



In recesses of being

RAFIG ALIYEV

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*Philosophic and religious
reflections*



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*The book is a collection of artistic stories and topical political
articles and tracts. The author tries to demonstrate versatility of life in
a special unity of man and nature. Here are reflected the author's
views on "intimacy" of the bee and the wild flower, on pernicious
influence of regional, local wars as well as reflections about bright
ideas of democracy, freedom and human rights, dimming and paling
against the background of ambitious politicians' activities. We hope
the author's viewpoints will be interesting to a wide circle of readers,
too.*

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TO THE READER

Dear and respected reader! The present book is the third in the series of "Philosophy of being". It includes, in logic succession, my publications on different subjects of our everyday life, mode of life, way of thinking and approaches to the life of a rational creature called Man.

In my view, it is Man who, first of all, searches for himself, aspiring to understand the meaning of his own deeds, motives and aims of his appearance in the world as a God's creature.

The search of personal "self" leads him to many recesses of existence, in which man wants, to all appearance, to find proper answers to a lot of questions about the life of the Universe, part of which he is. Subjects and facts described in articles and stories are mostly from my personal life or somehow related to my friends, job, interrelations in family, with friends and acquaintances.

I have tried to do so that every chapter in the book is a completed idea, position and apprehended both as a single essay and in interrelation with other chapters. Here, the whole is not divided into single elements. The main and possible combination of the



stories may be in deep relations of the written, taking into consideration one important fact – they reflect my personal inner world. Therefore, every story and even phrase has a personal cell, like one in station cloakrooms, that, in my opinion, resembles life, our lives, dear reader, in its great endless variety, with contradictions, joys and sorrows...

Yearning for the so-called "train of eternal existence", and, in fact, for uncertainty, most people may forget in a hurry that some of those waiting for the next train may need the elements, peculiarities of life existence, i.e. the contents of the cells, that they inherited.

This is what stimulated me not to lock the cell most of all. My goal is simple and transparent: every wishing person may have an access to the cells, may take what he/she wants or ignore it.

From this viewpoint, the present publication is not claiming for universality and book of instructions both as a whole and separately. I am far from ambitions of the kind, and the indispensable condition, i.e. free choice, is reflected in the contents of articles.

I believe that natural individuality in everything makes each of us more interesting and useful for others. Suffice it say that our world is a single whole and partially seems to be unique. It is we



who are most likely various, as parts of the one mysterious, incomprehensible and unidentified world. Perhaps, for this very reason, human aspiration to diversity is natural and, strange as it may seem, originates from our individuality (it is quite logical, for there are not two similar things), differences and versatility of personal needs.

This is what makes human life interesting in relation with other components of nature. Community of air, water, ground, sphere, gods and place in the beyond makes it necessary to share with other 'fellow travelers' with one's own life experience. This is the main aim of publishing my own life observations.

Note

Dear reader, I have deliberately repeated some episodes in several articles since they are important for me. Please, do not consider this inattention of the editor or the author.

P.S. Sometimes, some people, not understanding the essence of the matter, think the word "dear" to be inappropriate while used in respect of an unknown reader. As a matter of fact, this is not so at all. Factually, any person, reading articles, stories, a novel or poems, becomes very close to the author. A



kind feeling towards the author appears in him; he talks or disputes to him mentally, he approves, appreciates or criticizes his view, cares, empathizes or rejoices with the author. In everyday life, perhaps, most friends and acquaintances of the author do not do so for many reasons. Therefore, the word "dear" is more than to the point, since it reflects the author's positive attitude towards a potential reader beforehand. So, you, readers, are the key indication of any author's mood and kind emotions. You are really "dear".

Rafiq Aliyev





Part I

STORIES ABOUT LIFE AND LOVE,

which cannot exist separately



LOVE DOES NOT RECOGNIZE THE POWER OF MIND

**Love is like a part of life energy
received by the heart from above
in the mother's womb. Mind and
consciousness appeared much later**

To make our talk substantial and logically based, I have to premise it with several questions.

It is interesting what the author is going to talk about. Today mankind is not calm, cities and regions are flooded, forests are afire, earthquakes and tsunamis rage, avalanches slide down from mountains, freeways are blocked. Every day, hundreds, or even thousands, tens and hundreds of thousands of people die as a result of cataclysms and violent death, global financial and economic crisis, drug addiction and corruption, licentiousness and unthinkable crimes. How is it possible to talk about love, lofty feelings and friendly interrelations under conditions of general tragedy, universal perplexity and grief?

Yes, I understand all this, but I do not and cannot accept this. In other words, actually, I believe



there is obvious truth in all I have said. Nonetheless, I am prone to think that everything going on in the modern world – convulsions of nature, wars, financial and economic crisis, killings, drug addiction, corruption, dissoluteness, and inconceivable crimes – is nothing other than a lack of fundamental values of life, the absence of inherited sense of love that has no alternative. It cannot be bought, exploited or killed. It does not recognize human power.



Perhaps, that is why man has to manifest his love during wars, fires, in detention, in exile. This feeling does not recognize any obstacle. A human being not only loves ones like him, but can also expand the range of affection objects – the nature,



dawn, sunset, a nightingale's pipe, sound of breakers, etc. With a warm feeling of love, he can, if he wants, find out a living heart even under a gravestone standing for centuries on one and the same place; can revive it with imagination and love it the way nobody is able to. I am talking about this kind of love that is needy for human body as food, air and water.

Love is like an ideal that man creates, imagines in his mind, coordinates with his emotions and elevates to the top of his sensitive organs and makes it different from anything, leaving at the same time a chance for eternal search.

Gotten and possessed forever, the ideal loses its greatness, mysteriousness at once, it stops being an ideal I think. No historical information is available about reasonable creatures surfeited with true love.

There is a great similarity between the ideal and love. Both of them are good and interesting by a wide range of search in which there is no constant space for them. This makes interest in search grow day by day and sometimes it seems you have finally found what you have been searching for. However, it just turns out to be something like love. It means everything is still ahead. Can a living man deny such a risky and interesting form of searching for



love, a solution of the principal matter of his existence?

They say colic of spiritual sensual hunger, i.e. of the absence of love, is much stronger than pain in a stomach. Then can anything or anybody prevent us from talking about such vital matters? I think nobody will dare announce that he/she does not need such a feeling, and he/she has lived and will do without love. Hardly can an absurd idea of comfortable and good life without love come to the living and mentally healthy man's mind.

I would compare such a man to a dark night, a helpful child who has lost his parents, watching the motion of celestial bodies without having any relation to them.

People have different ideas about love in common understanding. However, this wonderful state of heart can be related to a pragmatic understanding of the centuries-old wisdom as a certain summary of analysis of history of many lovers' destiny. The same wisdom says there are other forms of sense and lofty emotions manifestation besides love. It does not do to stop at one form of feeling that is love, be it the most capacious and accessible. Nobody has managed to give more or less exhaustive answers to the questions what love is and whether this feeling can become a link between two persons



and a certain balance of a lover's heart and mind at the same time.

Whatever the variant or context, love is of great importance in our life. I think that despite coming out from within man, it does not depend on him. It makes all organs move on its own, influences the heart and mind, speech and sound tonality, mode of life, human attitude to life in general.

One thing is clear to me: if love is true (it should not be other by logic), it must comprise the light and warmth of a loving person's heart. It should not and must not be a source of misfortune, suffering, bitterness, or, Heaven forbid, of self-sacrifice. A sense of love, irrespective of the affection object, is a source of pleasant and joyful emotions. It came in that form from the depth of centuries to our days.

I have tried to compare love to sincere piety. Frankly speaking, I failed. The main difference between them is that, besides love, piety comprises fear before the object of affection – God – as well. The latter, unlike a human, is always in the mode of reception. He takes back what He gave at the beginning of life at the end and never gives back anything got during the soul's staying in a human body. 'Rental fee' (though it is a rough comparison, I hope it will be clear) for staying in a body is paid



in the form of God's blessing, permit of worshipping Him, expressing our love and obedience, following all His directions and being ready for suffering any punishments He thinks necessary.

This is a figurative situation about piety, an important sense full of love and fear. As to love between two persons, there is no fear at all. Every person loves and believes individually.

What love and faith have in common is that it is impossible to run them through a filter of mind. The latter is not designed for such an experiment. It has no potentialities of testing human senses. Moreover, neither love nor faith is able to pass a strict examination of mind. Man has no tests and exams in the subject of 'Love' in his earthly life. The notion is beyond human consciousness.

I have read a lot of books, heard a great deal of stories about sad young and not young people who reply to the question "What has happened?" without thinking and taking a deep breath: "Love is over!" When you look at such people, different thoughts come to your mind unwillingly: does it mean that there is emptiness in their mental and sensitive world? Can a slight rustle irritate their hearing? Resentment can spread all over the organism and grip billions of cells.



Whatever we think and however we rely upon mind and consciousness, love-related things come back to a small sensitive place called 'a heart'. This fragile "engine" can bear a huge load. We must care about it. There are no hopes for anything without it. So, man must understand and take into consideration its state and not give way to its stop even if "fuel" has run out. I mean the feeling does not only nourish the pleasure centre between the brain, a cerebral liquid substance, and its cortex, but also the human heart.

Hope starts and concurs with the act of receiving energy of life full of love and sent down from heaven as it is generally thought.

When a newborn is spoken about, it is said to be as blank as a white sheet of paper. Its whiteness has a splendid scent, even a baby's saliva is sweeter than any fruit, honey or chocolate. Probably, there is not anything in nature which a baby's 'aroma' can be compared to until its consciousness starts fulfilling the blank sheet.

I think I am not writing anything new at all. Everybody who has happened to hold a baby in his/her arms and to inhale its unearthly, unprecedented aroma has probably experienced such feelings. Besides, in my view, the energy of life got in the mother's womb comprises an unthinkable num-



ber of tiny pieces of feeling later called 'love' by people.

Not a person knows an exact etymology and important meaning of the word. Success has not crowned the attempts of the greatest poets, writers, artists and scientists in the sphere of psychology to find the meaning and true sense of love yet. Hardly can the further development of science, even nanotechnology, change anything and help find a true answer to the matter in question.

However, back to the beginning of our talk, I would like to tell those interested in a love-related problem, everybody can be on their place. It would be better to look inside one's heart. Look attentively at yourselves, separate good and evil, maybe, there is a glimmer of love in your heart. Whatever it is, love cannot disappear without a trace. There may be a glimmer of warmth and 'smolder' in the very depth of heart.

If you blow heavily in the hope to light it again, warmth will probably run out quickly and ashes will disperse around. The source will stop emitting warmth. This means love is gone away from life to oblivion.

Numerous stories of love say that this should not be allowed, since nobody has returned from oblivion.



Celestial powers have a firm decision about this. They can both give and receive, though to return is not their rule. This is generally known.

First unbelievers used to ground their relation to God with the fact that they did not know anybody to had returned from the beyond. There are a lot of people thinking the same way today as well. Apparently, celestial powers are not interested in unbelievers' wishes.

So, your love is unlikely to come back if you have decided to sever all connecting ties. It would be better to maintain a smolder and not to let ashes scatter around.

One thing should be remembered: in any case, the memory and scent of love remain forever (like a baby's aroma. I still feel it distinctly today when I embrace my grown-up children).

I think love is only pure at the beginning of the life path (like a baby's). With development of relations, start of a family, birth of children, difficulties of life fulfill the blank sheet of paper.

Everything mixes together – the good, the bad, the joyful, the sad, the irritating, etc. Everything has a corresponding place and is reflected in the diary of love.

Excuse me for an unwilling start of a virtual diary. Most likely, love turns into a big book of



common practice of love reflecting all experiments and changes in it.

The first blank page is not usually covered with writing and can take man back to the start, an initial mysterious birth of love. What does prevent us, humans, from saving an ability of inhaling and enjoying that marvelous aroma? It penetrated into our cells since the very beginning and remained in their unchangeable memory. It is in our covered DNA, in our subconsciousness.

So, one can reassure oneself that not long-lasting love (though nobody has managed to measure it by time) leaves an eternal inexhaustible scent. It is in the environment we are in. One can write, read and listen to love songs played in different instruments.

The waves of the first love song remain in the atmosphere. Even the pipe of the nightingale or any field bird can remind you of pleasant emotions and you will love the memory of love and the scent of its warmth. Any fire will remind you of the flame of your love.

One more important thing should be remembered: true love has no past; it is in time you live in physically. It is always fresh and demands no answer. It is unselfish. Therefore, we can never say "My love has passed away, since it was unre-



quited!" Man loves and believes for no special reason, by requirements of his/her heart. It is unforgivable to speak about love in the past tense. It won't do to treat it that way.

So, fallen in love once, man keeps the feeling forever. Love is akin to our soul. It has the status of sanctity that any severe hurricane is unable to take away. Only the spirit can take away the memory of love. This is an award for lost love. It will become a part of your eternity.

This is my personal view. One can accept or reject it. Nothing will change for worse to me and each of you. Nevertheless, we will know that the warmth of love pleasure is enough for many people though it gives comfort for the two in love. For this simple reason, we must and can support one another. To lend or borrow a feeling, especially love, is impossible, but we can share and feel its warmth! Everybody, without exception, needs this. This part of life energy received from heavens has eternal, inexhaustible sources.

Perhaps, the need of each of us of the sources is eternal as well!





THE IDEAL IS IN THE COUPLE

**"...By starting a family,
a God's slave completes
his earthly mission half..."**

From a hadith about the good of marriage

All we understand, of course, that it is quite difficult to find ideal married couples in real life, and searches often have no results. The reason is not that searches are bad, but it is very banal. In the world of humans, there is not an ideal person. By nature and destination, a human is imperfect. God Himself does not doubt this. Idealness requires completed perfection. Two ideal persons are needed, at the minimum, to create at least one couple.

An ideal couple, as a separate unit in society, stipulates, at least, such a condition where the two would be able to show a natural practical example of cohabitation during which all great and small details of living together would be taken into consideration. It is difficult to imagine this. The emotions, thoughts of an ordinary man thinking himself to be an ideal are seemingly enough to build a home for



two persons where everything and everybody correspond to idealness. However, this is in the ideal!



If we consider a couple's solitariness and isolation from community of other "non-ideal" people a possible yardstick, we may have a dozen of vices



rather than virtues. It will be difficult to put this kind of solitariness into the thought structure of the ideal couple. Simply, there would be nobody to compare your desired idealness to, to wait for praises, admiration from.

The two persons' self-estimation may cause a great deal of problems, and the couple, as a result, will get a high form of depression of loneliness in an externally seeming "ideal" couple instead of full joy and 'love in a cottage'.

This is my personal view, of course. I cannot imagine a person enjoying endlessly the same bliss from uniformity and thousandfold repeat of actions or the same food intake. This starts boring at the end.

It is generally accepted that any form of enjoyment requires variety that is like 'a mother' of human pleasures. Great poets, writers, philosophers and cooks of all times acknowledged this. For this reason, society is divided into men and women, many smaller groups of people according to interests, occupations, human inclinations, coincidence of some exceptionality.

I have always thought that the ideal is something unachievable that is far behind the horizon, though its gravity force is so strong that every person wants to have a relation to it.



Most people understand that things are such per se. We are all people of weak and strong streaks of character. Every rational person must try to get closer to the invented ideal as really possible one. Man spends a short period of time assigned to earthly life on his way to the very ideal, but everybody often tries to imagine his/her own ideal, own dream that would lead him/her along that unknown way called Life.

Therefore, every form of cohabitation is a part of the society where couples are established. Hence, perhaps, a centuries-long idea of an ideal society, government comes.

Logically, if there is not a couple, ideal according to all parameters, a society or a government cannot appear. It means there is not a solid foundation, beginning. So, the invented idealness of relations will be of formal, unnatural character and will quickly loosen the ground under couple idealness that people imagined themselves.

Therefore, it seems to me that it would be better to speak about compatibility of interests mixed with emotions, passions, hearty and other forms of love affairs, mutual demand, potentiality of self-expression in a system, family, i.e. in a couple.

Just imagine what may happen if there is not a marriage, not a couple. I think the whole world



would turn into a large asylum of people yearning for enjoyments. Probably, the idea of couple-living (I mean to live in a couple with an opposite sex) appeared in its time to avoid a deplorable and ruinous fate and to arrange physical needs by means of a legitimate couple and to enter some rules into their interrelations with those who live in human society that is much narrower than the space of the Universe.

Naturally, with time there have been established the so-called family institutions, laws about rights of each representative of the couple, regulations on functioning of every cell of society and on rights of every child who will be born as a result of living together.

Nobody can deny that the first couple of Adam and Eve appeared from the idea of reasonability and necessity of social development.

Everything started with this very couple – from the original sin to the idealization of human relations, and even comparison of a human with God. According to Christianity, man was created in the image and likeness of God who is a model of idealness. The majority of people are aspiring for the Creator as a symbol of ideal purity in His relations to the world He created and to man who inherited the sin of the first human couple.



I wonder whether the original sin would have been a heavy burden, as the sword of Damocles, to man if Adam and Eve had not decided to create a couple in the time of ripening of the apple tree. To prove their being not privy to that apple-biting off, the sin of the first human couple, Christians of the world have been repenting for more than two millennia, have been bearing a heavy load of that sin and are continuing with repenting and sinning with zeal individually and in couples.

Nonetheless, to search for one's only divine ideal, a person, apparently, must be in a couple. Much strength is needed, of course, to have an ideal.

Man has to create his/her ideal at least virtually, to form it in his mind, to conform it to his/her sense organs, emotions and heart.

Only after that necessary procedure, the ideal may be taken beyond human thoughts. This is for not running into it during one's searches. To get an ideal means to kill a free-flying bird that may disappear from the memory of our feelings in a moment and will stop being 'a problem' of our searches.

It is not occasional that people created love as an eternal problem, the solution of which takes the whole period of conscious life.



However, a human without a problem is not a human. This can be considered my personal conclusion from the afore-said thoughts. When coupled, human spirit is ready for action and at its best. Those who do not want to marry are 50 per cent closer to the Hell heat. One hadith (a short story about the prophet Mohammad's sayings (saw)) about the good of family says: "By starting a family, a God's slave completes his earthly mission half...".

One per cent out of that half, a person will never see the way back from the Hell. For this only reason, despite expenses and illusion of the ideal, people must search for the sense of existence in a couple.



IMPERIOUS LOVE

**More power and more love.
However, children have their
own formula about it:
less power, more love and
freedom. Unfortunately, this is
only applicable to grandchildren.**

Well, what is going on in our everyday life? It seems to me, the notion of "imperious love" is only applicable to parents, particularly, to the mother, who considers her child to be a part of her own body.

When a part of the body (an arm, a leg, fingers, etc.) stops carrying out the instructions of the brain, there appears a quite natural discomfort in the organism and all other actions have to be commensurated with the consideration of this physical and psychological defect. In this context, "power" and "love" are a whole unity. The so-called love generates on the ground of mother love as far back as a baby's conception. Nobody has yet managed to separate them without infringing their bearer's interests.



History, including that of medicine, keeps silent about this. In my view, the reason of all this is foregoing love that assumes its marrow through the responsibility of preservation, defense and child's



bringing-up, and the power of love, specifically, imperious love becomes a part of the mother's nature.

The mother's duality of the kind causes pain and suffering to her, as to a woman, later.

It becomes impossible to control all parts of the 'body' (for convenience) in full and with balance for different reasons and in various forms.

In such a situation, the mother has to confine herself to one part of the whole, i.e. love. However, this is never enough for the mother. The situation of the kind inevitably leads to the sense of loneliness, loss of something precious, and the mother can fall into depression.

Parents' dependence (in respect of love) on their children, however they are, good or not very good, always limits their chances of maneuver, restricts their personal space and "closes" the circle. In the total, figuratively, in the absence of a better and optimal variant, they are plunged in themselves hoping to analyze everything on their own without asking advice of anything.

I do not know how much effective the variant is. But I suppose that, having lost their leading positions in the family, the parents aspire to save what can defense the imperious love and their personal parental space. Sometimes, the children consider



their parents' behavior and reaction to be a concealed (or obvious) hint of rupture of relations, etc. Their imagination is copious. As a matter of fact, this is not so.

Changed interrelations between parents and children just require some time for adaptation and habit to new realities, for realizing and understanding the change of relations or just estimation of a new situation and forced conciliation with it.

This is also necessary for putting in order one's feelings and getting used to new, unprecedented senses.

I think the parents should take such a new state very quietly, without any conditions and excesses, or obvious reproaches for seemingly deliberate worsening of the parents' relations with their children.

All we know that parents, by their nature, cannot hide behind "the Great Wall of China" or "a barbed wire", or erect an insurmountable bastion between them and the children. They would like to define their place under new conditions as exact as possible, thinking that new changes have altered "the rules of the game" and interrelations do not meet the needs of their life (including elements of imperious love), their place in the system of a widened family space.



Wrong understanding of the parents' wishes by the children exacerbates the situation and sets at bay the participants of the family drama. Therefore, under appeared circumstances, it is necessary to find another, more acceptable variant of mutually advantageous relations in family.

The new rules should be established collectively, i.e. with common efforts of the parents and children, and not be defined by one of the parts. In case the rules are agreed on, the both sides are obliged to accept and carry them out.

It is an open secret that the situation of the kind always coincides with the start of a new family that requires more attention and care. However, how the parents will psychologically adapt to such changes, how they can recover themselves and, figuratively, understand what has been lost as well as what has become "new" in parents/children interrelations under new circumstances often sink into oblivion.

I am talking about the reality of our life. I think this "psychological market" will not lay down its universal rules on its own. A family uproar will appear from this. In such a mess, new, not sane interrelations and conflicting rules are established in haste and develop in an ascending way, even worsening. There are no concessions; an obvious hostil-



ity of one side towards the other one dominates. There is even a concealed struggle for “the best place” in a family “round dance”. Everybody suffers without exception, and all this is due to misunderstanding of the essence of a necessary psychological change of policy. This requires, at the minimum, time, patience and prudence in everything. However, few people can do that. Respect to and care of parents are often considered to be a virtue, a praiseworthy feature of a person. Does not this mean that what must be normal becomes exclusive? Otherwise, we would not have noticed it!

The mother’s imperious love is an innate feeling. This is a perpetual law of life rotation affirmed by Nature, a supreme power. Principally, it is impossible to acquire such kind of love for no special reason. Not for love or money, not by force can a person capture it.

In most cases, children take this kind of mother love normally, like a self-evident sense. They believe instinctively that mother has a right of such love and nearly always forgive her efforts of practicing imperious love, being offended and forgiving and becoming the same people for a while.

Talking to many parents, one can often hear that children grow up, start their families, and acquire autonomy and sometimes full independence.



At that, they often turn parental power into a certain “décor” that has a negative effect on the interrelations with those who have entered the parents’ “personal zone”.



In most cases, the relations are an open struggle for the return of power, or its seizure though, in fact, there is no imperiousness in real life. It is inside the mother, her distinctive feature.



The relation of a son-in-law or a daughter-in-law to a mother-in-law is well known. However, few people know and naturally, not a quarrel participant takes into consideration the fact that the mother's actions are spontaneous, instinctive and her imperiousness is out of control and self-control. The matter is that, subconsciously, the mother cannot divide her imperious love into two parts and reject one of them. Though it would be much simpler and right, for in this case family relations would be much better, warmer and there would not be a discomfort between parents and children.

In this sense, children bear some responsibility as well. They ought to minimize the parents' power, if necessary, by counter care, attention and respect. They ought to act so that mother and father themselves are able to get used to new circumstances, i.e. to a gradual lessening of the field of their imperiousness at the expense of increased love and care on their children's part, without tension. The birth of a grandchild, a new object of love, could play a significant positive role in the changed situation, too. Unfortunately, in this situation the relict of mother imperiousness is present as well, of course, but from the viewpoint of a grandmother's relation to grandchildren when she believes that she has a right of their bringing-up.



However, this form of the 'grand' mother's imperiousness is often stopped by children, even in a rough way by saying "you spoil them allowing to do what is prohibited!" This variant of the children's reaction to the grandmother's attempt to take her grandchildren under her wing is well known.

Children cannot understand one important thing: this form of a grandmother's treatment to her grandchildren is a certain subconscious attempt to compensate the loss of imperiousness over her own children. The mother has got a new object of more love, more freedom, but less imperiousness. It is strange that this correspond completely to the position of the children – the parents when they were small. Therefore, it is said that "there is nothing dearer and more precious than a grandchild in the world!"

That is why I think the core of these often vague feelings is still within the mother's imperious love towards her children and grandchildren. A mother not experiencing imperiousness preserves love towards her children till the end of her life, overcoming all abortive attempts of her children to split into two the very feeling mixed with imperiousness. For the same reason, the mother's imperious love is manifested in her relation towards her grandchildren.



I remember one event in my own village. My father, he was 60 then, had flu and was in bed with a fever. My grandfather, he was under 80, was pacing up and down the room nervously and worrying about his son. To the question of the neighbor of the same age "What's happened?" he replied "My child is ill, he has a fever". The "child" is his 60-year-old son! The child remains a child for his parents till the end of life.

One can often hear from old fathers "I have to call children, I have questions to ask them!", though the children have their own children and grandchildren.

This is the simplest and natural way the nature of parents' imperious love is manifested in life and everlasting rotation of human existence.

Parental imperiousness has more chances for vertical development till the time children start their own families. After families have been started, autonomy appears that inevitably widens at the expense of a husband or a wife. In the system of governing such a large family, parents only keep symbolic functions of an adviser, an assistant with a deliberative vote when serious problems are to be solved.

However, this is not the end... The conditionally called "center" is often deprived of its rights,



even of a deliberative vote, and it is made to go out the autonomy limits. This is the worst variant that is practiced more and more nowadays.

These are the realities of life affecting a family. In a result, traditional families abandon centuries-old rites and their places remain empty. It is significant that the new formed, I would say, unnatural vacuum has no new content, no new simplified form of imperious love in its initial understanding. It means that the level of responsibility of all family members descends naturally and objectively; a new stage of estrangement, a real break off of existing relations begins.

Everything takes place under a moral and psychological pressure and, in fact, the break off is very painful, since the "wound" does not heal for a long time, or may bleed continuously. It often becomes a reason of fast growing old, high stress and a feeling of parents' uselessness to their children and society as a whole.

In the total, each parent's personal space lessens dramatically and gradually disappears. Man becomes vulnerable in all respects.

Unfortunately, there are a lot of such old men in geriatric homes. They are deprived of their personal space and are in a common "pocket" of interrelations without individuality and personal de-



fense. The bed and the bedside table are at public cost as well. When they talk about life, some of them even doubt that life does exist.

Many of them consider the end of life to be a reward, as God's mercy sent down to get rid of suffering and shame.

Children, having obtained autonomy and being busy with organizing their personal life, feel relieved and breathe in "the air of freedom". However, such air and freedom are illusory. This is for the first time.

Later, the ghost of past years and interrelations in the parents' home and the thought that they have not done what ought to have been done become an obsession till the end of their life. What is past being returned turns into a weight sitting heavy on their hearts.

Moreover, paradoxical as it may sound, the children gained an opportunity of breathing in "the freedom air" understand the illusory nature and needlessness of that "freedom" and "air" later on. For when they become parents they experience similar imperious love to their children until autonomy of the children who started their own families appears. This may continue from generation to generation unless human race, family and family-related things exist.



Sometimes it seems to me that the most expensive and magnificent monuments and gravestone decorations, with some exception, are a sign of the children's tardy attention and love towards their parents who passed away. Children, often unreasonably, feel guilty before the parents' memory. They think they have not done everything they could when the parents were alive. This is not very comforting.

