

About Peace among Religions or How to Achieve Peace among Religions

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ABSTRACT

The volume of Nikola Kuzanski's short book *On Peace among Religions* contains great thought. And this world needs wisdom on how to achieve peace among religions. Originating as a polylogue of Christians, Muslims, and Jews at the time of the Ottoman conquest of Istanbul and hinting at the important dilemmas of different interpretations of one principle—Abraham's monotheism—it still brightly illuminates the corridors over which falls a huge dark shadow of an abyss or abyss that cannot even be seen. Kuzanski's goal is to seek the invisible communion behind diversity on the surface. After Byzantium fell under the Ottomans and the people fell into fear, anger, and depression.

But this is not a cheap production of a new religion, which is emphasized as an intention in our time, but he believes that if people had time and leisure for self-knowledge, they would find the right path.

Keywords: Idols, Invisible togetherness, Peace, Religious narrative, Self-knowledge, Visible differences.

SAŽETAK

Svezak kratke knjige Nikole Kuzanskog *O miru među religijama* sadrži veliku misao. A ovaj svijet treba mudrost kako postići mir među religijama. Nastao kao polilog kršćana, muslimana, židova u vrijeme osmanskog osvajanja Istanbula, a nagovještavajući bitne dileme različitih tumačenja jednog načela—Abrahimovog monoteizma—i danas jarko osvjetljava hodnike nad kojima pada ogromna tamna sjena ponor ili ponor koji se ne može ni vidjeti. Cilj Kuzanskog je tražiti nevidljivo zajedništvo iza različitosti na površini. Nakon što je Bizant pao pod Osmanlije i narod je pao u strah, bijes i depresiju.

No nije riječ o jeftinoj proizvodnji nove religije, što se u našem vremenu ističe kao namjera, već smatra da bi ljudi, kada bi imali vremena i slobodnog vremena za samospoznaju, našli pravi put.

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INTRODUCTION

After the Ottomans conquered Istanbul by Sultan Fatih Second, Catholic Bishop Nicola wrote a scripture pushed by fear of Islam about peace among religions. Fear of Islam, one might say, never disappeared; nevertheless, somewhat unusual, for it is the middle ages and not the age of liberal interreligious courses. Somehow, the scripture is a segment of the de-absolutization of Christianity, which is not common even today. The scripture dominates a dialogue with Islam. At least other religions are present. The idea of a peaceful life next to each other also promoted Basel Council in 1431 and in 1437, concerning relations between Eastern and Western Rome, caring for harmony within the Catholic Church. Kuzanski also wrote the work "Examination of the Quran" in 1441, where he theologically dealt with Islam. This is an ecumenical conversation. The word is Jesus Christ, Peter, and Paul, while Muslims are Arab and Turkish. The Jew is also present, the Czech is a Hussite, and the regional Christians are English and German. Apparently, the goal is to take a peaceful approach toward Islam among the more educated class because he considers that without a lot of knowledge

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about this matter, one need not even think to discuss it. Participants of the dialogue need to know the matter, and after, they need to seek togetherness in the depths of ideas outside of different appearances in different religions. For the most part, it is the same today. In the depths of sincere believers, there are unique ideas of life, death, God, creation, the devil, sin, conscience, and ethics.

Common Principles of All Religions: Prophecy

The Ottomans are advancing toward Europe, winning militarily, Islam is spreading in all directions in the coming centuries, and Kuzanski wants to strengthen Catholics and encourage them to act rationally. Today's secular and atheist citizens of Europe could read this text more carefully and try to learn how stereotypes about the upcoming peacetime migrations of Muslims as migrants are more harmful than helpful. In the scripture, Kuzanski subtly moves away from the Trinity because Islam does not explicitly allow God to have a double or a child. In fact, it is the greatest possible sin in Islam, which the holy Quran calls the greatest blasphemy/shirk.

