa had said to his brother Harun: "Represent me in my people and do not follow the ways of those who are troublemakers".

Verse 143: "And when Musa came to Us at the appointed time, and when his Lord spoke to him, he said: "My Lord, appear to me so that I may see You!" - "You cannot see Me" - he said - "but look at that hill, and if it remains in its place, you will see Me!" And when his Lord revealed Himself to that hill, He razed it to the ground, and Musa fell unconscious. As soon as he regained consciousness, he said: "Praise be to you! I repent to You, I am the first believer!''

Verse 145: "And We wrote for him on tablets a lesson for everything, and an explanation for everything. "Accept them as your own, and command your people to adhere to what is most beautiful in them!" And I will also show you the land of sinners.

Verse 148: "And the people of Musa, after his departure, accepted from their jewelry the statue of the calf that roared." Did they not see that it does not speak to them and does not lead them on the right path? They accepted him and sinned against themselves."

Verse 150: "And when Musa returned to his people angry and sad, he shouted: "How ugly you behaved after my departure! Why did you hurry and disobey the order of your Lord?'' - and threw the plates, and grabbed his brother by the hair and began to drag him to him. "O son of my mother" - said Harun - "the people did not care for me at all and almost killed me; don't make my enemies holy and don't consider me one of those who have wronged themselves''. Verse 151: "My Lord" - asked Musa - "forgive me and my brother and let us be under the protection of Your mercy, You are the most merciful of the merciful".

Verse 155: "And Musa chose seventy men from among his people to stand before Us at a certain time. And when an earthquake hit them, he said: "My Lord, if you had wanted, you could have destroyed them and me even earlier." Are you going to destroy us because of what our fools have done? It is only Your trial by which You, whom You will, leave in error, and whom You will, You point to the right path; You are our Lord, so forgive us and have mercy on us, because You forgive the most.''

Let us first analyze verses 142 and 143 which speak about the impossibility of (directly) seeing God, verses which have been the subject of many comments and meditations in the past by various Gnostics and Sufis. It should be said that Musa a.s. kelimullah - the one with whom Allah spoke because each of the 7 great Prophets has his own destiny different from the others.

The "hour of meeting" represents the time of Decree or the Night of Decree when the angels and the Spirit descend into the heart of the Immaculate, a night that is "better than 1000 months" (Qur'an). It is the night from which the night of esotericism flows (all the way) until the Revelation of Imam Mahdi (a.s.). The "hour of meeting" is a meeting with God that takes place from the position of a perfect soul (insan-al-kjamil) and that meeting becomes serious when the spiritual traveler climbs to the "top of the mountain" (wisdom), that is, the Sinai of his being.

Therefore, the "hour of meeting" represents the Hakkikat reality, i.e. the reaching of the deepest spiritual truths, which again has as its premise the "night journey" of the clergy. The meeting with God we see (in verse 142) implies the fulfillment of 30 nights, which are supplemented by another 10, resulting in a total of 40 nights. "Day" is not mentioned at all because it is about the darkness that we carry inside us and that needs to be overcome. "Nights" are filled with esoteric truths (because a lamp is useful only in the dark) and in accordance with the Qur'anic verse that orders night vigil, "...and you have a lot of work to do during the day" is added.

"Day" represents the exoteric consideration of religion, and "work" as such is related to the external, reaching the internal realities brings immobility, alertness and completeness. They are reached after a day filled with "work", i.e. studying worship and other actions that are necessary prerequisites for spiritual ascent.

In the "night of esotericism" (which in this time is the night of Imam Mehdi a.s.), each of the Prophets and clerics realizes the "True House" (of the Prophet's a.s. family) and in this sense it is "a night that is better than 1000 months". ' in fact, the night of a metahistorical event which is (differently for everyone) the realization of Ehli - Beyt. That is why, throughout history, knowledge is related to the Pure House, where there is no Ehli - Beyt, there is no knowledge. Imam Ali a.s. is also in this sense. "with every Prophet sent secretly and with Muhammad publicly".

It is known that Musa a.s. prayed to God with the right of the Pure House (to part the sea so that the people of Israel could pass on dry land). Other Messengers of God did the same in various troubles and God accepted their requests sent through the "True House". The original meeting of Musa with Allah. It was predicted when "30 nights are fulfilled". Although Musa completely isolates himself for 40 nights, at first a figure of 30 days was determined. Imam Sadik a.s. said: "Faith has ten steps that rise one above the other like a ladder, so if you see someone below you gently pull him and don't burden him with what he can't carry because you will break him."

That is why the 30 nights of Musa represent (all) 10 degrees of faith in the way of knowledge of Sharia, Tariqat and Hakkikat, because 3x10=30.

This certainly represents an esoteric consideration of "30 nights" of solitude and not a number that would indicate the movement of astronomical bodies in the physical sky. Sharia corresponds to the first testimony of faith, - Faith in God, tariqat to the second - faith in the Messengership, and hakkikat to the third - faith in the Imamate. Thus, in the 30 (predicted) nights of maturing (ascending to his "Sinai"), Musa a.s. obtained all 10 degrees of faith through consideration of the triple testimony of Faith. This is followed by a supplement of another 10 nights, which gives the number 40. The supplement of knowledge follows after Musa learns the secrets of imamology.

It is known that Muhammad a.s. received the Messengership at the age of forty and also the soul (after death) separates from the material world for 40 days. For the whole of 40 days Musa a.s. therefore, he "fulfills" (inside - in himself) the True House, therefore, with his already acquired knowledge, he acquires the world of Muhammadan light, that first-created reality to which he must refer as God's messenger.

Thus ends the separation (of his spirit) from this world, becoming "dead" to that same world. That's why Muhammed a.s. said: "Die before you die". On another occasion, pointing to a person who has achieved annulment (''fena'') the Prophet Imam Ali (a.s.) qualified as "the walking dead". It is the death of the corporeal soul that revives the spirit and makes it awake and ready for Gnostic truths.

Musa's seclusion of 40 days is a prototype, that is, an archetypal image of numbness, separation of mystical consciousness, and this is a phenomenon in many Sufis rows. The Sufi order Halveti got its name from its tendency towards solitude (halvet means solitude). Harun a.s. remained among the people as Moses' representative. Representation refers to the interiority of the Revelation, which is the function of the Imam in the deepest sense of the word.

Muhammad a.s. emphasized this in particular: "Ali was sent with every Prophet secretly and with me he was sent publicly". His role is clearly indicated in another famous tradition: "You are to me the same as Harun was to Musa, except that after me there is no Prophet" (says Muhammad, peace be upon him, to Imam Ali).

Musa advises Harun to "not follow the paths of those who are troublemakers", because Harun a.s. (esoteric) consideration of the tariqat while the Hakkikat reality is embodied in Imam Ali a.s. The right path is one and there are many crooked paths, which is why the plural ("paths") is mentioned in the verse. The exemplary Prophet once drew a line in the sand, he covered it with his hand and said: "This is the True Way". Then he drew several smaller lines adding: "These are crooked roads." Since these are wrong roads, they can go side by side with the right one, but never together.

Therefore, all paths that are outside the True Path (and which are the Twelve Imams in particular) represent the "paths of troublemakers", those paths that, since they are outside the "scope" of the Holy Imams, cannot possibly be correct. "Confusion" is associated with such paths, because if there is no straight path, there is neither inner peace nor inclination to the truth.