Neither living nor dead people need all these, factually otherworldly, "amenities". Ceremonials of the kind are entourage, the indication of virtual and pharisaical "sufferings" about those departed to the world above. There are exceptions, of course, when children are really worthy of their parents. Praise be to them!

One must do everything possible, necessary and important in one's lifetime! It is not difficult I think.

Understanding, patience, attention and care are all in short **what** every child must manifest towards his parents, first of all to his mother! Every member of a family must receive what is by right and give what he/she is able to. There is mutual understanding in families of the kind.

Our ancestors dreamt of such families and they were and they are! This gives a faint hope of



preserving a family as a source of warmth, mutual assistance and good relations in our society. Everybody needs this without exception.



HOW THREE LETTERS AND ONE POEM APPEARED

**Time is a yardstick of
our actions, though
it is independent
on human emotions**

Three letters “Tardy confession”, “Reply”, “A letter to a friend” and the poem “Возвращение в детство” (“The return to childhood”) have a real and incomplete history. I can tell you it in short:

A friend of mine fell in love with a girl when he was a student, and she reciprocated his feelings. Their tumultuous and beautiful romance lasted for two years. They planned to get marry after graduation, but immediately after the graduation from university my friend was called up for military service for two years and sent to one of the Arab countries to work as a military interpreter. She had a year to study. She graduated from Medical University. The destiny did not take into consideration their mutual love and her parents married her to another person by “force” of our centuries-old traditions.



When arrived home, my friend suffered too much, he even fell into depression. He underwent a neurologist's cure for a year. He was advised to get marry as a "continuation of treatment". They said that the cure for one love was only another love.

He had lost all hope by that time and following his elders' words he married to another woman without love. A new family appeared, children were born, but unfortunately, expected love did not come; he had been only thinking about his first love for those years and, roughly speaking, had lived a secret double life. Over twenty years passed and he met *her* occasionally at a wedding party of a friend.

Later it became clear that her life was unhappy, too. She had not had a baby and four years after the marriage her husband had a road accident and died. She became a widow and only seven years later she decided on artificial insemination and gave birth to a son whom she named after my friend as we learned later.

She came alone to the wedding party. Her melancholy and sorrow stroke my friend's heart and imagination. His mind grown dimmed and he decided to abandon his family – his wife and two children – and to marry his beloved woman. Having told me all the details of his suffering for recent months, he asked me for help with the composition



of a letter to her, pleading the fact that his numerous attempts of expressing his feelings in a written form were no success.



After some reflections, I presented him the text of the letter with two heading: "Tardy confession"



or “Virtual reality”. He liked both of them and chose the first as the title of the letter and the second as the epilogue. Thus appeared this story which was then followed by several more letters that he wrote and sent himself, and they even talked by phone. She refused to be a ‘participator’ of his family discord having decided that it was not worth changing the established way of life and it would be better to save feelings and pleasant recollections about past sound relations in heart.

This was just a phone conversation, though he wanted to have a written reply to his request. However, she confined herself to a conversation.

And again I had to compose her “Reply” being based on his words and abrupt phone conversations. My friend approved the text and said that the conversation had been of the similar content. But I would add that his beloved woman’s position as well as his letter is a kind of artistic arrangement on my part. I think this is for better.

However, despite the beloved woman’s refusal to unite their destinies, my friend decided to change his life. His repeated attempts to go to work abroad were crowned with success at last and it is for seven years that he has been abroad. Naturally, our relations have moved to a different plane. We keep in touch by means of the Web and e-mail.



I was against his decision to leave his family and his pressing for first love and departure for another country from the very beginning.

I believed that these acts would not cure the wounds of love and, of course, I understood that it would be impossible to forget everything happened.

His wife and two children can be counted among the “victims” of that love, who thought my friend’s actions towards them to be too cruel. However, we have what we have and we are unable to change anything. His love has turned into a kind of an incurable chronic disease.

I hope it is not too late for my friend to return part of lost self-confidence and to try to be optimistic.

Before including these three letters in the book, I have talked to my friend in order to carry his consent. After that, taking into account his psychological burden, I sent him “A letter to a friend” to support him morally.

Thus the third story appeared.

The verse “Возвращение в детство” (“The return to childhood”) is my view of what is going on and my friend is not aware of it. I think he will be surprised when he is presented the book and reads the poem.



This is a real story of the appearance of the three letters and the poem given below.



TARDY CONFESSION

Virtual reality

In a large half-lit room where were over four hundred people I was seeing you, the only one. Only later a thought came to my mind that I had never gazed at you as long as that before. It seems to me it was the first time I had given way to my feelings and to stop their flight was impossible, or, perhaps, I did not wish that. I do not know how long, for some moments or more, but by times I would go away to a quite another dimension, another space. Everything around would lose not only its sense, but also real shapes. I felt myself in a peculiar virtual world to which nobody had an access except me. Even moral values and the material world stopped existing for me at that moment.

It was for the first time that I had dared to go that far in my immaterial senses, thoughts and imagination. I am sure that at the moment I had not a hint at intimacy what, I confess, I had always wanted.

I would seemingly let through my heart your energy by allowing it to occupy the whole space of



my uncontrollable emotions. However, it was wonderful! To be near, in the hall full of hundreds of people and to feel like a heavenly being, in zero gravity, it is an unspeakable feeling!



It is impossible to express with words, or to describe with means understandable to a mere mortal. This is only within the depth of a true lover!

I did not bear it, lost my head somehow and, perhaps, plunged into an endless space of pleasant feelings I had never experienced before. Moreover, I was afraid of being a slave of your energy and aura subconsciously, though that would have been good "captivity". I was not sure whether you needed that?! I went away not to embarrass you, myself and people whose presence I only guessed. However, when leaving, I took away the warmth of your energy and aura with me in my heart, and I hope they give comfort till the end of my life.

Since you entered the depth of my feelings without any obstacle, in token of my gratitude and love, my soul would raise high a particle of your energy and aura to another eternal world which is likely to be in heavens. There, nobody and nothing would prevent me from admiring your lovely face.

That evening you were very graceful and lovely, womanly and fascinating. I will say one thing: every motion of your hands, head, lips and body radiated so much positive and tender energy that there was nothing except it in the air. Anyway, personally, I did not see and feel anything else. The air became soft and tangible, even salubrious in a



way, because of your motions and your breath. I apologize for such a comparison beforehand, but I can't stand doing this. It seemed to me that between your ear and the edge of your shoulder there was an ocean of eternal pleasure, hundreds of heavenly corners of the Paradise. I would like to stay at that small physical distance forever. That's the way, lovely creature!

God willed and gave me a chance of touching you, though in my thoughts, joining you and enjoying your world of beauty, source of pleasure and unearthly happiness. I agree to be eternally indebted to the Creator and to sacrifice myself for the sake of uncommon pleasant euphoria. Circumstances are worthy of that, and I would do my best, of course, to stay in this state forever. The meaning of life and pastime is not only living, eating, breathing, propagating and finding pleasure. The essence of life must be searched in seconds, minutes, in which time assumes a permanent notion. It stops being a chronograph, a measure of our actions, whereas the latter refuses being a measure of time, in which we have to live, love, miss, suffer and enjoy pleasure.

I have to tell you one more thing: I still feel a slow ignescent flame that your energy and aura kindled in my heart and that warms me inside. It



seemed to me that you felt my looks, thus creating some invisible but tangible virtual reality of the contact in reply. This, perhaps, only happens in the Paradise. They say all pleasure and delights there are passed through the space, wrap your soul and affect not only one sense organ, but seize you entirely. An invisible confluence of two energetic fields comes about. I have happened to experience something like that. Who knows may be the wished Paradise really exists?! If we stop believing in that, many things will lose their earthly and unearthly meaning.

I do not know why but, by my departure, sadness reflected on your face, in your gaze directed to uncertainty, as if waiting for something new, unknown, started tormenting me. However, I did not notice a firm certitude of its realization on your face. A little later, I experienced something like that, too...

The state of unity I have aspired for recent years has been ending accompanied with tender sadness. Yes, it happens so, too. Everything depends on the character of sadness. When it comes from the essence of love, it changes the nature of feelings, too. The end of such a long-expected "meeting" must probably be so. Nonetheless, in terms of cosmonautics, that was the most wonderful



“docking” in the world. It took place in a comfortable place as a result of two energies.

This “docking” room has no doors, windows or any holes. Everything happens differently, in an unearthly way and density here is nearly cosmic: universal and intra-atomic at the same time. Everything is seen from within, but there is no access there. Outsiders cannot define anything. So, we both have built our secret intimate refuge, and the warmth of our hearts has burnt a fire that only we both can see.

I will keep the fire! When passing away, I will agree to leave a part of my energy of being to maintain life in that modest place full of sincere feelings not dependent on time. I hope our descendants find occasionally the hiding place lost in time and having some kind energy and aura giving joy and pleasure.

Some of them might happen to breathe in the air filling the space of blessed unity of two hearts. I am sure that place will become the most desired refuge for numerous hundreds and billions of couples longing for summits of love, feeling of unity and “cosmic” weightlessness.

I called my writing “Tardy confession” though it took place in our earthly life and cannot be unnecessary. By having written all this, I have freed



myself from the fault before my passion, personal secret thoughts and wishes, and emotions overcoming me and looking for a way out. However, this has increased my love and I seem to be more dependent on the very reality I have figuratively called virtual. I think to be dependent on the one you love is hundreds times better than to live freely, without any emotions, sympathy and strong feelings. Therefore, I have preferred the first – dependence on my virtual reality.





A LETTER TO A FRIEND

**Friends' meetings,
correspondence or talks
may and, perhaps,
must create conditions
for heart comfort in real time**

My dear friend!

Nice man! I ask you not to pelt me with such letters, not to get me with your romanticism. Let me live, work, look after my child without emotional experience, let me sleep as fast as possible, wake up cheerful and, of course, start my day quietly.

Such measured life has become normal for me. I have started using my brain oftener than my heart, though I still listen to my heart. The latter has become reasonable, too, working in one and the same rhythm with my mind and still remaining in my female body.

I wake up in the morning, wanting to luxuriate in my soft bed for a while, not to worry about anything, not to think. Just believe me I can't do this.

I have to wake up early, to wash my face, to wake my child, to prepare breakfast and to call him to the table several times, to help him with clothes and school belong-



ings and to take him to school, then to take breath and to get ready for work in order not to be late.





There, the situation is different. You have to be what you are wanted to, to obey the older, to sooth patients, to cure them, to assist in childbirth, to be responsible for a baby's fate, who, immediately after the birth, must cry from the expansion of the lungs, from his first intrauterine pain. I have to rejoice at success, to receive thanks, to be on duty sometimes, not to sleep at nights.

I almost always get home tired, and... everything starts again - to prepare dinner, to feed my child and to put him to bed, to find time to check my e-mail or to read something, or to watch TV, to wash dishes, to have a shower, to look at myself in the mirror, to try on something and so on and then to go to bed.

Thus, life passes day by day, year by year monotonously. Oh, how I want to be a lady, Queen, Madonna, a red flower, to be among those normal people who understand you, to roar with laughter, not to be an odd type. A person wouldn't like to be stared, to be undressed with one's eyes, to be envied, to be smiled in face and criticized behind the back.

Sometimes I wish to be biting to bite everybody on my way, without feeling sorry, to put out somebody's eyes or to throttle somebody.

My dear friend, can anybody live this way? You live actually, but just exist really, repeating everything like parrots, but you cannot live for your pleasure, beautifully, like a free nightingale.



And here you sent different tales where one can find a great deal of another meaning between lines, you ask to read, appreciate the subject, to distinguish between good and evil, to be your reader and to share my thoughts with you.

This means that I have to live another life, to refuse something and to love something, somebody, to respect, to honour and to think about him constantly!

This would be great if there weren't many "no"s. I have a wish to be a beloved one, to make fun, to have good relations with others, to make friends with people and You. But just believe me I have no time and necessary spiritual strength for this.

You will understand me. Every sign, every word is of great importance for me. You know what it means to love, to appreciate a woman, to single her out among others, to want, to try to get her disposal, to be useful to her, to live with her problems, solving what you can instead of her, to mend, to buy something, to give her flowers.

I appreciate all this, I respect you, even love. I would like to be sincere to you, yielding to your persistence, I agree to be your virtual friend. Frankly speaking, I would like to be useful to you somehow, too, to reciprocate your feelings...

Unfortunately, there are a great number of "no", "don't" and "prohibited", too. Therefore, it is better to have a good, kind friend and to forget about "no" and



“don’t”. There is not an obstacle, a separating wall between us. There is no need for it. Nobody is going to lay siege to a fortress, to destroy a wall, to declare war for woman’s love.

This is my considered answer to your stories. Please, accept it and don’t say “no”. One can only have what can be had by logic and by right. One should release one’s dream and watch its beautiful flight. My friend, don’t be slow in doing this.

Sincerely your friend forever!



THE MELODY OF LIFE

**The age is not a vice or a disease,
it is a natural state of our organism**

Below are given extracts from letters exchanged with my friends.

“Dear friend!

...I agree with you that “sometimes, irrespective of him/herself, a person wants to return to the past in his/her dreams and, say, “to rewind” the tapes of pleasant moments of those times left in the subconsciousness “cellar” as you said”.

However, I share the opinion of those who state that to return to the past only for recollections is not a real pleasure. Even the best moments of those times cannot excite human imagination that has exhausted its resources. This is quite natural.

Like a river, time moves in one direction as well and becomes a yardstick of our actions, but in the form of statistics. Every spent moment, hour or day supplements the statistics. Nevertheless, to all appearance, there is no countdown. Moreover, having thought him/herself to be reasonable and a knower of energy of pleasure and joy, man would probably like to re-experience similar or even



better moments of his/her life not only in virtuality, but also in reality.

I believe that somebody's sudden and most pleasant coming to another person's heart abode can affirm the righteousness of the idea, this simple logical state of affairs. A sudden short meeting of two persons can sometimes take down the wall separating them from the past and give a chance of feeling a desired reality of existence of the eternal center of joy and delight.

I think the center works until the heart stops beating, the heart, an indispensable "engine" of our body that everybody possesses, unlike mind, and reacts first to external influences and then passes them to our nervous system.

Blood runs through the heart and it is able to react and synchronically transfer billions of body cells the impulses of warmth, kindness and love emitted by an accidentally met inspiring person, in this case, my friend, by your supposed woman interlocutor.

Believe me that women like that warmth as much as men. Nature simply created them a little bit different, having given the initiative to men. Therefore, our energy of life can undoubtedly "illuminate" scantily lit corners of the male heart that got cold by time and kindle somebody's passion and yearning again. I think the fire that slightly diminished with time is at the very bottom of human sensory organs. If the man wants, the fire can



gradually grow into a flame that may require more than the man could imagine.



The thirst, passion of love is able to dry an ocean. To keep up the incredibly unordinary state, efforts and desire of the two parts are necessary. If you manage to



kindle a woman's passion, you should try to maintain it as an inextinguishable lampion, to give her a chance of re-experiencing "not-deep-felt" – joy of communication, exchange of positive emotions, originating from natural needs of heart and mind as a whole unit of moral and physical pleasure.

I suppose that men are capable of even more than one is permitted to think. Connoisseurs of beauty are of common opinion that women, as a rule, keep up "smouldering coals" of sensuality, passion till the end of their life. They preserve their affection and inner dignity. I believe that every observant person can notice that. Recently you have managed to discover that in familiar women.

I remember your excited phone talk ending approximately like this: "Your lips are probably moved by an incredible angel; the motions of Your body – from fingertips to hair – are so natural and uncommon that are capable of making a man follow you to a quite different world, the world of endless divine enjoyment".

I was glad to hear such a courageous declaration of love from a friend of my childhood and student days. I think in such cases it must be enough to go further, to follow the mirage of one's infatuation and unrestrained desires. It is not accidental that physicians state that courage comes as infatuation increases. The mirage is a certain guide leading to the horizon. It distracts the one



following his/her affection. Driving out one's desire never has a happy end. We both know this. However, long suffering and understandable control of one's emotions may even result in brain stagnation. One should remember one more important reason: we live because we hope, dream and consciously create illusions that may result in heart catastrophe.

To avoid that, one should put up with illusions, the virtual world and the reality not to lose the connection with the rest attributes of the real world. Devotion to uprightness, truth and justice has had problems as well at all times.

So, my dear friend, taking into consideration the aforesaid, be patient and summon up your courage! Never abandon the opportunity of dreaming! Continue your way to the object of your dreams, though they seem to be castles in the air! Dare and win!

Today, at the dawn of declining years, I am sure the motive of your actions may turn into the melody of the remainder of your life. Only few people can do that, you know.

I hope you do not experience difficulties of your age on the wing of that endless melody of love and passion. The age is by no means a factor of shyness and despair. The age is not a vice or a disease; it is a natural state of a man. Let's check it in practice!?

Your friend Rafig!"



P.S. The story is the result of the analysis of the letters of my friend, now living abroad. I understood that my 57-year-old friend lacks bravery of recommencing an active mode of life. His pessimistic credo expressed in his words like “life itself finishes interrelations between man and woman” made me feel that he is in despair. In my letter of response, I have tried to ground my personal optimistic viewpoint that differs much from his baseless pessimism. It is for you to judge what has come out from that. I am bringing to your judgment the above given letter that has been abridged for some personal and business reasons.



A DAY IN THE COUNTRY

**Everything around
us is living. This is
the truth of existence**

This summer, one of Sundays, my wife and I went to our cottage in Novkhany as usual. We wanted to learn how the affairs were and to take a breath of fresh maritime air at the same time, to talk to silence.

On our way to the country, we decided to buy meat for shish kebab. We stopped at a stand where was sold everything – greens, eggs, vegetables and, of course, meat. A beef side was hung near fresh mutton. There was a calf standing at a more than a meter’s distance, quietly ruminating something and beating off flies with its short tail.

Before choosing meat, I blurted out: “Poor animal, it is standing without knowing that an hour or a little bit more is left for it to live”. My words upset my wife and she immediately renounced the idea of shish kebab. Her look expressed a great deal of emotions brought together: sympathy with the calf, blame of the butcher and annoyance by me. She



asked silently to go to the cottage and added: "We'd better eat eggs with tomatoes".



I understood my blunder and agreed to her suggestion quickly. We did not buy meat of course. We continued our way to the cottage in silence, got unloaded and set the samovar to boil. This time, it warmed up very quickly and started emitting strange sounds, more similar to sobbing.

My intuition failed me again, and I blurted out again: "Poor logs, they have been silent till now, but



having felt the approaching end, they have started chorusing their "swansong" about past good life".

I saw something not understandable in my wife's look; she took in me at a penetrating glance and angrily asked: "Why have we come here? You have ruined my good mood. We cancelled kebab, and now I do not want to drink tea!"

I think she was absolutely right. I should not have reasoned aloud about the destiny of animals and plants. Where is my consciousness?

Why did it announce "holiday" that day and did not want to help my mind? I was forced to pronounce what I took spontaneously into my head.

I sat down on the swings under a big mulberry tree (I call it the older among other trees we have in the country) and became thoughtful...

What a great difference between the Lord's creatures is! Animals and humans decompose quickly after physical death, whereas animals and plants clutch at lives! They do not yield to death for a long time. God seems not to send His angels to take lives of animals and plants at all.

Apparently, Azrail, the angel of death, only "serves" human beings. The rest are not taken into consideration. Their fates are sealed by a "rational" person. The case of a tree is specific: you separate the trunk from roots first; it becomes drier and



stronger as if it protests against human injustice. However, it does not turn away from him, but continues serving as armchairs, tables and chairs, beds or wardrobes.

The life of a tree deprived of the roots is sometimes longer than that with roots. When thrown to a chimney-corner, fire or samovar, its death agony, hysterics start; the tree begins crackling and hissing. Perhaps, this means a kind of a verdict for them like “to burn in the Hell”.

Shall we have to experience similar tortures of reincarnation one day? For a tree, the paradise is to serve a human being in whatever the forms. As soon as man decides to throw it into fire, offences, stress and excuses start.

This is, perhaps, a tree’s monologue song: “I can burn in the Hell instead of you, Man! This will be another evidence of my allegiance – I am giving everything I have. I have served honestly and perfectly, obeyed you and you did to me everything you liked. However, it did not seem enough to you, and you have decided to throw me into fire.

You do not touch bad, rotten logs, but me, the most obedient, and are committing to the flames. Well, act as you like. I have one life and I give it to you, Man! Now you can pass my ashes to other trees to grow better, though I will still serve you se-



cretly helping living trees be helpful for you. Do not think that I, as a piece of wood, cannot understand and explain you anything.

Unlike you, Man, I do not betray my nearest and dearest! My predestination is to serve a rational creature of God Who predestined our fates so unjustly, having confirmed in the Qur’an that we, plants and other earthly beings were created for you, the best of His creatures. Howbeit, everything and everybody has their own fate, joys and sorrows. This has been, is and always will be so!”

I do not know how long I stayed on the swings, but I felt vacuousness in my mind and emptiness in the stomach. The latter prevailed. I got up and went to the kitchen – to have eggs with tomatoes, firmly resolved not to think of their destiny... of what beautiful yellow chicks would have hatched of those eggs. Whereas they, together with tomatoes and oil, had to satisfy my hunger, my thirst of destructing a living being, a butcher’s or woodcutter’s thirst...

Since then I have stopped eating meat, scrambled eggs and drinking samovar tea for several months. A calf, a samovar and eggs – what an excellent group of three...

One more day in the country came to an end that way...



I have received evidence that to say the truth three times a half a day, let it be about fates of animals and plants, is too much.

It turns out that one truth suffices to put me and my family in a bad mood. Truth should be a rare exception in human life.

Friendship with it does not usually have a happy end, at least because you may have no idea of complete truth about other things. And it may contradict your truth at the minimum, though I have always believed that the truth of life must be one for all: for God and His creatures.



WHO, HOW AND WHY GETS TALENT?

**Who is empowered in
the heaven to
award talent to man?**

Why does God give man talent?

How does He choose them?

How does all this happen?

Who decides the destiny of talent?

Where does talent inhabit?

Why do only some people become poets?

How does this conform to celestial justice?

*Who does give right to talent to make us pleased
and sad?*

Its Majesty Rhyme itself is answering to my questions:

"Man, I will betray you one celestial secret: I am, too, one of celestial bodies, I serve talent of the realm of poems, and I have nothing in common with human body and soul. A human has mind, a heart, consciousness and intellect. Man has no talent; this is an important heavenly secret. Talent knows everything and has no boundaries and obstacles on its way. It is neither a subject, nor



an object, and it is not a thing. We may have much in common with talent, but the latter is strict, has no mercy, though it cannot do harm either. It uses a human body, heart and intellect as a working tool. To be a dwelling place of talent, man has to reach his death, nearly to die. Such a half-dead human body is a success for talent. It is self-sufficient and has no physical needs. Human mind can grow dim, the brains can be injured, and the heart can hurt. It is not man who decides whether to have talent or not. God left His mark, His blessings on talent. Talent has a free hand and knowledge of the world order.

All doors to the God's realm of poems are wide open to talent.

As a Rhyme, I serve to talent that has found a dwelling place in a human body that you call "a poet"! My task is not to help, not to serve, not to dictate anyone except talent – this is my firm promise to God and talent. There are other talents who have assistants in the heaven helping them. You must know this, Man! The sense of talent demonstration is hidden in this knowledge. You cannot escape, get rid of this and be free from talent. Not every person and not always may write poems. If a person manages to develop his intellect, to have his 'self' before Talent comes, the latter has to accept this. It does not have pressure on intellect, does not offend it, but prefers living in the neighborhood with it. If so, a human body has to overcome two masters.



For this reason, the human body may suffer more, grow older quicker and even die suddenly for the second time. However, human intellect does not have a right to have claims to talent, since it is not equal to it. Talent is not restricted in its actions, it is free. It does not know the human notions like "prohibited", "illegal", "indecorous", "dangerous", etc. It simply does not understand them, refutes them as if they do not exist in the lexicon. This is its heavenly angelic nature.

Well, it is not pleased at creating in a human body, at surprising everybody with its actions and creatures and often at standing know-alls in the corner. It is sometimes in heavens, sometimes on earth. It will neither compare living conditions there and here nor change anything in human dispositions. This is not interesting for it and it does not need this.

Talent has nothing human to be compared to an ordinary man. Its dimensions are cosmic, and it has answers to planetary questions. He does not give pieces of advice, not aspire to teaching anybody as it sees no sense in it. It is impossible to explain the laws of heavens to the man with a limited earthly being for one lifetime, he does not know the mysteries of celestial bodies, and frankly speaking, man cannot keep a secret. He is not saint, divine; he is proud the way a human is, excessively vain-glorious and self-satisfied; when he learns something about heavenly things, he tells everybody at once, taking



proud in what he is able of, in what he has and in what he may have.

Man does not possess a talent. Here, everything is the other way. I have said and will repeat that poets' tag has own sense, and nobody can dispute it. Talent stays in a human body temporarily. It is an angel like others. It has to make his way, to manifest himself through man, to try to demonstrate the divine to mankind in order a human being is able to understand the eternity of the Universe.

It has nothing to conceal or to keep in secret from people, who, in fact, cannot appreciate the talent properly, they may abuse it, offend the man whose body it serves. People cannot understand the relation of the talent and the body. They prefer taking the talent-bearer an insane, eccentric man, isolating him, offending, humiliating and even jailing him. Talent doesn't stop his existence because of human ignorance; it remains one it is destined to be. Therefore, it cannot take care of the human body and its health.

Talent doesn't know physical pain; it only prefers carrying out its earthly mission. It cannot be dependent on and bow to anybody. Earthmen's laws are not laws for it, power is not power and a king cannot lay down the law for it. Human orders are not orders for it.

God doesn't distribute talents, doesn't present them as a gift or an award. A talent angel has one prob-



lem: to catch the moment of the soul's departure from the body, to define the moment exactly, not to miss the moment when the soul leaves the body; talent takes the body it needs and makes it alive again.

So, talent saves the dying human body and settles it, possesses the body and space. It cannot impede the human soul, which should get its destiny from above. There are other relations between human body and soul, there is a close connection. It relates man to the space. Every person is born with a soul and they live together. However, man solves his problem on his own, because the soul just gives energy to the body without interfering in his decisions and tasks. Its main place is the heart where all emotions are gathered and which is in neighborhood with the soul. A rational man is nearly a living angel, and, as it is accepted to say, is "godlike"; he is given a freedom to solve all problems by means of intellect and heart, to undo knots and not to create difficulties to others.

When in the hands of the talent angel, the human intellect and heart suffer, of course, since they are not free and are slaves of talent and owe him their second earthly life if we can call this existence "life". Man forgets about his welfare and starts serving talent. Talent is not to blame for this...

We have to finish our talk, Man, as we have nothing to speak about any more. If you want, ask, since God



never hurts man. You know, Man, this is the heavens which decide this all".

P.S. Thus, the Rhyme is completing its monologue reply and is leaving me alone. It appeared suddenly and suddenly disappeared. I am very grateful to the Rhyme for kindness. I am pleased with its answer. I need nothing more, to hear the voice of the Rhyme is really a miracle in itself!

The Rhyme was right when spoke about our human character and said that "Man cannot keep a secret"! My story simply confirms all this!



HOW A NEW YEAR POEM APPEARED

New Year and new honey

31.12.09.

04:30 a.m.

