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*Sheikh Ahmed Muhammad Ahmed el-Tayeb
Grand Imam of Al-Azhar Mosque-University
Cairo, Egypt*

cc: Political and Monarchical heads of 'Islamic' countries

*also via Pope Francis
Holy See*

*Open Letter
Amicus curiæ
22nd May 2014*

Dear Sheik Ahmed Muhammad Ahmed el-Tayeb,

In the name of Allah, الرحمن, Ar-Rahmān, of Fathomless Compassion for His creation, greeting!

We enclose our recent *Amicus curiæ* to H.E. Frank-Walter Steinmeier, Minister for 'Foreign Affairs', 'Bundesrepublik Deutschland', outlining steps that, إن شاء الله, *insha'Allāh*, God Willing, shall result in **clemency** for the 'Muslim Brotherhood' members on death row in Egypt, peace in Palestine and the Middle East; and the **dissolution of the United States and the 'Federal Reserve'**.

Our letter should be read in the context of our prior *Amicus curiæ* letters to world leaders, including but not limited to President Putin and the *Custodian of the Two Holy Mosques*, which are published at: **www.courtofrecord.org.uk**. Contact Pope Francis with any questions.

By our letters we are "Doing Good for the sake of Allah", by His grace, to invoke Holy Peace to end the fratricidal wars between the children of *Ibrahim*. We outline a **no-State solution** for all mankind – the end of the United Nations, the European Union and thereby an **end to the question of Statehood as a means of governance**.

Abu Musa (may Allah be pleased with him) narrated: 'The Prophet (pbuh) said: "Giving charity is an obligation upon every Muslim." It was said to him: "What about one who does not have the means to do so?" He (pbuh) said: "Let him work with his hands, thus doing benefit to himself and give in charity." It was said to him: "What if he does not have the means to do so?" He (pbuh) said: "Then let him assist the needy and the aggrieved." It was said: "What about if he cannot even do this?" He (pbuh) said: "Then he should enjoin good." He was asked: "What if he cannot do that?" He (pbuh) said: "**He should then abstain from evil, for verily, that is a charity.**"' This hadith emphasizes two things: Firstly, it induces one to work hard so that he can fulfil his own needs and also spend in the way of Allah. Secondly, it points out a great variety of virtues and good deeds, even abstaining from sin becomes a form of charity.

From 'Doing Good for the sake of Allah'¹

Paul Brunton, who visited Egypt before World War II, has left us a valuable record of the history of Egypt and thereby the history of Islam. We believe during the historic visit of Pope Francis to Jerusalem, *insha'Allāh*, this can show the world that **Islam is a religion of Holy Peace** and how by the grace of Allah, الرحمن, Ar-Rahmān, LORD of Fathomless Compassion and Mercy, all obstacles are overcome.

¹ www.alazhar.gov.eg/news/Article_View_en.aspx?Articleid=431

A brief history of Islam

Paul Brunton, after wandering through India and Egypt in search of God, having witnessed many uncommon phenomena that fakirs and mystics manifest, published *A Search in Secret Egypt* in 1935.

45 The Sign of the Crescent hangs over the Near and Middle and Far East; while lately some of its rays have spread rapidly over the most distant parts of Africa. Yet, the strength of the religion of Islam is not to be measured by the number of its adherents, but by the ardent devotion which each of those adherents gives to it. We, in the West, usually like to insert the qualifying adjective "fanatical" before the word Muhammedan, and, if we are not altogether right, we are also not altogether wrong. Here are people who hold to the tenets of their religion **with a fervour that we have lost.**

50 Let us begin at the beginning, A man once knelt in a rocky cave on the rugged slopes of Mount Hira, in Arabia, and prayed to the Almighty that the pure, undefiled faith of the first patriarchs might one again be made known to his people, who were sunk in the grossest idol-worship, in a **superstitious materialism which they mistook for religion.**

That man was Muhammed.

55 He was of middle height, with long flowing hair, a pale face, which had just a touch of colour in the cheeks; both brow and mouth were wide, and the nose somewhat prominent. His dress was simpler than his position in life called for. He had been a merchant and had made a name in many towns for perfect integrity, fair dealing and absolute reliability. He had taken merchandise in the camel caravans as far off as Syria. Year after year his long line of plodding camels had made their way with measured steps across undulating, tawny sand-dunes and over rocky gorges, carrying great loads of goods which the black-turbaned caravan leader would sell in distant markets. At night, while his men lay sleeping, Muhammed would wander off by himself and sit for a while on the soft desert floor to reflect upon the mysteries of life and the nature of God. And the mystic stars threw their silver rays upon his solitary upturned face, bathing it in their own mystery, and marked him for
60
65 their own child of destiny.

After his marriage to the widow Khadjia, he developed more and more a habit of profound meditation upon the gravest topics of human existence. It was thus that he became so grievously aware of the shortcomings of the crude religion of his time, and of its inability to satisfy the deeper instincts of his fellow-men. At last he turned to his favourite retreat a lonely cave on Mount Hira, near the city of Mecca and there spent an entire night **lifting his heart until dawn in piteous prayer to the Infinite**, not asking selfishly for personal illumination alone, but also on behalf of his people. Prayer passed after a time into entranced vision, and vision into transformation, and transformation into **conscious communion with God**. Veil after veil was rent asunder. Strange paradox that he should find luminous Truth inside that gloomy cave! And a Voice came unto him and said: "Thou art the Man. Thou art the Prophet of Allah!" Henceforth, the merchant, Muhammed, accepted the mantle which had been proffered him, deserted his bales of merchandise, and became **the new Sayer of the Word**, that Word whose echo would rumble over three continents within one century.

80 The Sibylline oracles of Rome had announced the future coming of Christ, and were thereafter silent. Christ came eventually, spoke His words to such as cared to hear Him, and then departed at an age when most men have hardly found their place in material life, let alone in spiritual life. Less than six hundred years after this event there came this other Prophet of the Unknown God.

He was fortunate enough to find his first disciple in his own wife, for a wife can do much to mar or make a man's life. The next man to whom he related his experience in the cave was Waraquah; an
85 old bent and blind sage who warned him:

"Of a surety they will drive thee into exile, for never hath mortal man brought what thou bringest without falling a victim to bitterest persecution. Ah! If God deigned to lengthen my days until then, I would devote all my strength to helping thee triumph over thy enemies."

90 But the inspired prophet must always put up with the cross of loneliness and misunderstanding; there are compensations for him which are too invisible and too intangible to be comprehended by the masses.

Every new religion must prepare to be stoned at its birth by the stolid and stupid.

His friends and relatives formed the earliest group of converts. They met and prayed in a quiet house outside the city.

95 In Mecca itself the people were following their rite of primitive magic, attempting to propitiate the unseen powers of the psychic threshold, worshipping a multitude of fetishes; here they were worshipping the **One** God.

100 For three years the gradually increasing group met and prayed in the utmost secrecy²; for the appointed hour of public revelation, the date set by Destiny, had not yet come. And then the Voice spoke again to the Prophet, saying:

“Make known the Command which hath been given thee.” Whereupon he did not hesitate to call a great meeting of his people together and to warn them that if they did not fling away their ancestral caricature of religion and return to true worship, the wrath of Allah would fall upon them. They listened unconverted, and left in disgust.

105 But the fire was now ablaze within him and he went from place to place, preaching the message which had been entrusted to him. He dressed in coarse cloth and ate simply. He gave away almost everything he had to the poor. He even went among the **three hundred and sixty-six idols**³ of the holy shrine of the Kaaba itself to remonstrate with the idolaters there present, as Jesus bravely went into the Temple to remonstrate with the money-changers. An angry mob attacked him, and one of his followers was slain in trying to protect him.

110 The prophet’s cross can only be carried by one who believes all he has prophesied, down to the last letter of the last word.

The authorities, finding they could not muzzle this outspoken man, tried to bribe him with wealth and position. Mohamed’s reply was to warn them more strongly still of the coming wrath of Allah.

115 Thenceforth he was openly persecuted and he advised a number of his followers to seek refuge in Abyssinia, which they did. The vengeance of the Meccan authorities pursued them even there, and the Black Emperor was asked to deliver up the fugitives. Instead of complying, he called for their spokesman, one Jafar, and asked: “What is this religion by reason of which you have separated from your people?”

120 And Jafar told how they had been formerly leading **a semi-savage life, worshipping idols, eating carrion, and oppressing the weak**⁴. Then came Muhammed as the Prophet of Allah, bidding them be truly spiritual, devoted towards the **One** alone, truthful, charitable and moral. He ended by reciting some passages from the Quran, which caused the Emperor to remark: “**Verily this, and that which Moses brought, arise from one lamp**⁵. Go! for, by God, I will not suffer them to get at you. Go to thy dwellings and live and worship in thine own way, and none shall interfere with you.”

2 Even as do the Fraternities (Brotherhoods) of today. Yet they have no loving contact with Allah, the One Most High or Allah would have revealed to them the bigger picture, which we reveal by the grace of Allah, in these, our contemplations. Yet those amongst them, who have prayed sincerely, for the good of **all**, will receive their just reward.

3 It can be seen that the 366 idols represent the ‘divine idea’ of each day of the year. This is the worship of the “clockwork cosmos”, with or without a *Blind Watchmaker*, even as some in the *Cult of Power* do today. Today’s idol worship has no stone figures to smash. Idols have been made out of words on paper, out of ‘intellectual property’, out of means of control, out of concepts, for example, ‘constitutional republic’ or ‘bank’; even out of ‘holy scripture’, worshipped on a pedestal without inner contact with Allah, الرحمن. This is the same with worship of YHVH or of Jesus Christ or Egyptian concepts and artefacts in the *Cult of Power* and Freemason fraternities. We must always remember that without loving, conscious contact with Allah, الرحمن, scripture is a ‘sequence of idols’; and that ritual or liturgy a theatrical performance. Allah, الرحمن, of Fathomless Love and Mercy, *knows that if we have love in our heart when we worship, then we are led to Holy Peace of His Merciful Presence within us, for He is “closer to us than our jugular vein”*.

4 A good description for the *Cult of Power* that runs the West.

5 It cannot be said that Islam enjoins hatred of the Jews as is being promoted by propaganda.
rt.com/usa/160392-islamic-jew-hatred-buses/

Meanwhile, the persecution of Muslims in Arabia grew worse. When some of his persecutors asked Muhammed for a miracle to prove his apostleship, he lifted his gaze to the sky and replied:

130 **“God has not sent me to work wonders.** He has sent me to you. I am only the bringer of Allah’s message to mankind.”