In verse 143 Musa a.s. it comes to the Lord at a "certain time" after the realization of the deepest Hakkikat truths (through 40 nights of halvet - a).

This represents the "Hour of Fate" we have already spoken about, the night (of esotericism) when the spirit (heavenly Nature of Muhammad) descends into the heart of the Immaculate (one of the Twelve Imams).

God firstly says about himself "We" ("when Musa came to us in the appointed time time'') which indicates that Musa achieved 100 Beautiful Names of God by ascending to the Sinai of his being and then the word ''Lord'' is used which means that Musa a.s. addresses God from the position of slavery (that is, annulment). He has reached the "fen" and all that remains for him is to "see" his Master.

After His Lord spoke to him, that is, after receiving a response at the station of his own cancellation (fena), Musa a.s. he says: "My Lord, show me that I may see You!" The word "see" means "know" because any other explanation would be absurd and unthinkable.

Here it is necessary to return to a tradition of Imam Sadiq, a.s. A certain man, staying with the Imam, warned against people who claim that God will (be) seen in the next world. Imam Sadik a.s. he answered him: "It is possible to see God in this world, just as you are looking at him right now". The person present wanted to make this tradition known to the people, but the Imam forbade him to do so adding that people "would not understand it and would go astray". Musa a.s. in this way, and in accordance with the quoted hadith, he wants the manifestation of the entire vilayet of the Imam. Of course, this is not about the embodiment of the divine in a human way, but about the fact that seeing a perfect man (as the only possible way to reach the divine) is actually seeing God himself. But since such "identification" is unthinkable for the average consciousness, the Imam, as we have seen, forbids his interlocutor to talk about it further.

Knowledge of God's Attributes and Names has always been a characteristic of a small number of people.

Consequently, Musa's request to "see the Lord" is a request for the manifestation of the entirety of the Vilayet of the Holy Imams, a.s., which will only be manifested with Imam Mehdi, a.s. This is the reason why Allah tells Musa that he cannot see Him. Because of this, God reveals himself to the "hill" (gnosis), which means that he indicates to Musa that the Wilayat of the Imam (in his time) can only be partially manifested, but even that is (was) enough for Musa to lose the illusion of separate existence and "pass out" ''. Loss (of self-awareness) is a frequent motif of Sufi inspiration and contemplation, and it can be seen as a degree of unity.

Assumptions (of exoteric consciousness) as Musa a.s. asked to see his Master with physical (or heart) eyes are not worth mentioning. "Seeing" God is impossible not only with physical eyes but also with the eyes of the heart. Even an "ordinary" believer would not wish for such a thing because the Qur'an clearly says that "looks do not reach Him". The incommensurability of the human and the divine is absolute and unquestionable and remains so forever.

The "hill" (gnosis) does not stay in its place, which is the "place of the Messenger's Message" (Ahli - Bayt) and "moves" on Musa's jazba (revelation) because, as we said, the whole of the Vilayet of Imams (still ) cannot be manifested. Not remaining in its place, the hill (gnosis) is placed in the "future" of the revealed Imam Mehdi, a.s.

The hill of gnosis is "razed to the ground" which places Musa in his own earthly plane (when the entirety of the Vilayet cannot yet be manifested).

Musa realizes this and regrets it and says: "Praise be to you! I repent to You, I am the first believer''. "Hill" was recognized by Musa a.s. therefore, (due to the flattened hills) are leveled, Musa becomes aware of his possibilities. Muhammad a.s. (Ahmed) is the one who is praised, the praiser (that's what his name means in the Arabic language). By using this expression, Musa gains knowledge about the Last Prophet whose Twelfth Imam will manifest the entirety of the Vilayet. Imam el-Mehdi seals the history of the human race on earth. And since it is the only sealing, it is because of that and first, and because of that, Musa a.s. he says that he is a "believer first".

The Qur'an emphasizes that in paradise "the first are always the first" and that there will be many more from ancient peoples and few from later ones''. Musa a.s. is certainly an ancient man. After a complete spiritual experience, Musa returns to his people, who in the meantime have accepted the statue of the golden calf. This speaks to the deceptiveness and impermanence of average endeavors in an ever-changing world.

A priest, on the other hand, is always one who returns (to the people for their benefit) after experiencing enlightenment. More precisely, God himself returns him, because no one would return from the vastness of gnosis to the mire of this world of his own free will. That's why Muhammed a.s. said: "I and those who are God-fearing from my ummah are freed from the burden." The law for the physical is not opposed to the being and proceeds unhindered while the spirit devotes itself to other individuals. This spiritual pedagogy is the decoration of every great man.

The golden calf became a "burden". This indicates that any persistence on materialistic conception (from the inside) creates burdens that are then subliminally (very often) expressed in an idolatrous way. Worship is a part of human nature and is at the root of every being, just like the physical manifestation of that love (Islamic Salat implies a series of physical movements from where the popular term "prostration" originated). Folk jewelry was therefore materialized in the golden calf. Angel Jibril came on a horse and took a handful of earth from under the "emissary's foot" (a man named Sammirija), which he then threw into the fire. In this way he cast a calf of gold that gave a voice as if it were alive. The "civilization" of the iron man completely follows only the golden "voices" and the call of the animal spirit that rules the people.

A "handful of earth" is analogous to a "handful of water". Namely, when Jalut marches with his army (Qur'an story) and crosses the river, he tells his fighters that "he who gets drunk unless he grabs it with his fist" (is not his). Modesty is suggested for anyone immersed in the river of life, sufficiency with a small portion of this world and contentment with what one has. However, if there is contact with the fire of greed, deification of matter and service to idols occurs. In this sense, the "golden calf" is cyclically materialized when the darkness approaches and approaches its bottom. Something similar happened during the collapse of Egypt and Rome’s cultures. Today's "civilization" fully represents the worship of the golden calf, that is, the full affirmation of the animal man, a man who has completely lost his connection with his sacred nature.

Sammir (ija) otherwise (i) means "evening entertainer" which so wonderfully reflects the nature of the dark ages where "footprints" of uncontrolled aspirations are left everywhere (as witnesses). The intoxicating power of idolatry will strengthen even more and destroy the cosmos, both external and internal. It should be remembered that the North American Indians recognized the era of the eclipse as the arrival of the "iron horse", that is, the appearance of the iron man (the allusions to the "train" as a symbol of the iron horse do not even need to be commented on). "Modern" man, so receptive to delusions of all kinds, simply constructed a story about ignorant "natives" that the iron civilization (according to them) was supposed to save. But all (still) "primitive" peoples are spiritually and morally miles away from the average "civilized" man.

In verse 150 (surah “Ramparts"), an account of holy anger is given, which has its external and a number of internal interpretations, and in accordance with the well-known Muhammad's a.s. with the statement: "The Qur'an has 7 levels of meaning and each depth up to 70 others". Musa "grabbed his brother Harun's hair and started pulling him to himself". The attraction of the letters of external law and mystical consciousness is controlled and always rational. "Hair" has been a sign of strength and connection with the sacred in many cultures. Even today, in some tribes, it is considered the seat of spiritual power. Musa pulls Harun with the power of the esoteric in order not to convey to him spiritual truths that cannot be communicated by language, this is because Harun is the master of his revelation, its interiority. Before that, Musa returned to his people "angry and sorrowful" because the statues took precedence over the worship of God.