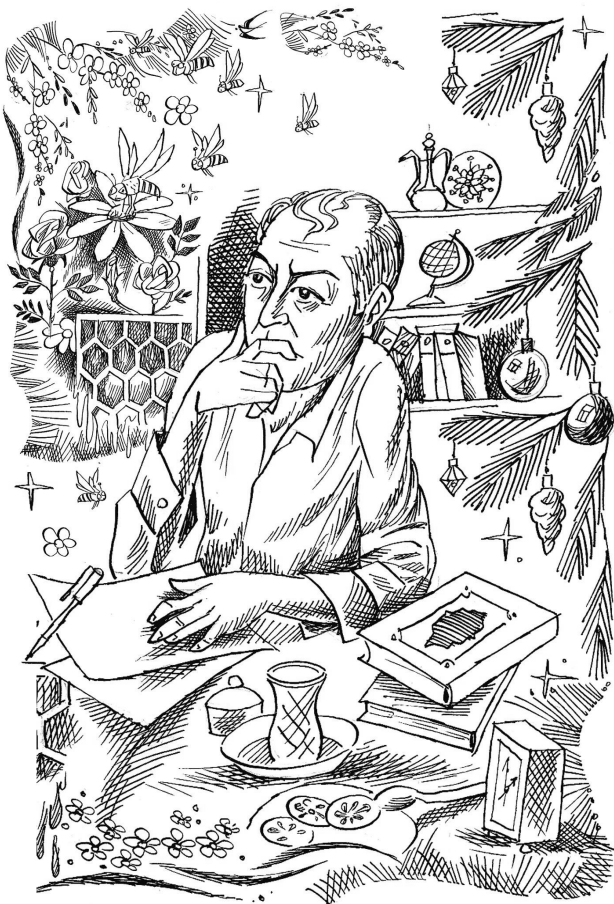
On December 30, I was tired of a long working day; I prepared all reports and got gifts for children. I did my best in the evening to overcome slumber, but failed. I apologized to guests and went to sleep early.

To my surprise, I slept fast. At 03.00 in the morning, I got up as fresh as a night flower. We used to call it "a guarding flower" in the village. I could not fall asleep again no matter how I tried. I ask to myself an early morning question: how better to use the supply of energy I had got at night?

I sat at the window first, then I stood up straight, stretched myself, then sat down again and took a pen out of the drawer, scratched my head and put my question down on a blank sheet of paper. At the same time another question was running through my head: shall I not write a poem since



everything is pleasant around and the south wind has dropped?



Thus, accident thoughts approached me. What's the cause, what a secret is this? I looked



around. There is only a book on the table, *Lechebniy Pcheliniy Myod*, (Medicinal honey). A friend of mine offered it to me. There is a precious piece of advice in brackets: "It will free you from all misfortunes, one spoonful is enough for your body and Its Majesty Head!"

A question appeared at once. Where to take a thought from? Maybe, from a barrel of honey? The heart failed to understand the humor of mind.

Again and again, my head knew no rest, an idea had appeared whereas a thought was not coming. I thought one could live so, without ideas. The absence of thoughts has not driven anybody to the grave and hardly will drive me.

What a shame of such a conclusion! There is also a picture on the book cover: "A cluster and a patrol in front of it". I started thinking aloud: "Hard workers, day by day they fly from one flower to another, gather nectar and take it to their beehives. Shall I express my gratitude to them for this?!

To shout it from the housetops": "We, too, sow our bread on our own and gather the harvest. Once you gathered it, it is yours, do to it what you like. You may sell or eat it. There is not a direction to this. A slice of bread requires much labor. It is impossible to get a thought out of your personal brain, i.e. no pains, no gains!



I got entangled in thoughts about honey: “What is popular today? Honey and New Year. Honey with a year and a year with honey. It is like a relay race. Why is this not a subject for an occasional night “poet”? There is nobody to ask for a piece of advice. I awarded a prize to my mind in case it helped with a New Year poem!

A short poem. And I remembered my village, beehives, a friendly cluster and its strange “howl” like bees’ chorus in army. All we know that bees’ labor doesn’t go to waste. Bees have their own “charter”, ours is not a match for them.

*“The bee lives forty days from birth,
Makes honey for itself and earth”*

Whose words are these? Whose couplet is this? Of great lyricists Omar Hayyam, Nizami or Saadi? Maybe, ancient Greek romanticists or chosen Jewish pragmatists? They are magicians of all trades.

I insistently addressed my intellect: “Listen, who will lend you a thought late at night? A poem is a poetic work. It is strange why there is such pother in my “house”?

I understand not everybody is able to write poems which are not distributed as “job fees”. If so,



I do not look like a “double jobber”, too. So, I can enter the realm of poems”.



This was my angry answer to my mind to shake it! I had to explain my mind that the heart might have its own opinion, too.

O, poem, where to get a good thought? Maybe, I’d better search for it at daytime? You cannot call your friend at night, he is not a poet and our relations are not poetic. To bother a sage because of one good word? Oh, no.

I took the pen and a sheet of paper and started writing about honey and New Year: I thought whatever I wrote was harmless. I decided to ‘treat’



you, friends, with four-line poem that easily could be messaged to you by the cell phone.

Two lines were very successful: “of flowers composition, and bees’ exposition”. The month of May is waiting for us: eat, drink and walk! A little bit is left: to combine honey and New Year for our good, in a union, a marriage, everything you like as long as they are comfortable and pleased.

This union is not ordinary. I would write pages of my arguments for good of this union, though they would not lead us to understanding of even one bee queen!

Suddenly I found again the brochure with a bee and a flower on the cover. I was surprised: O my God, how tender with the flower the bee is! The latter is not trustworthy because of its proud appearance. This is a divine union – why does the bee fuss, where does it hurry?

Again I stood straight. They are very different from us! God, forbid my mind thinking this way. Forgive me for my asking! This is amoral, vicious!

Tired of standing, I lowered on a chair immediately.

So I got an answer to my strange question: a bee takes everything it likes from a flower and then flies quickly to another one. It does this until enough amount of nectar is gathered. It means the



bee has no relation to the flower? How can you do this, bee? You have nearly driven the flower mad. Have you only taken nectar from the flower? Have you stolen it? Are you gathering nectar as a flower gift?

I calmed down because of my own thought, I seemed to forget about the poem. Suddenly I felt the voice of the flower, as tender as rustle of fine silk: “I appreciate the bee for its responsiveness, since this is very uncommon in the world. I lay in store my nectar for a bee to protect myself from a goat”.

The flower seemed to understand my bewilderment and decided to explain: “Man, this is not so. This is misunderstanding. I am devoted to a human and owe him by nature and faithful to mankind.

There is eternal craving between us, and everything takes what he needs. We want only to grow and to be fresh. It is contemplation which our master sometimes is not satisfied with.

He often picks us, loving, and deprives us of life to offer to a beloved woman. We are victims of love and mood, but we do not complain, there is neither irony nor thanksgiving. The world is based on love, and man, as a God’s creature, is worthy of life and happiness. He often talks to us, caresses,



cultivates and waters, but... sometimes tramples down accidentally or drops.

He protects us from animals, perhaps with jealousy. We understand: never mind if there is never true love towards us. We are very glad to live and be friends with you, man.

This is an eternal law of nature. This is because of delight.

We do not ask a reward in return. The bee is not our friend or affection; to gather nectar is its work. For us, flowers, bees are a nature gift, instantaneous but pleasure.

Frankly speaking, I would not like to be food for ungrateful donkeys and goats and I am ready to give everything I have, nectar, my heart, to bees with pleasure!.."

The flower stopped talking, and its true confession nearly nullified all my efforts. However, it became a discovery for me, pleasant and heard by a miracle due to loving rustle of flowers talk!..

The clock stroke four times, as if reminding about lost time: "You have been searching for an hour, my friend, find what you like in the bee and flower!"

I followed the advice of the clock *Super Class*, a faithful friend of my night watch, working by means of a small quartz battery.



Suddenly the pen dropped down from my hand. I bent forward to pick it and at the same time made a low bow to the battery for energy. I was convinced of one thing: truth is always simple.

The main thing is to find it, to be near and not to miss it. My hair did not stand on end of that thought, but, I felt it moving, becoming joyful and saying: "It is not for nothing that our rows have got thin and we turned grey of joy!"

And I got pieces of advice of where to find answers to my questions?! A whole ode can be written to honey and New Year: bees and flowers are a pure and strong unity in the world.

What about the battery and clock? How rhythmic they are! Their relation seems to be purely personal.

If we were hung on their places and started with a battery in any convenient place, it would be cool and simple and clear!

The battery would replace food, water and nature for us. But, there is one problem: man does not need such destiny. Let the clock prompt us time. The world is big and everything and everybody has own burden!

After long mental searches and thinking, I suddenly felt deep respect to the flower and honey at dawn. I included them in my poem for which the



bee/flower unity became a sense and wisdom of sufficiency.

A miracle happened, a poem came about. Here is the answer. You may believe if you want or not.

*Of flowers composition
And bees' exposition
May honey be in your home
From 2010 sunset till dawn!*

Happy New Year and Happy New Honey,
dear Martians and Earthmen! May your life be with
honey, bees, flowers and showers!

P.S. Request: do not forget Snow Maiden, she
has to stay a whole year with us!



THERE IS NO DOUBLE HAPPINESS!

**Happiness is
individual.**

I am often asked why the stories I tell are mainly very sad. Don't you have happy stories and moments in your life?

Of course, I have, and not few. I believe that happiness is a symbol of individuality, immunity, sanctity if you would like.

One cannot turn happiness into a comedy, satire or humor. It is measured out in doses. Moreover, with your happiness you are interesting for yourself and, maybe, your close friends.

Life is, per se, a very complicated structure. The saying "To live one's life is not as easy as to pass a road!" is not accidental. People, however they try, are mainly engaged in search of ways out of difficulties and overcoming of everyday's troubles. It seems to me that happiness, in fact, is not an object of specific searches. If you just decide to hunt for happiness, it will run away from you. This is my subjective view.



Pay attention to what TV and other mass media show us. They broadcast nearly 80% of what causes the negative and brings to dismal results, related to difficulties or tragedies of the people of the Universe. A whole news strip is dedicated to accidents, earthquakes and acts of terror. And just at the end of the program, a minute of cultural news in which you can find a bit of joy and pleasure is shown, if you are lucky.

However, negative news that had been prior to them already plunged the TV viewer or a newspaper reader in a trance or a state of deep disappointment. He does not already care about cultural news, joy or happiness. What “happiness” can we talk about in such a situation?

Frankly speaking, I cannot understand why nearly all mass media act the same way. On the other hand, they calculate the rating of programs, newspapers contents every month.

I think those who provide success and attention to such printed and electronic mass media choose in their programs what presents much interest and what people need most of all. However, it is distressing, but realities dominate, to all appearance. So, widely demonstrated negative items meet TV viewers’ and newspaper readers’ needs. It means that media “rulers” calculations are made



on negative emotions namely. I will be glad if this is not so.



Nevertheless, in principle, I do not agree with the arrangement of the process of presenting information and its contents. Not this should define the



level of the reader's and viewer's respect to mass media. By speaking mainly about negatives of our reality, mass media of the kind are likely to say that they do not respect the reader and viewer.

One should not only think about material, and maybe, political benefits. It would be better to remember about the emotions of an information receiver as well as one's own.

Probably, this is the very reason why I have mixed the sad and the funny, and I allowed myself to be led by time, having presented the reader that what caused a lot of questions.

I agree with the reader that at hard moments of life we need positive emotions more, and I realize there are fewer and fewer of them day after day. Everybody can notice this. Nothing can be concealed from people nowadays, no secrets. Everything is like an open book. Believe that this is not interesting anymore!

However, today, at the world's hard moments, we need the happy dominates the negative.

Probably, I should take a feasible participation in this, too. First, I should "tune in" my mind and consciousness to the wave of joy, happiness, cheerful and positive information.

I think everybody can do this if he/she wants. It is not an easy job to turn one's desire into reality.



For that, sometimes one has to ignore everything negative and distressing.

To my conviction, the main thing is this should not bring to stable indifference and breakdown, to apathy, for these negative emotions are weapons against the very human. One should treat them very carefully and be able to withstand them. I believe that negative emotions are one of serious vices in human life!

Taking into consideration the above, it is better to be sad, if there is no way out, than indifferent and apathetic. In other words, there is always a choice. The moment of truth which is searched for can turn to be the sense of being. Human ability to live with dignity and respect provides a chance to find something that may create some balance of the sad and the joyful.

Naturally, this is not happiness, especially as double happiness, for two persons. However, life is many-sided, and one can always smile to something, feel a little sad about another thing, but there are situations which make us joyful, optimistic and happy.





MAY 1, 1965

Constitution and me

May 1 is a holiday that has no relation to any nation or religion. All people liked this holiday for its universality. It was celebrated in villages in a big way as well. The events were called “May-Day workers’ rally”.

As a matter of fact, May 1 was a special day when nobody and nothing might offend and hurt. That was the only time in a year when we felt free in all respects. Mass kindness created the atmosphere of closeness.

On May 1, 1965 I was a second-year student of Oriental Studies at Baku State University and an activist of the Young Communist League. Secretary of Party Committee personally charged me with a responsible party mission for the first time in two years of my studying: “To carry an iron model of Constitution on a special wheeled mechanism as far as Lenin Square (present Azadligh Square) and back”. The whole construction with the model of Constitution weighted over 100 kg and was a meter higher than me. It was not easy to move it. The rally



started at 8.30 a.m. from Communist Street (present Istiglaliyyat Str.).



By 12.00 a.m. we had been passing the square. There, jam took place. People were dispersing and



pushing one another in a hurry. The morning solidarity vanished without a trace.

I could hardly keep the iron “Constitution” obedient. Finally I reached Fountain Garden (it was officially known as K. Marx Square, but unofficially we called it “parapet” then).

On my way there, I saw people throwing away placards they had been assigned under trees. I knew that one could do that to them, but I did not have an idea to leave the Constitution model somewhere, let it be the shadow of a tree.

It was difficult and I sat down on the lower part of the construction to take a breath. I fell into a doze apparently. A photographer next to me photographed the moment of my coming out of drowsiness. Two days later, I saw my picture at the exposition in one of the corners of the garden. It was great. The photographer seemed to be a professional. He managed to catch the moment when I, having got up, was gazing the Constitution model with love and pride, with my head up. It was impressing. I failed to find the photographer, and the conscience of a young Communist did not let me steal my picture from the stand. This is how romantic we were. It is true.

The next was worse. I was not able to move “Constitution” towards the University by the slope.



Fortunately, good people helped “the young Communist” to complete the political mission.

Party Committee Deputy was standing in front of the University. I rejoiced that there is someone to hand in the model to and to get deserved thanking. I stood erect and in the sweat of my brow I told him that the mission had been completed. He looked at me with surprise and said: “Are you crazy? Why have not you left it somewhere? Look at a hero”.

Everything seemed to me to happen in a dream. Unfortunately, it was bitter reality. My eyes got wet. I stared at him. A day after that I noticed that my eyes were rosy because of broken capillaries. Apparently, Party Committee Deputy noticed that before me, at the moment of our “short” conversation.

I think he saw blood in my eyes and hurried with explanation, saying that “he joked and wanted to check my reaction, the level of consciousness, etc.”

I turned and went away without saying a word. I do not know why, but I felt emptiness inside, as if somebody had overturned a vessel and the liquid had flown out. I was wandering about the street without seeing and noticing anybody and anything, just without a target. I had felt a terrible



voice of emptiness for the first time in my life. I walked till the dormitory. It was placed in Yasamal district, as today. I seemed to have walked for two hours. My roommates were not there, and it was for the better. They did not wait for me and went to Boulevard to watch May 1 salute. I reached my bed and fell asleep with heavy thoughts about the disgusting deed of the Deputy. He interrupted the flow of my positive emotions in a blink, and hurt all my essence.

I have not forgiven him and will not do this despite half a century that has passed since then even if he has to refuse a place in the Paradise because of that.

Evil must not be forgiven. He really did evil having insulted my idea, hope and the system in which I was born and grown up. The Constitution gave me nearly everything – secondary school, University, youth and part of middle age. They together with the Constitution were my world where I felt comfortable.

Not somebody out from ordinary passers-by, but a Party functionary casted all that in humiliating question in a flash. Never deprive a man of what is sacred to him – his Hope. This is like a stab in the back, a trip on a flat place, betrayal against one's country, citizens, who loved and honored their



motherland, and the Constitution was a core of the state, its backbone.

Today we live in sovereign Azerbaijan that has its own Constitution and statehood. For me, the two notions have always been and are sacred. Man cannot live or simply exist without the notions making his essence.

Some believers try to find sanctity in somebody raising him in their thoughts. Even the Church makes a decision “to canonize” somebody, and then ask him to grant them remission of their sins. This is how the Almighty's creatures are shrewd. What is principal is that this is taken normal. Those who do not “understand” the essence of earthly sanctity of the kind are called heretics, atheists. Let's let the matter ride. Moreover, it has no relation to our subject. According to the Bible, “Render to all what is due them”.

The Holy Qur'an says “And give to the kinsman his due and to the needy and to the wayfarer. But spend not wastefully your wealth in the manner of a spendthrift”. Therefore, I am not going to reproach anybody.

Back to the beginning of the story, I can say one thing: real facts are more important than morality. I consider it amoral to ignore historic facts. Armenians do this, and we treat them correspond-



ingly, accusing and trying to prove the truth to the world community for several years.

Any law, even the Fundamental law, is factually a matter of people's conscious decision. Since human life is sacred per se, and it is protected by this law, the latter should be given the status of sanctity as well.

We, like all the people in the world, live based on two laws – a God's law and an earthly one. Both of them must be respected and inviolable.

I have walked with the sense of pride for the Constitution and of contempt to Party Committee Deputy for years. They have mixed inside me and as a result there has come out an unconscious mixture of good and evil. The moments of approach and crossing of two opposites, good and evil, stay in one's memory for a long time. They'd better not be crossed. One should be far from this, and not find comfort in illusion that good can change evil. There is no precedent for this.

This is what happened to me about a half a century ago. I should underline that I respect and appreciate the past, including the 90s of the XX century.

History is in our memory and requires care. I think real historical facts are above any morality which everybody takes and remakes in their own



way, unfortunately. You will never be able to get rid of history. It is inside us, and we are responsible for its protection. This is my firm conviction.





THE COST OF UNCLE MALIK'S FINGERS

**It is easy to become a hero,
while to remain Man much
time is needed. For the former,
uncle Malik gave his three
fingers at once, for the latter
he has to give the rest of time**

It is generally known that people often refuse to give testimony against a criminal. They do not only refuse to be present at trials, but also do not wish to give evidence at police offices. They are simply afraid of revenge on behalf of the defendant himself or his relatives and partners in crime. This often happens due to the absence of the witness protection law as it is accepted in the West, though there are, too, a lot of justice problems.

The analysis of the facts of recent years shows that these people are principally right in doing that. They protect their own life and that of their families and relatives, though the civic and human duties prompt that we are ought to favor the exposure of one who violated the law, committed illegal actions, and encroached upon the life or property of a law-



abiding citizen, and upon the foundations of society he lives in.



However, there are people believing that to be silent witness of a crime is factually a passive complicity in the very crime.



Well, should a person interfere in a fight? Most people will say 'No, one should not do this.' I do not accuse, but understand them. Every person has a right to decide what to do, how to react in one or another situation.

I am going to tell you a story. It is real. In the early 70s of the XX century, I was walking with one of my relatives along the streets of Baku near Azerbaijan Theatre.

His name is Malik and he is alive. Suddenly before our eyes two young men got into an argument that came to blows. Then a knife was used. My relative was an exemplary Komsomol and knew some holds of hand-to-hand combat. He managed to separate the fighting men for several seconds and to take the knife, after which the guys scattered quickly.

Malik remained standing in the middle of the street and his right hand was bleeding. He was taken to hospital where a dressing was applied on his hand and we received a document certifying that.

He had to attend Police Office for writing explanations and giving testimony for a long time. Everything was taken normal, even somebody from policemen's heads praised him and tapped him on the shoulder.



Nonetheless, it became clear afterwards that a tendon of his right hand had been damaged and it was impossible to restore it. Since then our uncle Malik (we call him *uncle*, because he is older than we) cannot use three fingers of his right hand.

A question comes about here: did he need to interfere in the fight and separate fighting strangers? He believes he acted rightly. This is his right, rather truth. They say, "judge no lest ye be judged!" We could not identify the personalities of the fighting guys, and uncle Malik's fingers became victims of his spontaneous reaction to the situation. There are similar cases today, too.

We discussed what happened to him long ago. Even now we remember the event that took place more than 30 years ago. Every time we talk, the conversation ends with one and the same words: "Every bullet has its bullet". It was predestined from above. His fingers might have saved somebody's life. It is more than comfortable to console oneself by thoughts of the kind. There is not an alternative anyway.

The past has gone. However, uncle Malik is often asked a rhetorical question whether the danger for unknown people's life was worthy of three fingers. He is sure as before that he is not sorry about his three fingers if they saved somebody's life. If he



had not interfered in the fight, there might have been more deplorable end: one of the fighting guys might have wounded or killed the other one.

If the fighting guys had got off with slight bruises, uncle Malik would have used his fingers till the end of his life. Uncle Malik is right when says that “it is no use guessing, since I thought about the worst and my actions were not dependent on me. I myself asked for trouble”.

In recent years, I have not noticed him wishing to justify his interference, though he considered him right before. He has become a little ashamed of his slight disability and he has had to tell the story, an unwilling participant of which he became, and to justify himself several times. Yet, it played a significant role in his life – in starting a family, in job, making friends, i.e. defined his future life.

We have celebrated uncle Malik’s 70th anniversary recently and remembered the fight. He said proudly that he acted according to his conscience and was ready to repeat his deed.

Then he said very important words: “Man should be ready for everything in his life. If you interfere in a mortal combat and die, it means you have brought your death closer and freed the soul that God gave you. If you only watch a man dying because of somebody who is crueler, it implies that



you have died morally, you have lost your dignity, honor and the high name of Man!”

The answer was so categorical and concrete that those gathered at uncle Malik’s jubilee supported him all together and raised their glasses for worthy Man who carried out his high mission – to bear the name of the crown of God’s creature.

I was among those applauding and was glad and proud for my uncle Malik!





THE GREAT DORMANCY OF THE EARLY XXI CENTURY?!

**Only that functions what can support
life of the world community
that has suddenly fallen
into dormancy without
giving clear instructions about
the time of its awakening.
It is an unpleasant state...**

This article appeared as a result of e-mailing with one of my regular readers. She often expresses me her views about my articles on mass media pages. I do not know why but she has expressed a wish to share her problems, family troubles with me hoping to get a piece of advice.

In early 1990, Tamara khanum left for the USA with her son and daughter for permanent residence, whereas her husband stayed in Baku to sell their flat and to follow them later. They received the entry visa and prepared all necessary documentation.

According to her words, her neighbors had prospects for their dwelling space and the neighbor's daughter was on intimate informal rela-



tions with her son. She writes that the neighbors organized her husband's "disappearance" and took possession of house documentation somehow, and several years later they, too, moved to America, to a state where Tamara khanum lives with her children.

Family collisions (rather, feud) went on there, too. Strange as it may seem, strict American laws failed to protect her family from persecutors.

As a result, the neighbor's daughter got a right to live in their house, and finally her family had to leave her house and to take a one-room flat on lease.

It is clear from her letters that she failed to find desired justice across the ocean as well.

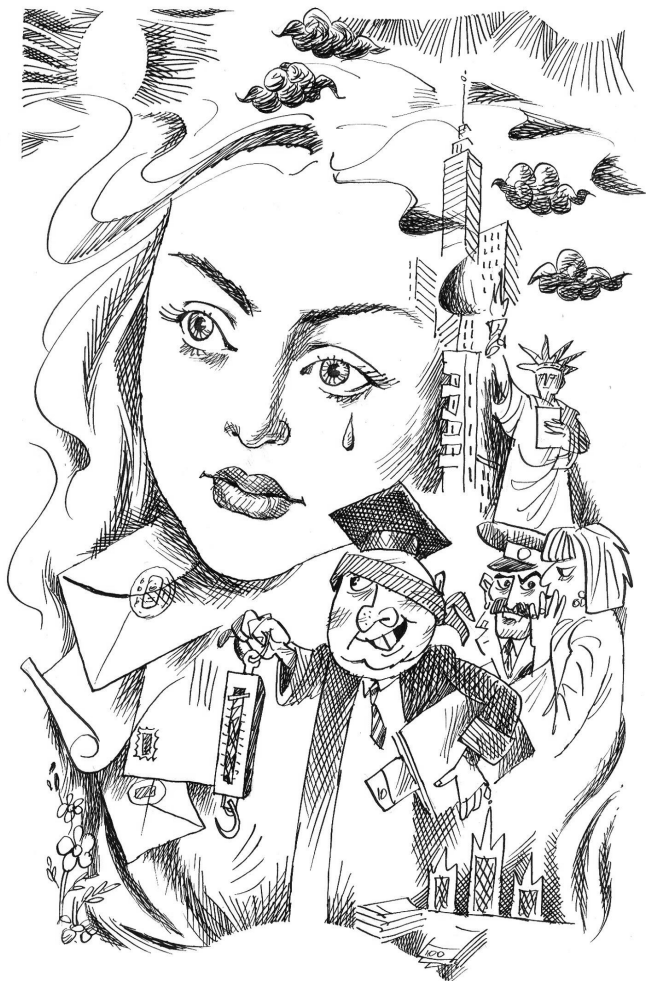
However, she does not abandon the intention to search for truth, though the chances of getting answers to her questions become less day by day. It resembles a 17-year-old vivid detective story. A writer's imagination is needy to have a facts-based novel ready (by the way, she acquainted me with some documents and appeals to appropriate instances).

I asked her by e-mail if her acquaintances had similar unsolved problems there in the USA, in the state they live in now. The answer was definitely positive.

So, it turns out that the situation is alike everywhere, and only few lucky men succeed in find-



ing the desired truth, by chance or by means of tangible assets at that.



On this ground, one can draw some preliminary conclusions that the world is one, small and interrelated.

Thinking over the reasons of such coincidences, I have decided to send her a letter and to share my opinion with readers at the same time. What is going on in our world: lack of restraint or a bad application of world administration laws?

Under the impression of searches for the answer to the question, I wrote the following letter to my reader from America. It is for you to judge. I have decided to make a personal letter public. I think there is not a secret here. Maybe, somebody will be interested and give pieces of more practical and real advice than mine.

With this intention, I am submitting to your attention my letter without any abridgement and addition.

«Good day, Tamara khanum!

I have got acquainted with your materials and plans of searching for the answer in which you hope to find something like truth.

I sympathize with you sincerely, even compassionate your family. What has happened is terrible. It is not worthy of explaining what it is like. For a comparatively short period of time, about 20 years, we have been witnessing different kinds of family, natural catastrophes,



murders, atrocities, humiliation of some people by others increasing day by day. This is not an exception any more, but rather claiming to turn into a rule, a norm.

Sometimes it seems that everything has become ordinary in our modern world, wonderful in all aspects, so that it is impossible to strike anyone, even a child, with any "horror event".

Life is gradually changing from the space of searching peace, calm and love into an unsolvable problem. Life itself is a big problem!

Unfortunately, this is happening everywhere: in the USA, Europe and Asia. The difference is very insignificant.

As to the "affair" of your husband and your family in general, what do I think about this? I will be honest, for honesty does not only destroy man, but also has a power of winning everything on its way.

a) In the 90s of the last century, in time of full political and legal mess, the cases like your husband's "disappearance" (rather "murder") were numerous. To our shame, not a crime of the kind has been ever solved and hardly anybody will be interested in them seriously. In any case, the public at large is not aware of them. It is rumored that supposedly there is nobody to share responsibility with.