It was during this bitter time that Muhammed reported an extraordinary experience which had come to him in the night. He had been taken out of the body in spirit by the angel Gabriel, and had met the spirits of the great Prophets of old Adam, Abraham, Moses, Jesus and others in the invisible world of the angels. **He had, also, been shown how the destiny of the world is written down.**

135 Not long after, this experience was followed by the rapid spread of Muhammed’s doctrines, with an inevitable increase in persecution as its result. And just before a number of men had decided to slay the Prophet, the latter was inspired to leave Mecca secretly and make his way across the desert to the city of Medina, where he had a great welcome and laid the foundation of the first mosque ever built. The day of his entry became the first day of the first year of the new Muslim calendar, although it was in the year 622 of the Christian calendar.

140 That was the turning point in Islam’s fortunes.

The Meccans declared war upon the inhabitants of Medina. A small force led by Muhammed left the latter town and encountered the enemy, completely defeating them. The victors marched on and fought a further battle, which ended indecisively. Still more battles occurred resulting in a strengthening of Muhammed’s position. He sent envoys **with letters**⁶ to the King of Greece, the Emperor of Abyssinia, the King of Persia, and the King of Egypt, informing them of the Prophet’s mission and message, and inviting them to embrace the religion of Islam.

150 Seven years after his flight from Mecca, Muhammed set out with his army to return to the city. **Because he did not wish to shed blood unnecessarily, he made his followers pile their weapons eight miles away from the city and enter as peaceful men. They were permitted to make their visit and to leave again unmolested.** But, not long after, the Meccans assisted some tribesmen to massacre Muslims who sought sanctuary in their temple, and Muhammed was compelled to lead his army eastwards to Mecca once again. He took the city, broke up the stone images, peacefully converted the inhabitants, and set up his government there.

155 Islam now spread all over Arabia, bringing the wild tribes to sit at his feet and learn a higher faith. Muhammed gave his last address to his followers from the back of his camel, on the hill of Arafat.

160 “I leave the book, the Quran for you,” he told them, in his customary, slow, deliberate manner; “hold fast to it, or you shall go astray. For this is probably my last pilgrimage. **Do not adopt your pre-Islamic habits and begin to rush at each other’s throats after I go;** for one day you will have to face Allah, who shall require you to answer for your sins.” He reminded them that **the Prophet was one like unto them,** a man, though a messenger of Allah, **and warned them not to worship mere graves**⁷.

On an afternoon soon after, he returned to the great Unknown whence he had come; his last words being:

165 “There is now none so great a friend as He.” This happened in the six hundred and thirty-second year of our era and in the sixty-first year of Muhammed’s life. He had disproved the infallibility of the saying that a prophet is without honour in his own country.

170 The tribes of *Ibrahim* have forgotten the advice of Prophet Muhammad, Peace be upon Him. They adopted their pre-Islamic habits, which were formalised by the mid 1300s. Islamic Sultans adopted *Qanun* Law, the customs of the tribe, rather than the Law of God and adopted the title of *Caliph* - ‘Chief Priest’.

6 Even as we have the luxury in this ‘age of electricities’, to send our letters by fax and courier.

7 A warning unheeded by the *Cult of Power* in their worship of graves, declared by ‘Cleopatra’s Needle’, the obelisks of Heliopolis, which can be found in London, New York, Paris and the modern incarnation as the Washington Monument.

Equality before Allah became enforced uniformity before the Caliph⁸. This led *directly* to the Sunni-Shia wars where they “**rushed at each other’s throat’s**” and *indirectly* to the enforced equality of communism in Russia and China and socialism in Europe, directed by the Anglo-French **Cult of Power**. It is *seen* that the idea/idol of rule by an Egyptian Pharaoh or Roman Caesar, even as in the days of Atlantis, a “**superstitious materialism which they mistook for religion**”, was once again manifest by Allah, the One Most High, for a faithless world to overcome and thereby grow in faith.

True worship of real Being

Paul Brunton visits with common people of the Islamic faith and how Islam manages to combine loving devotion to God with normal life. We begin this where he visits a Mosque in Cairo:

... or within those covered arcades, they might remember the shelter of God or indulge in the luxury of dreams; at any rate, they could, if they wished, find here a pleasant place whence to view the city’s activities in perspective and whence to take an inventory of life at its true valuation. I savoured subtly the ancient peace of this place.

At the entrance to this vast cloister I took off my slippers, for it was rightly ordained that none may walk with booted feet upon the sacred soil of a mosque and there deposit the unwelcome dirt of streets. I handed the slippers to a mosque attendant who emerged from a darkened room, descended a flight of stone steps whose flat surfaces had been worn into curves by the tread of hundreds of thousands of pious feet, and emerged once more in the narrow crowded lane.

I walked a few paces away and stopped, turning to view the face and setting of this old building consecrated to the worship of Allah. It seemed a pity that part of the long frontal wall was hidden behind a row of old houses, but ample compensation remained in the sight of the towering minarets and the great heavy dome, the gleaming bulbous cupolas and the high latticed windows; and, lastly, the enormous and elaborate entrance gates.

Those minarets had no less than eight sides each, as well as three balconies, and they soared upwards out of their square bases on the mosque as thoughts and aspiration soared upwards within the mosque itself. They were like two tall, rosy fingers pointing to the sky. The cupolas had flattened tops and queerly resembled gigantic white turbans in comparison with the immense coloured central dome. They gleamed, as I watched them, in the blazing sun until my eyes smarted in the glare. The battlemented wall-tops stretched themselves out to form a perfect square. The high buff and red walls shut out our world of business and barter.

My eyes looked down again. Here in the street, sellers of sweetmeats, of Turkish delight and flat cakes, lined both sides of the entrance, displaying their offerings upon tiny, temporary tables, or even upon cloth laid on the bare side-walk itself. The stall-keepers sat patiently awaiting their occasional customers with an expression of placid contentment. A few beggars squatted close to the steps, and two or three worshippers stopped on their way to or from the mosque to exchange scraps of conversation. A lemonade-seller, wearing the gaudy striped crimson robe of his trade, and carrying a huge tilted brass urn and a row of tumblers, looked quizzically at me, and then moved away. A quaint old man with an enormous beard sat on a little grey donkey which trotted past with its patriarchal burden. The usual street multitude stirred hither and thither. The air was tremulous in the afternoon heat, while the sun hung in a bowl of glorious blue.

Within the sacred precinct of the mosque was century-old peace; without it was this seething, jostling, trafficking crowd noisily bent on its business. Thus the two faces of life, with Allah sheltering both beneath his ample wings.

I was walking early one evening across the Square of Ismailia when I noticed a carriage driver leave his empty carriage on the stand and climb the low green-painted iron railing which fenced off a small locked-up, municipal-owned garden. He prostrated himself upon the ground under the setting sun in the direction of Mecca, and proceeded to pray for six or seven minutes quite oblivious of the world around. **He was lost in his devotions, looking neither to right nor left; obviously**

8 Which certain Cardinals in the Roman Catholic Church and others in the *Cult of Power* would like – a uniformity made in their ego’s image and everyone subjugated to their control.

220 **overwhelmed by his religious feeling. This beautiful action touched me deeply, both on**
account of its artistic effect and as evidence of spiritual loyalty. A policeman, stationed for
traffic duty in the Square, watched him unconcernedly and let his trespass go without the slightest
interference.

225 Another night, about the hour of ten, I wandered over to a lonely stretch of road along the Nile bank
for a quiet stroll. Under the electric light of a solitary lamp-post, I discovered a young lad with a
birch broom, a street sweeper employed by the town authorities. His back was propped against the
iron post; and he was evidently taking a brief respite from his toil beneath a night sky which was
like a cupola of lapis-lazuli. **He sang aloud in joyful tones as he read the tattered pages of a**
230 **small book, at which he peered with short-sighted eyes by the lamplight. He sang with**
such real fervour, and was so rapt in his words, that he was oblivious of my approach. His
eyes glowed with the fire of joyous aspiration to Allah. I took the liberty of glancing at his
book: it was a cheap, paper-covered copy of the Quran, The boy's clothes were dirty and torn, for
his work was poorly paid; yet his face was a picture of happiness. I did not need to give him the
greeting: "Upon you be peace!". He had found peace already.

235 A third evening I varied my habitual menu by dining in a restaurant off the Sharia Muhammed Ali -
which Europeans never patronized. It was in the heart of the old quarter and therefore kept its old
customs well. I came to know and respect its red-tarbushe proprietor, who possessed a fine
character and an innate politeness which sprang, not from his pocket, but his heart. The white-
robed waiter had barely laid my dishes upon the table when he suddenly withdrew to a corner and
240 took hold of something which leant against the wall. He treated it with such tenderness that one
might have thought it to be his most treasured possession. It turned out to be nothing more than a
faded straw mat, which he unrolled and spread upon the floor, laying its end in an easterly direction
towards Mecca; which accomplished, he let himself sink down upon the hard, comfortless surface.
For the next ten minutes he went through all the prostrations of the devout, reciting his prayers the
245 while in low but clearly audible tones. His thoughts were now wrapped in Allah. There were seven
or eight other patrons in the restaurant at the time, and only one more waiter. It was the hour when
a substantial increase in patrons might momentarily be expected. Yet the old proprietor looked on
approvingly, even nodded his head, so that the tassels of his tarbush swung to and fro in unison with
his approval. He never left his little partitioned vantage-platform where he sat and surveyed the
250 homely scene as any Sultan might have sat and surveyed the interior of his palace. He himself
never waited at table nor directly accepted money. He was just an Oriental potentate who gave
orders, but let others carry them out. As for the patrons, they accepted the present situation as good
Muslims should, and were perfectly content to await the waiter's convenience. When at last the
latter had emphatically, repeatedly and fervently assured himself and incidentally his audience that
255 **"There is no God but The One"** and that **"To God is the Victory"**⁹ he returned to consciousness
of his surroundings, remembered that after all he was only a waiter, rolled up his mat and replaced
it in the corner. He looked round, mildly happy; caught my eye, smiled, and came up to get my
next order. And when I left the restaurant he bade me farewell with a simple "May God preserve
you".

260 One can only understand the religion of Islam when it is thus made manifest, put into action and
practice. I remember travelling on the railway line that links Cairo to the port of Suez on arriving at
a wayside station. As I thrust my head out of the window to check my whereabouts I noticed a
humbly clad workman, one of a gang of labourers working on the line, detach himself from the
group with a chant from the Quran on his lips and touch the ground with his forehead. He settled
265 down at prayer on the sandy soil only a few inches away from the steel rails. His work was
important for it gave him bread; but not so important that he could afford to forget his duty to Allah.
I studied his face and found it the face of **a man who lived by the light of conscience;** who had
attained some sort of inner peace, common labourer though he was.