It is Holy Wrath, on which occasion individual motives are excluded and egoism is unthinkable. He addresses Harun Musa as "his mother's son" and adds: "The people did not care for me at all and almost killed me; don't make my enemies holy and don't consider me one of those who have wronged themselves''. First of all, we should refer to Harun's "mortal danger" characteristic of many Sufis and Gnostics who have been killed throughout history.

As the sharia and the tariqa are one within the framework of Islam, Harun emphasizes this by addressing Musa as "the son of his mother", without using the term "brother" at all. This is because the "mother" is the community (umma) of sharia and tariqat (te hakkikat), so part of the verse emphasizes that unity. "People" is the general consciousness which is unstable and vacillating and which, according to Imam Ali, "goes after the caller."

"Don't make my enemies holy" says Harun further, indicating how average consciousness (due to ignorance) can show (even) enmity, towards the immutable and holy. Speaking about the latent resistance that comes from the inability to rationally understand, Muhammad a.s. said: "Man is the enemy of what he does not know". Harun asks Musa - without considering him "one of those who are against have sinned against themselves''. Sin against oneself is a polytheism that one is always aware of the attitude and action of the whole being while the man is true to his original nature (fitret).

No matter how much he sins, no one leaves his own fundamental nature by which it was created. Those who have (currently) released those "who have sinned against themselves" have the theomorphic nature.

In verse 151 Musa a.s. asks his Lord to forgive him and his brother which represents the awareness of the impossibility of reaching the entire Vilajet.

No matter how many Holy Imams (otherwise) there is a strong unity of the outer and the inner (because in verse 151 Musa addresses Harun as "brother" while Harun used a different expression saying that Musa is "his mother's son").

Then Musa a.s. prays to God: "...and make us be under the auspices of Your Grace, You are the most merciful of the merciful...''

As we know God's Mercy covers all and Musa (nor) asks for mercy as such already being under the auspices (of that Grace). By the grace of God, man cannot leave (even if he wants to) because that would mean leaving the existence that is impossible. The "cover" of God's Mercy is final numbness (in God), i.e. "wing"

Clean Houses'' which for the mystical consciousness is like the "intimate part" of the house in the relationship to the entire building. Then the Merciful God manifests himself as "the most merciful of the merciful". This is because Grace as an Attribute of God descends upon all creatures and they are also kind both to each other and to other species. Because of that is why this comparison because Hakkikat man is the most merciful (of creatures) considering his purity and the vast knowledge he possesses. And knowledge and gentleness are always connected and inseparable. They are the most powerful and the most merciful. Musa - his anger passes and he takes the plates again. Gathering knowledge again represents the degree of Unity when separate existences are seen as connected, and when it is realized that "there is nothing but Allah". This is also the reason why anger leaves Musa.

Breaking the plates and putting them back together is a summary of the spiritual path because the Qudsi Hadith communicates: "I am with those whose hearts are broken''. After the heart is broken by troubles, it is reintegrated into the whole being.

So a full circle is reached and the journey ends where it began, the broken elements of existence come together again. A great adventure brings together the end with the beginning and the spirit has fulfilled its reason for being on earth. It's a mission as old as the human race, and Holy Wrath also reaches that far. And there will always be those whose anger will be with the Divine and their pleasure with the pleasure of God. Guardian and interpreter Dogma is the poison of faith and an obstacle to spiritual progress,

The only correct interpretation of the Qur'an (in the way of unifying the exoteric and esoteric) is the interpretation of the Qur'an by the Qur'an itself, when the verses are interpreted with (other) verses. This was the practice and method of the Prophet’ families and he personally taught and approved this procedure (on occasion interpretations). This methodology accompanied by a corresponding spiritual pedagogy has (almost) disappeared from the historical scene. The reason is disenfranchisement to the inheritance of the House, the right that was taken away from Ali a.s. and to all subsequent Imams.

Due to the deviations that arose on that occasion, Muslims are today (in all sciences) are the most backward and intellectual and cultural neglect among them the biggest. The nebulous aspects of (certain) progress have historically ended in the eighth century and since then, the followers of Islam have been followed by a constant decline. It's a big question of whether the collective progress of Muslims ever existed.

This is why it is necessary to refer to the Qur'an, the Holy Book revealed to the last Prophet of God, Muhammad, peace be upon him. As is known, the Post lasted 23 years and the verses were revealed on different occasions. His wholeness and immutability is guaranteed by God Himself, who clearly says in His Book: "We indeed publish the Qur'an and We will watch over it.'' "Vigilance" over him is a guarantee in its integrity until Judgment Day.

Therefore, the Qur'an that we have in our hands is identical to the one that was revealed to the Noble Prophet and there are no changes in the published text. This refers to the entirety of the Revelation, that is, to what is between the two Book covers. The fact is, however, that what we have does not match to the original transcript. The only (originally) collected Qur'an is the one that the Prophet (before his death) left to Imam Ali a.s. and which (in yellow binding) found at the end of Muhammad's a.s. headboards. That transcript is (the only one written by the Imam's own hand and it contains the angel's (Jibril's) interpretations of the verse (both external and internal content) and general, special and individual interpretations of each paragraph of the Book. Only in that Qur'an are the verses arranged in the way it was revealed to the Prophet, peace be upon him. Today's arrangement of verses (in the Qur'an available to us) and to the superficial observer indicates the disconnection of verses with others, sudden transition from topic to topic and vagueness due to (conscious and unconscious) shifting of verses. The very method of collecting verses could not guarantee success in the order of verses.

Namely, the Qur'an that we have in our hands today was compiled during the time of Caliph Osman and the process of compilation lasted several years. An advisory council was appointed to monitor the course of events. During the Revelation (and later) people wrote down verses on papyrus, leather or wood, and kept it in their possession.

Someone would have 2 verses, others a dozen, and that's how they tried to collect the Book. In Uthman's time, everything that was in the hands of the people was brought and the (whole) Qur'an was compiled. The question arises, what was the purpose of this chaotic, unverified and disconnected collection of pages of the Book when (already) Imam Ali a.s. possessed the original transcript written in his own hand?!

This situation is clarified by a historical event. Namely, after Muhammed a.s. death of Imam Ali a.s. brought the Qur'an in yellow binding to the Medina Mosque and offered it to the Muslims. They (including the two caliphs present) refused, saying that they had "the same one" and that they had no need for Ali's transcript. After that, Imam Ali a.s. withdrew after swearing by God that he (the Qur'an) will never see it again, which has come true to this day.

The original copy remained in the possession of the Prophet's Family and was (secretly) passed down from one Imam to another and is now in the hands of the Twelfth Imam, Muhammad al-Mahdi a.s. He is the Lord of Time and the Keeper of the Book. Due to these circumstances, the only original copy of the Qur'an remained in the possession (exclusively) of the Prophet's Family because if it had been presented publicly it would have been completely rejected. There are no historical records of the (eventual) disclosure of the original copy of the Qur'an (by the Holy Imams) but if there were any, it was about a select few.

For popular consciousness, the original Book remained completely inaccessible, which has its deep reasons, not only exoteric but also esoteric in nature. Only the few who are worthy of it can see the original Qur'an. This primarily refers to those persons who are constantly staying with Imam al-Mahdi a.s. which includes 40 noble clerics, 30 spiritual princes and 4 "stakes" (Imam's) tent (Khidr, Idris, Ilijas and Isa a.s.). The number of these people never changes and when one dies another replaces him. They are the elite of the human race because of (and through) whom God still looks upon this earth.