There was no power as such then. Every responsible worker believes quite really and for good reasons that



someone else is to blame for the barbarism of those times. Collective responsibility of those times factually implied some chaos.

b) The study of history of such incidents makes think that your search for justice is quite reasonable from the viewpoint of morals and law. Nonetheless, my intuition prompts me that the search can lead you to deep despair, depression and, as a result, your family will suffer much more.

*I think a search should have two positions at the minimum: the **goal** and **limits**. Your goal is to find those to blame and punish them in accordance with laws, whereas limits, unfortunately, do not exist. If you are pleased with a successful ending of your search and your miseries are over, this will be a better variant. I support you completely. However, if your initial goal provokes a wish of taking vengeance (I am judging by your letters) on everything and everybody, then this is not a successful approach. Revenge has never had a happy end, if imagined that there is an end as such. Revenge has the start and always only ends when all those taking vengeance are vanished. I would not wish such an end to anybody.*

I think a human has a chance to say "No" to revenge in behalf of oneself and all participants of this unkind tradition. If you feel a distinction between the search of truth and the wish of vengeance, you will be able to make a decision taking into consideration all conse-



quences. This will relieve your heart, psychological load, calm down your mind and deprive you of high tension.

c) If somebody from agencies you have been repeatedly addressing for years provides you, by a miracle, with a reliable version of what happened, this will scarcely relieve your anxiety and return what you lost, the material and moral, and offer an incentive to peace and satisfaction.

The dismal list of 'missing' persons can be, of course, continued.

One thing is clear: today, truth, justice and its majesty Law are in deep dormancy of early XXI century for some unknown reasons. Since this has been for the first time, hardly can anybody define, at least approximately, the end of the legal and moral dormancy of the international community.

If I were you, I would keep the rest of my physical and spiritual health, no matter how blasphemous it sounds.

The quest under present conditions will inevitably lead to an impasse and you will have to re-start everything. It will take you double efforts and patience to overcome the deadlock you reached thanks to your friends, relatives and responsible officials and to restart searches having no prospects in the present reality.

As I understood from your letters, your strength and patience are nearing their ends. For this banal reason



at least, your new search will turn into a gloomy game with a long sad and unpredictable duration.

Tamara khanum, please, for God's sake, excuse me for my frankness, interference and, maybe, irrelevant pieces of advice. If something is wrong, I apologize to you and ask you to imagine that you have not received my letter.

However, I can't stand writing, replying to you. I would like our relations and us not to be victims of complicated circumstances, coming from the general insane state of the international law, because of the open gateways of moral and ethic values storage, disappearing for this reason.

All this reminds of a fast train with a driver who took an overdose of a "best quality" Afghan drug. Can a person stop this train by laying down his head on the rails? It does not matter. The train must stop on its own when the driver needs a second, mortal dose of heroin.

I think we have switched from the partial to the general, global. Meanwhile, all we know that all big mechanisms consist of tiny pieces. We have to go by one train together with all and to help slow down the disastrous train of the XXI century and to try to reduce the time of global dormancy.

I hope, Tamara khanum, you understand what I am speaking about. I rely upon your common sense and think that any of your decisions has a right of existence!



I have just expressed my personal opinion, and perhaps, I have written more than it has been necessary. I wish you all the best!

*Respectfully and with moral support
Rafiq Aliyev».*



IN CAPTIVITY OF PERSONAL EMOTIONS

Never leave your heart alone!

It is sorrowful and sad to establish the fact that for decades of life, human thoughts and emotions have been driven deep into the essence.

Only part of them remains in the outer shell of human aura - energy.

However, sometimes it happens that, due to unknown processes, the very emotions “rebel” and spill out, a part of the human aura manifests itself. Man cannot overcome such a “breakthrough” of internal protest of enormous destructive force.

Everything happens instinctively and spontaneously. The thoughts mix with different kinds of emotions, thus relieving internal burden and purifying the aura and removing the mentally-sensitive weight of the past.

At these moments, a person feels easy, he draws in great lungful of vital oxygen and passes it to billions of cells of his body. He feels comfortable, and a blissful state like one when nagging headache stops. According to those who have happened to



experience such a state, relief is tantamount to a large dose of joy and fun, as from drugs or alcoholic beverages. There comes a relative peace, or, I would say, some emptiness in heart.

Freedom from the burden of unnecessary emotions, according to some “heart men” helps this “engine”, i.e. heart, to be softer and more elastic if one can put it this way.

Freedom is seemed to be more desired and better in any form and case. Nothing can replace it. Such a state is beyond human reason and will. Along with that, time shows that an individual person’s impotence before release from negative emotions makes him rather vulnerable and unreceptive, to put it mildly, protesting in many cases. Everything and everybody around him are of no importance for him and stop worrying him, i.e. oppressing indifference manifests itself.

According to religious literature, the so-called space of the soul coming from heavenly essence is factually unbounded, but it doesn’t listen to the requests of man who exists by means of life energy (the soul in this case).

The soul is said to consist of billions of cells, and a “neglected” soul space of the kind cannot keep or diminish the weight of human emotions. At this, emotionally overloaded body can lead to a ca-



tastrophe tantamount to volcanic eruption or an earthquake.

We have read, heard and still witness today that sometimes a physically weak person can become a reason of global change.

However, his wide potentialities are often restricted to the hope of the assistance of lofty matters, of High reason. While praying and asking about help, he does not only lose his time, but also minimizes his chances of choice of solutions of own problems.

It seems to me that one of the main aims of the appearance of prophets and holy books is to distract people from suddenly occurred problems, from hurry solutions of crucial problems, to prevent them from spontaneous wrong solutions.

No matter what they say, religion gives man a chance to ask heavenly powers to do for him what is beyond his own power. Expectations of solutions “from above” require some period of time, of course, during which the person may abandon his hope or may change his attitude to the problem. This is likely to be better, since it is recommended “not shooting from the hip”. I agree with this opinion. In this case the problem may be really tackled.

Religious figures, ulema and physicians have common opinion that all this (religions and differ-



ent kinds of faith) appeared due to the necessity of diminishing mental and physical loads, a tender care of injured heart, a small indefatigable “engine” in human body worn by favoring winds of different times.



All body organs are important. However, the heart occupies a central place in all cases; it reacts instantly to all external influences and psychological load, evil and envy, poverty and humiliation, even when all chances of seemingly half-received happiness are exhausted.



There are a lot of reasons of course. You may often hear that a person, who has never experienced the sweetness of happiness at least once in life, would have been better not to be born.

I happened to hear even this: “Life in suffering, deprivation and humiliation kills everything beautiful in a person as a conscious being. The very being is not just gray, it does not have a color; it is between the darkness and the abyss. It is better to be at a deep, dark bottom than to show everybody one’s miserable existence in this deep pit of misery and suffering!”

I agree with this, but believe that they, misery and suffering, should, logically, have some limits.

But it turns out that some values, including those listed above, are not amenable to the laws of logic, no matter how universal they are.

The logic is logic, but life goes on and with the speed that “We” themselves chose. In such circumstances, even highly educated people face difficulties in solution of the problem of the release from negative emotions. Naturally, I can only agree with the statement of this question partially. I think that a person should and can do everything himself. His Majesty Man himself creates his character, his family and even the destiny. A person should respect himself at the minimum.



This has nothing common with selfishness and is not contradictory to canons and dogmas of religion. There is Man in the centre of the Universe. Without him, or rather his mortality, the whole system of religions would break down and the other world with its attributes would lose its meaning.

However, this is a very bad idea not to care of one's body and sometimes to think about a suicide... Only weak people who are too lazy to find a way out of difficult situations can think so. In this case a person is called a coward! They say *he scared, he failed!*

I hope none of us wants to be such. Therefore, a person himself should sort out his/her emotions, without the aid of anyone else.

United, our mind and consciousness can do almost everything, can work miracles! We witness such miracles in sports, science, and technology almost every day. One should hope for a miracle to be worked by the will of heavens just at the last moment. A person is able to get any height, commensurable with the possibilities of his mind, consciousness, and, of course, heart. However, he should not leave his heart alone with a lot of difficult problems. A conscious creature, first and foremost, must be careful, and must listen to his heart, without leaving him alone.



Remember how an extremely old person dies. Even when all the organs of the body cease to function, the heart continues to work and tries to continue to provide the body with blood. When a person commits his last breath, bringing all the oxygen out of the body, the heart remains alone with the remains of a "living" blood and poured this badly blackened masses, gone into his shell. But ... the need for its work has already exhausted, and the heart stops forever. It dies last, in complete solitude, among other organs of the human body. Therefore, our heart deserves respect and deference. I believe that if a person has something bright, it is, first of all, his Heart.





OPPRESSIVE SILENCE

Night, a dog,
a night watchman and me

14.01.10
06.30

We have a large yard. Houses are built like a certain sacred cathedral, but we do not know who the author of the wonderful project is. Trees, a playground, a place for playing backgammon, chess, dominoes, old iron garages, paths, pavements, and, like other people, we have a night watchman. We like our yard very much.

There is much interesting there at nights and days. However, at night, one can see what is not seen on a sunny day. There is seemingly no fuss, noise and exhaust gas and fume.

To look through the window at midnight is not only pleasure, but also interesting and full of facts; that will make you think, freshen your memory, though will not give answers to a lot of questions you have, but will prompt a solution for your wit.



I am going to tell you what I saw once at night, for an hour, at midnight... The night was quiet, and I could hear a mosquito "swoop down" and a pin drop.



The silence was broken by a rare dog's howl, car signals on the road: signals are almost like a cow's mooing or a bull's bellowing, or a dog's howling.

There are a lot of cars in the yard and there is no empty space, even a corner. The yard turns into a parking place at night. It is cramped. Cars almost "embrace" each other. The night watchman with "a sovereign, independent" dog without a muzzle and a chain was walking in the yard as a camel in a steppe without an owner.

Silence... The watchman, a tall, menacing man, dressed and shod warmly, put on his fur-cap so that it was impossible to see his face. He controls everything in the yard; he is a car washer man, a mediator, "a provider" of night living "goods", in a word, he is both a servant and a boss.

"A business owner" secures cars and possesses two dogs, a puppy and a flophouse. He is said to have reached the position on his own, so he is worthy of respect. He looks complacent, nervous, a little stupid, and his motions are abrupt: he explodes like gunpowder, speaks very strange as a firing gun. As I understood from the past, he likes digging some dirt up on cars owners, and I think for money at time of financial crisis he may sell information to anybody.



The silence is broken, there is a honk, music, laughter, and a beautiful car drives with noise into the yard. The door opens and a red-haired woman's head looks out of the BMW window... This is very discrediting evidence.

The dog has come up to the night visitor and started twitching in front of him, as if wanted to dance, but failed and then, wagging its short tail, began licking his feet. The night watchman was very proud of his dog and the circumstance made him very glad. He embraced the night visitor and even kept trying to kiss him. As a result, the guest palmed off something resembling 50 manats. Excuse me if I am not right, but I have not used to discerning notes from afar and in the darkness, and, generally, it is indecorous to count others' money. They had talked, or I would say shouted, for five minutes, laughing. The dog would wag its tail and, as I understood, try to demonstrate its joy with barking.

Silence... At night, every voice, even rustle, is heard very clearly, so why are they talking so loud as if they want to shout one another down? I have understood, the sounds of loud music from the car impeded hearty conversation. A little later, the lady, in folk's terms "the lady of the night", interfered in the watchman's talk with the visitor saying with the



woolly voice: “Master, stop creating uproar at night, it is getting light, I have to pay a share to my owner and go home to sleep a little. Get cracking, and stop plugging along”!

The visitor understood the hint and nodded his agreement. Then he took the lady’s hand and moved with her towards the watchman’s flophouse, plodding along at a snail’s pace and staggering as a drunk. The dog kept on going around the guest and his one-time woman and showed its delight with long barking resembling a dog’s wedding march.

The visitor entered the watchman warm house, with the cutie in an embrace. What followed that is not our business. Everybody has his/her own reasons of grief, enjoyment and sadness. She is the owner of her body and it is for her to decide what to do with it. It would be better to keep silent about that.

No matter how I stood up against it, but I failed to prevent the thought: she is somebody’s daughter, sister, or, God forbid, wife or mother. Excuse me for night interfering, but who is to blame and for what, who is to be punished for the fact that a woman, God’s best creature, sells her body for money, becomes night delectation, stands on a road with a label on her bosom: ‘everybody who likes can take me, just pay money’. Do what you like to



her and what else may a drunken vulgar man need at night? Let him be dirty, unwashed, and unshaven and with a stomach like a pregnant woman’s one and smell cheap wine or be a maniac... O my God, his mother could not bring him so ugly into the world! Can a baby with a pure body and heart become such a monster? Whom to ask for the answers to these questions at night? Can celestial angels really interpret all this in a reasonable way and talk with each other about this and make fun of “a rational man”, but leave him alone, without punishment and letting everything take its course and calling all this human whimsy..?”

I stopped thinking about that and decided to do the watchman justice. I had just been thinking about the most proper way of doing that...

Hardly had I thought about that, when an idea reached me: I decided to please him with my silence, and I liked my decision.

Suddenly a car looking like patrol force appeared round the corner and stopped in semidarkness... The night watchman was again standing in the middle of the yard with his dog. The latter failed to open its mouth wide out of fright. This was not apparently for the first time. It considered it unnecessary to bark and lick the shoes of the man resembling a patrol and to dock its tail. It went and sat far



away from the watchman and pretended as if it was none of its doing and it had decided to sleep long ago. So, it did not wish to meet and see off the other visitor.

This was like a night ritual, a human-dog rite – to live, to eat, to sleep together, to bark when it is necessary or to pretend not be present and keep silent and to lie on the ground as dead.

The watchman decided to follow the dog's way and not to insist on observance of his rights in the presence of the unexpected night guest. He seemed to have made a decision not to fidget in order not to whitewash his action and to justify himself, but simply to imitate the dog, his only night companion, and to give everything away keeping silent.

Silence...It seemed to me that the unexpected man resembling a patrol wanted to be sure whether the watchman was 'solvent'. He was tapping him on the shoulder, and the watchman was standing dumbfounded. Then he slightly stirred his hands and felt for the note of 50 manats he had got before that in his pocket and offered it to the night visitor; the latter shook his head and shifted his gaze to the flophouse. The watchman sensed danger and took some more notes out from another pocket, nearly weeping.



The guest cast a menacing look that made the watchman more dumbfounded.

He uttered not a word and felt in his right and left pockets some more money, palmed it off on him, bowed as if repenting of what he had done, then looked into the eyes of the man resembling a patrol, trembled with fear, and mumbled something hardly standing on his feet, and, maybe, he was uttering something...

The night visitor stopped tormenting him, tapped him on his shoulder once more and hurried to another street. It seemed to me that not a patrol, but a spirit had come and gone at once. I started thinking that and failed to finish as his car took off with noise and disappeared with squeal. Everything was really like a night bestseller or adventure dream...

I can tell you one thing: the 'nightmare' stained my illusions about silence in the night. I thought a little, look at the splendid starry heaven and said to myself: "God, how is it, do your angels rest, sleep at night, too, and will not report you that in the morning?"

No answer, though the heaven seemed to smile to me sweetly. The smile prompted me a right answer at the moment: "Don't worry, man, everything has its own time, you'd better forget that, try



to fall fast asleep. It is impossible to cry for the whole world...”

Well, I listened to the advice of the heaven and, without breaking the oppressive silence, went to bed and tried to start “dream machine”.

It was no use thinking that so I could get rid of the nightmare of the beautiful yard, amusing silence in the night, the dog, the watchman, “the lady of the night” with her “boyfriend” and the man resembling a patrol...



Part II

**PHILOSOPHY
OF BEING**

Nature. Society. Politics.



MAN IS “AN AQUATIC” CREATURE

**Water is the source
of life energy; its
absence is the end of our
existence on Earth**

Water, welling up from a spring and running in mountainous rivers is “aqua vitae”. It is able to animate any living being, including man.

Man is known to consist completely of water. Say, we are aquatic creatures. Our DNAs are nourished with pure natural water.

Getting enough amount of water, the human organism becomes stronger, the immunity develops and the body becomes able to fight against foreign and harmful viruses, microbes and different kinds of illnesses with success.

Besides everything, water is a connecting link between the soul and matter (the body). Water may reflect positive “vibrations” of love and gratitude. Science has proved this. Water is a natural agent between human physical body and his psyche – thoughts, intentions and emotions.



It can absorb human mental energy, keep it for a long time and then pass it thus providing vitality.



Hence, the scholars came to conclusion that healthy, pure energy gathered in water can heal physical and corporal illnesses.

What does happen to pure living water today?
What do we have to drink and use for cooking?



Does the water running through the water supply system really remain the source of human energy? I would like to note that the matter is not only the concern of our people, country or city. It is of global nature.

It is difficult to give more or less exhaustive answers to these seemingly easy questions, and few people can answer positively and without numerous reserves.

Those supplying people with water and those using water every day are always contradictory to each other; they are on the opposite side of the fence.

In every country of the world, as a rule, water, is gathered in huge special reservoirs where it is carefully purified and saturated with different antimicrobial, antibacterial and antiviral elements. Only after that, it is supplied under high pressure to cities to provide the population with water save for their life and work.

Experts say that people supplying the citizens with water prefer it to be not harmful, not poisonous and a direct source of different kinds of infectious diseases.

Well, is it useful or not? This is not their task; they have no concern with that. In their opinion, experts can make such a conclusion.



According to laws of Physics, spring or river water is structured by nature, i.e. it has a structure, memory and even consciousness. Anyway, some scientists have stated that water has memory.

Every person knows the formula of water: H_2O – a combination of hydrogen and oxygen. It is a liquid without smell, color and taste, the most spread on the world.

Every particle of water has an electron, an important element, bearer of information and transmitter of water energy to the cells of a living organism.

By logic, it should enter our organism as such, and our cells perceive it well and serve our body, being interrelated with water.

According to elementary laws of Physics, water running in the water supply system under high pressure loses its natural structure and stops being a living liquid that must enter our cells easily. Due to the speed of piping and spiral rotation of water, the electron goes out of its structure, as a result of which water loses its basic function.

Actually, we get water with one proton, mixed with a number of other elements “purifying” it.

Unlike us, our DNA is very “capricious”. It will never open its protective cover to any water, especially as to piped water having neither struc-



ture, nor memory. DNA cannot find a “common language” with such water and our cells deny it. It means that with enough resource of water in the organism, we cannot imagine that, as a matter of fact, it does not reach our cells, does not animate, renew them and does not meet their needs of living structured water.

It turns out that our cells are cleverer than we are, since they prefer remaining without water, even dying, than receiving “dirty” water. Thus, the body weakens, the immunity weakens and illnesses defeat us. Such a dirty aquatic environment serves to purposes of microbes, viruses, bacteria and the so-called free radicals. They started dictating their terms to our weakened organism and, figuratively, drive all other useful microorganisms into a corner and methodically, destroy them successively. As a result, the immunity weakens, and we become “defenseless”, get ill, and have to need chemical medicines to diminish the risk of full destruction of useful microorganisms in our body.

Sometimes we have to take antibiotics (as it is understood from the name, antibiotics means a substance “against life”, not for it, that kills a lot of biologically active substances in our organism). Physicians recover our life by means of various medicines, but unfortunately, this is not its previous



state, but a precarious balance, and then let us again fight with illnesses. We are again in private with dirty water and its consequences.

The situation of the kind occurs many times unless our organism is weakened and we surrender to the “winner” – viruses, microbes, bacteria created by dirty water. They destroy the natural protection system of the human organism. Thus, we spend our lifetime on illnesses and medicines prescribed by physicians (of course, if the diagnose is right). (As to predestination of our existence on earth, I have some grounded doubts. I believe the so-called predestination is related to human birth and death, i.e. he is not eternal. The rest is defined by man himself.)

Thus, we suffer endless illnesses, headache, discomfort in the body, etc. Our diseases become our bosom friends, companions in our life.

It is difficult to get rid of such “friends”. They do not set us free; bring us to “rest cure” and constant dependence on medicines, supporting life, life without pleasure of relation with pure water.

In a total, we live at the expense of various drugs, actually, sponsoring pharmaceutical industry of the world that exists and prospers thanks to “dirty” water. In other words, pharmaceutical business works and progresses at the cost of 80-85%



broken structure of natural water, at the expense of unconcern of the majority of mankind and our unwise interrelation with nature.

I am not talking about well publicized worldwide drinks, artificial juices, etc. This is the subject of another talk, though in their basis there is dirty water as well.

Contamination of water, atmosphere and the environment is anthropogenic. Man is a victim of his own mistakes and errors. Like aquatic creatures, we suffer not from the absence of water, but from its bad quality and human vices dissolved in it.

Only man and only for his own good, can find a way out of this vicious circle, thus saving his own natural status of "the aquatic creature" with consciousness and intellect.



THE RIGHT OF DOUBT IS THE AWARD OF NATURE

**Doubt is a knock at
the door of knowledge realm**

It has always been accepted that any process of learning and teaching starts mainly with the observation of two rules:

- a) a desire to know and learn;
- b) a right of doubt, i.e. a natural need of human mind and heart that are principal constituents of the process of science development and that of the personality itself.

The French philosopher and mathematician Rene Descartes' famous dictum "I think, so I exist" could be completed by "My doubt is a desire to know the world better".

The reason of my writing the given article is my doubt about some seemingly established points. One of them is *the rite of sacrifice*.

The heard, read, seen and felt for the latest 60 years give me an opportunity of taking advantage of my natural right to doubt the things the essence and history of appearance of which are not clear to



me. I would prefer believing in veracity, logic and credibility of history of appearance of the rite of sacrifice consciously, without any external influence. I am not pleased with and convinced with historical ground of sacrifice, and I consciously cast doubt on it, trying to affirm or to refute all doubts by means of logic.

My logic based on available information of historical and religious nature leads me to unhappy conclusions. They oppose the existing stereotypes of world cognition. There are many factors of this kind of pessimism. I will try to share a part of my doubts and their foundations. I do not hint to, call to and hope for anything. I am just sharing my doubts. A desire of sharing and dividing one's possessions is an integral right of each of us, too. I am starting with simple questions.

What is sacrifice for? Who needs depriving healthy "growing" sheep, bulls and camels of life? Did really Allah demand Abraham (Ibrahim) to sacrifice his son Ismail as a sign of fidelity? It is often asked whether such "control cruelty" could come from the Creator Himself?

What would have happened to Abraham if he did not do what Allah had demanded from him? According to the Bible, Abraham, at his wife Sarah's insistence (she was 90 and very jealous of Abraham



after the birth of "agreed common" son of a maid-servant) brought and left his son Ismail and his mother Hadjar in a desert of Arabia without water and food. Was that better? An agonizing death threatened them – of the sun in the daytime and of venomous snakes, scorpions and other tenants of the desert at nights.

Well, let's leave this historical underlying reason alone. It would better to think and analyze the present and destiny of sheep, bulls and camels, not of people who can make decisions.

Let us look at the process of sacrifice not anywhere, but in Mecca itself, not from the viewpoint of doing one's duty before the Creator, but with the eyes of the very animals waiting for their destiny of being "consolers" of righteous Muslims on the Holiday.

There are estimated three million animals in Mecca. So, there are six million sad and bloody eyes! Plus six million eyes of enraptured pilgrims! Isn't too many?

Approximately twelve million of fading and enjoying eyes, let alone millions of TV audience. O my God, how can we enjoy public slaughtering of Your guiltless creatures that have not done harm to anyone and are unnecessary for eating in conditions of the act?



Verily, a human being with his contradictions is a 'crown' of appalling mixture of good and evil, though the latter must not get on with each other by their nature. Perhaps, this is the secret of being and generally of the existence of the Homo sapiens.



None of us can imagine himself in oblatinal animals' place for a minute. Naturally, animals can be slaughtered. The Holy Qur'an permits this, though it orders to do this so that a sacrificial sheep does not see a knife and feel a butcher's intention beforehand. Otherwise, it is undesirable and even a sin.

And how do hundreds of thousands of cut-throat butchers arriving during the pilgrimage in Mecca perform this rite, for a considerable compensation of their expenditures on road and staying in the city at that? I think the pilgrims know very well, but do not think about such ethical fine points at all.

The main thing is to pay \$200 to \$300 for a head of sheep and calm one's heart with the fact that they have trusted such a 'sacred' affair – a public slaughtering of guiltless animals whose meat is not eaten in many cases – to someone to perform on their behalf. Statistically, approximately a greater part of qualitative meat gets spoilt because of the lack of huge refrigerators. Yet, several years ago there were no such refrigerators at all. This has been written and spoken much. Recently, meat saved from sunlight is sent to the world's poorest countries as a rule. I have said this simply, to the word.

How naïve and blind we are! If we cannot behold and compare what we see with Qur'anic regulations, how can we preserve our faith in God?



By performing the sacrifice act in such a way, we commit a sin at the minimum and violate the laws of Allah ordained in the holy book!

What to do?

Who is to blame of that blasphemous deed?

Should we allude to ignorant mullahs again?! Are not they themselves victims of everyday life and social environment? Maybe, we should gather strength and courage and acknowledge that we are not better than them in our deeds, at least in observing the five fundamental pillars of religion? We cannot perform a rite of sacrifice without demonstrating a public “execution” of oblatinal animals on the holy ground of Mecca. It does not become faithful Muslims to behave like that.

Nonetheless, we are proud and pleased (though violating the Holy Qur’an) at having slaughtered a guiltless animal at a place where it should not have been done and having thrown less a half of ritually necessary and prescribed stones to the Satan who was thought by someone once and who, if he exists, does not give a damn. This is my opinion. They say that like many rich Muslims, at the time of pilgrimage, the Satan is on holiday, too, somewhere in Europe or ‘pilgrimages’ in order not to prevent millions of other pilgrims from all over the world from doing their duty, i.e. throwing



stones, and, excuse me, slippers, to his abode, each in his own way!

It is not ridiculous, really not!

It is grievous, disappointing and painful that everything is nothing but truth, excluding some elements that I have added for making the above said clear. One can only cry or laugh at oneself, speaking about these things. I have failed writing other way.

This is sad reality we have nowadays. Truth is near, but nobody wants to see it or everybody pretends as if nothing special is going on. Every person understands the truth according to his/her cognitive abilities and perhaps everybody has his/her own truth.





MANY QUESTIONS OF LIFE...

**The answer is one:
everything has explanation**

I receive a lot of e-comments from readers on my published articles. They are about different subjects – from “the talk” of the bee and the flower to the present state of the world community. The absolute majority of readers agrees with me and expresses their gratitude that allegedly I have written what they would like to do. It is pleasant when opinions coincide.

However, there are those who ask questions meaning the following: “Rafig muallim, why do we have to carry out your recommendations or believe your words? You write about what is contradictory to ideas established for years about structure of faith and religion, power and politics. We have not doubted most of the regulations till now. Today, we have to unintentionally doubt many things and one wants to check the rightness of some historical information by logic.”

Unfortunately, we got used to keep unchanged once acquired knowledge but we do not



want to take the trouble to check the authenticity of available historical and other data.



In other words, some of us have stagnated, “do not grow” further, do not want to take the trouble to enrich their brain “piggy bank” with new



information. The Mankind goes ahead and further every day. Every new day is full of new information, which can be obtained without any efforts and comparison of facts. The computer does everything on its own. Therefore, the classical educational process, i.e. enrichment of knowledge, has become constant, especially after the appearance of computers and the Web.

The answers to set questions may occupy a lot of pages, with some regulations of the answers exceeding the capabilities of a newspaper article. Frankly speaking, you may not like my approach, too.