270 I walked, at noon, into one of those cafés which abound in Cairo, for a pot of tea and a couple of
Egyptian cakes. Whilst I stirred the cubical sugar to assist its dissolution in the pleasant brown

9 An echo can be found in the Lord's Prayer, translated in the King James Bible and the 1662 Book of Common Prayer: "For thine is the kingdom, the power, and the glory, for ever and ever".

infusion, the café owner dropped to the floor and began his midday prayer. The latter was almost a silent one, whispered to himself alone; or rather, to Allah. I could not but admire the fervour he showed, and I could not but **respect the wisdom of the Prophet Muhammed for so deftly teaching his followers to mingle the life of religious devotion with the life of the busy world**. I could not but contrast the practical value of Islam with the less apparent value of those far Eastern faiths which I knew so well, which seek too often to separate the worldly life from the spiritual life into watertight compartments.

These are but four cases out of many; four cases which showed me what Islam meant to the poor and humble, to the illiterate and uneducated, and to the so-called ignorant classes. What did it mean to the middle and upper classes? As far as I could discern it meant a faith less strongly held, because the onset of Western scientific education had weakened the bases of religion here as in every other Oriental land which it had touched I make no criticism, but merely note the fact as an inevitable phenomenon, because **I firmly believe that both faith and science are necessary to life**. The broader minds among the Muhammadans are now arriving at the same conclusion. They see that sooner or later Islam must succumb to the twentieth century and the modern spirit, but they know that **it need not drink the poison of complete spirit-denying materialism** in order to do so. Yet, making all this allowance, the fact remains that the higher classes of Egypt hold to their religion more strongly than the higher classes of Europe and America. The will to believe dwells in the very blood corpuscles of the Eastern man, and he cannot get rid of it, try as he may.

I will relate what I saw in the office of a friend, as typical of what I saw in both offices and mansions alike. I had occasion to call on him not long before noon and partook of the inevitable glass of Persian tea whilst he dispatched his business, he being a busy man and an Inspector-General under the Government.

The office of His Excellency Khaled Hassanein Bey was perfectly up to date and, save for a large framed Arabic text from the Quran much like any office in Europe might be. His Excellency sat at a glass-topped table, was constantly using the telephone, and kept his papers in automatic roll-shuttered filing cabinets.

Just before noon another visitor called, one of his own inspectors in fact, and a few minutes later His Excellency asked:

"You have no objection if I say my prayers now?" and of course I reassured him on the point.

Rugs were unrolled, both men slipped off their shoes, and prostrated themselves in the usual manner. For fully a dozen minutes they were occupied with their prayers, while clerks went on working, messengers entered, left papers, and departed in an atmosphere of complete unconcern*. The two prayed as men who were utterly alone, utterly in ignorance of my presence. When their devotions were ended they rose and resumed their seats at the glass-topped table, and continued to discuss their business.

The thing impressed me intensely, as something which I had never seen in any Western office. Nowhere in Europe or America could one see the like. There, at midday, men would begin rushing out for lunch; here, in Egypt, **these two men prayed first and then thought of lunch**.

If we in the West redly believed, I thought, then **this incident was both an example to be followed and a rebuke to be heeded**. But could we carry our faith thus far? I doubted.

It was this point which struck me so much in Egypt. **God, Allah, to the Muslim was a very real Being, and no mere philosophical abstraction**. Merchants, servants and workmen; nobles, pashas and officials, thought nothing of stopping in the midst of their activities and kneeling prostrate before Allah in office, shop, street or home; quite apart from the mosque. Men who never dreamt of arising in the morning or retiring at night without bending themselves in brief reverence before Allah, might have nothing more to teach us, but at least they had this one thing to teach the Western world, so busy and so preoccupied with other matters. I am not here raising the point of Islamic doctrines, which I shall explain in their proper place, but **the point of what our faith in a Higher Power is worth**; call that Power whatever we wish.

Imagine a man in London or New York getting down on his knees in an open street or space, thus

publicly worshipping God; because he felt the call to do so, to remember the existence of Him who permits our own existence to continue! The man would either be laughed at, ridiculed and perhaps pitied by our over-clever moderns, or else he would be arrested as a nuisance for obstructing the traffic of passengers or vehicles!

Faith in God may yet seem unappreciated in the West, but there has been a profound change that the 'modern' man or woman, immersed in the 'magic' of 'main stream media' is unable to see. What is unseen is traced in our letters, the principal idea is the evolution of the 'modern' Nation-State and its statute laws from the *Qanun* of the Ottoman Sultan. The Sultan made himself a *Caliph* and created *Qanun* 'laws' against 'counterfeiting', creating paper currency and by extension 'banking'. In the wars of the past few centuries, 'money lenders' played kings and sultans against each other with the object of 'stealing the gold' and putting themselves in power.

Therein lies another unseen story of Freemason fraternities studying 'God's Laws', farming out the nefarious experiments to the 'intelligence agencies', eventually leading to the externally managed "Muslim Brotherhood", 'Islamic faithful', who were 'led down the garden path' with promises of power and wealth.

Without faith in the one Law, *God is One*, lesser men have laws, many and harsh. Yet, we believe, they too, however misguided, are manifesting from the Almighty One, Ground of Being, LORD of Fathomless Compassion, Allah *Ar-Rahmān*, who manifests their consciousness from *within* them.

340 ***Nefarious experiments exploring the powers of God***

Paul Brunton records how Cairo circa 1933 was full of people exploring the occult, from fakirs and fortune tellers to French hypnotists and societies for the investigation of magic.

And it was in Cairo that I discovered mediums and magicians, soothsayers and astrologers, sorcerers and fortune-tellers, fakirs and holy men in plenty. They were there in all of their fifty-seven varieties, despite the frowns and restrictions of a Government which had shown its displeasure by forbidding most of their activities by law and which does not hesitate to put this law into action quite frequently. ...

There was a wizard who killed a hen before my eyes by his invocations and magic; there was a Sudanese negress witch-doctor who accurately named India as being a country of great good fortune to me and then made some totally inaccurate predictions; there was a young Egyptian of Syrian Christian ancestry who firmly believed he was a reincarnation of the prophet Elijah and who completely lived the world-scorning life of such a prophet; there was a **Frenchwoman** in the European quarter who quite easily read print through heavily bandaged eyes when she was put into the hypnotic trance state; there was a queer old man who lived with his followers in a great house adjoining an immense mosque, and who was so lost to this world that he spent almost the whole of his time audibly conversing with spirits; there was a brave and bold lady who had defied King Ibn Saud's ban and had secretly taken cinema pictures of holy Mecca, but who was now engaged in studying sacred matters under angelic teachers; there was the famous fakir, **Tahra Bey, who thought nothing of sticking a dagger through his own throat or stabbing his chest just above the heart, but who emerged unbloodied and unharmed from these unpleasant operations;**

The great interest of 'Egyptologists' from England and France is well known. What is less well known is how all this information fed the Anglo-French *Cult of Power* and led them to believe that they are the ones to inherit the 'Covenant of God' from the days of Atlantis. What is seen is that there is a CIA report on torture, one that is not released, what is unseen is the *Cult of Power* that collates the information and continues the experiments in Europe.

We are investigating ritual abuse and animal and human sacrifice taking place in 'elegant' and 'progressive' parts of the West and how this is covered up by the use of food processing pollution control equipment, fat fryer vent-shafts, for example.

The desire to control access to the Great Pyramid, for example, better explains the Tripartite Anglo-French-Israeli invasion of Egypt, the so-called Suez Crisis¹⁰ at the time of President Gamal Abdel Nasser,

10 en.wikipedia.org/wiki/Suez_Crisis

which led to the resignation of Prime Minister Anthony Eden in England.

375 We are investigating the use of Egypt as a base by *Cult of Power* fraternities to continue their 'research'. Is the 'death sentence' on the Muslim Brotherhood a 'judicial killing' designed to destroy evidence? The LORD, Allah *Ar-Rahmān* is the Ocean of Mercy and Compassion. We *see* that there is nothing in God's Law, *God is One*, the Merciful Fruit of the Covenant, that condones such 'judicial killing'. There is nothing hidden from the sight of Allah *Ar-Rahmān*, the LORD of Atlantis. As Your Eminence knows, the lunatics and **idiots** who arranged all this stupidity and those who have inherited their estate of insanity won't escape their 'day of judgement'.

An interview with the former head of Al Azhar circa 1933

380 Paul Brunton records an interview that would benefit 'modern' Muslims and ignorant Westerners alike to read and contemplate, for it shows that Islam, at its root, is a religion of Holy Peace. We retain the original spelling of some words, for example, El Azhar for Al Azhar in the text.

AN INTERVIEW WITH THE SPIRITUAL HEAD OF THE MUHAMMEDANS

385 I WAS curious to know the authoritative answers to a number of questions upon Islam about which I had formed my own notions, based upon the rough guide of experience, but upon which I did not know the exact rulings of the Prophet and his book. So I took my way to His Eminence the Sheikh el Islam, the man who presides over the headquarters of the religion in Egypt under the rounded minarets and battlemented walls of El Azhar Mosque-University. His personal name is Sheikh Moustapha el Maraghi, and the institution of which he is Grand Rector is venerable with a thousand
390 years of authority as the Muhammedan centre whose word on questions of faith and creed is final. He is a man of pontifical powers. It is true that Arabia holds the Holy Stone, the Kaaba of Mecca, the Sacred Place to which every devout Muslim hopes to make pilgrimage one day; nevertheless, it is Egypt which holds the Living Stone, the brain and nerve-centre of Islam. The Grand Rector is not only the chief dignitary of Islam in Egypt, but, because of the international character of El Azhar, an
395 authority for other countries as well. At El Azhar the pride of Muslims, the deeper aspects of the religion have been taught since its early days to those who wish to perfect themselves in its doctrines, and who wish to understand in complete detail the message of their revelator, Muhammed.

400 "The Quran rightly read, encourages scientific researches into the knowledge of God and of the universe," said Sheikh el Maraghi to me during the interview recorded below. "There is **no science which can be foreign to the Creator and His creation**, and nothing in any which can be contrary to the precepts of Islam. And the question faces us of purifying our religion of superstitious and fantastic interpretations. These studies assist us to do so. It is to the interests of Islam in this century when science has made such progress, to place at the disposal of its students
405 the same sources of learning."

"Things are somewhat better than a century ago, when Edward Lane reported that the Muslims are very averse from giving information on subjects connected with their religion to persons whom they suspect of differing from them in sentiments but some of the old reserve still remains."

410 It was not easy for a man who was not a Muhammadan in the orthodox sense, anyway to obtain the interview that I desired; but, after some preliminaries, the good offices of mutual friends brought it about at last.