Kuzanski says all religions assume the same. The wiser among us must understand and recommend this. Something like natural religion, like man's innate need for spirituality and transcendent happiness. And different forms of a particular religion are only expressions of a natural one. That is why some thought that Kuzanski, in this writing, was the forerunner of Lutheranism or the propagator of the religion of the mind. But Kuzanski himself says that the wise cannot be wise without the divine word. He pleads for the truths that all religions presuppose implicitly; there is no salvation without divine order and divine word. And the wisdom will be to find principles that are common. Is that possible today? What would be the principles?

Dialogue, or less often polylogue, is indeed an interesting form of communication, argumentation, and finding common principles, reaching wisdom. For example, Lucian of Samosata has dialogues decorum, Conversations of the Gods, the old church has Methodius of Olympia, and also dialogues. There are also the dialogues of Octavius Minucius Felix (2nd century) and the treatise AL Chazari by the Jews of Yehuda ben Halvi, 1080. There is also from the 12th century Dialogus inter Philosophum Judaeum et Christianum by Peter Abelard and from the 13th century Isagoga Odanis from the order of Abelard, then Opus tertium by Roger Bacon, 13th century. A more modern form of a similar thesis is, perhaps, the story of Vladimir Solovyov, the Antichrist, who has a council in Jerusalem at the end of time. World Emperor, and Antichrist proclaims himself the leader of Christianity.

Walk through Dialogue to the Wisdom of Everyday Life

For Kuzanski, Catholic doctrine is closest to the truth, but it does not try to convert all other participants in the polylogue to Catholicism. First of all, the scripture works missionary toward the Catholics themselves. He cared that philosophy, as the supreme intelligence, operates among the few. It is the wise who discuss with him, not the priests.

Today, too, following Kuzanski, more theologians would have to study or at least read philosophers and philosophy, connect and analyze things with superior truth, respond to dilemmas and trilemmas in the world, and so philosophy could become a kind of medium of peace. Of course, its practical aspect is a real living ethics, working active morality,

and a real empirical moral manifestation of everything around us.

For Kuzanski, it is often a platonic philosophy, an idealistic philosophy that trembles with admiration and gazes at cosmic spaces as divine perfection and not as capital, the profiteering transformation of space into the field of production, consumption, tourism, and other forms of exploitation that corporations and companies imply the so-called applied science and technology and the so-called development of modern man and modern humanity.

In all religions, it is possible today to see one big truth, but it is not easy to define and say as one axiom, and it is not the same as the dogmas of the Catholic Church, with the dogmas of hierarchy. This one common truth can only be seen as one general tremendous mental and mystical insight. Kuzanski does not create any Esperanto faith as Lazar Ludwig Zamenhof once did, creating a unique spoken language for all the people of the world as the Esperanto language, which of course, has neither come to life nor is it possible to come to life (I have personally studied for a few years and I dealt with it) as a utopia at the isolated mountain, but above all, it is an idea of harmony. Because of necessary future peace among people, it is also necessary to empower what is common to all religions. Prophecy is among the first axioms.

Traditions and Idols as Substitutes

Religions today often substitute with traditions which can be, but often they are not authentic. People are often attached to banal habits that fit all hierarchies of the world, esoteric, political, economic, intellectual, religious, economic, banking, medical, pharmacological, technical, and technological. From there grows a vast forest of vanity and habits which are a substitute for the original human nature and which cover the original forms of the original truths of all the divine truths of the world. Flasch said: "If people had time and leisure for self-knowledge, they would find the right path." (Kuzanski in Flasch; 2005; 24). How much leisure is present in modern people today is unthinkable for middle-aged people, for example. But, modern people are not in literal leisure; in our country, it is a matter of filled leisure, leisure filled with constant monitoring of media content, clicking on the Internet and smartphones, computer or laptop accessories... leisure that radically increased fun, idleness, laziness, banalization of everything around us... there is little time left for self-knowledge or only a few moments among the few individuals who dare to read, write, and search for books that are canonical and that fertilize our cognitive and experiential field.