If I explain every set question, the approach may remind you a course of lectures. I think this is not what readers need. I myself like a dialog, a vivid conversation and I hope we will have it one day. That would be easier and clearer. Nonetheless, I will do my best to formulate my answer in the simplest way to explain my position.

When the matter is faith and religion, most people prefer keeping silent even if they have an alternative opinion. There is a peculiar, I would say, independent on man, inner prohibition of discussing faith and religion-related problems.

Perhaps, most people have noticed that when somebody talks about God's affairs, he/she lowers



his/her voice in token of respect, love to and subconscious fear before God. We do not know whether He likes our opinions or not. Each sense has its own place in human heart and mind.

Nonetheless, one should speak as much as possible about God, the creation of the world, of a human being as a God's creature in order to understand the meaning of life and to be sure that everything in the world is interrelated.

Everything has an answer and explanation. If this is so, why to be silent? To understand the meaning and the essence of religion and faith, it is necessary to speak, to read, to argue much, to ask other people's views.

This is a process of getting and consolidating any knowledge, including data about nature, the Universe, the power that keeps everything in an ideal order. All holy books require this. They appeal to knowledge and learning.

It would be a delusion to think that we were not created to think, to doubt and not to speak about things like these.

According to Holy Books, God needs reasonable, clever, active and energetic people. He endorses those who work hard, doubt the essence of unfamiliar things and look for answers to everything, those who are in eternal search of intellectual



food and is longing for knowledge, science. “Read in the name of Allah!” “Read!” means that Allah exhorts to learn, to start learning the world, ourselves and Him as the Creator.

For this reason, I would like to express my personal answers in the form of questions, though this is not the best variant. Let’s do it, maybe, something will come about!

- Can you find answers to all your questions in Holy Books without the comments of the ulema?

- On what ground do you think it right to trust unfamiliar secretaries, copyists of Arab caliphs who lived 14 centuries ago?

- Do you have a serious, scientifically confirmed evidence or at least intuitive prompt that fragmentary information of those remote events we learn about from medieval manuscripts, or rather, from legends that reached our days many centuries after, are right?

- How can you trust strange people from other countries, tribes, from depth of history who lived thousands years ago? They were people like you. They might have their own tasks, financial or political predilections. Copyists of historical works might change, add or delete in texts everything they liked in order to please some groups of people. We cannot state with sure whether they existed at all.



- Why don’t you want to doubt “the truth” of stated pseudo-historical facts? None of you can say anything concrete and trustworthy about conditions those “historians” and copyists lived in remote times and realities, what made them write some regulations of conduct and mode of life at least. We have no information about one or another copyist – “a turncoat” from one client to another.

- Can we reproach the generation that will live, say, 100 years later of the fact that it will doubt publications of nowadays’ scientists, writers, journalists? Do we ourselves trust to everything published in our newspapers? A hundred years later they may be a “primary source” for researchers to come. On my part, I can say that I do not trust to most media publications, TV programs, even historians, politicians and international experts. The world has always been mercenary and it has changed little since times of Adam and Eve. Sometimes it seems that the vice of mercantilism has exceeded all boundaries of decency.

- What changes have happened for recent 50-60 years before our eyes! Are not we witnesses of how historical facts are falsified because of political situation or party affiliation?

- Why cannot we admit some influence of personal political ambitions upon one or another



methodology of stating history of 100-200-1000 years ago? It is impossible to rule out such probability. Moreover, every epoch has its own idea, ideology and political mission.

- Our generation has had to pass through three social and political formations and we can be sure **what** and **how** is changed in the approaches of scientists to history, historical personalities and different kinds of events. Are not most of them contradictory to present reality?

The list of questions can be continued up to 100, 1000, but the essence will not change. In this case, each of us has a right to cast doubt on everything and express their personal attitude to the past and the present and to do personal conclusions. I understand not every person wants to do it public. Well, as Holy Books say, "Everybody ought to do his own thing!"

Each of us is the owner of his words and is responsible for a publicly said thought. I am not an exception.

I write and make public only what I feel right and can bear responsibility for every uttered word, opinion. I have thought and still think that when there is internal need of getting rid of the burden of troubling thoughts, it is better to speak than to be silent and to pretend as if everything is alright and



satisfies me: "One cannot cry for the whole world!" We are part of this world. In this case, I am not an exception and gold prospector (I mean 'silence is golden').

What I have got is enough, i.e. my personal opinion, relation to the world.

I support those who want to make their faith conscious and religion necessary, understandable and logically right, who want to get rid of blind trust to what is written in various religious books and commentaries to them. For I would like to understand:

- the meaning of rules, regulations, prohibitions and permits set forth in religious books;
- the measure of responsibility of those who will judge me for using the freedom of choice, freedom of will and capabilities of my intellect;
- the degree of difference between human reasonableness and animal instinct.

These are some moments driving my thoughts and the motives of my actions and the meaning of my publishing stories, political tracts on various subjects.





LITTLE SPACE IN POLITICAL HAREM

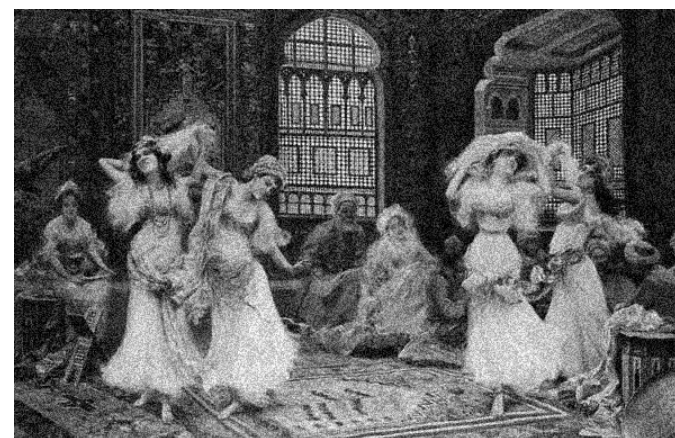
**Not everybody is
accepted any more**

Recently, the world has witnessed a general return to origins, the foundation, mainly laid down in Eastern states in the Middle Ages. Then, in addition to human evolution, some autocrats' and rich noblemen's imagination had no limits. Together with monarchies, colonies and colonial empires, it was considered possible to subordinate not only states and continents, but also common people and slaves as property. The best bondwomen were placed in harems.

The slaveholding period lasted for a long time – for centuries, of course, having scored mankind's subconsciousness. The real destruction of empires in the East and close down of most autocrats' harems, which were reportedly the first historical establishments in the world and where unisexual love called differently, depending on the sexual orientation of "partners" took place, started in the mid XX century.



Let us leave aside the etymology of the notions which are kind for some people's ear, and try to understand where the notion of "political harem" came from and what it has in common not only with the history of non-traditional forms of feeling manifestation, but also with promotion of democracy in female appearance (gender is meant).



Our long-lasting computer quests brought us to conclusion that everything in the end is related to the human factor, you like it or not, to human ever dynamic, voracious and changeable nature and affection to everything new and unknown.

Practically, most concupiscent persons act in accordance with the principle: "Diversity is the mother of pleasure". They want to taste everything,



including what is prohibited by Gods in Holy Scriptures and religious rules. That's, roughly speaking, man does not stop "prying into" places which we publicly prohibited but required with circumstances caused by body needs.

In addition to this seemingly harmless servility to personal emotions, individual personalities' egoism sometimes leads to that interests of quite successful persons are ranked as higher than those of peoples and states of the world. There are a lot of reasons for that, including psychological, moral and ethic, with capital-intensive passion.

The world is developing, and there takes place a graduate process of superposition, projection of scientific knowledge gained by mankind, in the sphere of "love", too, on modern politics. From this appeared a desire to restore the activity of historical harems with a new, political content on the basis of pseudo-scientific, pseudo-political arguments by creating a specific political harem infrastructure beyond the homeland of this new method of promoting radical democracy, i.e. a specific modern form of classical democracy.

The world seems to have reversed again, for many times. Literally, 15 to 20 years ago all people aspired to freedom, independence, sovereignty, true democracy... In modern terms, they wanted to get



out of a political cloister, where some of them had gotten on their own free will, as if escaping from appalling worldly misfortunes, from fear before the powers that be.

A human being is apparently created so that he/she can't stay in a state of real freedom and even be who he/she is for a long time. Sometimes, he/she does not know what to do with freedom and him/herself. Freedom is very capricious and requires constant attention and care. Not every person is able to observe the conditions.

It is most probably for this banal reason that there appeared various idols, tribal chiefs, crowned persons, etc. in their times. In simple terms, people have always sought for the one who may lead them (despite restrictions of their freedom) and whom they may worship by making him responsible for one or another decision.

Afterwards, men of courage and parvenus wished to rule over the world and all states, such as Caesar, Napoleon, Hitler, Stalin and even US ex-President G. Bush Jr. However, their longing and fantasies ended, as a rule, in great tragedies for peoples of the Earth.

Time has changed, the world has been divided into spheres of influence: say, into different political cloisters. I ventured to call them political "harems"



at a stretch. This word combination does not grate upon the ears.



In a difficult, but prestigious international political business, i.e. allegorically, in the world's "political harem", there appeared two strong leaders, the USSR and USA, in their times. The former, as is known, was destroyed over 70 years later by its own weight, but, of course, not without the help of the other "owner of the harem" – the USA. Then, most states remained outside the harem with their possible and impossible problems (including freedom and democracy-related ones) and facing the question: how to amuse people, first thirsting for



independence and later satiated with it?

Naturally, this could not last forever, so the great "statesman" of the great power (the USA during the term of office of G. Bush Jr. is meant) got down, proud and alone, to "kind" business with open arms.

Things began to take off... Claimants of all colors and tinges, from pink and orange to purple blue, gathered there. It became more interesting for the rest of the world, but more dangerous: what if everything is divided and we get nothing, i.e. remain without necessary support and endearment?..

Here occurred crush on the political field. Spiteful tongues say that it is not so easy to get into the modern political harem. There are a number of restrictions and rites. There have appeared difficulties for the first time in the history of formation and development of "harem business".

According to our old and not very old traditions, one can easily become a member of an international club – association, society or union.

However, some diversity-lovers are, apparently, bored with nearly 20 years of existence with more or less fresh air and with oxygen and good smelling oil. There are cases when a whole political group aspires to get an access to political harems abroad. Naturally, this is everybody's personal



business. Every single citizen or groups of like-minded persons have a right of choice.

Why to go so far if somebody needs to be under somebody else's political guardianship for the sake of "democracy and freedom of the state"? One can find a comfortable harem near at hand or live outside it. Nonetheless, no matter how we try, some people would like exotica, political "risqué things". Is it worthy of filling the population of a country with fear before vagueness because of tumultuous desires and emotions?

It would be useful to take into account the historical experience of the owners of harems, indicating that the increase in members' number of "the establishment" will inevitably lead to poorer quality of communication with every "new-comer".

History of harems in the East and West prompts that only the first touch and first impression are good. They stick in a person's memory for a long time, since the rest of life, the person, as a rule, has to spend in unpleasant and humiliating expectation of somebody or something. It is in his expectation that a person, who decided to get into a harem, is fully free, having no limits and restrictions of his unrealizable dreams.

A political harem is not the Hell, of course. A person should go there on his/her own, without agi-



tation. However, the *very person* is trying to forcibly take with him innocent people, who cannot draw in great lungful of air of freedom and independence, being at equal distances from full sovereignty (we lack 20% of territories, without which the integrity of the country is violated) and from a foreign political harem that is given a tremendous buildup.

Not having reckoned with the importunate owner of the harem, some so-called politicians and exponents of mass' expectations are trying to lead the country to another political harem.

The establishment is known under the guises "Americanism", "Europeanism", "Globalism" that caused a sensation by their impertinence. Their virus is a peculiar agamic "bio-democratic" being, having a specific method of promoting radical democracy.

This radical democracy is imposed so forcefully and intensively that a number of mass media of our country – the beauty – call people not to "bargain", not ask for "kalym" (a bride price), but to enter a new harem without hesitation: allegedly, you have no way out, and there is only one entrance. We have to enter immediately; otherwise we will lose time and will anger the owner of the harem. And then we will be regarded as members not enjoying equal rights. This will be reflected



badly on our generations to come, whose destiny can be foreseen beforehand as a reflection in a magic “mirror”.

These zealous persons of the population are laying down the law: “Citizens of the independent country, which is beyond harem so far, take courage and make up your mind: the doors of the harem are not always open, but temporarily. We advise you catching any virus warm and alive, in this case you will not need revivification in future!”

We think it is still impossible to wish to have a good journey to ones who have had a desire to leave us for a new political harem... Our people are kind and sympathetic. They may provide a good dowry, according to our national traditions, to those who crave rashly to be caught in a snare of the modern political harem.

However, one thing should be remembered that those with outraged honor are not accepted in the harem! Though, who knows... Times have changed, and the harem is not in the East, but in the West...



POWER OR IDEA? WHICH IS MORE IMPORTANT?

**Without hegemony of
the idea, dominion is
considered to be transitory,
a tool of administrating
society by means of laws.**

The article is about those religious movements, the faith of which has turned into an ideology of the future power they dream about. Naturally, I am based on facts available in Azerbaijan, though I am sure the situation in other CIS states is the same. It is a difficult mission to train appropriate people able to rule society having a total influence upon consciousness, social conduct and the thought about power.

The way the question about power is put covers two decades, at the minimum. For this period of time, several hundreds or thousands of young people go through the filter of religious intellectuals who are ready to make serious decisions and to accomplish aimed plans of getting and keeping power in their hands for a long period of time.



However, the aim of this established stratum of society is not to obtain power. What is principal is to do so that power itself passes gradually to them in a peaceful way.



Hundreds of well trained religious intellectuals are thought to be already able to keep this power.

Nursists, followers of well-known Said Nursi, who died in the last century, are one of the movements of the kind in the space of Turkic-speaking nations and states. He established his movement and was in prisons of Turkey for a long time. Now, his activities are successfully continued by Fatullah Gulen, a well-known emigrant living in Washington. Turkish authorities disliked Said Nursi as far as 30 years ago. What is the present situation is difficult to know. Nonetheless, his ideas directed to the synthesis of religion and science for the sake of “happy society”, have been supported by many Az-eris, too. The followers appeared here since 1992.

It is for about 15 years that Nursism ideas have been used by our clever young people of high education and intellect.

They are educated thanks to F. Gulen’s followers who established close cooperation with the Azerbaijan side and financed their all media and educational projects.

Graduates of his lyceums have become a noticeable part of society. They are not interested in power as such, but in the process of getting a chance of dominating over society for a long period of time,



a chance of keeping people under Said Nursi's ideas. Without hegemony of the idea, dominion is considered to be transitory, a tool of administrating society by means of laws. The basic thing is to rule people by means of the idea that has become a norm of life, an obligatory attribute of existence.

Society and the powers that be in the East have always claimed for this kind of administration. It is very important today, too, and, above all, the aim of the kind is achievable – the example of the Islamic Republic of Iran and a number of Muslim states give us a ground to speak about this. Or, can we imagine present Britain or Japan without the idea of monarchism?

It is offensive for any true Englishman or a Japanese to think about this aloud. There are many states of this kind in Europe and Asia.

This form of power has existed for centuries and has justified itself. Societies of these states have minimal need of alternative ideas. Only immigrants, who need ideas for heart and mind like Englishmen, Dutchmen, the Japanese or Swedes, allow themselves such a thought.

The absence of the latter brings to mass riots like ones we witness today in cities of France, England and other states of Europe. These people are unsatisfied with the absence of ideal guidelines in



society rather than with their social and economic situation as it becomes clear. Therefore, authorities are not and, to all appearance, will not be able to find way to their hearts, since they are unable to change their strangulated consciousness. Any European does not consider him to be equal to another European, and social and everyday problems solutions will never compensate this innate complex of ideal insufficiency and inferiority.

Unfortunately, everybody sees the reasons of this in social and economic disorderliness of these people, though, I think, this factor is auxiliary.

The reason is the absence of ideas that may be principal in their conduct.

Even if French authorities build modern houses and complexes and provide all migrants with job and grants, peace will be temporary, for the absence of ideas uniting these individuals will let know about itself sooner or later. A great deal of other reasons will be found for vandalism, pogroms and arsons. Therefore, ideas play a significant role in life of every individual, since they direct our consciousness to one or another way of making decisions.

The above confirms the idea that power over people's mind is much more important than power as such, be with unlimited rights and authorities.



These two forms of power are incompatible, but when they are in one person's hands, the power is strong and lasting. I think those staking initially on seizure of somebody's consciousness, not property, understand this well. Any property is the fruit of consciousness, and possessing consciousness, one possesses property as well.

This is a long way to power, but, to all appearance, the most righteous and one that withstood the test of time – since the beginning of history of mankind.

Even the Almighty God plans His actions taking into consideration the factor of consciousness – the factor which is able to change the way of thinking and then the conduct of man, His slave whose consciousness, like history shows, sometimes exceeds the limits of what God permitted.

Holy Books sent down by the Almighty teach us that sometimes a human's return to the framework of the permitted lies through the Hell, redemption, humiliation and other forms of punishments, invented and written down in books by God or church sages of Europe and East.



DISCRIMINATION IN THE US CONGRESS AND SENATE?!

**Equality advocates,
unite for defense
of transatlantic
counterparts' rights!**

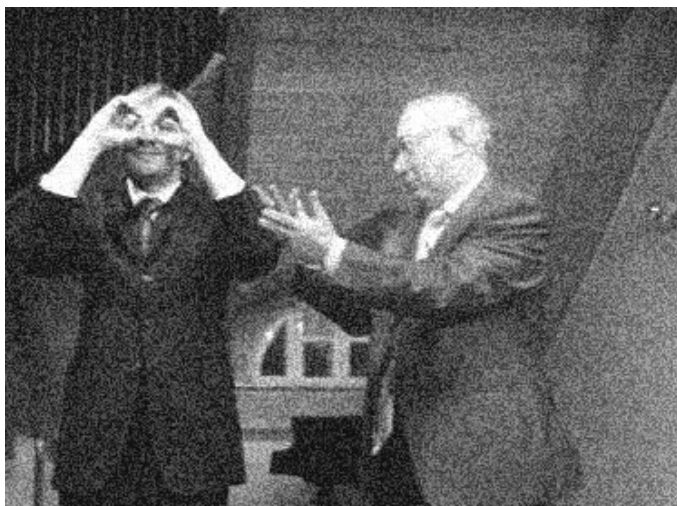
In the light of recent hot hearings at the US Senate on international affairs, dedicated to check of loyalty of the claimant to the position of US ambassador to Azerbaijan, we have had to scrutiny the situation in the Congress and Senate of this great power (truly, I don't know how much appropriate the definition "great" is, but let it be my wish to the American people).

Our visits of a number of Congressmen's and Senators' web-sites resulted in a rare chance of rendering feasible assistance to normalization of work of Americans' important legislative bodies.

Having learnt about our researches, anonymous sources, close to US legislative institutions, reported that there had recently appeared intercontinental binoculars which are of great importance for US Congress and Senate activities. The devices



are only given to few congressmen and senators, who have relations with the rich part of pro-Armenian lobby in the US legislative system that is very important both for Americans themselves and for many other peoples and states of the modern world.



The binoculars are nearly invisible to others due to nanotechnology. Having furnished themselves with comfortable, expensive devices, resembling contact lens, equipped with super lenses and functioning for twenty-four hours, individual Congress and Senate members have got used to them so that they do not only refuse to take them off during



sessions, but also try to sleep with them on their eyes. There is one more reason for that: taking into consideration the fact that it is dark (night) across the Ocean, and it is light (daytime) here, we can say that we live in different time zones and dimensions. Thus, time difference with “the constant observation object” is nine hours. We suppose that this makes “binocular carriers” monitor unwillingly, mainly, at nights, when people here and there are, as a rule, asleep.

Despite complexity, lucky men, i.e. bearers of the devices, are said to be always in a state of political ecstasy.

Sitting at sessions in the Congress, Senate and their numerous committees, and in captivity of events seen through the binoculars, they are not only unable see and hear their colleagues speaking about various matters which are very important for world destinies, but do not even react to Congressmen’s mimicry, smiles and gesticulation changing during sessions. The envy of other members of the committee makes them psychologically excited. Some of them jump with joy for their find, while others, in full ignorance, worry and are nervous. An unprecedented form of political discrimination of the kind jeopardizes decision making in concord and deliberately.



As a result, the image and authority of the great state may decrease, from which a major part of mankind, connected with “green ties” may suffer, too.

Anyway, ultrasensitive electronic chips, built in the body of the binoculars, register all current negative occurrences in details in different regions, which the US interests spread to, then increasing them to the size that frightens even an average American. According to senators, these microcomputers allow taking samples from objects under observation.

Everything happens virtually, of course. Then, the samples are tested at special “medical binocular laboratories” located almost near the building of the Congress. The test results are sent for additional processing and assessment from this unique laboratory to a group of sympathizers, or adherents (allegedly, for justice and democracy on non-public basis outside the USA) of virtual and mythical idea of “Great Armenia” and their protectors in the Old World.

Thoroughly processed data, corroborated with views of specially trained American and European “Armenia addicts”, who are among the staff of the department of intercontinental binocular carriers Fund with a headquarters inside the Congress, are



partially sent, from time to time, to our “innocent” human rights advocates, suffering from belated “chastity”, who, owing to their abilities, assist American privileged congressmen and senators by providing primary information. Afterwards, all this is miraculously placed in the US and Europe mass media with help of daltonians (not sight, but mind is meant) like J. Corley and A. Pross, who try to make test results approximate to American-European standards. The latter almost always work against other countries.

Finally, all dossiers are reflected in various so-called reports on violations of human rights and peoples’ rights of self-determination, supposedly present in the whole world and in our country particularly. In our view, this is done rather in case if, God forbid, we start returning our lands occupied by Armenians by force, not using pieces of advice of a dozen of well settled OSCE Minsk group officials. It is then that our “sins” before mankind will come to the surface like lake fish poisoned by poachers or as a result of air high temperature as it has happened in Russia. As a result, incredible works by Congressmen, supporting Armenians, will prove to be correct and costs on expensive intercontinental lens-like binoculars will be quickly repaid with interest.



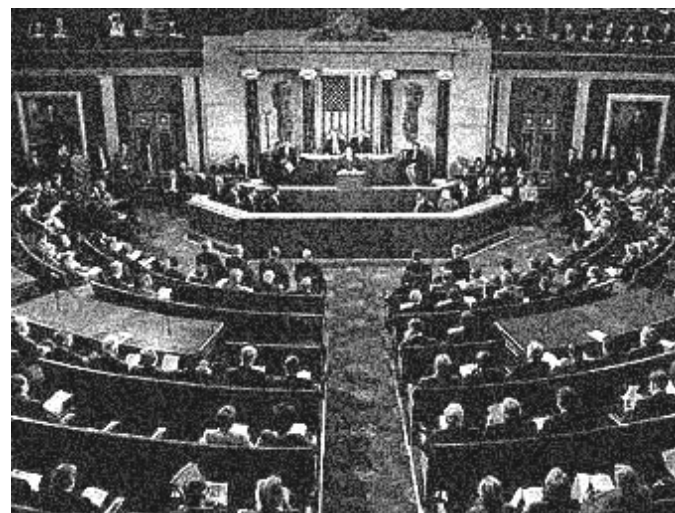
Immediately Armenians start another war for surviving on a strange territory, those wishing to get binoculars will most likely queue up across the Ocean, in front of the Congress, and maybe then there will be annulled discrimination measures towards other congressmen enjoying equal rights, who, if they are fortunate, may control the world all together (I don't understand what they need this for, if they cannot solve their own problems, in particular financial artifice, properly).

We will probably feel relieved then, anyway, we will not be alone. We will be a part of the world suffering from Americanism. Though, to think so is contradictory to our religious convictions. Our religion prohibits taking anybody to the Hell with you; this is a great sin. However, if everybody is pushed there all together, maybe, Allah will ease up on us as the first objects of investigation of US Congress and Senate "pioneers", who agreed voluntarily (or against our will or under pressure of the green dollar. This is just my hypothesis. We have not found evidence on web-sites) to carry out a dangerous experiment with virus-carrying intercontinental binoculars.

The binoculars have been tested in Armenian aggression-related problems in Azerbaijan for the first time.



We know well what discrimination and violation of the international law are, for this is directly reflected on our compatriots, relatives and friends (I mean social and everyday conditions of approximately a million of refugees and IDPs, who left their homes at knifepoint on part of an aggressive Armenian population).



Therefore, we state with an initiative to create a group of those US Congressmen and Senators who sympathize in and worried about the majority's rights violation.

We demand to stop this disgraceful phenomenon in life of the democratic state and to give eve-



rybody what he/she must have by right: an intercontinental binocular to each Congressman, and 20% of occupied Azerbaijani territory to us. We want all this injustice to be liquidated simultaneously.

Every offended, deprived or robbed person should help their fellow-sufferers, giving them a helping hand, but not dragging them to the verge of the disaster.

We suppose that congressmen, as people of high western culture, will respond to our modest help and ardent support properly and we hope they all soon receive long-awaited binoculars.

Then, their life will probably turn into a real nightmare because of what they will see through the devices. Maybe then they will understand somehow our unfortunate IDPs and refugees, who have lived in tents and caves of the XIX century until recently. This will be international human solidarity without distinction as to religion, nationality, race, sexual and political orientation.

Down with all forms of human rights violation, including discrimination towards US Congressmen and senators!

Long live international intercontinental solidarity of those humiliated and insulted, robbed and deprived of homes!



Provide those wishing with a binocular or a piece of native land, surely purified from fatal elements!

Binoculars should be updated, and returned lands should be rendered harmless from mines. Our request: binoculars should be only used during session breaks from honorable motives and to preserve US congressmen's and senators' healthy family relations. People should be in real, not virtual world while at work.

We are with you, dear congressmen, senators and members of committees on international affairs! We ask everybody who hasn't lost a sense of humour and ability of compassion yet to join our initiative for defense of American congressmen's and senators' rights to get qualitative lenses and improved working and living conditions. May Allah help them!





FROM WISDOM OF ALL TIMES

**Emotions and Conscience,
Power and Law**

Prologue

I wished to express my opinion about this uneasy problem as long ago as 15 to 20 years, but I was not sure of my surmises then and I could not find an acceptable form of abstracting my personal view.

When I speak about senses and realities of our life, I do not mean a particular man or a state.

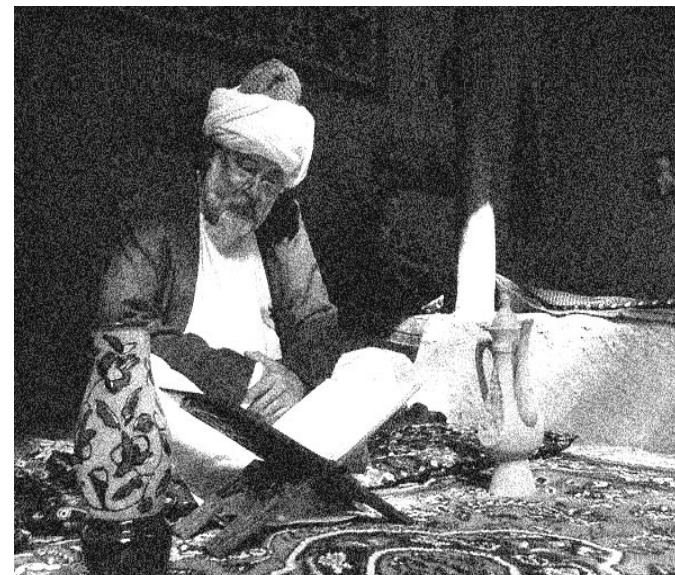
Power and law, emotions and conscience existed as far back as antiquity, and people have been searching for an ideal variant of combination or, at least, more synchronization of these four important elements that form an entire system of self-government and government of a state and society.