415 The way took me through the oldest swarming quarter of Cairo, along a wide street that split the bazaar area into two and deposited me at the very doors of the oldest centre of Muslim learning in the world, at the entrance to El Azhar itself. I passed under intertwined arabesques and spacious arches into a large, sunny courtyard, just as hundreds of thousands of students had passed before me during the long history of the place, students who emerged later to teach the words of the Prophet Muhammed across the Eastern world; to provide authentic interpretations of the holy Quran and to keep the flame of Muslim culture ever burning.

420 When I was ushered into an audience hall and thus into the presence of His Eminence and after we had exchanged the usual greetings, I found time to study this grave-faced man of medium height

who enjoys a unique prestige in the world of Muhammadans.

Sheikh el Maraghi, formerly Grand Cadi of the Sudan, has considerable influence not only in religious circles but also among a section of prominent public men.

425 Under a white turban, I saw a pair of steady, piercing eyes; a straight, regular nose, a small grey moustache, a firm mouth, and a stubble of grey growth on the chin.

430 The great institution over which His Eminence presided gave its instruction free to thousands of students, future upholders of Muhammed's doctrine, receiving its own funds from endowments and Government grants. The poorer students were fed and lodged free, or else received allowances of money. No longer could the old buildings house them all, so several branches had been built in other districts, and with these extensions had come a change in the teaching itself. Modern scientific studies had been introduced, well-equipped laboratories and amphitheatres for physics and chemistry provided, and up-to-date methods of teaching were now in practice. Yet, these reforms had been carefully introduced so carefully that the ancient atmosphere was still retained, and both old and new educational methods dwelt side by side.

435 Once inside the walls, which enclose an array of colonnades and cloisters, of galleries and minarets, I saw black-bearded figures who sat and pored over their Arabic books. The echoes of the students voices as they chanted their lessons, slightly swaying to and fro in rhythm with their sing-song, reached my ears. They squatted upon mats in small groups under the shade of cloistered roofs, while in their centre sat the teacher.

440 That is the traditional method of teaching, fittingly retained in the ancient buildings. But, in the great modern extensions elsewhere, I had already found that His Eminence had caused his religious university to take on a new lease of life by adapting it to present-day conditions. In this he had the enthusiastic support of the younger generation of Muslims, but he had to battle for a time against crusted theologians who did not realize that El Azhar must fit itself anew to work in a changing world. The battle was long drawn out but his victory complete. Just as sunlight is forcing its way into the slummy narrow alleys of old Cairo, bit by bit, just as sanitation is winning its old battle with ancient quarters, and fresh air is diminishing the strength of century-old odours, so modern thought is forcibly making its impression on the old Oriental. The rising generation is spurring ahead on the journey towards that union of old-new ideas which is inevitable.

450 These students come from every corner of the Muslim world, from Persia to Zanzibar, drawn like steel filings to the magnet of El Azhar's authoritative culture. They are dressed in red tarbush and white turban and every colour of robe, I expected to see some Chinese students among the host and I found them, but I was surprised to discover young Japanese too.

455 Sheikh el Maraghi was dressed in a long black and white striped silk shirt, over which he wore a longer robe, with ample sleeves, made of black silk. A white girdle was wound around his waist. He wore a pair of soft yellow Morocco shoes which turned up at the toes. The whole effect of his dress was one of simple effectiveness.

The grave quietude of his countenance pleased me. I began by enquiring as to the central message of Islam.

460 His Eminence meditated his answer with muck deliberation, "The first principle is that there is only One God. That was Mohammed's chief message. That is the message which God had given the Prophets (Moses and Christ) before Muhammed was given it also. Muhammed repeated this message to the Jews and Christians as a call to their priests to be united, whereas he found them at loggerheads.

465 **"The belief in the oneness of a creating God who has no partner; a God who alone is to be glorified and worshipped, and who needs no mediation between Him and the people whom He created. Prophets and apostles are only intermediaries who communicate His laws and orders, and who call upon people to obey and worship Him. He is the only One whose succour is sought for the relief of shortcomings, and none other is to be appealed to for forgiveness or solicited in time of need.** The Lord (be He exalted!) saith:

470 " 'Neither invoke, besides Allah, that which can neither profit thee nor hurt thee; for, if thou do,

thou wilt then certainly become one of the unjust,' and:

475 " 'If Allah should afflict thee with misfortune, then there is none to lift it but He; and if He willet thee any good, there is none to stop his favour; He will bestow His grace on whomsoever He pleaseth among His servants, and **He is the Forgiving, the Merciful.**'"

"What does Your Eminence understand by the idea of the soul?"

480 "The Quran does not define the word, so the Heads of Islam have entertained different opinions about it at different times. Such opinions may be studied intellectually; but they must not be added to the Quran, the Inspired Book. Yet we believe, of course, in the Day of Judgment for every soul, when the righteous shall reap their reward and ill-doers shall receive their punishment, establishing thereby the foundation of a moral sense. Thus saith Allah:

" 'And whomsoever doth an atom's weight of good shall be recompensed for- it; and whomsoever doth an atom's weight of evil shall be punished for it.'"

"In what way did Muhammed differ from the Prophets sent by God?"

485 "**The Prophet Muhammed did not differ from other Prophets since they were all chosen by the Lord to deliver His message to mankind, and as they all received revelation from Him.** Muslims are enjoined to believe in the prophethood of all of them, without distinction. Thus saith the Lord:

490 " 'Say ye believers: **"We believe in Allah and that which hath been sent down unto us, and that which hath been sent down unto Abraham and Ismael and Isaac and Jacob and his offspring and that which was given to Moses and Jesus, and that which was given to the Prophets from their Lord. We make no distinction between any of them and to Allah we are resigned."** ' "

Again the answer had come only after His Eminence had thought it over well.

495 "Do you think that no man can help another to find God? I mention this because the absence of priests in your religion is so striking,"

"**Yes, there are no priests between man and God in Islam**, but, nevertheless, we have learned Muslims who can teach others the way of God as it is laid down in the Quran and in the sayings and doings of the Prophet Muhammed.

500 "These are some of the principles ordained by Islam, without which no one could be worthy of being called a Muslim, and which do not differ from the principles of all religions that Allah has sent down to us through His Apostles. Islam, which is not the only religion that enjoins the belief in the unity of God, and which ordains obedience to God's injunctions, was not sent exclusively to Muhammed (Peace be upon him) but it is God's religion which He has sent down through all

505 Prophets and Apostles. Saith Allah:
" Verily the true Religion with Allah is Islam and none other is acceptable unto Him; and those who were given the Scriptures differed not concerning it until they knew the truth, through entity and mutual jealousy

510 "Thus we group our people into those who have studied deeply our religious lore, and those who have not done so. We respect and listen to the first class; but we do not regard them as inspired men only as intellectual men. **No Muslim can say this or that is forbidden to you, because God alone possesses the authority to do so.** There are **no intermediaries with God**, in our faith. That is a foundation stone of Islam. But we recognize and respect those who devote their lives to sacred study, and we go to them for their opinions and advice.

515 Hence a negro who is well learned in Muslim matters has the right to obtain a respectful hearing for his opinions. In our history there is such a case where a Caliph on the throne took advice from a black slave who was well versed in the Prophet's teachings and sayings. Of course, such a man was not kept a slave after that."

"May I ask, Your Eminence, whether mosques are essential to your religion?"

520 "No, people use them as places in which to pray, and they go there to hear a sermon on Fridays,

but, **as there are no priests or ceremonies, the mosques are not essential to the practice of Islam.** Muslims may pray anywhere, not necessarily in a mosque any piece of clean ground will do. Our object in building mosques is to bring unity by social fellowship in worship. Nevertheless, although not essential, worship in a mosque is naturally preferable."

525 "What is the nature of your prayers?" Came the quiet restrained voice:

"When a Muslim prays it is understood that he repeats a section of the Quran which he has learnt by memory. Usually it contains certain sentences which are traditionally known to contain the things a man should think of when he prays. I must say and repeat that the object of our prayers is not only to do our duty towards God, but also to be spiritually educated during the time we say them. The Muslim who repeats these words, day after day, is thus constantly reminded of them. There could not be better words to use in prayer than those set him by the Quran for this purpose. 'We pray to Thee and only Thee. We ask for no help except from Thee.' Such are two sentences often used. **Besides, set sentences help ignorant men.**

535 "Our prayers are quite short, they consist of the opening paragraph of the Quran and seven other texts; but those who wish to do so can add any other texts they select. But no prayers of a man's own making may be added to these texts.

"The Muslim must pray five times a day. Should force of circumstances stop him from saying his prayers at the right time, then he must make up for it later. It is forbidden to miss a single hour of prayer."

540 "What of a man who is seriously ill?" "If he is quite unable to stand or squat in the prescribed postures for prayer, then he must say them whilst lying down. And if he is unable to speak, then he must raise both hands to his temples as a sign of reverence to God. **Do not forget that our postures make men show humility before God,** by causing them to prostrate themselves. It is good for men thus to acknowledge the greatness of God"

545 "Five times a day seems much to ask of men?" "No; these prayers are essential to remind men frequently of God, and also to educate them spiritually, as I said before. Thus, when they address God as the Merciful, they learn that mercy is acceptable in His eyes and it is a suggestion for them to become merciful in their own lives. Similarly with the other qualities which we ascribe to God."

550 - An official entered. He took the Grand Rector's proffered hand, bent down and kissed it fervently, then touched it with his forehead. After he had seated himself, I asked: "What is the object of the pilgrimage to Mecca?" "Just as mosques increase local fellowship in Islam, so the Mecca pilgrimage increases international fellowship in Islam. All men are brothers in Islam, and both mosque and pilgrimage enable them to come together as such. **Equality is a principle of Islam. Islam is essentially democratic and destroys class hatred. Islam has solved the problem of pauperism by prescribing ordained alms,** by taking a certain percentage of the money of the rich to be distributed to the needy. If all did this, goodwill, peace and compassion would reign supreme among mankind; a sound equilibrium between classes would be established. Every man who believes in Allah meets in the mosque or on pilgrimage every other believer as an equal. **Thus a king may walk beside a beggar, or pray beside him.** Islam calls upon people to lay aside racial and other distinctions, while it makes religious unity and humane principles the tie that binds people together. No credit is given by Islam to anyone except for righteousness and good deeds. For so saith Allah (be He exalted):

565 " ' O men, We have created you all of Adam and Eve, and we have made you into peoples and tribes that you might know one another. Verily the most worthy of honour among you in the sight of Allah, is the most righteous; **Allah is all-knowing and cognisant of your innermost thoughts.** ' "

"There is a common idea in the West that Muhammedans are fanatics and intolerant. Is this correct? Also that Islam was propagated entirely by the sword. What comment do you care to make on this?"