Kuzanski wants to say that in Catholicism, there is more of this explicit than other religions, especially Islam, carry as implicit. Therefore, for him, Catholicism is one degree higher, so he is a Platonist, an idealist. Terms like *complicatio* and *explicatio* are important to him, first to mark bending, second to mark developing. That is, the first to mark everything that is as one compressed and gathered into unity, while at the

level of emotions, sense, and experiences, always a mighty multitude and multiplicity determined by this explicatio.

Are there live possibilities to read Kuzanski in a modern way, from the idea of the world ethos of Kung, up to the theory of pramonothism, which is a base of all religions, Schmidt would say? The modernity of this scripture is to initiate dialogue, a useful, honest discussion that is a permanent task of the people. Later on, in a similar way, behave structuralists and liberal theories of religion. If we take into account that the method of religious-historical teaching, exegesis, and philosophy are still the basic tools, the basic possibilities to achieve peace among religions with the help of the mind. From our side, we shall add Sufi mystic Ghazali, who will add to this method the way of the immediate appliance of knowledge, virtue is immediately recognized, and where the co-chair is by no means belittled... Kuzanski said:... "for only eternal life itself is the last desire of the inner man, that is, the truth to which only one aspires since it is eternal, eternally nourishing mind." (Kuzanski, 2005; 53) with a goal to persuade an earthly man to live with his inner rhythm and not the outer one.

Our age is just calling for living by external inputs, by external incentives and rules that come to us from outside. Moral, ethical, empirical, and practical rules are all around us, materialized, technicalized, separated from us, enslaving, unbridled, those that demand our daily and nightly rejuvenation, bringing ourselves to the attention of the environment, the world, and society. Just a small step to the inwards, toward oneself, to the peace with oneself, toward one's own aura, will mean a lot for the live ethics, for the live observation and self-discipline, for authentic self-consistency. That honesty and truthfulness should come from religion, school, family, philosophy, science, from everywhere. But it is nowhere to be found. Our world of vain modernity is cold and hungry. Our world we are in is empty and harmful.

The Violence of the Idols and Global Idolatry as Modern Deceptions, Magic

I have taken over this semititle from fra Mile Babić, from the book of the same name, in which he explains in a pregnant way idolatry and profanity of the modern world and modern people of this epoch.^{a, 1} Because of missing ethical and other responsibilities of modern people. Referring to Karl Jaspers, according to the parts of the book entitled "The Question of Guilt," as well as to Hans Jonas, emphasizing responsibility for the evil, both of them, thinking of the post-concentration-camp age, realized that no man, if he is a moral being, is neutral to all the evils of the world, even

to the concentration camps themselves. Previous punishing activities and even the guillotine itself imply punishment to a man who is a person and is not dehumanized; in some minimal way, human dignity is recognized. In the camps of Nazism and Stalinism, they are killed "with the same perfection like animals and plants are killed and processed in the factory."^b So there are at least four human responsibilities: criminal, political, moral, and metaphysical. The courts are responsible for criminal liability, and they judge individuals or sometimes states for murders and massacres. Political responsibility bear all citizens the right to vote if they elect authoritarian leaders. Every person has his/her own moral responsibility if and when his conscience. If you kill an innocent man by someone else's order, you are also responsible because you have your own conscience, and you are not obliged to act on orders.