The integral Qur'an will be presented to mankind in the golden age when it will make all people strengthen spiritually and reach enlightenment. At today's level of spiritual evolution, the original Qur'an would not only be incomprehensible (to most people), but also the correct order of the verses in the surahs would reveal actions and actions (at the time of the Prophet) that would seem unbelievable to many, and the Book itself would be rejected as a result.

The dogmas that have developed over time and taken root in the Islamic world are so strong and archaic that any different view would be immediately rejected. in the golden age, the Qur'an will be presented to people as an (originally) collected Book (in the manner of the correct arrangement of the verses in the surahs and with a full explanation of the general, special and individual) and only then will "K" and "R" be able to to compile (as the Qur'an). But even this present-day Qur'an is sufficient for moral living and spiritual self-realization for those who follow it. Without any doubt, God's Book is intact and nothing has been removed or added. However, we repeat again, the arrangement of the verses in the surahs does not correspond to the original transcription. This thought certainly seems "blasphemous" to the majority consciousness, but ossified and dogmatic phrases have long been the only "research" efforts in the Islamic world. Hope for change Battle of Bedr

Secrets do not go to the grave, they are revealed in it

The Battle of Bedr took place on March 15, 624 and represents a key moment for the survival of Islam itself. There are four names for this battle: "Great Bedr", "Famous Bedr", "Bloody Bedr" and "Second Bedr".

It is known that there are four pillars of belief, each of which corresponds to "Bedr", esoterically speaking. The transmitted meanings have numerous esoteric depths, and each depth has several others, so we are talking about an inexhaustible sea of ​​meanings. The mentioned four testimonies are: Faith in God, faith in the Messengership, faith in the Imamate and faith in the Other World. This is according to the teachings of the Imami school, and every direction (madzheb) is good and has its own traditional basis.

Cultural and geographical sense. The differences between the directions can be viewed integratively because the Prophet said: "The divergence of my ummah is a mercy". Thus, we can observe the conformity as follows:

1. Faith in God - Grand Bedr

2. Faith in the Mission - Famous Bedr

3. Faith in the Imamate - Bloody Bedr

4. Faith in the Other World - Other Bedr.

This way, the Battle of Bedr encompasses the entirety of Islam in an exoteric and esoteric way, when each "Badr" can be viewed as one stage of a spiritual journey. It is a different and unrepeatable experience for every mystic.

The first testimony of faith (faith in God) corresponds to the "Great Bedr" because as greatness belongs only to God, so greatness among battles belongs to the Battle of Bedr. The Qur'an says: "... if one seeks greatness, then all greatness belongs to Allah...". The spiritual traveler experiences his own greatness (as God's vicegerent on earth) with the "Great Leg". In this sense, Imam Ali said: "The man who does not know his own value is lost". And the deepest human value is in understanding the faith and living according to to its original nature.

The second testimony of faith (faith in the Messengership) corresponds to what we have seen to the "famous Bedr". This is because the Prophet Muhammad, the last and most famous of the Prophets, known both for the last Book of God and his own perfection and for the comprehensive Revelation that reached all parts of the world. In terms of the mentioned landmark, Muhammed a.s. said: "The whole earth has been made a mosque" (masjid) for me.

All the messengers before him each brought a part of Muhammad's soul, one of his dimensions.

The third testimony of faith (faith in the Imamate) corresponds to the "Bloody Bedr".

After the death of the Prophet Muhammad, the right of the Ahl-Bayt was violated and all the Holy Imams were killed (or poisoned), hence the "bloody Badr". The blood of Ahl al-Bayt was spilled throughout the entire history of Islam, and the most terrible example is the battle of Karbala, which shocked Muslims with its brutality. The fourth testimony of faith (faith in the Other World) corresponds to the "Other Bedr" because (that) world is "another world", life after death. Thus, the symbolism of the meaning is revealed esoterically. The Battle of Badr took place on the twelfth day of the Holy Month of Ramadan when a group of Companions (led by the Prophet) set out from Medina with the intention of intercepting a rich caravan coming from Syria and led by Abu Sufyan. The Muslims hoped for an easy victory.

Most of the fighters were provided by the Ansari. As Abu Sufyan understood the intentions of the Muslims, he sent a message to Mecca, which raised arms. The entire city was equipped with about 1000 people, 100 horses and 700 camels. Such supremacy seemed unattainable and the Mushriks hoped for a sure victory. The group around the Prophet numbered 313 people, which corresponds to the number of friends of Imam Mahdi, a.s. when he emerges from the world of occultation (the number is also 313). That is why the departure of the Prophet and comrades on the twelfth day of the month of Ramadan because Imam al-Mahdi a.s. is the Twelfth (in order in the physical sense of time). Muslims owned only 3 horses and 70 camels. In the sum of the digits (with the number of people - 313), the number 17 is obtained, which corresponds to the number of years (of power) of Imam Mehdi a.s. Because 3+1+3+3+7+0=17. This way, the spiritual battle for Islam, the "spiritual Badr", was announced completely different. That battle takes place in the spiritual sky of the mystic's soul according to his purification and spiritual abilities.

As the army from Mecca approached, the question of selection arose; intercept the caravan (which was the original objective) or confront the infidel army.

Prophet a.s. was (after the support of the Companions) chosen by Badr. Comrades like Amar and Muaz gave him special support.

Badr was a barren valley covered with sand. Water (Bedra wells) was in the hands of the Quraysh who arrived before the believers. The thirst was their main trump card, but suddenly it rained heavily, saving people and animals. The worshipers quenched their thirst and refreshed themselves, and the rain strengthened the sand and the slippery terrain became suitable for movement. The battle began as a "three against three" conflict. Namely, the idolaters chose three of their champions to fight against three Muslims. Awf, Mu'az and Abdullah ibn Revaha came out for a duel.

Dissatisfied with the choice of opponents, the Mushriks sought a fight with their "equals" (by origin and tradition), because tribal honor was the height of pride at that time.

Then Muhammad a.s. designated people: Abu Ubayd, Hamza and Ali. Three heroes known for their strength and courage. And, all three, of noble origin. The three of them were also related to many polytheists, but the spiritual (fraternal) bond is stronger than the blood bond, and history has shown that many times. Brotherhood "in spirit" is stronger than brotherhood by blood, so many relatives clashed with each other at Bedr.

Rabi's sons Utba and Shejba and Utba's son Walid came out on the side of the idolaters. The fight went like this:

EBU UBEJDE - VALID

HAMZA - UTBE

BUT - GUYS

Since it is possible to extract a sign from everything in the world, we will consider the names of the participants from the position of conveyed meaning.

Utba and Sheiba were Rabia's sons. "Rab" (in Arabic) means Master while "woman" (their mother) is a symbol of this world. Therefore, in the capacity of "lords of the world", they want to impose themselves on the believers, to dominate them. Destroy the monotheistic faith and return Muslims to the "lordship" of this world. In this connection, we should mention the saying of Imam Ali a.s. when he says: "Be sons of that and not sons of this world". The relationship between the two worlds and different worldviews are therefore manifested in the form of allusions, and we know that God's Messenger observed the allusions and drew a message from them. That science has been abandoned today and any perception of the whole world as a symbol would generally be considered "schizophrenia".