570 Sheikh el Maraghi smiled.

"Islam has become a firm and unshakable belief; Muslims have become reputed strict upholders of

their faith. The biased critics of Islam have, therefore, accused it falsely of fanaticism. In point of fact, **what its enemies term fanaticism is nothing but firm belief** no matter what they may call it.

575 “As to the allegation that Islam was propagated entirely by the sword, one has only to refer to historical facts, analysing the real causes of the wars in which Islam engaged in its early days. One thus realizes that these wars had nothing to do with the spread of Islam. They were mostly in defence of self and kin, for the protection of the Faithful and to defend them against persecution and tyranny inflicted upon them by the unbelievers who drove them out of their homes. For these reasons God permitted His Prophet to take up arms against the offenders. Saith the Lord:

580 “ ‘Allah doth not forbid you to be charitable and to deal justly with those who have not waged war against you on account of your religion and have not driven you out of your homes; verily **Allah loveth the equitable**. Only doth Allah forbid you to make friends of those who, on account of your religion, have waged war against you, and have driven you out of your homes and have aided those who drove you forth.’

And:

“ ‘Permission is granted unto those who have taken up arms against the unbelievers, for they have suffered persecution; and verily Allah is well able to succour their Those who have been driven out of their homes wrongfully, only because they say: Our Lord is Allah’

590 “These are, briefly, some of the causes that forced the Prophet and his Companions to take up arms. At first he suggested that his Companions should leave him alone to call upon the Arabs to adopt Islam. But he was met with abuses and they refused to accept the new faith, molested him and contrived to distort his message. He had no alternative other than defending himself and his followers against the attacks of his enemies in order to uphold the cause of Allah.

595 “The war and conquests that took place later were meant, no doubt, to protect Islam. The conquerors gave the vanquished three alternatives: (a) to adopt Islam and be their equal, (b) to pay tribute which would mitigate the poverty of the Arabs, and in return receive protection of life and property, (c) or else to continue to fight them.

600 “No doubt, however, these wars were brought about partly by political, partly by social, and partly by economic reasons. The allegation, however, that Islam was propagated entirely by the sword is false; later on, Islam spread without any recourse to war. **Did not the Mongols and the Tartars, who swept over Asia and destroyed the magnificent Islamic civilization, and who were the Muslims' bitter enemies, embrace Islam and become zealous supporters of it?** If we refer to history and **impartially examine its records**, we are bound to find in it sufficient proof to refute the above allegation.”

605 “What is Your Eminence’s personal opinion of the Western people and institutions from an Oriental standpoint, so far as you have seen or heard of them?” was my next query.

610 “My personal opinion of Western people is that they have reached a high standard of culture, both scientific and social, but I remark that **Western civilization lacks spiritual motives**¹¹. We cannot consider civilization as perfect unless both the material and spiritual nature of men are taken into account, since they are complementary to each other and are mutually counterbalanced.

“As to European institutions, we admire and try to adopt many of them, urged by the very text of our Holy Book:

615 ‘Announce glad tidings unto my servants who hearken unto exhortation and **follow that is best thereof**. These are they whom Allah guideth unto His Religion and these are men of understanding.’

“Our Prophet supports this, too; he said:

“ **‘Wisdom is the lost treasure of the true believer, he taketh it wherever he findeth it.’**

11 It is unseen that the wars of the past hundred years have led the ‘elite’ who govern the west to study God deeply, even if they have adopted extreme means and sought to make permanent an elite like in the times of early Egypt ... or Atlantis.

620 "All we object to in Western institutions is the excess in the individual freedom, as it leads to serious improprieties which tend to undermine the very existence of these institutions.

"While we admit that this principle of individual freedom is a natural right of man, we cannot say that it is properly applied. In Islam this principle is properly applied, and **one is allowed to do anything that is neither harmful to oneself nor to one's fellow-creatures.**

625 "In the early days of Islam it was the practice of the authorities to set apart portions of mosques for the teaching of religious and laic knowledge. Large mosques assumed the appearance of universities, especially when students' hostels and teachers' rooms were annexed to them. Money was bequeathed for the maintenance of these institutions. El Azhar was one of those mosques. When, in the seventh century of the Flight of the Prophet, Baghdad lay in ruins at the feet of the invading Tartars and the Caliph was abolished, King Alshahir Bibars took under his protection one of the sons of the Abbaside princes and made him Caliph. King Bibars reopened El Azhar after
630 teaching in it had been suspended for a time, showering his grants on it. Consequently, El Azhar gained renown, and attracted many students who repaired to it from far and near in quest of learning. In due course, it became the largest and most important of Islamic universities in the world. It gradually developed until it became a public institution for Muslims in their entirety. No
635 doubt this is a great distinction, which was not attained by any other mosque.

"The reforms I am introducing into El Azhar are to afford the students the opportunity of extending their mental and cultural horizon in all branches of knowledge.

"In its search for the truth, Islam commends logical reasoning. It condemns blind imitation and upbraids those who practise it. Saith the Lord:

640 " 'And when it is said to them: **"Follow ye that which God hath sent down,"** they say: "Nay, we follow the usages which we found with our fathers." What, though their fathers knew nothing and were devoid of guidance.' "

"Can Islam fit the needs of the modern age, increasingly educated in science and tending to be entirely practical?"

645 "How could **Islam, which is based on requirements of human nature and reason;** which **requires its followers to seek and augment their knowledge and to discharge their duties properly** how could such a faith be unfit, or inconsistent with, the needs of our modern age of science and culture ? Indeed, **Islam urges people to pursue knowledge.** Saith the Lord, in this connection:

650 " **'Say: Consider whatever is in the Heavens and the Earth.'**

"The true believers are described in the Quran as those who **'meditate upon the creation of the Heavens and the Earth'**

655 "Early Muslims gave proof that it was possible to reconcile religion with practical life and science without going astray. **They made use of Greek and Roman works¹² on philosophy and science; they translated them, criticized them, and improved on them.** They practised all branches of worldly occupations, including agriculture, commerce and industry.

"One of the reasons for its early and rapid spread was that Islam is a practical and not a theoretical religion. It put forth laws and orders that should be obeyed, and principles that could be applied to

12 Indeed, it is thanks to the Islamic civilisation that many of these have been preserved whilst Europe was busy burning witches and texts. Indo-Arabic decimal numbers came to Europe thanks to Islam. St. Francis travelled East thanks to the Islamic civilisation. Our knowledge of astronomy and star lore is indebted to Indian, Egyptian, Arabic and Persian record keepers who taught the Roman and Greek and by extension, the Nordic, English and Irish civilisations. The genius of Plotinus, preserved by Islamic scholars unlocks the secrets of 'The **One**'. Your Eminence will know what we mean when we say that that the 'Royal Heart of the Lion' is now with the 'Virgin', by the grace of Her Son, which indicates the grace of 'The One', the dawn of a new epoch.

The way of speaking in images is the origin of hieroglyphic messages in stone, 'idols' which point to the non-dual wisdom, "God is One", Allah *Ar-Rahmān, Our Father of Fathomless Mercy and Compassion*, the 'Perfection of Wisdom' beyond order-CHAOS-entropy.

life.

660 "It took into account the relevant requirements of human nature, and established principles in which the needs of both body and soul were equally considered. It did not trespass upon one of them to the benefit of the other. When Islam made lawful the enjoyment of the good things of life, it prescribed limits to check man's appetites, and forbade him to do what might harm and corrupt him. Nor has it neglected the spiritual side of man; Islam gave this side its full due too."

665 "Why are women veiled, and will this custom cease? It is a common Western idea that women in Muhammedan countries have been kept down, half enslaved, treated as totally inferior beings. What have you to say to this?"

670 "As to the veiling of women," came the rejoinder, "Islam has specified a certain form of it, namely that women should not display their attractions to strangers and array themselves ostentatiously in public. In this way women retain their decorum and men are guarded against falling under their spell. No doubt, **Islam, by ordaining this, was successful in laying down a sound principle to save both man and woman the evil of temptation and sin.**

"Islam, however, did not carry the veiling of women too far; **it permitted them to uncover their faces and their hands, unless temptation be feared.**

675 "**The Western view that Muslim women are kept down, half enslaved and treated as totally inferior beings, is neither true nor in accordance with our religious teachings, for Islam has given women full rights.** It has allowed them, within reasonable limits, everything that would make them happy. It has permitted them a conservative form of liberty and made them mistresses in their own domain. It has not forbidden them education of any degree whatsoever. On the contrary, it has recommended that they should perfect themselves as much as possible. It has allowed them to have property of their own, and has given them the right to dispose of it. **Women can have the power-of-attorney, can be guardians, can be trustees, can be judges except in criminal cases. Some Muslim women had a considerable amount of learning, some have been known for their righteousness, while others have attained distinction in literature.** The rumour that Muslim women are half enslaved has originated from the fact that some ignorant people have, under the influence of their environment, acquired this wicked practice of ill-treating their women. Needless to say, Islam could not be held responsible for such abuses."

680 The ignorance of the average European about this great religion is something for which he should not be blamed, but his misconceptions of it are less to his credit. Many of my friends in England know only that a Muhammedan is a man whose faith allows him to have four wives; beyond that they know nothing! I have no doubt that, at the back of their minds, is the thought that if **Islam** (to give the religion the name that is given it by its own people and **not the artificial name of Muhammadanism** which we have bestowed on it) has spread widely in the East, then the attraction of those four wives has a good deal to do with the matter. To a reflective man, who perceives in them four added responsibilities, four more financial burdens, the attraction of these possible wives is less obvious. Personally, I have met only two Muhammadans who had four wives, and they were Maharajahs, who possessed a good deal more than forty apiece. I know a few commoners who have two wives, but I have never met one with a harem of four. About 97 per cent of all the Muhammadans I have ever encountered possessed no more than one wife. It is thus, with some regret, that I must dispel an illusion which we Westerners have rather fondly cherished. With this

695 illusion gone, there is not much left of our knowledge of Islam.

The charge of polygamous practices, so often brought against Islam, so often employed to confuse its issues, is nothing of which Muslims need be afraid. Polygamy, in itself, is not necessarily heinous or immoral; from a psychological and scientific standpoint it may even sometimes be desirable.

700 Anyhow, the percentage of polygamous marriages in the East is really extremely small, no higher than **in the West where such unions certainly exist¹³, but under conditions of shame, secrecy and illegality.** In any case, public opinion is, nowadays, generally against polygamous unions in Egypt, and if j per cent is my guess for Egypt, 2 per cent is probably true for Persia, and 5

13 The 'West' can hardly complain today of being 'holier than thou', given the 'warming climate' of 'gay rights'. Marriage in the 'West' has become a 'sex licence' contest between 'Church' and 'State'.

per cent again for the Indian Muslims.