If the conscience of a person is silenced, then we are on the way to entering totalitarianism and letting it enter all our pores of life, and free conscience is a precondition of all freedoms. Finally, every man has his own metaphysical responsibility for every other man and the survival of humanity and for the survival of the divine world and the divine existence of order in the cosmos. But this responsibility man has possessed only if he believes in some metaphysical values, that is if he is at least sometimes aware that there are values that transcend him. The modern world is a world of modern idols. Money and profit are idols. Greed, egoism, and carierism, too. The nation is one of the more common idolatries of modernity. It is a small godhead for which it is worth doing everything good but also everything bad. Modern atheists and theists define for themselves what God is and what he is like as if it were objectively provable knowledge. But what is that God if one average man can define with his thought and modest language? The French theologian Christian Duquoc has shown that the God of the Christian conquerors of "West India," that is, Latin America, was a mere idol in the massacres of Indians. And they were just greedy for new wealth and conquering of territories and nothing more. Every God calling for greed and approving crimes is not a live God but an idol created by a man in his own image and likeness. In the long war history in the warfare of Catholics and Lutherans, the question was where the true God was, in the Vatican or in Germany. It remains that no institution can dispose of God as with his own property, God is not local, and that is one more idol. Francis Bacon can help us to recognize prejudices that make it impossible to know the truth and nature through his critics of *idols tribus, specus, fori i theatri*. Apparently, he was aware that prejudices are

^aIn a part of his book, he mentions the beautiful order of the established historical statehood of Bosnia, which is often changed and changed by many Western and especially European authors. Bosnia was an independent kingdom for most of the period from 1180 to 1463, from 1580 to 1878, an eyalet in the Ottoman Empire, from 1878 to 1918, a crown country within the Austro-Hungarian monarchy, from 1945 to 1992, a federal republic. see more on page 25 in the book by Mile Babić, "Violence of Idols," Sarajevo, 2002, Did

^bIbid. p.44

made when man interprets the world, starting from himself only and adapting it to his own needs.

Namely, from his ego *ex analogia hominis*, from where anthropomorphism, anthropocentrism, today Eurocentrism, Orientalism, anti-Semitism, and Islamophobia will strongly develop.

Nietzsche writes in the Antichrist about God as his own need and that the church is the opposite of everything that Jesus Christ advocated. Hence, he radicalized thought to such an extent that the Christian God is the one who is the enemy of life and to whom the enemies of life adhere.

Emanuel Levinas will say that all Western metaphysics is, in fact, a metaphysics of war, constant oppression, and removal of the other, of reducing the difference to the same as a kind of egology if you can say so.

Accepting Feuerbach's critique of religion, Karl Barth says, as Mile Babić alleges:

"Until now, almost every theology has been anthropology. By this, he meant that theology was man's speech about himself, not a speech about God. And if a person's speech is about himself, then it is called self-worship or idolatry."

(Babić; 2022, 51)

He will argue that man conceives God as he conceives himself and the world.

It is *corruptio boni pessima*, which means when what is good and the best is corrupted, the worst corruption occurs. On the trace of Hegel, Pascal Bruckner claims that the modern individual, after all, emancipation, has lost their safety and is weak to bear responsibility. It tries to release itself through infantilism or victimization. This is a global situation in societies and individuals in the 21st century. They are infantile at first because adults behave like spoiled children; everyone is always right, no one is to blame, and everyone wants to be privileged as children. On the other side, there is victimization, where adults would like to be seen as victims, considering themselves at the same time like somebody not able to do evil, they are all martyrs, and somebody else is guilty of everything. Both infantilism and as well as victimization make modern people incapable of responsibility.

Then the criminals feel very well and successful when they commit crimes, but it is not clear why they don't perish

Juz' 3

Aal-E-Imran

رَبَّنَا آمَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

53. Gospodaru naš, mi u ono što Ti objavljuješ vjerujemo i mi poslanika slijedimo, zato nas upiši među vjernike!"

Fig. 1: Chosen words of Prophet Ibrahim

because of the force of their evil. In a strange way, they have a metaphysical foundation and justification (excuse) for their crimes, and this is again provided to them by their idols. All nationalists consider their nation the best, the most innocent, and ontologically moral. Fake godheads are necessary to unsecure, unconfirmed, and frightened people. That is why the modern global, basically nationalist and authoritarian-totalitarian system lives and is maintained by the development of fear. All modern democracies live in fear; the pandemic age has confirmed that very well. The period justified Noam Chomsky and the strong thesis that democracies need "necessary illusions" in order to survive. Fear is the strongest emotion in maintaining irrational everyday life all over the planet. All such, if they are still considered believers and have betrayed the essence of faith, they are destroyers of faith. Individual believes in God, not the collective.