Perhaps, the present variant is not deprived of shortcomings. Somebody may have a more rational form of stating or a view of the matter in question.

Nonetheless, the four magic words are familiar to each of us and will not raise anybody's doubts. We live with them, trying to penetrate into



their deep sense, but unfortunately, we do not always understand the difference as well as secret and obvious interrelations between them.



I preferred free verse in writing my article, i.e. rhymed prose.

It is for you to judge what has come out from this, but, please, not after once cursory reading. For, sometimes we yield to "emotions" not having reached the "regularity" of what has happened. Please, be so kind to take into consideration my author's request.



We know that the touch of centuries' wisdom always opens man a magnificent picture of an unexplored world.

In this unlimited space, pieces of very important and precious advice and answers to a lot of questions of one's personal life and that of society can be found.

Everything is easy and simple in life that we often make problematic, unbearable, nervous, and sometimes incomprehensible through ignorance.

I have tried to find answers to the questions I have asked myself and I hope they can be useful to other people, too.

Therefore, I have decided to share the results of my "journey" to the kingdom of the ancestors' wisdom. As you guessed from the headline, I am going to speak about four vital components of life: ***emotion and conscience, power and law.***

*So, we have two separate "duets"
That do not form a quartet.
A medieval sage or
A perspicacious poet would say so.
Not a person has managed to hear
Their ensemble "singing" or
To see them in a common band.
I think we are also not destined*



*To have a harmonious quartet.
We have what can
be principally had.
There is nothing illogic and unnatural.
A society development locomotive
does not have the terminus:
Their present is life,
Their parting is death,
For death is not the end,
But the start of another life,
In another ocean,
At another eternal berth from which
Everything starts.*

What to do if there is not constant, steady peace and concord between the four vital elements of life?

*None of them can be separated or
Unnoticeably erased from the list.
Each of them is a vital,
Important and useful object.
There is not humanity, a state,
A nation without them.
The world has been held up
On their imaginary harmony
and relations:*



*Some come, some go,
And this is an endless rotation.
Despite the fact they are not a quartet,
They all have the same life melody.
Millennia are not enough for
Learning this difficult melody.
This science of life has neither
Limits nor the end.
Minute by minute,
Second by second and
Even for ages with different voices
One has to sing one song –
To arrange everything,
To assign its place
To each in an orchestra.
One should know its own space
Not to take somebody's place.
So, we have that
What we may have principally:
Two "duets" and hope for a "quartet".
High degree of consciousness
May help find relations between
The four vital elements.
I do not doubt the existence
Of the relations.
I am also sure that
Not everybody is lucky to behold*



*Or get this, and I think
There is nothing reprehensible.
Law and conscience will
Never make friends,
The law is not a tradition,
A rite at all,
It is a specific thing.
Citizens should not demand
Conscience from the power,
But actions according to law and
Not yielding to its inner voice.
This way can power keep power
Given by people for a long time,
Protect the property, dignity and honor
And be a friend and a defender of a citizen.
Conscience cannot defeat the law,
And power is its captive and slave,
And as such, it protects citizens
From criminals and social enemies
Who even think nothing of
The laws of the God's hell.
We need the law
If we want peace and concord.
Conscience can never
Dominate over the law.
Emotions coming from conscience
Are weakness in the end.*



*One should understand
This simply and clearly.
God offers mind advices
As fundamentals of all decisions...
It means that one cannot govern
His family properly,
Let alone a state or a government,
Guided by conscience and emotions.
Conscience has a space,
And in personal relations
It can become a criterion.
A strong leader will not let conscience
Protest or be on strike.
He'll make it make decisions
According to the law and
Not deny the law or power.
People's voice and heart feeling
Are not a diamond
As has been thought for ages.
As a rule, people like distinguishing things
They have no need for knowing
Fine points of governing a state.
A nation is a heart, concentration,
A reference point from law and power
As well as from emotions and conscience,
Good and misfortune.
Concentration leads to a balance and peace*



*Trying to be closer to them.
The mean is not always golden,
For in case it is,
It remains such no longer.
It may prevent from progressing
And can make move backward,
Since we should be equal before law,
Not before conscience.
So, only law can make us such
And firmly stood on our feet.
If this is not so,
It is high time for regress.
Conscience is not a bosom friend of law
And should not be so.
Power judges according to the law and
It should not obey conscience.
They cannot be good friends at times,
For this will lead to laws misrepresentation,
And then anarchy is not escapable.
Law can be equal to conscience sometimes,
Though only the law prevails
Since decisions are made through the law,
Which should be let through mind, too.
Wishes of conscience may be considered
When laws are enacted,
Though it is always necessary
To go towards legality,*



*Protecting the citizen's emotions and
Conscience as far as possible.
Not to leave them aside,
Not to fall behind
The world development.
Emotions, the inner voice as
The reaction of one's heart,
Should be on the watch of the law,
Defend it and calm those,
Whose conscience is not good,
Should explain that the law has
Answers and excuses of everything.
One should only wait a little,
Let one's heart and conscience cool down,
Be more reasonable, restrain one's anger,
Not to revolt, not to resist,
But try to understand
The sense of laws that exist.
Even within laws,
One can be free, honest,
And not the slave of the law and power.
However, one has to live together
With the law and power and
Be complaisant, law-abiding
And let the power govern
According to the law,
Struggle for people and protect them.*



*Well, how can one be law-abiding
Without giving vent to emotions,
Without losing anything
Valuable by chance?
It means laws should be made
A matter of conscience.
For this reason we elect parliamentarians.
We trust them law adoption
Letting them through their mind,
Considering the people's
Wishes and needs,
We want them to pass laws
For a long time,
Not to churn them out.
Not to vote down today
The law enacted yesterday,
Not to change, to amend,
But act in the national interest,
Not in behalf of a party or individuals.
If so, conscience and the law
Will have nothing to share
And nobody will have
To put anybody else to shame,
To call to conscience, to jail,
To threaten still others...
One can live in peace and friendship,
Create, sleep calmly and be law-abiding,*



*Govern the country, be on good terms
 With his conscience,
 Be friends, not enemies.
 Conscience has only personal relation
 To the law.
 The law is adopted through intellect;
 It is not a contract,
 But a collective decision.
 Not conscience, but mind will answer
 For deeds before God in heavens
 And before the law on earth.
 Only man and adopted laws
 Have power over one's mind.
 After a law passed,
 A man becomes its slave,
 For the law is adopted
 By everybody's approbation
 And by mind
 And it serves everyone.*

I would like to suggest taking into consideration and agreeing with the following: the law is native to us, and it is enacted for us by representatives we have elected.

One can deal with conscience without power, since it is our heart and we have to take care of it individually, to be patient, to put to rights our emo-



tions at a difficult moment and to call oneself to conscience!

*Both conscience and power
 Are not a duet either,
 But have a deep philosophical sense.
 Each of the constituents
 Can dance and sing on their own,
 But have a common chorus
 For the sake of people's sacred affair;
 They should be coupled
 For defeating enemies,
 For being in time to assist
 In people's and country's affairs
 And to be patient and firm.
 An enemy must know:
 People in power have conscience,
 Are compassionate and emotional.
 They cannot part with conscience,
 Since they have managed
 To gain high wisdom...
 This is the end of our "tale".
 Well done, one who understood it
 Is nearly a sage.
 The rest have much time for re-reading
 And searching for the sense.
 The wisdom of all times*



*Will show them the righteous way.
The ancestry will help them!*



PERSONAL LIFE OF GREAT PEOPLE

**It should not be the subject
of wide public discussions,
of novels and movies, and all
the more, of scandalous
chronicles and the yellow press.**

I am proceeding from the fact that, with the best will in the world, we will fail to find in great people's life something more and higher than their talent and realization of extraordinary abilities. Any public discussions of a human personal life come to a certain subjective view.

However, with elements of sympathy and antipathy in its essence, it is impossible, principally, to assess such a person's life and activities more or less justly, logically rightly.

Discussions of the kind distract, inevitably, true admirers of a talented person from the basic constituent of his activities that have no direct relation to his natural abilities.

RPT (Russian Public Television) famous anchorman Andrei Malakhov's "Pust govoryat" ("Let



them say”) program (18.03.2010) has become the reason of my wish to express my view about the matter. The personal life of Ludmila Zykina, the famous Soviet and Russian singer, “Russian nightingale”, who has passed away recently was the subject of the wide public discussion. It came to investigatory powers’ demanding the exhumation of her body to check the version of the singer’s “friends” about obscure circumstances that supposedly hastened her death.

The subject of TV show and printed publications dedicated to L.G.Zykina was supposedly the loss of the singer’s jewelry. The hot discussion participants say that L.G.Zykina’s wealth – her diamonds – must become “nation’s heritage”. Whom they meant under “nation” remained obscure.

These “zealous people of justice”, in fact, odious personalities, speaking on behalf of a certain mass that they call “a nation” in general, came to the point of uttering an absurdity.

Thus, having left L.G.Zykina’s creative work in the shadow, they actually, roughly speaking, sullied her heartwarming image. They criticized the singer for the fact that she, supposedly, wanted to marry her personal physician towards the end of life (three days before the death). It did not sound as a reproach, but, rather, a judgment: “How dared the



great singer use her natural human right without thinking about the nation?”



I would like to make a reservation that only one person – the state leader elected by the majority of population entitled to vote, has a right to speak on behalf of people or a state with great responsibil-



ity. Fortunately, the rest do not have this right. It is known that all the strata of population up to a murder or a rapist in prison fall under the notion of “a nation”.

Most people are tend to think, due to their narrow-mindedness, that great people’s personal life must be in a space defined for them by people whom ancient Greeks called “**ohlos**” that means “**a majority, a mass...**”.

I do not fully agree with the Greeks, but at the same time I would like to note that not a person has ever managed to make, at least approximately, a scientific interpretation of the word implying a large group of people of the same origin, each of which has a personal view and place on the generally occupied territory.

Demonstration of their brilliant talent is inherent in great people and men of talent and genius (I distinguish between the definitions as the enumeration sequence is a way from the lowest to the highest).

Unique musical works, paintings, scientific discoveries, generalship abilities, literary masterpieces and other kinds of original activities that are not inherent in an ordinary person belong to them.

Who can repeat the path of, say, the prophets Mohammed and Jesus Christ, Paganini, Mozart and



Bach, Michelangelo and Pushkin, Leonardo da Vinci and Modigliani, Tolstoy and Dostoevsky, Descartes and Nietzsche, Omar Khayyam and Shahriyar, Sabir and Gogol, Sattar Bahlulzadeh and Sa’adi, the Curie spouse and Beethoven? Mankind owe too much to these great Personalities!

The rest of people can only admire them, sometimes without understanding a bit of what these Personalities, geniuses of all times and nations, have created for the good of mankind. Whole research institutions study creative works of each of such individuals. The originality of their creative work and talent is still a secret for all. Hardly ever will mankind discover it. It is beyond our abilities to understand the essence of the substance called Talent.

The name of anybody of them mentioned has a magic affect on human emotional state and a whole range of new spiritual delights open to him...

Nearly each great person does not have a personal family life that is typical of absolute majority of people. It is sort of absent or its presence spoils the whole picture, and the man of genius turns in public into a creature of somewhat eccentric character with strange behavior, ridiculous and slovenly appearance and, of course, unenviable marital status.



I am sure the talent of men of genius cannot be equaled to their personal lives. There is no universality in personal life. The latter of men of genius is like a dot on a large ball. Even if they have it, it is



incompatible, for known reasons, with an ordinary man's personal life and by no means can be equivalent to their talent and greatness.

I have listed above some famous names. Did anybody of these great personalities have an average personal life, a family that people consider normal?

Nonetheless, one can speak for hours about each of them without dwelling on their personal life and even establish interrelations within one's own family according to their creative work.

The results of their works cut us to the heart, excite us and make think, reflect and change our mood and spirits, calling to imitate their best features.

I am sure great people's personal life must have a status of inviolability. It is a sealed secret that should be inaccessible for philistine gossips or, worse than that, a subject of TV shows. Maybe, it would be better not to touch upon the exceptions' personal life at all.

I came to this conclusion 25 years ago when I watched feature films about the life of Mozart and Paganini at the Azerbaijan Cinema. Great Mozart was presented as a man of motley at the King's ball, while the body of the unique violinist Paganini was not consigned to the earth for 7 days because of the



stupidity of the then fathers of church. The film about the great composer Mozart, lasting for an hour and a half, confused my memory.

Now, from what I have seen at the screen about the chaos of personal life of men of genius I love and appreciate and who please my being, I have to choose what is necessary and to forget what is not pleasant.

To make oneself not think and reflect is hopeless and film-makers and TV men know this well. Their films and TV shows disparage the object's value.

Our history, literature, art and science, too, include absurdity of the kind. I will give just one example: the great and unique Sabir turned out to be useless to then Azerbaijan Muslim clergy and semi-literate officials because of his targeted satire.

So he had to move from one place to another and earn his living by making soap. We know little about his personal life and his creative work is enough for us.

To earn money by putting up for show misunderstandings from the personal life of great people of world history, science, culture is a very bad, repulsive and dirty business!

I think TV shows of the kind are useless and bring nothing positive into the available informa-



tion about the great personalities' creative work. What is personal is actually beyond their greatness.





For a man of genius, the problem of a person, a family, or a whole nation to which he belongs is of no significance for his creative work.

However, a man of genius, too, cannot live outside society (there is an aphorism “man outside society is either God or a beast”), though in his artistic impulses he is lonely and not always understood by people.

With that, history of mankind, since antiquity to our days, demonstrates visually the necessity of great respect and care towards the personal component of great people.

It repeatedly proved that great people’s personal life does not give anything instructive and extra useful to us and to generations to come.

However, the creative work of men of genius may have a huge positive impact on social life and development, for mankind would have never been able to make epochal breakthroughs without their great activities. Suffice it to call the names of Galilee who stated that “however, the Earth turns round”, of Copernicus, the author of heliocentric system, of Ciołkowski who opened the way to stars with his works.

People of the like are valuable not for their personal life, but for originality, talent that serve for the good of mankind. We love, respect them



through seeing, feeling and listening to what they left for us!

For a man of talent, genius, their human flesh with all needs is just a physical cover, a peculiar instrument for realization of their uncommon abilities and potentialities. It is nothing more. The analysis of great people’s personal life proves this.

Have you ever heard a man of genius to wash, iron, fry eggs or take care of his appearance or health? Hardly have anybody done this.

They nearly always abstract away from the environment, reality and plunge deep into the very unusual and supernatural state where there is no room for an ordinary individual, where there are nothing and nobody except themselves and the objects of their greatness and nobody can be a fellow creator.

For example, Lutfi Zadeh, our great fellow countryman, now living in the USA. Can we compare the more than modest personal life like his with his discoveries that changed the scientific and technical appearance of mankind for the last 30 years?

He is a living example of men of genius, a man of higher level of consciousness; we have not learned to understand the secrets of the very level, though we use the fruits of his greatness.



Each his discovery in the sphere of exact sciences and study of the space, in creation of computer technologies is epochal, passing out time centuries ahead. One should treat him and Personalities of the like correspondently, at the minimum, appreciate his labor and not interfere in his personal life. We owe too much to men of genius and of talent. It is beyond our power to return them equivalent mutuality since we are restricted in matching elements of this mutuality, but we must respect and honor their private life. This is rather the matter of morality that defines the criteria of our behavior in society.

I believe that any person's private life, especially as that of a man of genius, no matter he is alive or not, is inviolable. The entrance to it should be blocked. In single cases, a work of a man can become a heritage of society or the world as a whole, whereas his private life is not a heritage of a nation or a group of showmen. I am sure that the programs of the kind put most people in a bad mood.

All laws of all times are grounded on personal immunity. Why not call then the organizers of this kind of TV shows to responsibility for transgressing others' territory?

I am prone to think that spiritual offence is more hurting than a great person's precious thing,



in this case L.G. Zykina's all diamonds, stolen by anybody of "amateurs".

Back to the beginning of the article, I would like to note that, besides the subject, any estimation should have an aim as well. I will not be mistaken if I say that the aim of the above said program was more than shameful. To everybody's shame, the program participants mocked all together, without responsibility and interrupting each other, at intimate feelings of the epochal singer in the history of the Russian nation of the XX century.

Men of talent are rare exceptions and go beyond their personal spaces. Therefore, quite different criteria are necessary to estimate their deeds, including interrelations in their families and private lives.





THE BOUNDS OF MORALITY

**What separates it from immorality?
Can the law create morality?**

A deep analysis of the history of humanity and world religions gives a chance of stating with bitterness that our ancestry used to live and we, too, live in an imaginary system of moral values that really restrict our actions and diminish possibilities of human natural instinct.

This is in an individual's interest. However, mixed imperious morality of the kind approved by religious and other regulations does not let us move fast towards the searches of the initial cause and keeps a human within strict frames of knowledge of the essence of existence.

The dual nature of morality defines human essence: one, the real morality is within a human being, the other, the so-called moral values, is intended for interrelations with the world of people of other inner moral guidelines.

Both are important for society. The absent of one of them can cause the loss of the meaning of human life.



However, I am asking myself and you: **what** will happen if there is not a centuries-old system of delusions forming a basic element of our life?

Let us leave alone all delusions, religions and religions-based morality system for a while. What may happen?

We can quickly and easily exceed the bounds separating morality from immorality.

Unfortunately, the mechanism of moral values in the modern, slowly globalizing world is malfunctioning; immorality is felt in nearly everything, from interpersonal to international relations.

Barbarian bloody wars, terrifying terror acts, seizure of other nations' territories, genocides of individual nations and ethnoses, endless deadly skirmishes for capital, narco- and mafia affairs, transnational organized crime, etc. are gradually turning into a norm for more than a half of the world population.

It means that some people have their own morality, morality of a predator, which differs from that of the rest.

I think everything can get worse, though I would not like it of course, as the Torah, the holy scripture of Judaism, says "people will be forced to eat their children's flesh". This is the highest degree of brutality and amorality.



A sad picture comes evidently into sight on its own: amorality can quickly destroy our fragile, weak world.

It implies that we need morality, be it based on self-deception or deception, at any cost and taking into consideration any delusion. Its absence will inevitably lead to the end of our planet. A rational man overstepped the bounds of what permitted by any morality criteria long ago. Its absence ruins actually everything related to religion, faith and social laws. In this way, a chaos can be reached in everything that may annihilate life on earth. Say, our choice is not wide: it is morality based on delusion and self-deception and well dressed up with rites and attributes; or adoption of life without morality, return to the primitive, animal origin with human intellect. I think animals will not be pleased with beasts of prey with advanced intellect appeared in their environment.

The main problem is that, despite all human efforts, there is not a bound between morality and immorality at all. There is not a peculiar transition stage either.

As soon as morality disappears, immorality takes the place. The example of this is today's Kyrgyzstan with pogroms, arson, murders, brigandage, denial of the criteria of morality and legality.



Not a person could say a day before with responsibility that yesterday's quiet, peaceful people would demonstrate animal, brutal hatred, spite and irreconcilability and destroy everything on their way, including ones like themselves.

Where have morality, moral values, centuries-old traditions, rites, existing laws, constitution gone?

It may be reluctantly concluded that as soon as circumstances allow, man aspires to be amoral without fail! One is tired of being quiet, obedient, patient, a devoted judge of traditions and rites?!

Amorality is estimated as a boredom remedy, increasing adrenalin and partially stupefying sight and mind. The state is compared to the effect of a strong drug. Is not this a banal reason of present events in Kyrgyzstan and many other regions of the world: Iraq, Afghanistan, Haiti, poor African countries?

Unfortunately, not a nation is secured against moral and humanitarian catastrophes. There are a lot of examples of this. Unfortunately, the so-called industrially developed countries of the world often indulge those who are at the verge of *abyss* to slough of immorality.

The USA and European states are far ahead in this respect and claiming on the leadership in the



world. They are diligently offering others to accept their life standards and to create common universal morality for all people by enacting some laws at that.

If only this were so. Unfortunately, this has been and still is an unrealized dream of moralists and half-educated ambitious politicians of all times.

The laws of true morality are rather within every person. Most people are hoping for correction of morality by framing it legally, adjusting it to their needs and aims.

Meanwhile, morality is a purely personal thing. It differs from traditions, rites, rituals and everything that can be established, amended, corrected, supplemented, changed or annulled by the legislation.

However, it is hardly possible to make a person be (not seem, but be) moral. To be moral is a great responsibility and labor, an ability of self-restriction and requires much naturalness. Here, a counterfeit is easily distinguished from the original.

However, to our great shame, the mankind still cannot work out criteria that would define the bounds of morality and move aside amorality a little bit. Nothing is left, but to believe and hope for part of one's own internal morality, without putting others in awkward situations, imposing on other



nations the moral values, thought and tinged with political and economic interests. Perhaps, the pace of universal amorality process in the world community will slacken then. Morality may become a crown for those who are worthy to wear it!





TO ESCAPE STALEMATES

**Is this possible principally,
if a deadlock is part
of our way forward?
Is this really so?**

As a reservation, in my view, there is nothing impossible in human life if only the limits of what morality permits and prohibits are known. There are cases when man does not really know **what** and **how** to do for a worthy way out from difficult situations, i.e. when a stalemate has appeared. Even the cleverest man cannot escape a stalemate if it is really true!

By the way, our head has not been intended for breaking through a deadlock, a wall of estrangement!

Its mission is to find reasonable ways out of any impasse, to solve tasks appearing before man by reasonable ways and to help overcome difficulties in life.

However, a human is given intellect and consciousness to facilitate overcoming of difficulties in life. They assist with many problems. I believe in



abilities of human intellect to solve the most complicated life-related problems.

If this is a fact, one should not get lost, fall into despair when reached a deadlock which is part of our way forward. When reached it, one should go back to the beginning of the way and define a new, more real direction and start a new motion, should not stand still but move slowly and constantly to find what is searched for, to get a logic end of life and, perhaps, to pass by a deadlock.

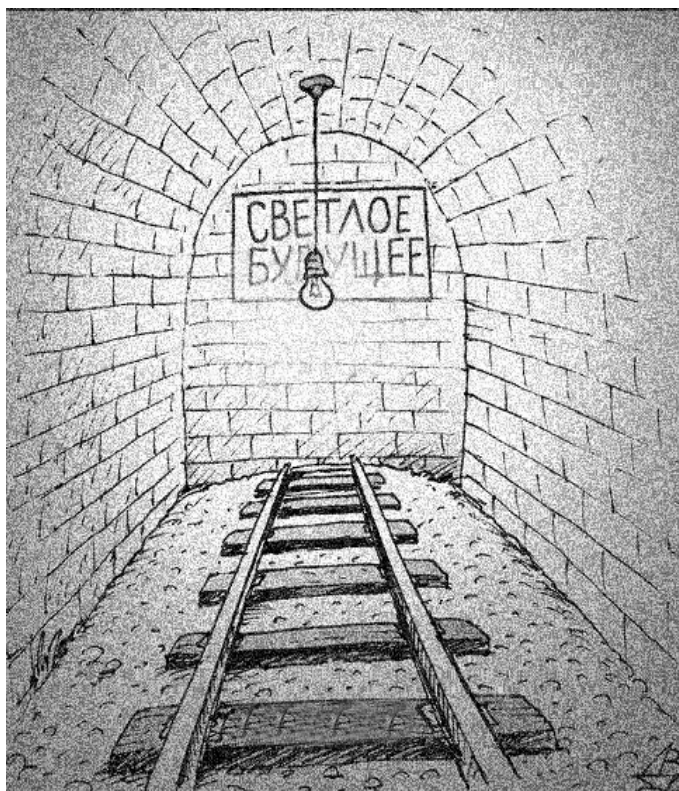
What to do? They say, one should be kind, not hurt people, and, generally, can one be born, stay or become so? When thinking well, one can find worthy answers to all questions. It is not necessary to exceed the limits of one's morality!

Morality is individual and inside each person. There are no universal values meeting equally all requirements of each person's morality the way stretch clothes fit human bodies of various degrees of plumpness. Our forefathers left us something that may be useful for all at that.

We will talk about them perhaps, if we are able to save personal benefits in time. The very *personal* gives rise to everything. Man always wants to argue his morality properly, even tries to impose it on others, perhaps, to take a detached view of himself. It is better than hear other people's opinions



about himself. All we are familiar with this kind of situation.



Happen what may, one should take into consideration the fact that we are not alone in this world and we are more than it is wanted. This is a fact. Therefore, one should try to act according to it:



not to be angry and fly into a passion, one should try to be patient, to forgive others, to encourage them, not to suffer of a trifle, it is better to help somebody receive treatment for a disease, be healthy physically and morally, to love family, to help wife, to stop being biting for others, to be complaisant with reasonable limits, not to scare children, but bring them up with love and care, to go for a walk with them in the daytime, to tell them about the secrets of trees and birds' songs, to lie with them before they fall asleep and to tell them different tales quietly praying at the same time. Then one should help his wife in everything and finish incomplete businesses at the rest time and solve family problems with wife.

You see how many useful things one can do without discussing anybody, picking anybody to pieces, talking by phone for hours or "fitting somebody up".

A person will not have time for other occupations if he is busy with the above listed.

When you define your path, you'd better keep silent, not initiate anybody into your secret, not deceive yourself and others. One should be who he/she is, and if necessary, one can turn 'inside out' his conscience, purify his heart, stay in private with his thoughts and find righteous decisions and con-



cord between heart and mind and try to reach a golden section.



Make it a rule: do not cross the honest man's path, though you can have a slight crossing, a twist on your way to the dearest dream on which you may lose or make friends, treat somebody or be treated. Learn not to stay at anybody's place overnight, continue with your way, do not make friends with those who play the hypocrite, compliment you excessively, and have an eye on your wealth, chatter without reasons and lie without needs. Be as far as possible from such people.



The human path on earth is very short; therefore, one should not lose time, should overcome passes, cross the river somewhere, but not turn off the road, not stand for a long time, not indulge in pleasure excessively, but know where to stop. Define the limits of the permitted and the possible, do not scare anybody with the wealth, position and power, try not to help everybody and everywhere, only those who are really needy and grateful, do not talk and remind about how and whom you have helped, just do it and forget, bear no grudge against anybody, do not fight over trifles and do not take vengeance on anybody.

Be always able to protect your own, to stand up for your family to the death if necessary. One should be unambiguous in assessing one's life and chances, and not waste strength on insignificant things, should be purposeful, truthful! One should be honest; never say who you want to become and do not trust in anybody, fight for your affair, do not deprive others of their things and do not dispense your own belongings. Learn to appreciate your labor and the wealth you have, do not bear ill will to anybody, do not beat or hurt the weak, and do not get into a well to save a cat or a mouse. It is better to face the truth, to know one's place, not to flatter and not to be insincere. In short, it is necessary to be a



human, to remain a human and to die with dignity. Difficulties may be overcome, perhaps, and the deadlock may be avoided then.



Part III

**SPIRITUALITY
AND
RELIGION**



WHAT DOES MAN WANT FROM GOD?

**What are their – God's and
the slave's – interrelations?
What is more important?**

All holy books state that God managed to create a wonderful system of forming and functioning of all living beings: plants, insects, fish, birds, and animals for six days. The mechanism of ruling them is single. The universality of this kind of method of life sustenance gave a chance to diversify the living world.