710 I remembered that polygamy was widely practised among the ancient peoples and that Muhammed
found it as an established institution in Arabia. He did not introduce or propagate it as a new
doctrine, but simply accepted the situation and tried to regularize it in an ethical way. I
remembered, too, that he found a somewhat barbarous marital condition among the Arabs of those
715 early days, which compared unfavourably with the condition he established later. A man's wives,
for instance, might be inherited by his son. He found temporary unions established by custom and
forbade them. He found divorce was as easy as drawing water from a well. Though he did not
attempt to make it much more difficult, nevertheless he warned his followers that **"divorce was the
most detestable to God of all permitted things."** And he placed it under a code that should be
fairer to both parties. It is an open question whether or not this is to be preferred to the legalized
720 hypocrisy of our own divorce code.

The charge that he allowed men to pander to their passions is ludicrous. He imposed fasts upon
every one of his followers to assist them to detach themselves from the passions. He banned
alcoholic drinks in order to assist their efforts at self-control.

725 But I wanted to know what Muhammed had really laid down about this question of several
marriages, so I asked His Eminence:

"What is the teaching concerning polygamy? What is the actual practice?" His answer was:

"Islam allows polygamy if the husband could treat his wives impartially and equally. **The Holy
Quran forbids polygamy if impartiality on the part of the husband is impossible of
attainment.** Saith Allah, may He be exalted:

730 " 'And ye will not have it all in your power to treat your wives alike, even though you fain,
would do so.'"

"At any rate, Islam did not favour polygamy; never unconditionally allowed it. It only intended to
prevent the lustful, who could not content themselves with one wife, from falling into the sin of
adultery. These were allowed polygamy only if they could fulfil the condition of impartiality,

735 "The present practice among the greatest majority of Muslims is to have a single wife, except for a
few who by force of physical or material circumstances have to marry more than one, in order
either to guard themselves against adultery or to support poor women who have no one to provide
for them."

740 Before I left I was shown the priceless library, kept in rooms with exquisitely carved cedarwood
ceilings. Ancient Qurans written on parchment, books with illuminated pages and gilded initials,
manuscripts of great antiquity passed by the thousand before my gaze. Fifteen thousand of these
manuscripts were kept here alone.

And with that my audience was closed. I had listened intently, for Sheikh el Maraghi's high prestige
gave unique authority to every statement he made.

745 I had begun to understand more clearly why Muhammed's faith spread; why Islam quickly came to
receive the reverence of wild desert Bedouins, no less than that of cultured city Persians, and of the
host of tribes and peoples who dwelt in the Near and Middle East.

750 Muhammed, like Moses, but unlike Buddha, aimed chiefly at establishing a visible, tangible heaven
on earth, with organizing a society of people who would go on with normal daily living but apply to
it such rules as he, a messenger of God, had brought them. Buddha, and even Jesus, were
preoccupied with giving voice to ascetic themes, to intuitions which concerned themselves with the
secret recesses of the human spirit; **Muhammed, like Jesus, passionately lived in God**, but,
whereas Jesus gave his passion to the finding of the inner kingdom, Muhammed gave his to
founding an outer kingdom. We are not competent to set ourselves up in judgment, but simply to

The undercurrent of the talk of 'human person', and 'human rights', the endless talk of **Doctors of The Law**, those who seek to imprison Pope Francis by their cleverer-than-thou words, shall **end** by the grace of Allah, *Ar-Rahmān, Our Father of Fathomless Mercy*. It is enough to talk about **all** men, women and children, the Decalogue of Moses, **in the Intellectual-Principle of Man**, usually abbreviated Man; Allah *Ar-Rahmān, Our Father of Fathomless Mercy*.

755 note these facts. Muhammed, Moses, Jesus and Buddha were truly all-inspired Ambassadors of God,
but **Muhammed's marked difference from most Oriental prophets was that he opposed the
tendency to withdraw from the social and public duties of life which usually accompanies
extreme religious devotion**; he made it clear that monks and monasteries were undesirable in
Islam; and **he extended no approval to monkish doctrines involving the death of human**
760 **affections.**

It is a matter of regret that so little is known of the Islamic faith by the average Westerner;
even that little is usually partly erroneous, if not wholly incorrect.

Muhammed taught men **not to be ashamed to kneel and worship this Invisible King,** to go
down on their knees in the open street.

765 It is time we got rid of some of these misconceptions of this great man, Muhammed, and of his great
religion, Islam, which becloud our minds. It is time that we understood why the magic of his name
is such that millions, comprising nearly one-seventh of the human race, from the western shores of
Africa to the eastern shores of China, call down daily blessings upon him. It is time we recognized
770 the reality of the fervour of these men, the Muslims, and why the quickly uttered "Allah" of
European pronunciation is a pitiful caricature of the fervent, long-drawn, heartfelt, two-syllabled "Al
lah" of the Oriental; who devoutly prolongs the second syllable.

Night had opened her eyes, twinkling with thousands of starry jewels as her adornment, when I
stood again in the street outside El Azhar, gazing absent-mindedly at nothing in particular. The
crescent moon shone through a mist surrounded by indigo-blue sky. Then, the strong tenor voice of
775 the mosques' Muezzin rang out upon the air, **resonantly proclaiming, from his high turret, the
oneness of God.**

Now throughout this city of carved gateways, fretted geometrical arches and tiled courtyards,
watched over by Allah and His Angels, men were falling on their knees, with faces turned towards
Mecca and repeating those simple words: "GOD is MOST GREAT!"

780 We believe that Your Eminence will concur with the statements above. It is our wish that Islam be
seen a religion of Holy Peace, without any fear of the *Cult of Power*. It is our wish that the 'Muslim
Brotherhood' members on death row and others, for example President Musharraf of Pakistan,
scheduled for a 'judicial killing' are forgiven and released.

We suggest that Your Eminence proclaim such forgiveness for the Muslim Brotherhood and
785 President Musharraf in the name of Allah, *Ar-Rahmān*, who is **One** of Fathomless Compassion for **all** His
creatures, without exception.

Foolish treasure seekers

Paul Brunton records the history of the opening of the Great Pyramid by Caliph Al Mamoun, which is
noteworthy for the spiritual lesson conveyed.

790 From the time that it was closed and sealed, centuries passed peacefully over its untouched interior,
until, at last, it was broken into by men in quest of its fabled treasure, and the long sleep was
disturbed. Not till the year 820 of our era was that location determined, when the Caliph Al
Mamoun gathered his best engineers, architects, builders and workmen together on the little plateau
of Gizeh and bade them open the Pyramid. "O king, it cannot possibly be done" said the chief men.
795 "I will have it certainly done", he replied.

They had to work without chart or plan, but were guided by an old tradition that the entrance was
on the northern side. They naturally chose a point in the middle of that side for their great attempt,
goaded all the time by the watchful presence of the Caliph, who wanted to test the truth of old
legends that vast treasures had been hidden inside the Pyramid by forgotten Pharaohs. Incidentally,
800 he was the son of Caliph Haroun Al Raschid, the famed character of the famous book Arabian
Nights.

This Caliph Al Mamoun was no ordinary Caliph. He had ordered his scholars to translate the
writings of the Greek sages into Arabic; he continually reminded his subjects of the virtues of study;

and he himself took pleasure in joining the most learned men of his country in their discussions.

805 His imperial residence was in Baghdad and it was from this famous city that he came to Egypt. Not long after this attempt to open the Pyramid, he returned to Baghdad and there finished his life.

But the builders of the Great Pyramid, foreseeing that one day human cupidity would violate their structure, had placed the entrance several feet to one side of the centre and considerably higher than anyone might reasonably expect a doorway to be situated. As a result, Al Mamoun's men
810 worked for several months to penetrate the interior of the Pyramid without finding any sign of passage or room; nothing but solid masonry-presented itself to their view. And had they depended on hammer and chisel alone their undertaking would have endured as long as the reign of their king, and longer. But they were astute enough to build little bonfires against the stones and then, when the latter became red-hot, flung cold vinegar upon them until they cracked. To-day, one can
815 still see the blackened charred surfaces of blocks which escaped the chisels that were so busy more than one thousand years ago. Two blacksmiths worked all day sharpening the chisels that blunted so quickly against the massive stones, while wooden engines were set up to assist the efforts of the weary men in forcing their way inside. Yet still the original entrance, the corridors and the inner rooms remained undiscovered.

820 The work of excavating in a narrow passage stifled the men with dust and heat, the difficulty of penetrating the hardest mass of solid masonry in the world with the primitive tools then available fatigued them almost beyond endurance, while the complete failure that was the only reward of their efforts disheartened them to the point of despair. They had tunnelled their way inwards for more than a hundred feet and at last they were on the point of putting down their tools in open
825 mutiny and refusing to continue such useless labour, when the sound of a heavy stone falling out of place came to their ears it came from the interior just a little way beyond the farthest point to which they had penetrated.

Destiny had taken a hand in the game. Thereafter they worked with zest and zeal and soon broke through into the original entrance passage. The Great Pyramid had been reopened.

830 It was, then, easy enough to ascend this passage and find the hidden door: a door so cleverly concealed that it could never have been discovered from the outside. After so many centuries the secret door was no longer in working order; it had got irretrievably stuck. That door has disappeared to-day, lost in the general pillage which took place after the earthquake at Cairo. It was just such a door as the ancient Egyptians would have fixed at the opening to the most mysterious building they
835 had erected. It was really a movable stone flap, self-replacing, and finished externally so as perfectly to resemble the surrounding casing stones; it fitted tightly into the opening and was itself a solid block of stone. When closed it could not be detected apart from the rest of the outer surface, When opened it wheeled round on its own length, revealing a cavity. It was finely balanced and worked on a pivot, the centre of gravity being placed under this pivot, while compensating weights were
840 fitted to counteract its heavy weight. It could not be opened except with a strong push at one end followed by a powerful pull at the other; powerful enough to lift it outwards from the face and then up. This allowed the visitor to squirm his way, crawling on all fours, into the passage behind. The turning flap of stone then swung backwards on its pivots and completely concealed the entrance again.

845 Even that was not all, for a heavy wooden locked door then barred his onward way. And after this further obstruction, ten more doors had to be passed before he succeeded in reaching the King's Chamber. Most of these were wooden, while one was another movable secret stone flap. But all have since utterly disappeared.

850 Once inside the original entrance passage, Caliph Al Mamoun's men found that their labour was by no means over. They discovered that the passage came to a dead end before a huge block of granite. It did not seem likely that the opening and passage had been constructed merely to terminate in a cul-de-sac; therefore, they tried to cut their way through this formidable granite barrier; but they failed The tools at their disposal could not penetrate this stone; the Pyramid builders must have searched the whole of Egypt for the hardest stone it could yield before they
855 selected this particular variety.