Nothing in Cosmos can be Stopped

The new era begins with the birth of the Prophet Jesus/Isa (peace be on him)/Jesus of Nazareth. And he was born in a special way. To reflect on this project of God so that he may be born and play the role he is and he will continue to play in the so-called last days, returning to planet Earth to establish complete peace and justice, as much as he is present in the Old and New Testaments, so much is also present in the Quran, the book of Muslims, and the Jewish Prophet Moses/Musa (PBUH) of Egypt even more.^c

^c(Fig. 1) With these chosen words, Prophet Ibrahim (PBUH), The Friend of God, as he is addressed by God himself, confirms his mission and immeasurable devotion. From Abraham (PBUH) goes his son Isaac and his grandson Jacob, whom they called Israel, went, and they named him Israelites or Benu Israel. The Quran mentions this life before the new era a lot. The Quran calls many Benu Israel ... admonishes them. They were mostly associated with Moses/Musa (PBUH), who was to bring them into the promised holy land of Jerusalem. It is part of Palestine, Syria, Jordan, part of Egypt, and Turkey, that is, the sham holy land. This is where civilization began, and all important historical events took place. There is history. And Isa (PBUH) is important for the new era, and his mother, Maryam as the purest woman in the world. She gave birth to Isa (PBUH) without a man. All the other prophets were born with both parents, and Isa (PBUH) was born without a father and this appearance and conception of a boy through the envoy of the angel Gabriel (Gabriel), with whom Mary will be delighted. She wonders: "How could I give birth without a husband? I am not a prostitute..." and it was the people around her, Ben Israelis, who called her a prostitute when the child was born. God commands her to keep quiet. Let your answer be silence.

The method of silence is obviously effective in special moments of life.

Also, the idea of a totalitarian Pharaoh is also significantly present. Jesus/Isa (PBUH) was mentioned 24 times, and Moses/Musa (PBUH) five times more in the Quran than Isa (PBUH).

So, the Quran is viewed in this way as very inspiring, significant, and hierarchical. For any discussion of peace among religions and harmony among announcers, heralds, prophets, or peygambers, they are all in some way synonymous, actual, and useful.

The Quran itself mentions in the chapter the Ants (Surat al-naml), in a sentence (ajet) 76, an instructive message: This Quran tells to sons of Israel mostly about things they diverge (Quran; 1984:382).²

Just as Jesus of Nazareth and Moses were Egyptian Israelites, Jews, or Jews by genotype, they are embraced in a very easy way in this single item. And their followers, divided into incredible sects, Judaism and Christianity, therefore diverging, can look for a guide in the Book, which they more or less disdain.

Therefore, a little more attention will be paid to Jesus/Isa (PBUH) or to the Word, as Kuzanski metaphorically calls Jesus Christ in his mentioned treatise.³

Isa (PBUH) is the son of Maryam; this is highlighted in 14 places in the Quran each time in order to determine *his* mother's concrete line of coming into the world and to divert attention from the most specific possible coming without a father-into-existence.

Then, it was mentioned that he spoke from the cradle as a baby and added: "I will receive the book, I will be blessed wherever I am." His spirit (*ruh*) is truly a blessing. Therefore, his return, descent from heaven, is expected to establish the kingdom of justice and abundance with this blessed spirit (*ruh*). That would be potential peace among religions; what is the title of this paper, what we know as the narrative of the descent of the kingdom of heaven on Earth? All three religions, Judaism, Christianity, and Islam, mention this kingdom of heaven on Earth, provided that the differences in the manner and personalities of who will preach and how are not exactly the unity of all. Even complete peace among religions seems distant, as they seem divided today.