This is because today's man is unable to perceive himself within a totality that manifests itself in a completely meaningful way and against which he must recognize the laws of his own response to the universe around him.

Now let's look at the dashes hidden in the names of the participants in the duel that started the Battle of Bedr. This is important because the name is the mark of a person and his fundamental determination. Ubaydullah (in Arabic) has the meaning of God's servant, while the name Walid indicates youth, that is, a son. Therefore, the servant of God wins in the conflict, serving God gains an advantage over physical youth.

However, "youth" also has its own different meaning in the light of spiritual chivalry, when youth represents the state of the spirit, that is, the degree of closeness to God. In this light, the Qur'an mentions the Prophet Ibrahim (pbuh). (''We heard a young man blaspheming our deities'' - Qur'an). "Young man" should be understood in the sense of spiritual chivalry. Consequently, the characteristic of this duel (between Abu Ubeida and Walid) is youth as the first degree of spiritual chivalry, that "youth" of the spirit that manifests itself in the world of forms but is imperishable. Permanent.

A conflict follows Hamza and Utba. The word Hamza means lion, but it also indicates fierceness, while the root of the name Utba (TB) alludes to indomitability. As Hamza came out victorious, the meaning is that in the conflict with the lion of God there are no indomitable. The feature of this duel is strength as the second degree of chivalry. It is about the strength that the spiritual knight, according to Ibn Arebi, applies primarily to himself.

In the end, Ali and Shejba clash. The meaning of the name (Ali) is height, the first regularity. Ali a.s. is the first Imam but also the Seal of the Absolute Vilayet who came secretly with all the Messengers and with Muhammad a.s. public. The name Shayba has the same root as Shuaib, and we know that the Prophet of God Shuaib was a son-in-law and Sheikh Musa - a.s. Shu'ayb was blind which is a sign of spiritual blindness which is comparable to (Ali's) stature. In this sense Ali a.s. said: "This world blinds both eyes of the one who falls passionately in love with it". Against the truth are deniers who are characterized as such by lowliness.

There are two eyes in the head just as the two brothers (Musa and Harun) were God's Messengers and they possess the heart's sight against the blindness of the deniers. Musa a.s. symbolizes the law for the physical and Harun the inner dimension of Revelation, its spiritual meaning.

In the duel "three against three" (on Bedr), 3 qualities of spiritual chivalry were realized: youth, strength and spiritual poverty. Only after that the battle begins. Seen from the inside, the three mekams - and the knighthoods become serious in the spiritual heavens where the struggle for the "survival of Islam" has its (numerous) esoteric meanings. The battle of "three against three" is the preparation of the spiritual knights for the final battle.

In the heat of battle, Imam Ali was returning to the Prophet and he would find him prostrating, on which occasion Muhammed a.s. pronounced God's Names - JA HAJJ, JA KAJJUM, which indicates life and preservation. With that, he prayed to Allah to save the lives of believers because if the fighters of Bedr had perished, God would no longer have anyone to turn to.

In the midst of the battle, the Qur'anic verse was revealed to the Prophet: "...the assembly will surely be defeated, and they will flee" (sura "KAMER", 5).

After the publication of this verse, Muhammad a.s. put on a shield. It is known that Davud a.s. made shields and made a living from it. He had the power to judge from the inside, an ability that (besides him) only Imam el-Mehdi a.s. will have.

That's why Muhammad's a.s. putting on the shield (after the realization of the three mekas of chivalry) points to the Twelfth Imam who (as we have already said) will also have 313 friends. He will fight for the spiritual acceptance of Islam, as Muhammad fought for its survival. Going into battle, the Prophet took a handful of sand and threw it at the unbelievers saying: "Let their faces be black". As it is about people who do not know their Imam (as the Face of God) their faces are black.

For the inhabitants of hell, the Holy Book says that "their faces will be black, as if parts of the dark night have descended on them". For deniers, the night of esotericism will be "dark", incomprehensible. The lucky ones are addressed as those with a "bright face", and it is known that the Imam's Face of God is turned towards people and everyone's heaven or hell is their own. That's why tradition says - whoever does not know his Imam dies the death of the godless. In this way Muhammad a.s. made a mark on those who will reject the Wilayat of the Holy Imams, a.s., since the Qur'an says that everything "except His Face will perish". God's face is Imam's own.

The armies on Bedr clashed. The blows, the neighing of camels and horses, the glint of steel. A great dust arose, a deafening noise of warrior drums and shouts. A stormy storm descended on the idolaters, causing confusion and disrupting the enemy's plans.

Imam Ali carried one of the two black flags to Badr village, which indicates him as the Hakkikat Imam, and the black color (of victory) contrasts with the "blackness of the faces" (those on which particles of dust fell from Muhammad's hand). "Blackness of face" indicates hellish, irredeemable souls full of evil. Angels came to help, dressed in white and with white scarves on their heads. Some accounts of the Battle of Bedr report that black spots could be seen on the necks and fingers of those killed by the angels. "Neck" symbolically represents trust, that is, trust, and "fingers" touch this world, touching which, according to Imam Ali, is "like touching a snake" (on the outside, the touch is gentle, but on the inside, the poison is deadly). It is about the serpentine nature of deniers and duplicitous people whose insides are "snake".

The signs therefore appeared on those who accepted this world and rejected Vilayet of the Holy Imams a.s. The innocence of the Pure House thus left a trace of its own angelic nature as a sign of recognition. The Battle of Bedr ended with the defeat of the infidels and more than 1,000 of them were beaten to their feet. It was an unexpected turn that caught the Meccans completely by surprise and threw them into despair. The Muslims rejoiced.

One Quranic verse says about it: "You did not kill them, but Allah did, and you did not."

You threw when you threw, but Allah threw farther, to test the believers with a nice test - Allah truly hears everything and knows everything" (ENFAL - 17).

Holy Tradition says that when God loves His servant, "he becomes his hand, foot, hearing, sight..." so that the actions of God's (servant) become identical to the actions of God the Most High. This is why the trial is described as "beautiful" because (according to the hadith) "God is beautiful and loves beauty". Some trials are bitter while others (if they are visible to others) often mean God's punishment. However, the "unity of action" of God and man is certainly a "beautiful test" that only those who please God understand. God "hears everything and knows everything". Hearing (as a human characteristic) is linked to Hajj ("and invite people to Hajj"). As the inner Kaaba is the heart (because God says that it is not encompassed by His heavens or His earth, but is encompassed by the heart of a faithful servant) and as hearing is the way to it, the unity of action (of God and man) IS WHAT God "hears” as heart rate. At the end, the Attribute of Omniscience is mentioned because there is no executive power (neither for good nor for evil) without God's Power, and we want to communicate that even those who act according to their "own" discretion actually do so with God's (omni)knowledge and control. There is no possibility for a creature to "go" outside of the Divine provision.

The verse is numbered 17, which indicates the authority of Imam Mahdi, a.s. (who, as we know, will rule for 17 years). This is not accidental because Imam el-Mehdi a.s. is a beautiful trial that will befall believers. His revelation (from the hidden world) will be a trial, both for those who expect him too for those who doubt.

Some verses of the surah "Prey" (surah 8, verse 75) talk about the Battle of Bedr.