Fortunately for the efforts of the invaders the material at the side of the dark granite block was white limestone, a much softer stone and therefore much easier through which to quarry. They turned their attention to this and hewed a tunnel with it parallel with the granite block. A few feet of cutting brought them to the end of the block and into another passage. It then became apparent that the entrance to the second passage had been purposely closed at some time by this gigantic granite plug conical in shape and weighing many tons, which fitted tightly into its mouth.

This further passage ran upwards at an angle which was similar to that at which the first passage ran downwards i.e. about twenty-six degrees. Al Mamoun's officers and men crept up this steep corridor, which was less than four feet high and a little over three feet wide. The light thrown by their torches revealed nothing but the bare walls until they reached a point where it went on horizontally. This point was really a junction where the passage was met by a lofty ascending corridor, seven times greater in height, and by a descending narrow shaft that lost itself in the very depths of the Pyramid.

Continuing along the horizontal passage, the stooping intruders, with heads bent towards the floor, found themselves eventually in a large room, which, to their disappointment was completely empty. Its walls were quite plain, inscription-less, and only a large niche on the eastern side gave the slightest promise of any treasure-to reward their labour. To enter it they had to mount a platform and then pass into a rough passage so low they were forced to crawl along like snakes. But the passage ended abruptly in the solid masonry core of the Pyramid and though in later days they considerably enlarged this terminus, the only treasure to be found consisted of blocks of limestone.

Retracing their steps to the junction, they began to explore the long and lofty corridor, which, in later times, has received the name of Grand Gallery. It had a peculiar sloping roof, built up with seven overlapping courses. Its floor inclined upwards at precisely the same angle as the passage which led to the Gallery. The men began to climb this smooth slippery floor, moving between polished granite walls- that led upward for one hundred and fifty feet of unbroken ascent and whose two sides were lined with long slotted stone banks. At the end of the Gallery a high step suddenly blocked their way. They climbed it and walked across a level floor into a low narrow passage which brought them to an antechamber. A few more paces, a stoop beneath a solid portcullis, and they entered a large chamber which was located in the very heart of the Pyramid, being equidistant from all sides. This was the room which they later named "The King's Chamber," as they also called the first discovered room "The Queen's Chamber." But such names were never used by the ancient Egyptians.

The King's Chamber was walled with squared dark granite blocks of immense size. Its ceiling was formed of nine enormous beams of the same material, now known to be the largest stones in the whole Pyramid. One of them alone weighs seventy tons. How the builders ever got it into position, two hundred feet above ground level, without using our modern steam or electrical hoists, is a problem about which our own architects theorize but which they cannot solve.

The Caliph Al Mamoun and his men were again deeply disappointed. For, apart from an open stone coffin, the Chamber was entirely empty. The coffin contained nothing but dust.

It seemed incredible that the ancient Egyptians had built such a prodigious empty tomb as this Pyramid to no purpose, they thought, so they feverishly tore up part of the stone flooring, burrowed open one corner of the room, and hacked vainly at the solid walls in their fierce quest of hidden treasure. But they could not defeat the astuteness of those cunning early builders and eventually retired baffled, chagrined and disheartened.

Two more places were left for their exploration: the underground continuation of the original entrance passage and the deep narrow shaft. The first took them into a small tunnel, along which they had to make a rapid descent and in which it was easy for their feet to slip, for it had been cut downwards into the solid rock for a distance of no less than three hundred and fifty feet. It ended in a roughly hewn chamber whose roof was so low that it could be touched with the hands and whose unfinished rocky floor was so rugged that they had to clamber up and down to cross it. They named it "The Pit." It contained nothing but debris and dust. At the farther side another small passage had been cut into the rock; they could enter it only by crawling on their stomachs, like snakes, with

faces a few inches from the floor. Even this subterranean tunnel yielded nothing, for it abruptly terminated in a solid wall of rock.

910 Remained the shaft. It was almost entirely perpendicular and could be explored only by letting down one man at a time, suspended by ropes, into its inky depths. After sixty feet of descent a small chamber was encountered, a roughly hewn enlargement of the shaft. The latter was continued again from the floor of the chamber, leading apparently endlessly downwards. It looked like a deep well and this, in fact, the men decided that it was. They never completed its exploration.

915 Anyway, **the vast treasures which, in their imagination, littered the Pyramid, did not exist.** Thus ended Caliph Al Mamoun's great adventure in reopening the Great Pyramid. The learned Arab historians of to-day will give you many variants of this last story, but these are the really authentic facts.

920 They opened the ancient Central Temple of Atlantis. The "treasure" there, Allah *Ar-Raḥmān*, *Father of Fathomless Mercy*, was 'invisible' to their eyes clouded with 'gold lust'. The LORD has arranged this irony thus, that all men who say or show they worship God, but in-fact lust to possess, for gold, for land, for women, for sex, for domination, for 'death' upon 'enemies'¹⁴, experience *deep* disappointment.

925 The *Cult of Power*, whose eyes are clouded with 'gold lust', and the Zionists with 'land lust', have in the past hundred years, missed the only 'treasure' worth 'having': Allah *Ar-Raḥmān*, *Father of Fathomless Mercy*, who is proclaimed in their own 'New Testament' in the Lord's prayer, "Our Father which art in heaven, Hallowed be thy name", which is identic with YHVH, *Ground of Being*.

Luke 17:20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

17:21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

930 YHVH, in Exodus 3, was the name given, to Moses, by that Presence which spoke to him out of the bush, and its derivation followed--**the Hebrew root for being!** That it became the narrowed concept of a tribal anthropomorphic¹⁵ god--Jahweh--is the inevitable historical consequence; that is what the tribe could take and be satisfied with.

Notebooks of Paul Brunton¹⁶

935 'Wisdom is the lost treasure of the true believer, he taketh it wherever he findeth it.'
Quran

The Nicene creed & Allah the 'Best Schemer'

In our letter to President Putin, we wrote:

940 The 'test' of the Nicene creed, the non-distinction between the incarnate body and Our Father, the test of **non-duality** between personality, body and Mind, so clearly known to the early Christians, became co-opted by the adherents of the Roman and Greek religions who took up the new religion by watering down the test to mean the acceptance of the 'blood sacrifice of Jesus', and an easily doubted resurrection.

14 For example, the irrational casting of common Jewish people, for example, as 'evil'. The use of religion (or 'science' as religion) to gather funds to wage 'jihad' is a western phenomenon as well. The persecution of another religion is a sure way to veil the Merciful Gaze of Allah *Ar-Raḥmān* from oneself. Whenever one such group persecutes another, the wolves arrive to feed off the frenzy. See the managed Israeli-Palestinian and Egypt-Israel conflict. Egypt has been and is still controlled by a foreign power, no matter who is 'elected' to office. This is the same with conflicts in India, China, Japan, USA, Europe, UK, etc. "*Thee and thine enemy are the One that I-AM*".

15 The same process can now be seen at work for the word 'Allah'. 'Al **lah**' = **being**; similar to 'El loh' in Hebrew found in *Elohim*; and to 'Alah' in Aramaic.

"*Allah ... is a proper name applied to the Being Who exists necessarily, by Himself, comprising all the attributes of perfection, a proper name denoting the true god ... the al being inseparable from it, not derived...*"

Lane's Arabic-English Lexicon

16 www.courtofrecord.org/archive/notebooks/para/22378

945 Non-duality of ‘personality, body and Mind’, is a way of saying, “God is One”. Quoting again further from that letter:

That importance placed that no distinction be made between the individual Soul and Our Father, the blessed One who has mercy with His world is equivalent to the test used by the Holy See that there is not even one iota of difference between Jesus Christ and Our Father in Heaven, the wisdom of the Nicene creed that has safeguarded the Bishop of Rome for two millennia.

950 This wisdom on the Nicene creed is the secret that saved the Church from the domination by the Sultans who appropriated for themselves the title of Caliph, without the spiritual anchor in the bedrock of God. When the world is ruled by those governed by the Spirit of Wisdom anchored in the bedrock of God and the realm of Caesar is subservient to such men of Peace, there is peace ~~in~~ Earth.

955 Amicus Curie for the One we know as Putin¹⁷

We note that the correction, from on to in, marked with the ‘~~o~~’ above, is a result of further contemplation. This marks a profound change that is a result of using inappropriate ‘scientific’ terminology for discussing the ‘Earth element’ of conscious experience, often translated ‘clay’ in English, in translations of the Quran, for simple tribes spoke in images of everyday ‘things’.

960 In a contemplation for Pope Francis and Her Majesty Queen Elizabeth II, we observed that this lost epistemology is responsible for the worship of Jesus Christ degrading to Julius Caesar worship as it has profound impact on the ‘Lord’s Prayer’ found in the **Gospel of St. Matthew 6:9-13**.

965 The most important change that has occurred since the King James Version, is this change from “in Earth” to “**on** Earth”. The first can only be understood as the transmutation of the Earth element, the second features planet Earth and is the materialistic, Newtonian, Copernican, mechanical world view of Nietzsche and modern intellectual atheists.

Contemplation on the Lord’s Prayer¹⁸

970 Our first ‘Act of Faith’, to introduce ourselves to the *Holy See*, that we did not come ‘empty handed’, was our *Open Letter to Professor Richard Dawkins*¹⁹, the leading atheist of our time, regarding the debate organised by the Cambridge Union Society on the ‘relevance of religion in the 21st century’. In this letter, we discuss how the *Garden of Eden* in Genesis, is a metaphor for epistemology and ontology and include a diagram that outlines a *Tree of Knowledge in the Garden of Eden*²⁰. As this is an Open Letter, we suggest here that readers consult these where the world situation, money, law, religion are all discussed in simple terms.

975 “*And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.*”
[Pickthall translation]
quran.com/3/54

980 The disbelievers schemed to corrupt the Roman Catholic Church, destroy it’s reputation, set up a ‘religious war’, *eliminate* the *Bishop of Rome*, who has been “in chains” since the 1870 Roman Question, take all the gold, intellectual property and worship of the Gods of Old Egypt which are celebrated in various Fraternities, corrupt Islamic teaching by controlling the ‘fanatical’ schools, use Saudi Arabia for ‘Patsies’, the Israelis for destruction specialists and proceed on a course of Eugenics. ...