So, for centuries there has been an unknown about him, Jesus/Isa (PBUH), Jesus Christ, or the Messiah. The Israelites, the Jews, therefore, seek a savior to come as the Messiah, while Isa (PBUH) is an Islamic term for the Messiah, as opposed to Dajjal/false savior,^d so if there is a true and false savior, then this plot of peace among religions is complicated.

The Israelis have been looking for a savior for the longest time, >5000 years—they are still waiting for him. And Allah/God says in the Holy Quran – "...wait, and we are waiting." According to Christianity, the true Jesus has been waiting for the Messiah from heaven for about 2000 years, who, according to Judaism, is also a "false savior." Muslims are waiting for Isa (PBUH) and h. Muhammad Mahdi as his forerunner or assistant. Because Muslims accept all the prophets, including Moses/Musa and Jesus/Isa, they have no problem with universal interpretation, whether it is Semitic, Hamit, or whatever genotype ... emphasizing racial affiliation or ethnicity is a great sin in Islam! Namely, Islam was revealed to all mankind, to all people, and to all jinn as invisible beings (which is instructive to think about and make out their worlds in the age of extraterrestrial narratives and secret societies).

It is a drama about the last times we are going to meet, as well as others in human history completely present. Because existence without such complexities would be, can be, monotonous, simple, presumably. Life, as it is, asks for drama, dynamics, and rhythm.

And Isa (PBUH)/Jesus will come and kill Dajjal, the false savior, therefore, good will overcome evil, which is the meaning of the existence of the divine world, and then there will be no Ahlul Kitab, the owner of the book, therefore a true monotheist who will not accept and follow him. This is considered to be the final peace among religions.

How it will be in reality—we can only assume. Up to that happy moment, it is possible that big and numerous dramas will happen at the horizons of existence. Both spiritual and materialized. That drama will require both—sacrifices and breakages every time. Drama is visible today at every corner of the planet and even in the Universe. In those dramatic moments, it is necessary to have strength and mind that differences are dialogically, polylogically, and mentally ignored. If there were more and more true philosophers, mystics, spiritualists, and philanthropists influencing the world and the consciousness of leaders and the privileged, it would be easier. But, as the number of corrupt seducers and decision-makers that affect everyone has increased, the future drama of existence will be much more dramatic.

He will follow the sunnah or the law of Prophet Muhammad in his return, as the Holy Quran proclaims, God's last revealed truth. That is why Prophet Muhammad (PBUH) appears, the last in full historical light, with witnesses of every statement and act of the mission to reconcile the two conflicting

^dAlternative, subversive, or secondary media bring narratives that interpret some of these great themes. See, for example, the podcast pulcherimus with American priest Chad Ripperger; then podcasts with Orthodox theologian Luno Randjelovic on John's revelation, Adventisto sacramento, or with the Turkish-Kurdish mystic Mehmet hocom #hmehdi2022 #hzmehdias #hmehdi ... YouTube channel...

views, Benu Musa and Benu Isa, followers of Musa^e,⁴ and followers of Isa.

The human Adamic race, the Ibrahim people while from Ismail (PBUH) and Muhammad (PBUH), go the line of the al-ummah, of what is meant by that today.^f

Why is a new era being counted from the birth of Jesus? Earlier measuring of time started with a few thousand years backward. But the beginning of the new era is from this birth date. However, the eastern version of Christianity is held on January 7th, the western version is held on December 25th, while the secular version is held on January 1st as the beginning of the New Year. Every year. It is obviously quite diverse and pluralistic. And there is a gap for idols. And the terms devil and shaitan can also be used.^g

I will complete the rounding point on this topic with the reflections of the classic Islamic author Muhammed el

Ghazali from the work "Deliverance from Delusion" who, after criticizing Kalam, Batini, and philosophers, observes the Sufi path of knowledge and states, after 11 years of solitude and self-knowledge. "Everything that rests or moves in them, their exterior and their interior, is all ignited by flames from the depths of the prophecy. And apart from the light of the prophet, there is no other light on the face of the Earth to illuminate."^h Actually, the pathways of Sufi gnosis and life are solid connections consisting of knowledge and acting in accordance with that knowledge.