Verse 5: "It was the same when your Lord rightfully took you out of your home - which was not to the liking of one group of believers." Esoterically speaking, the "home" is the Pure House (Muhammad, Fatima and the 12 Imams). "Right" is the Right of the House, the right to inherit from Muhammad, a.s., the right that was taken away from Imam Ali and the members of the House. With the announcement of Imam Mahdi, that right is "executed" (to the outside world) in the manner of his return to the Pure House.

"Inside the home" is always a small, selected group of believers, and in this connection it should be noted that none of the Holy Imams had more than 313 followers with them. All visions of a large number of conscious (believers) throughout the history of Islam are common misconceptions.

The "True House" is known by all (correct) sheikhs of all 12 tariqats and in their spiritual reality is Imam Ali a.s. as the head of the spiritual genealogy (Sillsilah). Prophet a.s. said: "Ali is with the truth and the truth is with Ali wherever he is". Esoterically, it aims to indicate the presence of the Imam as a perfect man outside the spatio-temporal structure of things.

Therefore, Imam al-Mahdi a.s. will fight for the spiritual consideration of Islam in the battle of "his Badr" as Muhammed a.s. fought for his physical survival. "Two Thighs" therefore, in the sum of the numbers, indicate the whole pleroma of 14 Purified Ones, because 3+1+3+3+1+3=14. Even today (when there are millions of Muslims) there are not (not even) 313 persons who unite external and internal knowledge, in the way of knowing the verses in their full unification.

The "Master" from verse 5 is certainly God the Most High (seemingly speaking). However, Batin's consideration points to Imam Mehdi who is the Lord of Time. The word "YOU" refers to each of the 313 friends who come out with the Law of the Pure House and give the oath to Imam Mehdi a.s. He is coming out of occultation, his hidden home, and with him will be 313 of his friends. This is "not to the liking of one group of believers".

It is more than certain that there will be Muslims who will rise up against the Mahdi, and there are credible reports about this. Every organized religion repays the "spirit of time", the dogma itself becomes the Godhead. The verse speaks in the past tense ("it was not"), but the Battle of Bedr takes place in to every time (in the sky of the mystic's soul) and the trap of historicism proved to be one of the most fatal for Islamic (research) thought. In this sense, Imam Bakir a.s. said: "If a verse were to be revealed for the sake of a man, and that man died with him, the revealed verse would also die together." Thus the entire Qur'an would be (by now) dead''. Therefore, each item is current at any time.

Let's go back to the emergence of Imam Mehdi a.s., an emergence that will be completely different than the general consciousness expects. One group of Muslims (exclusively of the external understanding of Islam) will oppose the Imam and try to stop him. Although this seems unbelievable on the other hand it is completely expected.

Tradition says that they will address him with the words: "Come back, son of Fatima, we have no need for Fatima's son''. This is a group of believers from verse 5 of Sura "The Booty" to whom "it was not (in any way) by their will" that the True House of the Pure (esoteric) "goes out" (from the House) into the outside world. It is about the ossified consciousness of law experts and scholars who only know the formal letter of the Law, i.e. the ritual part of Islam. Because of this, some traditions suggest that it will seem to people that the Mehdi brought a new faith. The ignorant (among the Muslims) will rise up against the Imam and oppose him.

They will vehemently oppose the original interpretation of the Qur'an and that is why some traditions, as we have just said, say that it will appear to people that Imam Mehdi brought a "new religion". The differences that will be shown in a drastic way will make known the discrepancy between the formal and the essential, and the religion of (that) time will look like a new (newly published) teaching. It will be a "religion of love" that will unite all faiths.

The verse of Surah "Prey" (which we are talking about) has the ordinal number 5. In the sum of the digits with the ordinal number of the surah (8) and the total number of verses (75), the number 25 is obtained, because 5+7+5+8=25, which is the number of parts of knowledge that will be unknown until the arrival of Imam Mahdi a.s. Because, Imam Sadiq a.s. said: "God has divided knowledge into 27 parts. Only 2 parts will be known until the announcement of Imam Mahdi.

When he appears he will bring 25 more pieces and join them to these two''. The scientific and technological "miracles" of our time represent "soulless" science, and this will become clear when the Imam brings 25 more pieces of knowledge. That it is so is confirmed by the sum of the numbers of the verse that talks about "leaving the home" (5) and the total number of verses of Surah "The Booty" (75), which is the number 17 (5+7+5=17), so the number year of Imam Mehdi's rule. The Prophet's family will gain the importance and right it deserves in that time.

The following shows how crucially important the Law of the House is for Islam; the total sum of the three numbers (5, 75 and 8) is the number 88 (5+75+8=88). If we subtract the number of unknown parts of knowledge (25) from that number, we will get the number 63 (88-25=63), which represents Muhammad's a.s. life (because he moved to the Hereafter at the age of sixty-three).

Therefore, the unknown knowledge (which Imam Mehdi makes known) and Muhammad's life, together give the Right of Home (which is a whole of 14 Pure Persons). That's why the Prophet said: "I was sent as a herald of my son, Imam Mahdi." Just as the Prophet is responsible for receiving Revelation, the Imam is responsible for its spiritual interpretation.

In the golden age (as tradition tells us) "the lion will live with the camel, the tiger with the cow and the children will play with the snakes". It will be an age of universal harmony of all beings in the manner of their cosmic role. We have already seen how before the final battle on Bedr (in the soul of the cleric) takes chivalry seriously as the "spiritual glory of the Faithful", a chivalry that has 3 levels: youth, strength and spiritual poverty. Those who fail to realize (this) belong to that group of believers for whom the exit (from the Prophet's House) "was not to their liking", and these are the same ones who demand that the "son of Fatima" be returned. The threefold aspect of spiritual chivalry is a prerequisite for spiritual Bedr.

The verse reads: "They argued with you about the battle, although it was clear to them that they would win, it seemed to some of them as if they were being driven to death in front of their eyes." The Battle of Bedr is an (esoteric) battle for the salvation of one's own soul. Speaking about the mystical depths of the Holy Book of Muhammad a.s. said: "The Qur'an has 7 levels of meaning, each of which has up to 70 others." Every priest relives the battle on Bedr (spiritually) as if it were happening "right now". The victory of the original Islamic teachings (over those who are not within Islam) is clear, but the vacillation is emphasized as the possibility of conflict between different considerations of the soul, and this refers to the general, exoteric consciousness that also comes out "from the House" (but not vertically) but horizontally. Some are exempt though. Namely, to some it seemed as if they were "being driven to death before their own eyes". The mystical consciousness of the minority is emphasized. The Prophet said: "From your world I was made to love two; women are also fragrant, and the joy of my eyes is in prayer.''

"The joy of the eye" has the inner meanings of the vertical spiritual path. So we see that the "eyes" are compared to the prayer, and another hadith explains to us that the prayer represents the spiritual success of the believer ("Miraj"). Therefore, the spiritual dimension is a prerequisite for rushing towards (mystical) death because Muhammad a.s. said: "Die before you die".

Of course, it seems to souls that they are "forced" into that state, because they are unable to complete the spiritual superstructure that has already begun with the death of the physical soul. This indicates the necessary help of already realized souls. The spiritual realization of external exoteric consciousness exists but is always partial. The "victory" of the esoteric truths is clear, although the aspects of the outer letter of the law (precisely because of this) are always ready to be "disputed". Verse 7: "'And when Allah promised you that yours would be one of two groups - and you wanted the unarmed one to fall by your hand - Allah wanted to establish the truth with His words and exterminate the unbelievers at the root.'' .