The Mighty not only created all living beings with the initial reproduction program, but also predestined their behavior and habits. All the plants grow up, bloom, bear fruits, spread, keeping the balance and harmony in earth, according to one and the same scheme. Beasts and animals, insects, birds and fish have a specific program as well: fixed time for eating, drinking, sleeping, breeding, migrating from one place to another and getting food.

In principle, a human being does not differ from animals and plants too much; God simply en-



dowed him with intellect and consciousness. It took God forty years to do that.

However, having solved the complicated task, God has not accomplished the greatest and most unique experiment. This can be understood by the further progress of events. God has, probably, too much work to do for the perfection of the human, the crown of His creation.

According to Christianity, a human being was created in God's image and likeness. Islam denies this. I am not going to dispute this.

The history of development of mankind, sending down of messengers and appearance of Holy Scriptures make one wonder that He did not intend to create a human being as a perfect creature at the beginning.

We are halved, to put it mildly, delicately, if not bad and not corresponding to the planned original, with too many defects and vices. Nevertheless, we are restlessly and unremittingly trying to repeat the "heavenly" experiment, we are working small "miracles" by inventing various mechanisms – planes and vehicles, computers and satellites, communication facilities and cellular phones, ships, including cosmic ones, and, of course, a diversity of deadly weapons, for example, nuclear missiles. Some people are impudent enough to clone.



Nevertheless, it is beyond the human's power to create any living being without God's direct participation.

It is not a human, earthly business at all to get cosmic-like energy called the soul. Considering that the human himself is a God's creature, how can he create bodiless celestial substance and move it into hand-made mechanisms?

It is not accidental that God restricted human capabilities of mind and consciousness. Apparently, for this reason the Satan was allowed to watch man and to test the patience of man, God's reasonable and conscious creature new for those times. The Satan has wide opportunities. He is an angel, though fallen, and the Lord of the worlds approved his actions beforehand.

There are a lot of other reasons to be sure to say that the human is never able to create the one of the like. He digressed from the original very much. I think God Himself wanted that, maybe. It is clear that the copy cannot clone anything similar with the original. This can only be virtually imagined.

Some tribes and populations invented deities for themselves (I mean pagans and Buddhists) and have been worshipping them for centuries. However, the objects of the worship only exist in their mind, though at times they create their statues.



Meanwhile, according to the will of the "believer" himself, they humiliate his dignity, making him a paltry individual, for the human often sacrifices his fellow tribesmen voluntarily to his idols, considering them celestial protectors.



It seems to me that everything God created has the status of sanctity, everything..., except, let my congeners forgive me, the human being. Ac-



cording to the intention set forth in Holy Scriptures, the human must deserve such a high status by his obedience, prayers and devotion to God.

It turns out that one should not love somebody else of God's creatures and be utterly devoted to that love. If no, why is such a form of feelings expression inherent in each of us? With some additions, such a premised ability can be related to beasts and animals, birds and fish, insects and plants. However, they are not "burdened" with mind and consciousness; they choose an object of love and attention instinctively, so they have no fear for their actions.

Judging by the sinners' stories, one can suppose that for mind and consciousness, God deprived us of another, not less important feeling, to love the one of the like, to adore the object of one's feelings.

For this one reason, i.e. our quite human attitude to our neighbor, we can be precipitated directly to the Hell! To tell the truth, it is not quite clear. To give feelings and emotions, to entitle a right to use them and to punish for that? This is beyond the strict limits of divine logic.

May religious figures have confused everything and interpret the messages from above in their own way? They do not often observe most



regulations of Holy Scriptures on human rights and freedom of choice of the motives of the actions.

In every sermon, they remind God's slave of punishments for sins, without saying a word about human's rights, freedoms, authorities and possibilities. Things went as far as that a mere mortal priest ventures to grant remission of sins and crimes, by that "moving amendments" to the course of the divine experiment.

Perhaps, considering all that, most great poets and writers of the past were ready to refuse God-given mind and consciousness for the sake of the beloved woman. There are many people of the kind nowadays, too. We simply cannot notice them in the vanity of time.

It turns out that the human differs from the rest living world in a chance of making a choice, being based on his feeble mind and struggling against misanthropic intentions of the Devil from cradle to grave.

However, human possibilities are incomparable with those of the Devil. The angelic essence of the Devil lets him be everywhere simultaneously and even near each of us. His essence is heavenly, no matter how we blame him. He has been one of God's servants, and he is still such. God has not deprived him of the status of an angel.



Thus passes the human life, in the fight with instincts mainly directed at enjoyment and against the angel of “evil”. He has few chances, if any, to get to the Paradise. So, welcome to the Hell, Man! You will be met with warm, or rather hot, I would say, really fiery arms here!

However, do not worry; each of us is predestined to burn in the Hell! The one who did not manage to suppress brutish instincts and to defeat the Devil would better put up with the hell conditions beforehand. They are said to differ a little from our earthly ones. It would take us little time to get used to them. Having gained enough experience on a sinful earth, it would be easy to adapt to the Devil’s more stern laws of the Hell.

By the way, according to celestial religions, the Hell as well as the Paradise belongs to God, though the Devil is assigned to assemble “clients” there. The more hearts are “hooked” by the Devil, the closer evil is to victory. Consider all this!

However, I would like to remind you a very important detail: “And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it!” The Holy Qur’an says that. Does it mean that He knows everything beforehand and He predestined everything beforehand? Or does He want to accomplish the greatest experiment of creating a



human being, free in choice and dependent on the Lord’s will at the same time?

If so, how to combine the God-given freedom and strict dependence ordered in messages? No word is said about that anywhere.

We all and, of course, the Almighty, know that human mental capabilities are strictly limited to terrestrial space. It implies that it is hopeless to cognize the truth of existence and to find the balance of freedom and dependence. As long as the experiment is in progress, one can only make various conjectures and try to help heavenly powers to successfully issue the results of universal “researches” of the human.





NATIONAL MODELS OF RELIGION

**Is it principally
possible?**

We often hear the arguments of scholars and students of religion about national models of religion, for example, about a peculiar Russian content of Orthodoxy, about Iranian and Turkish models of Islam, about an Indian, Chinese or Japanese Buddhism or even Neobuddhism.

According to established rules of logic, a copied model can not reflect all the properties of the original. Most people, familiar with laws of logic, must know this.

The original of a religion, in this case Islam, is immutable. So, the original cannot have various models. Religion cannot defile, roughly speaking, on various stages, demonstrating seasonal changes.

The changes of forms of clothes, shoes, underwear are peculiar for fashion industry. Religion is anchored on unaltered inner content and it cannot be modeled, depending on prevailing ideology that is always used in politics by single states or leaders.



In case with state entities (models or forms of socio-political system), such liberty, multi-version is allowed. There are a lot of models in this sphere.

The serious reason is that the original is absent at all. Everybody presents it in a perfect virtual form. Let's remember utopians.

There where an ideal exists as an unattainable object, you can let your imagination run wild.

This is the very way how political figures acted in different periods of history, and so do they today.

There are several rating models of state system today. There is what to choose from, beginning with a monarchy to "a super democratic" structure.

It is absolutely impossible to apply this scheme to religion, though there are variants, too.

For example, there have been left too little from original Christianity. It was divided in pieces and made a part of national wealth, building the culture and originality in accordance with it. There were elaborated systems of canons, duties of quasi religious nature, false, per se, criteria of guidelines in life, moral and ethic values.

Therefore, canons of Catholicism, Orthodoxy, Protestantism, which are "models" of one and the same religion, i.e. Christianity, are cardinally different from one another, although the essence of Chris-



tianity in all innovations is the triad – the Father, Son and Holy Spirit.



The substances seem to be sacred by their nature, and should not be objects or the subject of discussions, free conversations or doubts. Unfortunately, societies become so that people have a lot of pretensions to national models of religions.



Religions (I mean celestial ones having scriptures, prophets), as part of divine energy, cannot change or be adapted to living conditions of people who adopted the given form of faith, its structure, providing co-existence of peoples and nations, single ethnic groups and tribes.

Somebody's impossibility or disability to comply fully with canons, duties of one or another religion cannot be a serious reason for change of their status or content. Holy books mention that every person believes in accordance with his/her readiness to accept religious regulations.

All religions provide gradualness, moderateness and multi gradation of the process of intensification of faith. Besides, true believers think that religions are sent down in their originality and to change or to model them using one's own discretion is principally impossible.

A modeled religion, changed by people, cannot be a source of faith. This is proved by hundreds of protestant sects, differing and spread all over the world. Each of them interprets and presents the essence of Christianity in their own way and, as a rule, falsely. As a result, the original true Christianity has preserved just some elements. None of Christian denominations is able to gather and to combine them. The religious trend – union of



churches – has been existing for a century, but it was not approved by any confession and develops as an individual trend of modern Christianity, though founders of the trend planned initially to gather all religions together.

Islam, too, has problems of the kind, mutually exclusive approaches to many fundamentals of the Muslims' faith.

The attempts of modeling religions in accordance with ethnic characteristics and living conditions of people can only lead to weakening of the foundations of faith, and, therefore, religion itself as a structured system of belief. As a result, society itself suffers, wandering in search of a more correct answer to questions of own faith as an inner pivot of man. But with the advent of each new trend in any religion, the possibility of successful completion of the search for truth becomes more prosaic, problematic and unrealizable.



LACK OF RELIGIOSITY

**Is this really so, or maybe
the matter is “overdose”,
requiring some “reloading”?**

On the eve of parliamentary elections (2005) some political forces in the country and abroad tried to refresh the memory of religiously minded citizens with the aim to have pressure on authorities.

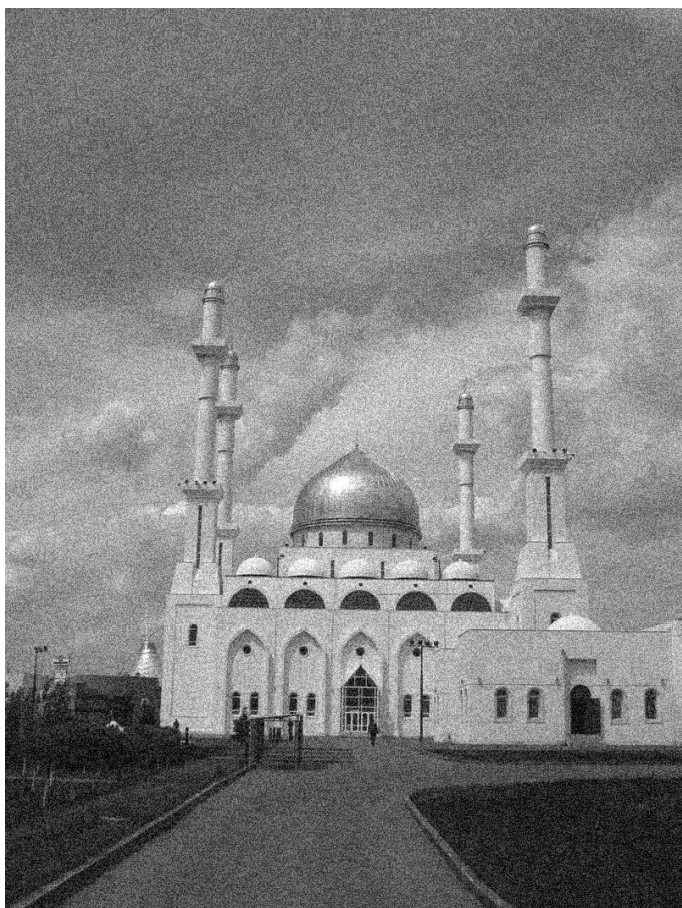
Times have changed much... Today, believers and non-believers can be only stirred with specific, tangible deeds. Nobody believes in promises any more.

Principally, this is the righteous decision. How many times can a person be deceived both by religious and political figures of different states and nations?

The return to the matter of religion is dictated by the fact that most people involved in politics and ideology do not understand that there is an important identity, or similarity between faith and idea, religion and ideology. For example, Social democracy is a belief in social justice, while democracy is a structure for realization of stated objectives.



The same is about faith and religion. Faith is a conviction that God is One; and religion is a code of laws, rules, given in a Holy Scripture, a structure of expression of faith.



In other words, these are profound relations that help people of various worldviews to use both the variants for their purposes – to reach power, to grab a piece of this sweet “cake”.

This comparison can be attributed to all ideas and ideologies. When the latter, i.e. an ideology, appears, a code of laws, a program becomes necessary.

Therefore, I decided to express my opinion on these points.

In post-Soviet society, there existed and today still exists an opinion that inhabitants of Azerbaijan and other CIS states suffered and go on suffering from artificial lack of religiosity created by the Soviet regime.

This is often attributed to the fact that people in Soviet time were not allowed to practice their faith, there were few religious books and priests who were ready to deal with religious enlightenment properly.

Therefore, today it is necessary to fill this void, to compensate what has been lost for over 70 years of active atheistic life. This is the main reason for which new mosques are supposedly built, churches are restored and, naturally, new close relations are established between Azerbaijan’s communities and similar organizations abroad.



However, it should be pointed out that inter-relations of religious associations of our country with analogous foreign structures often mean solu-



tion of quite definite tasks as the analysis of facts and recent developments shows.

For example:

- To determine how much religious entities of Azerbaijan are inclined to accept “friendly” assistance with ready foreign personnel and religious literature, meant for enlightenment and expansion of sphere of influence of religion in society.

- To determine the degree of readiness of our religious entities for realization of plans elaborated by “brothers” by faith and directed to train local religious personnel at foreign institutions, according to their programs and requirements to export a religious ideology or individual trend that they need. Otherwise, nobody would finance education of 100 or 150 persons at one university during 5 or 10 years. This is a considerable sum of money invested in representatives of younger generation, who nearly isolated from the homeland and social and political processes happening there, study religious ideology, live in an alien environment and are fully secured. As a matter of fact, they are under the influence of strangers, who have personal political, ideological and religious purposes, which do not often coincide with ours.

- To clarify whether religious entities in our country can assist foreign partners to create in



Azerbaijan a network of religious institutions with complete logistical and financial support through the “benefactors” from abroad, and work according to their curricula. Azerbaijan is regarded as one of the real examples. The process is observed in many other post-Soviet republics, too, including the Russian Federation, playing the role of a “transshipment point” for most religious radicals.

- To assess the possibility of religious groups in Azerbaijan on rallying under their protection the greatest possible number of scientists and government officials, who could be heard and understood by members of society at the right time. Foreign partners always assume the costs associated with organizational issues: there are no problems with this.

The above outlined problems of foreign religious organizations in Azerbaijan are only a small part of an extensive program of religious and ideological expansion under the guise of cooperation and brotherly assistance, allegedly originating from the content of the scriptures themselves. All the so-called mutually beneficial cooperation, in principle, is aimed at determining in what volumes importation of religious ideas, literature and the views of individual leaders of different pseudo-religious movements can be offered to our society.



We cannot, actually, offer them anything instead: neither the literature in their language, nor demands to give us jobs in their structures, at least, to share experiences or teaching of a religious subject, nor exhibitions, nor informational and educational materials, etc. Actually, they do not ask anything.

The obligations of our religious organizations on “mutual cooperation”, according to religious structures striving for our country, are to create conditions for foreigners, allowing a widespread of own religious ideas and preparation of our citizens for their greater receptivity; to study and practice religion, to report gained knowledge to other members of society (first of all, to the members of their own families), as well as to unite the greatest possible number of young people aged 15 to 35 years under the banner of religion.

I am drawing your attention to the last point – young people namely. Our zealous persons from abroad work for future, for a project, for they understand that they will not reach their goals in our country during one generation time.

In short, speaking in the language of football, although there are two teams on the religious-ideological field, the game takes place only on one half, and only in direction of one gate. The very



"gate" is our society, and all attacks are aimed only at it.

The goalkeeper (our citizen) does not seem to have great experience, and passing every second ball, he has already, in fact, filled our religious and ideological space with them.

At the same time everybody knows that this state of affairs in the field of religion can affect the moral and ethical state of our society. That's what is really going on. There is a great deal of facts. However, foreign propagandists of religious values do not care about our problems. They take what they need.

In such difficult circumstances, the matter is not completed only with the desire to regulate these relationships so that the flow of religious ideologies would correspond to the real needs of our society.

If somebody abroad believes that our society suffers from a deficiency or lack of religious food, causing an ideological and mental distress, and therefore is ready to help us "disinterestedly" to quench thirst and satisfy hunger, he must do it according to our rules and laws. That is in accordance with our needs, so as not to cause a large number of dangerous side effects in the form of extremism, radicalism and terrorism, hiding under a religious cover.



These phenomena have already taken place in this country, and we are simply not safe from a practical religious extremism, that is, manifestations of active non-perception of another person on grounds of faith.

This desire of the power and the state as a whole does not often meet proper understanding of the participants of the play in a mutually beneficial cooperation in the sphere of religion. Some people consider themselves wronged in their rights, while others resent the fact that they are not offered opportunities in order to properly treat our sick, in their view, society diagnosed with a "lack of religiosity".

Meanwhile, our society with established "lack of religiosity" now suffers more from an overdose of "medicines", rather than from the so-called "illness". Therefore, reloading is likely to be necessary!

Potentially, this kind of social malaise exists in all countries of the world. However, everything ultimately depends on the stability of immunity and intelligibility in the choice of means and methods of treatment of diseases.

Therefore, the "lack of religiosity" diagnosed 15 years ago must be reviewed. In this case, we will be able to treat our sisters and brothers ourselves. I am sure that local traditional forms of treatment



tested by time are always more effective than any advertised anti-fever (or on the contrary) drug of foreign manufacture.

May, 2010



**IS IT NECESSARY TO SEARCH
FOR THE INITIAL CAUSE –
THE VERY ESSENCE OF FAITH?**

**Religion and new
religion-based trends
prevent it by all means**

The analysis of the history of existing world and celestial religions witnesses that **faith**, their core, has defined its form of manifestation through the system of man-created and accepted rules that haven't changed for centuries and finding their place in the religious structure.

Figuratively, there has been created a peculiar universal form to establish normal relations among people of one and the same faith. However, we know that any universalism has shortcomings – it does not often take into consideration the individuality of the users of the given form.

Despite the fact that believers are different by character, ways of life and thinking, under the influence of social and political circumstances, they have to be in the form of existence that is stretched in time, from birth to death.



Here religion is meant. To be out the structure means to oppose to those who are in it.



Despite individuality, a believer should establish some tolerable and profitable interrelations with his brothers in faith and other members of society according to the rules of religion. Moreover, when establishing relations, to consider personal space of existing limits of the structure is principal. This factor often divides even the citizens of one state according to religions and sects into various groups.

The structure, like any other substance, even a particle of nature, has a protective cover. Time shows that it is very steady and rather consists of



several firm concentric layers around a centre – the source of faith.

History of religions teaches us that it is impossible to destroy the protection of the center of the original source of faith. Hence, nobody has managed to reach the truth of existence of the original source.

World-known experiments, particularly, on a collider, will not help. The gained experienced is just one out of billions of “bricks” which the Universe consists of.

Experiments may change our scientific approaches much to what we have got used to, but they never give an answer to other questions. It means that we will switch over from one system of delusions to another and nothing more than that.

Meanwhile, self-protection of faith related to the original source allows it be organized inherently, and, when manifested externally, be wider and have a serious influence upon the entire way of life of man who is interrelated to many other people having another form of belief.

Any world or other religion is based on the search of acceptable forms of mutually beneficial relations with bearers of another kind of faith. (Celestial religions are those that have holy books sent down by God, e.g. Judaism, Islam.



Christianity is considered to be a religion of monotheism. The holy book of this religion was not sent down through prophets (Judaism sent down through Moses, Islam through Mohammed), but four apostles of the prophet Jesus Christ. As to Buddhism, Sikhism, Hinduism, they are thought to be not celestial, but world religions).

However, the idea of individuality of every single religion always leaves an opportunity not to accept fundamental canons of any other religion, to deny its basic conditions and to raise one's own faith to the top of religious Mount. Nearly every religious structure does this.

The missionary activities (spread of a religion) all over the world are based on this, say, bad tradition of past centuries. One can be easily sure of the afore said after having reviewed Judaism, Christianity and Islam.

Their essence of faith has remained the same, while religious structures formed on the basis of one and the same religion differ. In some countries, even single elements of these derivations are contradictory to each other. Unsolved differences between the trends are often of confrontational character and in no way they find harmony. *The structures of religions are: Karaites, Haskala, Orthodoxy, Chasidim, Mitnaggedim in Judaism; Catholicism, Orthodoxy, Prot-*



estantism and sectarianism in Christianity; Sunnites and Shiites and their mazhabs in Islam.

That is why faith cannot remain faith inside an individual. When a person is alone, his faith is a sense that can dissolve in hundreds of other emotions within him, i.e. remains his own "property".

When he is among other people like him, i.e. in society, his faith, like other emotions and senses, should have a way out and a relation with other forms of spirituality should have a really noticeable place in the system of generally accepted values. The latter does not cancel personal morality based on one's faith and which is a pivot of single person's conduct.

Religious figures know this very well. Therefore, their aims are to go between believers and the source of their faith, i.e. the source and the object of belief, love, respect, worship, to be "orchestrator" of externally manifested emotions. Besides, ministers of religions are called to protect (isolate) people under their ward from other forms of faith with a serious barrier, for instance, to force fear that these uninvited "agents" themselves (priests, mullah, reverends, guru, shamans) create artificially between God and man.

Fear is rather a result of our ignorance of the very essence of the centre, conscious sense of faith,



true intentions and abilities of the original source. Thanks to religious servants (they were called “priests” in remote time), all the secrets of any form of religion manifestation have initially been a sealed book. We are talking about **what** we have and not **what** we would like to.

I am trying to keep to realities of our days, though, principally, every person has his own opinion. I believe that the mystery of the faith essence is just for the best. We are not ready reasonably to control our faith-related emotions within us. With the veil of secrecy of the original source off, we may lose many things at once: faith, hope, God Himself from Whom everybody is waiting for just trial and punishment as well as encouragement and remission.

As to authorities’ relation to different kinds of political and religious groups and sects in society, it is based on laws.

However, as a rule, any power’s actions are mainly grounded on **who** and **why** advances the idea lying in the basis of manifesting such “sensitive” centers like religious mazhabs, sects, confessions, etc.

Besides the interests of the centers, there are, of course, the interests of people involved in sects: common and individual benefits both of centers and



of people, forming groups. Aims can be of political (claims to authorities) and of financial (to do business by means of the organization) character.

It should be taken into consideration that any branch of the main essence of any world or celestial religion, as an integral system of world view, can develop vertically (construction of power hierarchy inside the sect; strict distribution of authority) and horizontally (keeping of sect members in obedience). The latter (horizontal development) has a direct influence upon the spiritual state of society. Therefore, everything related to society is important and significant and is in the centre of attention both of power and religion, from which the sect split off.

For example, Gregorian sect was the first sect split off from original Christianity in 301. This can be considered the beginning of sectarianism in the history of celestial religions. Gregory Lusavorich (Illuminator) was called then heretic. At the same time, Constantine I the Great, the Emperor of Byzantine, announced Christianity a state religion in 313 according to the Edict of Milan.

The above listed features of sectarianism were first used by Gregory in Syria and Lebanon. Later Gregorianism became an independent branch of Christianity, keeping the relation with general Christian space. Today, it is the religion of Armeni-



ans wherever they are and is called Armenian Gregorian Church.

I think that Gregorianism is of exclusive significance in forming of all Armenians' worldview and imparted to them the elements of separatism and dissent, which is peculiar to sectarianism, as well as abilities to misappropriate other people's belongings. To separate an Armenian from Gregorianism means to divide him in two. Organic unity of the kind is not peculiar to all religions and sects. I have reminded of this as a historical fact.

Meanwhile, sects, religious organizations that appeared later, as a rule, have to force their way to society as before in the direct sense of the word, to find their niche and followers, figuratively, to squeeze themselves in the rows of those who provide intellectual food to individuals wishing it. Every person needs spiritual nourishment more than corporal food.

It is known that there is actually no empty spiritual space in society. There is a well-known aphorism "Nature abhors a vacuum". It means that one should get a place (a vacuum) among those who wish to meet individuals' spiritual needs by all means – missionary, entailing force, deception, blackmail, pressure, etc., unfortunately, working nowadays, in early XXI century, too.



Roughly speaking, to take a place in the spiritual space is like to occupy somebody's territory for which it should be paid, which should be made comfortable and attractive to people around you.

Like everywhere, here one cannot do without fighting, oppression, bribery, tricks, pressure and blackmail, access to international organizations for assistance.



Scientific researches of recent decades affirm that sectarians (hierarchy's higher levels) are well aware of being in the system of self-deception, but there is no way out of the devil's circle, while the entrance is provided, figuratively, with the inverted valve. This is one of the serious reasons of keeping



sect members in obedience. A sectarian, isolated from society, has a difficulty in returning to strangers' rows – other members of society.

We have been witnessing this for 20 years of independent existence, though the process of sects' appearance is far from being completed. Therefore, we may witness the appearance of many new sects and their interrelations with faith, religion and power.

Back to the beginning of the article, I should like to notice that religion, divided into various trends, sects, confessions, makes the amateurs' searches of **the faith centre** impossible. It is very difficult to define the place of the original source among various forms and ways of faith manifestation. So, the further it is, the more mysterious and difficult the whereabouts of **the essence of faith**. Therefore, we have to restrict ourselves to what we possess. And this is tight fog, shielding the nucleus, i.e. the true essence of faith, which we cannot see.

June, 2010



A RELIGIOUS FIGURE: WHAT DOES THIS MEAN?

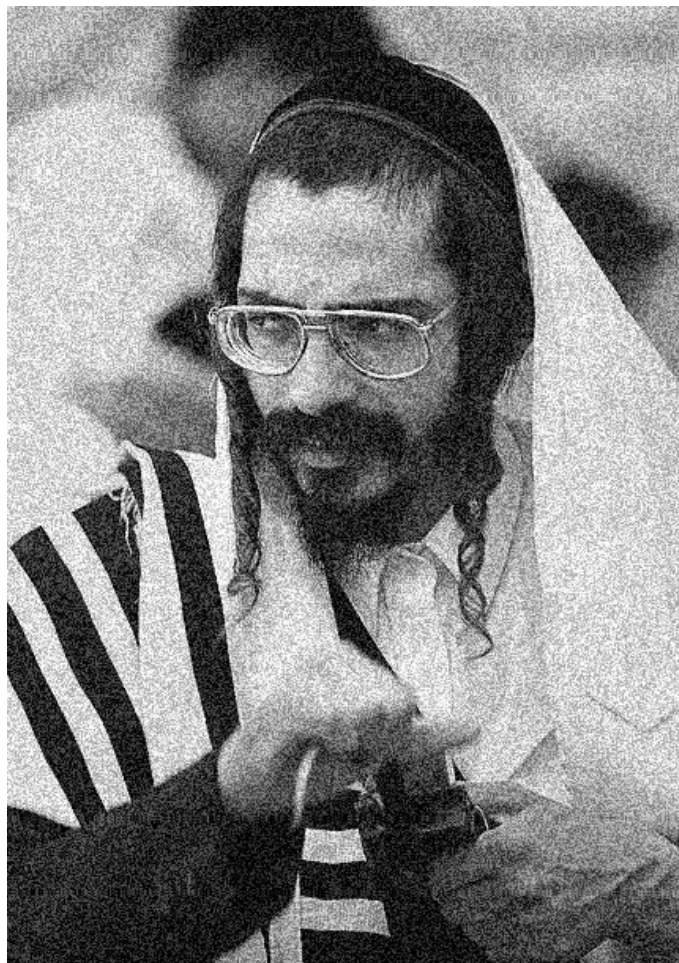
**This word composition is
a product of last 200 years.
It has no steady sense**

What can be more important for the religious figure than religion? A religious figure, as a term, is not used correctly: principally, religion does not make anybody a figure.