The aim of the action is to remove personal barriers and cleanse the character of bad qualities until their hearts completely give up from ego, self, and Himba and leave space in themselves only for God.^{5,6} What is the most peculiar of them is that their knowledge is not acquired through theoretical studies but by tasting and experiencing states

^eThe Benu Israel, as a chosen people, ate from heaven, were privileged, but sought more, and after they had broken all the covenants and remained disobedient, they would be tempted. After the full circle, everyone with this or that narrative will be judged on Judgment Day. No one else will be able to reconcile and clarify this until the last prophet directly proclaimed by the Gospel of Barnabas, Muhammad (PBUH), makes the middle ground between these extremes. A pure monotheistic God, a perfect creator, and a Universal Lord free from blasphemy and shirk, whom Christians say declared Jesus/Isa a son of God, and some Jews declared Uzeyr, a son of God. Today's Amish or Tung people are most similar to the ascetic life and modesty of Jesus/Isa (PBUH), and they are so few that they are a special exception to the majority who plunder wealth, territory, and human lives, not to mention the other privileged exploiters and neocolonialists of today. This world needs ummetun vesata—the middle path between these extremes. Anyone who accepts the most beautiful religious habits, humanity, sincerity, kindness, beauty, morals, and nobility in the face of all versions and opposites with a pure heart and mind can stand in the middle path, and we are taught about this in the Quran.

^fJesus/Isa himself is an Israelite. And most of the prophets in those few thousand years of Benu Israel have an important role on the world stage of life and to whom the coffin will belong. They were protected by food, supplies, and everything, but they sought to cultivate the land, so they sought a strong ruler and got through Prophets David and Suleiman, as well as magic, the magic that will start from those times. And shirk, polytheism. Benu Israil, did not accept Jesus/Isa (PBUH). However, they saw all the miracles shown in their favor. And the dining table with food (sofra) from the heavens was sought and received in the time of Jesus/Isa (PBUH). When he felt this disbelief/*kufr* in his followers, he said who are my helpers? The apostles told him (Hawwariyun/disciples), we are your helpers, and we are the first Muslims / to surrender unconditionally to God. All the prophets are Muslims, obedient to Allah, obedient to God. And they secretly believed and acted because they were in danger. They even killed him, that is, tried to kill him; Jesus/Isa (PBUH) and Allah says in the Holy Quran it seemed to them that it had happened. After 300 years, the speech of Jesus/Isa (PBUH)—Ingil/Gospel becomes public teaching. In 317, Constantine stood on the side of Isa's followers and proclaimed this teaching as the public religion of the Byzantine Empire. For 1000 years, they were one, Isaiah, then divided by Matthew, Luke, and John, but also by Barnabas. He, Barnabas, is not recognized by official doctrine because this scripture mentions the last prophet, Muhammad (PBUH).

^gWhy that evil deeds began to appear as bad deeds? When heresy/shirk begins, the murder of his own brother (Habil and Kabil), first fornication/zinaluk, and various tricks are taught to him directly by Satan. Some inspirations are whispers through evil forces, demonic forces, and energy that are very active. The statues were created that way. Satan has the task of seducing and offering delusions. Constantly active, tireless, and fun. The idea of midnight as a deaf age is special. Dawn is beautiful, dawn is breaking, and roosters are crowing, but in the deaf age, the devils are scattered about the earth going from their throne out of the deep water and offering their services.

^hSee the pages of the book M. Ghazali, "Deliverance from Delusion," chapter Paths of the Sufis, pages 63–93, Publisher Neimar Visoko, 1998, translation and discussion by professor Dr Hilmo Neimalrlja.

that change man for the better.ⁱ Really, there is a level of gnosis behind the mind.