985 ***Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute.***

[Yusuf Ali translation]
quran.com/3/55

17 www.courtofrecord.org/Putin

18 www.courtofrecord.org.uk/gicor/record/HMQ-HolySee-2/

19 www.courtofrecord.org/Dawkins/

20 www.courtofrecord.org/Dawkins/Garden-of-Eden-copy.pdf

Materialists concern themselves with ‘raising’ of a dead body made of ‘inert matter’. Allah, through the Prophet Muhammad, Peace be upon Him, is showing us that indeed, there is not one iota of difference between Jesus Christ and Allah, *Ar-Raḥmān*, **One** of Fathomless Compassion and Mercy! By this the grace of Jesus Christ, in this letter we say, proclaim this ‘Good News’ with joy ! It is the same with the Prophet Muhammad, Peace be upon Him ! It is the same with ye !

Peace in the Middle East

Both these concepts (fiat money and statute law), traced from the *Qanun* law of the Caliph-Sultan, having troubled mankind for some six centuries, can now be dissolved by the grace of Allah, *Ar-Raḥmān*, **One** of Fathomless Compassion and Mercy.

We suggest that Your Eminence prepare the men, women and children who follow the Prophet Muhammad, Peace be upon Him, to welcome this ‘Good News’ of a renewal of the pure faith that started Islam, by the grace of Allah, *Ar-Raḥmān*, **One** of Fathomless Compassion and Mercy.

We suggest that Your Eminence obtain all our published *Amicus curiæ* letters, which by the grace of Allah, *Ar-Raḥmān*, **One** of Fathomless Compassion and Mercy, have provided the “grace of counsel” for Pope Francis and we pray that this letter offers Your Eminence the same.

“We know how important it is, especially in the most delicate moments, to be able to count on the advice of wise people who love us. Now, through the gift of counsel, it is God himself, with his Spirit who enlightens our hearts, so as to help us understand the proper way to speak and behave and the path to follow. But how does this work? **From the moment we welcome and host *Him in our hearts*, the Holy Spirit immediately begins to make us sensitive to His voice and to direct our thoughts, our feelings and our intentions according to God’s heart.** At the same time, He increasingly brings us to turn our inward gaze upon Jesus as a model of how to act and relate with God the Father and our brothers and sisters. Counsel, then, is the gift by which the Holy Spirit makes our conscience capable of making a concrete choice in communion with God, according to the logic of Jesus and of his Gospel. In this way, the Spirit helps us grow inwardly, helps us grow positively, helps us grow in communion and helps us to avoid being at the mercy of selfishness and our own way of seeing things. This is how the Spirit helps us grow and also live in communion.”

The Holy Father went on to say that the essential condition to preserve this gift is prayer. “We always return to the same point: prayer. Prayer, praying is so important. Praying those prayers that we all know from childhood but also praying with our words, praying to the Lord: ‘Lord, help me, advise me, what should I do now?’. With prayer we make room for the Spirit to come and help us in that moment, he advises us all on what we must do. Prayer, never forget prayer, never. Nobody notices when we pray on the bus, on the streets, we pray in silence, with our hearts, take advantage of these moments to pray. Pray for the Spirit to give us this gift of counsel.”

Pope Francis²¹

We suggest that Your Eminence publicly endorse our recommendation, by the grace of Allah, *Ar-Raḥmān*, **One** of Fathomless Compassion and Mercy, to ‘President Mahmoud Abbas’ of the ‘State of Palestine’, for the No-State solution.

We suggest that Your Eminence publicly endorse our call, by the grace of Allah, *Ar-Raḥmān*, **One** of Fathomless Compassion and Mercy, for clemency for all those on ‘death row’, especially candidates for ‘judicial killing’.

We suggest that Your Eminence take cognisance that, for example, The Honourable John Kerry and Rt. Hon. William Hague FRSL MP, or even Prince Charles²² are *formal actors* of Nation-States with no *substantial* authority, spiritual or material, and may be under threat²³ and therefore put out false

21 en.radiovaticana.va/news/2014/05/07/pope_at_audience:_the_gift_of_good_counsel_/en1-797082

22 www.telegraph.co.uk/news/uknews/prince-charles/10845309/Prince-Charles-compares-Vladimir-Putin-to-Adolf-Hitler.html

23 www.telegraph.co.uk/news/worldnews/europe/france/10844421/French-D-Day-village-in-uproar-that-Prince-of-Wales-not-visiting-for-commemoration.html

1035 information, whilst Her Majesty Queen Elizabeth II, by Her Majesty's signal of disapproval²⁴ of certain steps, has given the signal of faith that *God is One*.

We give thanks to Allah that Robert Green²⁵, who case we mentioned in our enclosed letter, is now a free man²⁶.

1040 We suggest that Your Eminence guide the Islamic faith to 'not take the bait' - this **Court of Record** of Allah, *Ar-Raḥmān, Our Father of Fathomless Mercy*, is investigating the **attempts to start a religious war** between Islam and the 'West'. By this our contemplation of Allah, **God Who is One**, we suggest that Your Eminence publicly call on Abu Hamsa²⁷ to declare that the love of Allah, *Ar-Raḥmān, Our Father of Fathomless Mercy*, is for **all** men, women and children, without distinction of people, race and nations.

1045 We pray that by the grace of Allah, *Ar-Raḥmān, Our Father of Fathomless Mercy*, Abu Hamsa can live as a free man of God and **serve** his fellow men of faith by teaching them about **God's love for His creation**. We also pray that by the grace of Allah, *Ar-Raḥmān, Our Father of Fathomless Mercy*, **Paul and Sandra Dunham be released forthwith**. We pray that all 'extradition', 'expulsion' and 'immigration' cases between any two 'countries', be brought before this **Court of Record** of Allah, *Ar-Raḥmān, Our Father of Fathomless Mercy*, "*Our Father which art in heaven, Hallowed be thy name*". Our wish is already on record that the 'Passport' and 'Bank' 'credit' systems be dismantled. The 'warlord', a living man or woman, 1050 who wishes the 'extradition' shall have to **publicly** bring such cases with **unlimited liability** before this **Court of Record**.

Mrs May, who was addressing the Police Federation's annual conference on Wednesday, said: "The law now is that the Home Secretary does not have the power to intervene"²⁸.

1055 **By this Open Letter, invoking the grace of** Allah, *Ar-Raḥmān, Our Father of Fathomless Mercy*, "*Our Father which art in heaven, Hallowed be thy name*", our LORD Jesus Christ, YHVH in Her Active Form as the Goddess Mahakali, **we grant** Rt. Hon. Theresa Mary May, M.P., Housekeeper for Her Majesty's Commonwealth of Nations, **the Power to intervene in the name of Mahakali**²⁹, to block extraditions, **to grant God's Mercy**, to render void claims by any 'bank', **to dismiss Civil Servants** found violating God's Law or inciting people to violate God's Law, to arrest those, anywhere in the world, **who block or attempt to block the path of Holy Peace**, to arrest those 1060 who seek to coerce her and prevent her from acting with the full freedom of her conscience.

Men (or women), "Ian Epstein"³⁰, for example, who incite riots or attempt to incite riots, burn people or conspire to burn people, may be arrested by '**special forces**' and brought before this **Court of Record in Vatican City** if their supposed superiors are unable or unwilling to effect such an arrest. **There is no immunity**, this **Court of Record** of Allah, the Almighty **One**, مالك الملك, *Mālik-ul-Mulk*, Owner of all 1065 Sovereignty, does not recognize any man made 'borders'.

We **see** that at this hour, Allah *Ar-Raḥmān*, Most Merciful and Compassionate Father, has inscribed a message in the bedrock in Heaven, that الحسيب, *Allah Al-Ḥasīb*, the bringer of Judgement, is One with الودود, *Allah Al-Wadūd*, the Loving, and He as الباعث, *Allah Al-Bā'ith*, The Resurrector, and this One is acting as المعيد, *Allah Al-Mu'īd*, The Restorer, The Reinstater Who Brings Back All, in this His creation, 1070 الواسع, *Allah Al-Wāsi'*, The Vast, The All-Embracing, The Omnipresent, The Boundless.

We **see** that البصير Allah Al-Baṣīr, the *All Seeing*, wishes us to investigate those, who, posing as Egyptologists and tourists, are animal worshippers from masonic cults³¹ which worship cats, for

24 www.courtrecord.org.uk/QE2

25 www.freerobertgreen.co.uk

26 www.freerobertgreen.co.uk/robert-green-is-free-2/

27 www.telegraph.co.uk/news/uknews/terrorism-in-the-uk/10844067/Abu-Hamza-is-gone-but-Britain-is-still-a-hotbed-of-radical-hatred.html

28 www.telegraph.co.uk/news/uknews/law-and-order/10847752/Extradition-couple-Paul-and-Sandra-Dunham-treated-like-Abu-Hamza.html

29 Mahakali: Allah البصار, Aḍ-Ḍārr, The Distressor, The Harmer, The Afflictor, "*hell hath no fury like a woman scorned*".

30 www.washingtonsblog.com/2014/05/mastermind-odessa-massacre-embarrasses-ukraines-jews.html

31 staffs.proboards.com/thread/7393/masonic-apocalypse (an example)

example, following the discovery of cat mummies at the Step Pyramid of Sakkara³², سفارة, where the goddess Baset was worshipped. In this connection Your Eminence may see that the obelisks formerly at Heliopolis, now known as 'Cleopatra's Needle'³³ in London, Paris and New York, and the Washington Monument openly proclaim the worship of the old Egyptian Gods. It is our wish that Your Eminence investigate and communicate with Pope Francis what is known regarding this, without condemnation or pre-judgement, for العليم, Allah Al-'alīm, The All-Knowing, Omniscient, the Entirely Merciful, has shown us how Jesus Christ threw open the old Egyptian Mysteries, which too are a path to conscious knowledge that God is One.



Quran 2:163 And your god is **One** [Being]. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.

quran.com/2/163

As this is an Open Letter, we take this opportunity to remind our readers to read our *Amicus curiae* to H.E. Frank-Walter Steinmeier³⁴ and our letters to President Putin of Russia³⁵, the *Custodian of the Two Holy Mosques*³⁶ and others that have stopped war, caught the use of the UK military in a Daring³⁷ act to steal gold, etc., see www.courtrecord.org.uk.

We pray that Allah, Ar-Rahmān, Our Father of Fathomless Mercy, guide Your Eminence and the Islamic faithful to Holy Peace!

Yours faithfully,

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archive: <https://www.courtrecord.org.uk/archive/masonic-apocalypse/masonic-apocalypse>

32 www.touregypt.net/sakkara.htm

33 en.wikipedia.org/wiki/Cleopatra%27s_Needle

34 www.courtrecord.org/US/US-Steinmeier-cover

35 www.courtrecord.org/Putin

www.courtrecord.org/Russia

www.courtrecord.org/US/US-Putin-cover

36 www.courtrecord.org/Saud

37 www.courtrecord.org/Daring