Seen from the outside, the "two groups" are a caravan from Syria that the Muslims intended to intercept and a large group of deniers in whose hands were the springs of Badr.

God is the one who fulfills promises, and He says that He will bring people "who love Him and whom He loves" which (in this context) refers to the friends of Imam Mahdi a.s. Prophet a.s. said: "The son is the secret of his father". The secret of Imam Mahdi is the esoteric essence brought from outside by his father. As Mehdi a.s. Muhammad's "child" (for whom he was sent as the messenger) all the esoteric secrets (of the Qur'an) that resided in the father's heart are realized in the son. Before the Battle of Badr, the Muslims "wanted that (the group) that was not armed" to fall to their hands.

This indicates an exoteric view of faith that is unable to rise to the level of the "Great Holy War" (with itself) and consequently has no weapons to fight (which the heart forces vs. soul powers). Instead of fighting with themselves, the people of the Law will always choose the worldly (which is presented in the verse as a caravan to be seized without using weapons).

But "God establishes the truth with His Words" (continuation of the verse). The "Words of God" are the Holy Imams a.s. while the "truth" is Imam al-Mahdi a.s. personally. On his blessed hand (when he was born) was written the verse - "Say, Truth has come and lies have disappeared". Establishing that truth therefore represents the "truth in the fortress", Imam Mehdi a.s. as the seal of the Muhammadan Vilayet.

Behind the gate of Imam Ali a.s. as the seal of the Absolute Vilayet, the two seals meet through establishing the truth of Imamate and Vilayet. Because Muhammad a.s. said: "I am the city of knowledge and Ali is the gate of that city". He who wants knowledge must enter the gate of the city (of knowledge), which is Imam Ali. The Prophet of God said in this sense: "Knowledge has 10 parts and 9 were given to Ali". The end of verse 7 speaks of "extermination of deniers at the root". Of course, it is not about any physical extermination, and it is necessary to consider the meaning of "roots".

Another verse of the Qur'an says: "A beautiful word is like a beautiful tree, its roots are in the earth and its branches rise to the sky", and adds - "And an ugly word is like an ugly tree, a tree uprooted from the surface of the earth has no survival''. The Qur'an says that "we mention God a lot". Mention is by name and Imams are God's Names.

Consequently, the "beautiful word" (of mentioning God) has its roots in the earth. Imamate and the branches rise to the sky of the Vilayet (of the Holy Imams). This heaven of Vilayet is also clarified by the Qur'anic text itself. Namely, verse 1 in the sura "Constellations" says: "May the heavens bedecked with constellations". It is the Prophet himself explained this verse by saying: "Heaven is my person and the constellations are the Holy Imams, twelve of them".

The very nature of the mention of God can be understood from the mentioned verses. when that mention first goes to the land of the Imamate, creating an unbreakable (root) connection with it, and then rises to the heaven of the Vilayet in the form of "branches" (of that zikr). The ramified effects of the tree of Zikrullah are visible on the heart of one who remembers Him. The mention of God is not tied to conditions. In the golden age, however, the "ugly word", which has no survival in this regard precisely because it is too earthly, such a word ceases to exist because it has lost its connection with its metaphysical root. This is why the "uprooted tree" is equal to the "extermination of the deniers", where the denial itself ceases to exist in an external sense.

When all people experience enlightenment, all "ugly words" in form will disappear of racism, nationalism and various ideologies with which (this) dark age is flooded. All beings will live in harmony and unity with the cosmos.

Verse 9 (Surah "Prey"): "And when you asked your Lord for help, He responded to you; "I will send you a thousand angels who will help you one by one to others to come''. "A thousand angels" descend in the night Kadr which is "better of 1000 months'' where (one) angelic intelligence has the equivalent of once a month. As the moon has 30 days and faith has 10 degrees, the triple testimony of faith (Faith in God, Messengership and Imamate) taken seriously at all 10 degrees gives the number 30 (3x10=30). Every single night of esotericism has a "guardian" angel who descends as God's response to the seeker who seeks him.

Verse 10: "Allah has done this to make you happy and to calm your hearts; and victory is only from Allah - Allah is Mighty and Wise''.

The descent of the spirit into the heart of Masum is so that "God would make them happy". The current Imam, Muhammad el-Mehdi, is the one in whose heart the most holy spirit (spirit) descends, because the Qur'an says: "... give us our joy in children", and the "child" is Imam el-Mehdi a.s. (received the Imamate at the age of five). From this follows the calm of the heart ("so that your hearts may be calmed by this") which represents the remembrance of God Almighty because the Qur'an says "...and hearts are calmed by the remembrance of Allah". "Remembering" (of Allah) can only happen (on a human level) through the knowledge of God's Attributes and Names, which are the Holy Imams in particular. Because the Imams said: "We are Allah's beautiful Names". The station "calm soul" represents the teacher's mecca, who is able to lead and teach others.

That is why the victory is attributed (directly) to Allah (and not to the causes) because God's Essence is unattainable and what we can know are the Names or Imams in particular. The causes are completely "fried" because the victory in the Great Holy War belongs to God. This is in accordance with the famous Qudsi Hadith: "Whoever approaches me one step, I take two steps towards him". At the end of verse 10, the Divine Attributes of Power and Wisdom are listed ("Allah is Mighty and Wise"). Both attributes are linked to Divine victory because in Battle there is no strength or wisdom except God's. Force is the last and greatest level of strength, and in Battle, let's repeat, there is no force or power except God's, nor is there anything else except His existence. The relationship between God's Being and the (mostly relative) being of creatures in existence is expressed in the famous saying of the Prophet: "There is nothing but Allah". This statement points to the existence of Battle while the relativity of creature existence is put into the background.

Related to the wisdom of Muhammad a.s. said: "Wisdom is the lost treasure of the believer". And more - "Seek knowledge even in China".

As God the Most High said in the Holy Tradition that He was a "hidden treasure" and created the world to be known, it is clear that the Attribute of Wisdom refers to the knowledge of Allah, which means the Imam. This is explained by the famous hadith "Whoever knows his Imam knows Allah".

Asked about the verse that says that he who is given knowledge is gifted with wealth that is immeasurable, one of the Imams said: "Belief in Allah and knowledge of the Imams". This is the essence of religion, and it is said that he who does not recognize the Imam of his time dies a heathen death.

Verse 11 follows: "When He caused you to fall into sleep for the sake of your safety and sent down rain for you from the sky in order to cleanse you with it and to remove from you to remove Satan's harassment and to make your hearts strong and strengthen your steps with it''. At the beginning of the verse, the Supreme Name of God - He (HU) is used. He therefore caused the believers to be "seduced into sleep for the sake of their safety". Since seduction into sleep descends from the position of the Supreme Name of God, it is necessary to see what kind of security is involved.

Prophet a.s. said: "Safety is complete belief". Reaching this mekam, the serious hakkikat man (insan kyamil) returns again and again to the people for their welfare. In other words, he (being awakened) is once again seduced into the (mortal) dream of existence, which is the state of most people.