There is an eye behind the mind that opens for some. By then, with the eyes of the heart, a man is able to see hidden things:

"And what will happen in the future, and other things inaccessible to reason such as rational cognitions are not available to the power of discernment, and just as the achievements of that power are not accessible to sensory perception." Likewise, some people who are at the level of reason reject religious cognition and consider it unbelievable. This is utter ignorance, for they hold unreliable those things at a stage which they themselves do not reach, so the prophecy is a description of the degree to which there is an "eye" endowed with light in which the invisible is shown, and things become visible that reason does not reach.^j

Indeed, the text would be incomplete without the strong thoughts of Muhjuddin ibn Arabi with European roots of birth, Endeluz in the time of Islamic rule, in the cult book "Meccan Revelations" says:

One who has no revelation has no knowledge too. The God who is worshipped at the base of reason without faith, moreover, it is precisely the imagined God who is the product of reason itself and according to what the consideration of the reason in question offers him. That's why his reality is different, observing from the angle of the individual mind. And prophets from Adam to Muhammed (peace be on him) spoke about the same God; neither of them ever parted; they always confirmed each other. The parliamentary system has never come into question (i.e., one of them has never challenged the other). The Exalted One has described himself in a multitude of descriptions typical for creatures, such as coming, arriving, appearing to something, being limited, having curtains, having a face, an eye, eyes, hands, being

satisfied, not liking something, to get angry, to rejoice, to smile, like all the other credible information given in the Book of God and the prophetic tradition.

The reason is that scientists are followers of the deputies, and the deputies do not leave dinars or gold coins, dirhams, or silver coins but have left their knowledge as a legacy.

(Ibni Arebi, 2009; 140–146)⁷

CONCLUSION

A big task is in front of philosophers, gnostics, thinking beings, theologians, and all those who possess "eyes of the heart" for the times we live. There are more unuttered than uttered things. There is more need to cross the hardest and the shortest road in front of them, the distance from the heart to the mind, about 20 cm long only, with more modesty, love, and humility, seeking the truth, wisdom, and the good, without the thought of swearing an oath to something or someone opposite never harming your interlocutors, as classic Ghazali advised. Then such an important deliverance from delusion could be expected!⁸

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ⁱWhat is the difference between knowing a person's determination of health and satiety, their causes and conditions, on the one hand, and being healthy and full, on the other hand, such is the difference between the Sufi path and other knowledge ... it became clear to me that there is no hope to eternal happiness except with piety and personal abstinence from passion. The most important thing is to break the ties of the heart with this world, to break with worldly illusions, to turn to eternal abode, and to turn to the highest point of longing for God the Exalted. And that requires renunciation of honors and riches and evasion of what preoccupies and binds about 6 months; God has tied my tongue and prevented me from teaching (he was the most famous professor in Baghdad of his time for over 300 students). That tied tongue caused sadness in my heart and deprived me of the ability to digest and take food; bread did not go down my throat, and I could not digest any food. I left Baghdad, having previously divided my wealth; I passed Syria, Damascus, Jerusalem, Mecca, Medina, and Hijaz. It lasted 10 years. One who has not experienced any of this knows the reality of the prophecy only by name. And the miracles of the holy people are, in fact, the first announcements of the prophet, such were the states of the Prophet Muhammad (PBUH) when he went to the hill of Hira to connect with his Lord in solitude and to serve Him. This state is experienced by those who follow the path of the Sufis or who associate with them because Sufis are people who do no harm to their interlocutors." This is how Ghazali's beautiful definition is summed up: "Science is the establishment of truth on the basis of evidence! Tasting is a close connection to such a condition. Faith is the acceptance of oral testimonies and testimonies of experiences with good thinking," quoted fragmentarily according to the already mentioned book "Deliverance from Delusion."

^jIbidem, 74 p.

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