In this sense, Muhammad a.s. said: "People sleep and when they die they wake up". The awakened man who returns to the general consciousness of carelessness (gaflet) is once again seduced by their feverish magnificence, wandering through the world which for an ordinary man lasts until death unless his heart is awakened by a perfect teacher.

"Rain" should therefore be seen as a symbol of God's Mercy, after the descent of which the barren regions (of dead hearts) gain their new life. The Qur'an speaks of "the dead regions which the rain brings to life" that hearts are revived by grace. The rain of divine Mercy "cleanses". The Holy Book for the Qur'an itself says: "Only those who are pure are allowed to touch it", and we know that these are Muhammed a.s., Fatima a.s. and 12 Holy Imams a.s. "Touching" in the verse is a spiritual interpretation because it is clear that physical touch is available to everyone. Through them, God's Grace descends into the created worlds and through them, dead hearts are purified, because the Prophet's Family is cleansed of all impurity ("Allah wills, O Prophet's family, to remove all impurity from you and to purify you completely" - Qur'an ). Consequently, those close to them also achieve an enviable degree of purity.

Since Satan's access to them is prevented, thanks to this, the consideration of "removing Satan's harassment" arises among ordinary believers as their followers. Satan leaves those on high degrees of knowledge but it is still nearby. Part of the verse does not say that Satan's access to believers is prevented (because this can only apply to the Ahl al-Bayt and God's Messengers), but that Satan's harassment has been removed (from believers). "Harassment" implies relative but not absolute proximity. This means that he can no longer bring unrest into the hearts of believers and this refers to the golden age of peace, security and non-violence. The end of the verse says "... and to strengthen your hearts and make your steps firm with it". The rain of divine grace makes hearts strong and strengthens the steps of the spiritual traveler. It is known that the friends of Imam Mahdi will have hearts "harder than iron", which indicates their spiritual strength. This applies to 313 friends.

In Surah "Iron" it is said: "... and We have revealed iron, in which there is great strength..." (some translators of the Qur'an have translated the word "revealed" as "created" ' which is completely wrong), great strength is equal to the "firmness of the steps" of the Friends of God. This refers to Imam Mehdi's saber, which represents "manifested iron", i.e. spiritual strength, strength that is transmitted to the friends of Imam Mehdi a.s. In another place, the Qur'an says that "provision is given only by Allah, the Mighty and Strong", and spiritual provision is the power that spreads from the Pole, according to his followers.

Therefore, the spiritual power of Imam Mahdi is what "makes hearts strong". It is not the soul or the spirit that is mentioned, but the very heart that will be reshaped by the power of the Imam. At the end of the verse, it is mentioned "firming the steps" with the rain of Divine Mercy.

Outwardly, the rain has "tightened" the earth, removing dust and hence the slipperiness, in the Battle of Bedr. One verse of the Qur'an says: "... and do not use your oaths to deceive one another and lest the foot that stands firmly slip." "A firm standing foot" is equal to "firm steps", in both cases it is about the strength of Imam Mahdi. The "oath" is the oath of allegiance (which will be) given to Imam Mehdi a.s. Those who "deceive one another" refers to the general consciousness (which knows only the letter of the Law) while the feet that "stand firm" are the positions (mekam) of the Imam's friends. The firmness of their steps is in harmony with Qudsi Hadith where God Almighty says: "Whoever approaches Me one step, I approach him two..." The oath to the Imam cannot be combined with the deception of others (who deny the Imamate) in the sense of any imposition of a spiritual pattern on the general consciousness.

Verse 12 follows: "When your Lord inspired the angels: "I am with you, so strengthen those who believe". I will put fear into the hearts of the unbelievers, so strike them on the necks and strike them on the fingers''. Instead of "firming the steps", now there is a strengthening of the faith itself, which indicates the completely rational meaning of religious truths. In one Qudsi Hadith, God Almighty says: "Because I am with those who remember Me..." He did not say how they remember Him, but that is left to man. This therefore refers to the angelic inspirations that come to the mekam - to the perfect souls (insani kyamil). That is why God says "I" and not "WE" in the verse.

God puts fear into the hearts of unbelievers. Prophet a.s. said: "If the believer's hope and fear would be balanced." This is because hope without fear can lead to denial, and fear without hope can lead to the cessation of worldly affairs (i.e., all affairs). There is no hope without fear and no fear without hope. As it is about deniers who have neither hope in God nor fear of Him, God "pours" that fear into their hearts like a stream flows into a river and the smaller becomes larger or as a liquid without form is poured into a vessel, and takes the shape of that vessel.

The result is hitting the "necks and fingers", and the "hitting" in the spiritual world is much stronger than in the physical world. The "neck" is the neck, the "place" of trust and connection between the physical and the rational (because the neck connects the brain (with the rest of the body) Also, the neck bears all the "weight" of the head (rational spirit), and we know that the Imams repeated: "Our matter is heavy and difficult. It can only be carried by an angel of a higher order, a Messenger of Faith or a believer whose God will test the heart''.

The weight of the Vilayet is a heavy trust that is "repelled by the mountains, the heavens and the earth" (Qur'an). Angelic inspirations therefore mark the readiness of the heart to bear a heavy and burdensome thing, rejecting those who rejected the Wilayat Imam. "Fingers" are a symbol of touching this world, that touching which according to the words of Imam Ali a.s. "like the touch of a snake" from the outside the touch is gentle but from the inside the poison is deadly. The poison of the interiority of the soul must also be marked indicating the irreparability of the idolatrous consciousness. That's why "finger-slapping" represents detachment from this world, detachment from those whose "fingers" have escaped the blows of worldly temptations and greed. Badr as a spiritual battle will inhabit the heavens of mystics and clerics as long as the world exists, and it is that battle (within us) called the "Great Holy War".

In this way, God's Names will descend and come true, which can also be proved mathematically. If we subtract the number of Qur'anic surahs (114) from the number of Bedr fighters (313), we will get the number 199, which means the fullness of all God's Names (100) and the number of known God's Names (99) (313-114=199). The Supreme Name and all the known names descend through the Qur'an on the heart of the cleric. The known Names of God represent the external and the unknown Name of God the internal account of the Battle of Bedra. Both are realized through the Qur'an, because we have seen - 100+99+114= 313. As the sum of the Qur'anic surahs, known Names and the total number of God's Names is equal to the number of Badr fighters, it is clear why the number of friends of Imam Mehdi (also) be 313.

These are those spiritual knights who have reached the esoteric depths of the Qur'an and the fullness of God's Names. This is precisely why spiritual chivalry is a force and driver of virtue in all great religions, and it will exist until the end of time. In the dark age, spiritual knights are invisible, just as much as their action is more powerful. Because the greater the darkness, the stronger the light, no matter how weak it is.

P.S.

Because of everything presented (in my Books) I usually separate "K" and "R" (like the Qur'an and not the Qur'an) because the Book has not yet been collected in the original way. I owe the readers a clarification. Namely, in my last book ("FAKIR") it says that in all my books I separated "K" and "R", which is incorrect. In some books "K" and "R" are put together (like the Qur'an) while in others they are not. Also, compound letters appear constantly in some stories while not in others.

I leave the reasons for such a procedure to the readers to consider.

Happiness

Man's deepest desire

is the world that would be outside of

pain and pleasure.

But misfortune in itself is

existence and should not be sought for

we are left with nothing but

to crave happiness no matter what.

That's exactly why she plays

with everyone and let them all down.