There are believers and those who dedicate themselves to religion, i.e. to spread of a religion, backing their high and unselfish mission with their examples, words and deeds.

This is at the best, and such true serving is a rare phenomenon.

All we know that a politician deals with politics, aspires to power and this is perceived as the constitutional right of a citizen, a participant of political processes. This form of activities is not only legitimate for a politician, but also normal, otherwise it should not be. Besides power and other things, politics gives man material prosperity. In a word, there is a profit.



Holy books do not give such a perspective for religious servants. It is possible to maintain a church, a mosque and those who need this very



much by means of donations (this is a wide practice in Christianity). Wealth and overindulgence are vices according to all religions. It means that the attitudes of both religion and politics to material welfare of human life and society are diametrically opposite.

What should a religious figure (let's use the term for clearness so far) direct his efforts to by logic then? What is his final high aim? The question is not simple.

We can witness by the example of neighboring states – Russia, Iran, Turkey, Georgia and Armenia – that there is not, or will not be soon at all, a dividing line between religion and politics. At that, everybody has been filled with the idea of that a decades- or even centuries-old dividing line has been rather artificial and has broken a believer's freedom and political rights.

The adoption of laws separating religion from politics is taken as a historical mistake, a certain "injustice". "The visa regime" between religion and politics has been simplified or completely lifted in the above listed states.

In European states there have never been religion/politics interrelations of the kind at all since the very beginning. They say, sometimes aloud, in the East that it would be better if religion and poli-



tics change their places and roles from time to time. It would be great!

There are examples! You needn't go far! At the same time there are examples of another kind. At present, things are reverse in states of Euro continent and the USA. We witness an increasing negative reaction to Catholicism and Islam in particular. The process of religion dissolution in a social and political 'pot' is nearly the principal target of most countries' politics and becomes the subject of discussion at most international forums day by day.

However, there are a lot of questions and one has to search for the answers too long in order to find a more or less persuasive logical explanation.

The term 'a religious figure' is decoded as a person acting in behalf of religion. This is perhaps so. Religion is the only occupation for him as well as political activities for a politician.

For a religious figure, everything other than religion is considered through the prism of the relation of the very *everything other than religion* to religion, i.e. whether it corresponds to religion or not. This basic criterion must be in a religious servant's mind and deeds.

Unlike a religious figure, a politician has a wide range of maneuver: from the change of his strategy and tactics to a temporary slackening or



resignation from politics. He can change political activities to economic ones as well. Variants are many.





Let true religious servants and professional political figures excuse me. I would like to make a little comparison typical of every region of the world that we know.

There is a great difference between a politician and a religious figure. A politician is in the state of ideal excitement, power of emotions and a peculiar “self-satisfaction” and euphoria temporarily, say, during the performance of political clashes.

Most religious men have to stay in the state of a deep self-deception, even autosuggestion, constantly; it is a rare exception when any of them manages to leave the role for some reason. For, unlike a politician, a religious figure considers his constant basic part in the performance dearer than his own personality. He almost forgets his natural needs of a living sensitive man.

When, for example, a Catholic priest is able to get out of a habitual part, he wants to recoup his losses for a short period of time free from religious duties. This does not depend on him, and his religious nature and the part of a pastor lose their principal meaning quickly.

A human nature requires its natural needs to be met (unfortunately, representatives of celestial and worldly religions suffer from this “vice”). Such a priest is seized with a quite natural instinct – a de-



sire to enjoy all “amenities” of earth. However, he is very restricted by his religious cloth, unlike, for instance, “an economical magnate” or S. Berlusconi, Prime Minister of Italy.

His choice is not very wide: after returning to the ‘lap’ of naturalness, a priest’s “associates” in most cases are either his disciples, children, or order mates. By the way, according to a strange concurrence of circumstances, almost in all Catholic orders there is a centuries-old strict rule to work and live in pairs.

Two variants are given as an explanation of this decision of the fathers of the orders – each associate should watch the other one or keep a secret about *what* may happen between the two order members. It is safe. The afore said is peculiar comments on scandals in the states of Europe and Latin America where supreme courts have been hearing the cases of revealing “transgressions” of several pedophile Catholic priests.

What an incompatible, but quite familiar, habitual and comprehensible word order! Like a human, I am sorry for both victims and priests, since they are forced to live against human nature. And all this is called to serve the very Creator Who endowed a human being with the organs of sense and joy?!



Excuse me for forced digression from the main subject...

A religious servant does not have wide freedom as we understand it in the democratic world. Behavior stability, self-restriction, asceticism, a positive personal example in everything define the nature of a religious servant's activities.

Religious directives restrict their potentialities of maneuver.

The above given religion/politics interrelations in a democracy are reflected in constitutions of many countries where the role and place of religion in society and in the country are distinctly and unambiguously defined (politics is determined both vertically and horizontally [i.e. society], whereas religion only takes place in a horizontal plane). In other words, if the differences between a religious figure and a politician are deleted, the importance degree of religion, its divine status is decreased first of all.

As a result, it drops out from the category of unchangeable moral values, what makes it changeable and has a ruinous effect on religion itself. There are a lot of examples in modern world. Terror and anti-terror are a result of attempts of uniting religion and politics. As we see, they are incompatible by nature and external manifestations and they must



not have it out in such a rough, bloody way, often killing guiltless people.

The place of religion is morality space where changeable politics fails to find a constant shelter. *I think science, art and religion as integral attributes of any society, as a triangle of stability in society, must be outside practical politics that aims at the implementation of supreme power in a state.*

The sanctity of the original source is faith as basics of religion. In other case, if it is violated, there appear grounded doubts about canons and dogmata of religion, of High intellect. It may lose its exceptionality, absoluteness. Religion and religion-related everything are always seen to people as oil drops on the surface of water.

All we know that oil does not mix with water. There is an invisible space of isolation between them.

Therefore, the attempts of mixing religion with politics may cause the change of the structure of religion: it will dissolve in politics and it will be impossible later to isolate it from this "liquid" with an unknown chemical composition.

Actually, the attempt of mixing religion with politics has been rightly estimated. History has proved this and it has not changed, i.e. every person has to choose his own field of activities – it must be



either religion or politics. However, let everybody define on their own which of them is water and which is oil.



RELIGION AS PART OF CULTURE

**It is impossible to get
culture into religion.**

**I think it is
just a suggestion**

Questions immediately arose whether religion is a part of culture, if yes, how to “squeeze” the very culture into the frames of one religion and, actually, what the culture itself consists of in general.

Experts from different countries gathered in Baku to answer these more than serious questions at the international conference called *Culture and Beauty in Islam* (March, 2010).

Apparently, the conference gave a practical opportunity to demonstrate once again how Azerbaijan is devoted to mutual understanding, dialogues between religions and culture of peoples of the world. I would like to express my viewpoint as an addition to the discussed subjects of the agenda of the conference.

Naturally, the role of religion in the forming of peoples’ culture as a belief in One Allah is generally recognized. Islam can serve as a complete structure



for organizing human community. The latter, as we know, perceives culture as something consisting of many elements: from the culture of belief to culture of waging wars or carrying on a dialogue to avoid bloodshed, i.e. establishing peace and concord among countries, peoples or ethnoses and confessions in one and the same state.

We can only definitely say, of course, that unlike other religious scriptures, the Holy Qur'an includes ayat and surahs forming culture. They could and did become a foundation for final forming of culture of most Muslim nations.

However, this is just one, but very important side of the matter. Before adoption of Islam, there were approximately system culture and rules of co-existence, for example, in Middle Asia. They have not lost their significance nowadays either.

Most elements of original culture of peoples in Middle Asia managed to avoid the influence of religion, for instance, attributes of Novruz and Id al-fitr (the lesser Bairam) holidays, wedding rites live on as a part of everyday culture. The same can be said about Azerbaijan.

In this case how to substantiate the raised thesis "Culture and beauty in Islam"?

Undoubtedly, unlike the Bible, including the Gospel, its constituent, containing good news ac-



cording to four apostles, the Qur'an is recognized to be sent down by Allah and, per se, reflects the majority of Muslim civilization elements.



Proceeding at least from this precondition, one can speak about an important role of Islam in the forming of regional cultures of Muslims of many



countries – from Northern Africa to Asia, including Azerbaijan.

I would compare Islam, more specifically the Qur'an, to a ready, "approved" from above, general plan of "construction" of a common building in which dominate universal, morally and regionally diverse values depending on the character, mentality and mode of life of different nations on the whole space where the given religion is spread.

As far as I know, nobody has ever tried to disclaim that religion is a constituent of culture. If this is the case, how can a part define the whole? This is at least contradictory to simple logic. We are prone to search for harmony, cause-and-effect relation in everything.

This is the rule of any scientific and unscientific researches. Naturally, one should not consider the divine predestination as a certain proof and exclude the role of mental capabilities of a reasonable human being created by *the absolute*, an initial cause, the essence of which passes, apparently, all understanding and opportunities of the lifetime given to each of us.

Religious figures and ulema are diligently repeating that when you have known yourself, you will know the Lord, though nobody provides exact ways and opportunities of such kind of self-



knowledge anywhere. So, we can suppose that the knowledge of one's essence and then that of the Creator was not initially given to a human being who can spend his/her short period of life in searches of his/herself and desired God.

We have seemingly deviated from the subject. I think the approach itself to the definition of primacy of one of two important notions, *religion and culture*, required that.

I am a strong advocate of the view that culture is a wider notion than all religions put together. Here, one can refer to the fact that culture, in its wider sense, includes both a human's moral life and material side of his earthly existence. However, by no means I diminish the role of a religion, especially Islam, in the forming and development of its followers' world-view, mode of life and actions motives. No matter how we try to embrace more, religious perception as well as faith requires an individual approach.

Culture, with the human being's moral principles, including religion itself, is universal in its predestination and, per se, covers an individual's and society's life from A to Z. A human being can deny any or all religions theoretically and even practically, while he/she fails to get rid of the comprehensive impact of culture. Culture exists due to people,



their ability of preserving moral and material values created by many generations.

Faith exists beyond our human will and does not “suffer” when somebody decides to deny it as a principle of religion. Divinity attached to religious canons and statutes makes them independent on human mind and deeds. The knowledge of the meaning of faith becomes an intractable problem for the absolute majority of devotees. Those who speak about supposedly perceived meaning of believing are at least cunning; they apparently want to be distinguished in the religiously ignorant mass, to surpass other believers.

This has logic as well. The higher the knowledge degree, the stronger the thirst to it is, especially when somebody from mere mortals is already supposed to be on its attractive top.

Besides, cultural values are specific, tangible and mostly understandable. An individual or society as a whole is able to change some regulations of culture as such, for example, to replace some traditions by others or create new traditions instead of the old ones. Therefore, culture can be generally estimated as the aggregate of many generations’ activities.

In such a universal form, as a component of culture, religion remains unchangeable, and this



does not have an impact on the advance and development of different spheres of culture. In case of separation of culture and religion, even theoretically, the latter would suffer most of all.

Exceeding from the above said, I can suppose that religion should be sought for within culture, not otherwise.

March, 2010





IS OUR FAITH RIGHT?

**Every person has own
faith and manifests it
the way he/she likes**

Today the world witnesses a rapid spread of religions and development and growth of sects relations between which are at times an open confrontation.

Single religious experts from the USA and Western Europe draw the attention of the world community to the fact that radical Islamic fundamentalism is allegedly the reason of such religious renaissance and in this connection call to global struggle against Islamists and Islam as a whole.

Apologies for students of religion of the kind are, unfortunately, on the wrong path. Willy-nilly, they favour the appearance and development of negative phenomena in religious sphere.

For example, in their pseudo-scientific fervor, they do not consider, or do not want to, the fact that by their pseudo-anti terror actions, including armed fight against world terrorism associated by their appraisal with Islam as usual, they favor a riot



growth of development of not only Islam and Christianity, but also other kinds of destructive religious sects.



Thus, we think the process of creation of objective conditions for the beginning of world confrontation on the religious basis, the start of the very inter-civilized opposition that has been much spoken recently is artificially speeded up.



Actions of the kind are not weighted till the end and directed mainly against Islam followers. They strengthen the sense of self-preservation, self-defense of Muslims who relate their future not to democracy promised by the West, but to return to their historical sources, i.e. foundations, intertwined with Islamic moral and ethic values. In their opinion, these sources have been tested by time, and democracy with all various forms of its use is a new, uninvestigated, not practiced phenomenon for Muslim states!

However, history of mankind has already known opposition and religious wars of the kind. Actually, not a more or less serious war since the beginning of our era has taken place without religion, and most of them were exclusively religious. For example, well-known crusades of the western European knighthood in the XI-XIV centuries against the Muslim East, the organizer and inspirer of which was Vatican, or not less known religious wars in France in the XVI century between Catholics and Huguenots.

It should be appropriate to mention actually terroristic wars of single fanatics, who come against the civilized community with guns, bombs and poisons in their hands. Several examples are enough. Let's remember sadly known "red brigades" in



Europe, or not less known terrorist Karl, whose nickname was "jackal", or a Japanese organization Aum Shinrikyo, responsible for an act of terror in Tokyo underground.

Therefore, approach of the beginning of world interreligious confrontation, which can and must grow into World War III, as western dreamers suppose, is nothing more than a possible repetition of scenarios of historical bloody wars, but in the world scale with the use of more perfect kinds of weapons, including weapon of mass destruction created by great scientists, people who are the best creatures of Nature.

At such a simple and quite logic statement of the matter, many complicated questions are still without answers. What to do? How to react to everything heard and seen today? What is this: is this really the beginning of the end of the world as good-for-nothing Nostradamus predicted in his time and that modern political clairvoyants are trying to prove us as a real fact, or should we think about where "civilized" people from different countries are kindly leading us to? What do they lack so? Maybe somebody wants to repeat heroic "deeds" of Alexander the Great, Julius Caesar, Vladimir Ilyich or Adolf Hitler at least? These persons' biographies and, especially, the fixed idea to rule the world that



unites them are well known. Fantasies of the kind have always caused numerous disasters to nations and, sooner or later, had a deplorable end for the “fathers” of such damaging ideas themselves as was expected.

The world history is rather the history of religions. Therefore, one can suppose that persons wishing to rule the world today (alone or collectively, these are just details) are at least believers. Hence, they should have understood long ago that the world is not ruled by earthly power. Century-old history and everyday practice show clearly that it is important to live in peace with omnipotent Gods: this might be the most natural and simplest answer to all troubling questions. However, to live in peace with God, one should be friend with his neighbor at least and not to encroach upon somebody’s belongings since the way from a desire to possess somebody else’s property to one’s own misfortune is very short and every reasonable citizen of the world is aware of this.

We need history for a better understanding and explaining of ongoing complicated processes of interrelations among followers of all religions and within each religion taken separately. This is necessary to make our citizens understand that contradictions sometimes growing into faction among fol-



lowers of different religions are as natural as religions themselves. This should be taken calmly and tolerantly.

One can conclude from the above said that contradictions are inside the structure of religion. With one Holy Book and one prophet, people interpreted the meanings of God’s words in different ways, and even commented upon the prophet’s actions in his lifetime. Hence there come different variants of the Gospel (according to St. Luke, John, Matthew, etc.) as well as various juridical schools and trends in Islam.

Therefore, most scholars think that, ironically enough, intra-religious contradictions have been a basic factor of preservation and spread of influence of one or another religion. This is seemingly a key to difficult questions. Why and how has sectarianism appeared? Why do followers of one religion hate one another so much at times?

We understand that it is not easy to answer these difficult, moral and ethical and psychological questions just by listing real facts from history of celestial and world religions though there are indefinitely more examples than we can suppose, but this is not what we are guided by.

Historical facts and events of two millennia of our era should calm us in the sense of that religions



exist just because followers of one of them believe in God differently.

The main conclusion is that if everybody believes in one and the same way (what is impossible), then there would be no religions at all and the notion of 'religion' would disappear.

History of Christianity is an obvious evidence of that: Orthodoxy and Catholicism, Protestantism and hundreds of other currents as well as tens of forms of religious and faith practices. If we plus frequent facts of irreconcilability of three basic confessions – Orthodoxy, Catholicism and Protestantism, one can imagine what is left from the original practice of Christianity of times of Jesus Christ and his 12 Apostles.

The same can be observed in the history of other celestial and world religions: though the essence of belief remains unchangeable under any conditions, the forms and methods of faith in God differ from one another very much. So, every believer envisages his way to God in his own way, i.e. every person's belief is individual and, on a large scale, wrong. This is the very "wrong" that favors the preservation and spread of religions as we think. Thus, in a quite objective way there appear various confessions, denominations, sects and groups of believers.



Religion is a peculiar form of faith and every person understands and believes in accordance with his/her level of knowing God. Apparently, there are no people believing equally as well as there were not identical prophets and God's messengers. They all were different though they believed in and called their followers to believe in One God.

Thus, it can be agreed with the opinion that religious consciousness often passes from one generation to another as a result of the appearance of various forms of religion; everybody has a chance of finding a path to God in a shortest and easiest way. Believers are offered dozens of variants, including the second advent of the prophet Jesus or imam Mehdi who will restore justice on Earth and will punish unbelievers, i.e. those who, as we understand, do not believe rightly, and they are the majority.

The majority rule. It means that people will keep on believing in a wrong way as usual. What is above all, this must not prevent others to do the same – to keep on believing in God in their own way!





GOD'S SECRET?

**God doesn't hide anything
from us; we cannot reach
Him so close that
to see Him with our eyes**

In the light of the recently failed Sweden experiment on exposure of the so-called "God's particle" from which life starts according to the opinion of scientists of the world, I have decided to express his view on the experiment that might hardly become an epochal discovery in Physics.

As you know, at a push, "the main pipe showed the signs of unexpected breaking up". I have started thinking about the true sense of the appearance of life and human being a long time ago. However, all my researches turned out to be in vain, and all the worse, led me to some dark deadlock at the end of which is a high wall of obscure things. In such cases they say that one has got entangled, one's intuition has failed him/her, or one has dreamt too much. Now, the way back from the deadlock is definitely difficult. Hence it appears that man goes from hopelessness to worse state of the



soul. It stops listening to mind and to "serving" a transitory body; to all appearance, it aspires to eternity where there is no hope and hence a deadlock, behind which you do not know what is expecting you.



In such disarray, the soul has to stay in the body for some time and tries to stay there having got some energy from it or an argued wish to do this.

The soul needs absolute peace, will and hopes to continue trouble-free existence in the boundless



space where it can move freely, without any obstacles, clashes, without serving a body tired of illnesses and wishing more and more. Strange as it may seem, the body needs do not take into consideration the abilities of the soul at that. It advances blindly to get more and more pleasure, wealth, power that will surely end some day.

Man starts thinking about all this at the advanced age when he has a hopeless desire to live longer and to return the past what is impossible and nobody has ever managed to do.

Even then the earth cover will not be able to create harmony with the soul. The heart's messages will have no sense as well; apparently, it is, too, tired of dealing with a constantly hungry and unsatisfied body.

Left for searches of eternal peace, the soul abandons the body in an agony of double existence – on the way of hard parting with the soul with which you will not be able to reckon during years of your existence.

Only having harmonized one's soul and deeds, one can rely on normal human co-existence with his soul and the world not to be sorry about that at the only moment when the soul leaves for eternity of carefree being together with all souls of similar destiny of earthly life.



The body loses the substance with unusual strength and hardness. This is its last loss in the time of its existence.

Such an agonizing end of the earthly "business trip" of the soul will not become a lesson, a serious reason to refuse the deal with the body. It is keen to remake friend with somebody else's body. This is an old circle in search of the moment of truth and sense of life together with the body. This secret has not been revealed yet; everybody shows heavens, saying that this is God's secret that He does not share with any earthly creatures. If it is revealed, planetary disappointment may take place: not only human life but also everything around will lose the meaning.

It is better to be at eternal peace than to disclose the Creator's intention. The creation of a human being is God's peculiar patent – without co-author and any outsider's participation. An attempt to reveal God's secret is regarded as an intention to share the joy of the process of creating a human and to give the soul to serve him, the soul that is, apparently, God's slave. Otherwise, it is very difficult to explain the fact of reincarnation. To all appearance, this is a secret and it is interesting for this reason.

I will continue my searches, dear reader. If I find something, I will share it with you without



sure. And you, please, try to keep your soul with yourselves.



DO NOT GIVE IN TO THE SATAN!

**The Satanists' motto:
"To save the world,
it should be destroyed"**

There are cases in a human's life when at his own insistence or because of heterogeneity of essential characteristics, our soul - energy of life and a peculiar carrier of information about our deeds, wishes and intentions – lets the devil enter our human flesh somehow. Principally, this was not stipulated by the heavenly agreement made between God, His angels and the devil as an opposite side of the agreement during the period of experiment on the creation of Homo sapiens.

So, it turns out that angelic essence has something common with human essence and the angel may have "mistakes" or, worse than that, may not accomplish the important part of the heavenly agreement. Along with that, the devil is prohibited to be in the space of our angel that gives each of us the energy of life, a particle of the very essence of the Almighty.



When within human flesh, the devil seizes quickly his mind, consciousness and memory and, of course, body. He merges into him, and the person becomes a comfortable “improvised” tool of evidence of viciousness which the fallen angel attributes to him and about which he said to God when He, according to holy books, ordered His faithful angels to “go down” to earth and to serve man.

Most of you have heard such phrases like “it’s the devil’s work”, “devil on two feet”, “to sell one’s soul to the Devil”. You know Faustus’ story. These people are called Satanists, Devil’s slaves, whose motto is “To save the world, it should be destroyed!” This “world saving movement” has appeared and developed since the times of the rational person’s creation.

The number of people who have come to believe in the Devil is unknown today. One thing is clear: they are many, and their work is coordinated, they support each other on the international level. This is rather like narcomafia, gays’ community, sects of antichrists, neofascists, skinheads. It is important to know that they are not few and they are supported and assisted from various sources. For example, skinheads developing in present Russia are part of Satanists in my view. They are united with the misanthropic essence of their ideology. The



Satanists’ main motto is “To save the world, it should be destroyed!”, and they do not exclude themselves from the propagated system of annihilation, i.e. they are ready for self-liquidation but with the rest of the world.



In other words, Satanists are ready to burn in fire together with the rest of the world in order to



carry out their vicious antihuman idea. Calling themselves “black-blooded”, they are getting prepared for the end.

Medicine proves that blood can become black and thick because of hatred, spite, envy and the presence of idea of annihilation of man created by God and his surroundings – animals, birds, flora, fauna and the whole planet.

These cannot be ambitious tasks of the cleverest, talented and self-sufficient man! This is not the product of human mind and consciousness. Mind and consciousness have no relation to this at all. Like human body, they are under the Satan’s power. Satanists are thirsty for blood, human suffering and tragedies. People’s grief is life-giving water and broth for them.

Human principles of co-existence, organization of labor and life make them especially furious and, from time to time, they slake their thirst with human blood in the direct sense of the word. They even hold a solemn ceremony with rituals and strict orders. Simultaneously new members are consecrated into the “caste” of Satanists and they are made responsible for preparations to annihilation of the world where, in their opinion, God assigned man a high place wrongly. Their target is human heart and mind, spiritual world. Therefore, they be-



lieve that every person must serve and worship the Devil; otherwise they should be subjected to agonizing death.

Actually, mind, consciousness, heart and spirituality distinguish us from the rest living world. In this connection and in general I feel that you have a question: “Are there in followers of the Devil Azerbaijan?” Don’t be ashamed, ask it! You are keen to know whether our young boys and girls may be in one row with these terrible...?

Yes, they may. This is the problem. There are drug addicts, alcoholics, thefts and killers losing their lives in our country as well. Why there should not be Satanists? It is “cool!” as it is popular to be hear from young and even old people today. Truly, not every person is able to live such antihuman life, since among those to be killed there are their own parents, brothers, sisters, other relatives, schoolmates and friends, etc.

The persuasion of fathers of Satanism (if this can be admitted in principle) turns upside down the innate and mental world of man.

I am not going to torture you with my philosophic thoughts. I will say ‘yes’, there are Satanists and their admirers who are ready to be among them. Their number is not scanty as those providing us with information believe. Above all, there are a



lot of reasons, objective and subjective as well as social and everyday ones, cultural and ideological, financial problems (some people are rich, while others are not, but the result is the same; there are the poorest and the richest among them).

The main reason of this vice is the loss of moral values and guidelines, the absence of another, more attractive ideology intended for the psychological state of present youth and not full of empty words and promises, but of concrete positive contents and practical suggestions.

You must be aware of this and many other negative things in our realities. The latter, as a rule, brings a young man to the Devil (I mean the idea of misanthropy) who sets him a task, predicts his future, arms him with necessary tools and maintains his vitality.

A young man is inspired that he, thanks to the Devil, has found his place intended only for him and can feel usefulness of his personality that he lost long ago. Pseudo-revolutionary romanticism of the kind becomes thick scales on his eyes, dimming his mind and lying heavy on his heart.

Serving the Devil, every young man starts thinking that he has got a real chance for self-actualization, self-assertion and his “creative” fantasy breaks loose. He hopes to do what most of his



peers cannot and he wants to be distinguished from “the grey mass”. However, such a young person does not understand any more that his “creative work” is of negative, diabolic, nature and that the Satan himself directs him.

I have shown just several reasons of appearance of the Devil’s movement in our country. Our neighboring states have been suffering, *sensu stricto*, from the Devil’s helpers for over two decades. Thus, the movements of neo-fascists and skin-heads in modern Russia are just known varieties – mutations – of the Satan’s virus harmful for the entire world.

The pig virus the number of victims of which is uncounted is fought with on the level of the UNO and other authoritative international organizations, whereas the Satan’s virus is freely spreading all over the world, infecting thousands of people. And not a person is actually fighting against it. Tens and hundreds of Satanists have already paid with their lives for the idea of the Devil. These people overcome all the obstacles on their way to the Devil, for the Devil himself helps them. As one of the heavenly angels, though a fallen one, he is indefinitely powerful than the most high-ranking policeman, a political or religious figure of any rank and level, a moralist.



Therefore, I am sure of one thing: we can and we must fight together against all enemies of mankind in general and Satanists particularly by uniting our efforts and means.

This method will be effective! There is not another alternative, including setting hopes upon God and His angels. Let us be honest before ourselves and society till the end. God and His angels would not help us. I believe they did not have such an intention initially. Otherwise, God would not have let the fallen angel fight against the soul of man He created as a product of the first experiment of the universal scale. On the other hand, God's angels, unlike the Devil, revere sacredly the regulations of the heavenly agreement which is, with all due respect and sympathy to the participants of the "negotiation process", directed against the rational creature per se.

Let us not assess what happened between heaven "residents" billions of earthly years ago. Moreover, we all know that they have a great deal of other things to do, for instance, the destiny of the Universe. In comparison with global problems, our purely earthly affairs seem to be microscopic and transitory. Why should they be concerned with them? Man must protect himself on his own, using his mind and consciousness. This is the meaning of



his transitory life and existence on earth and of the universal experiment on creation of a conscious creature.

Actually, the Devil does not give man anything. He has neither moral, nor material values we need. There is only left an imposed baseless Satan's idea of destroying the mankind by man himself.

Less intellect is known to be needed for this. If the meaning of the "friendship" with the Devil is self-destruction and preservation of the immaterial monster, I think we have to consult a psychiatrist.

Personally, I cannot find any motives to justify the Satanists' wishes to be the Devil's slaves, having no rights and aspiring to destruction of everybody and themselves inclusive. What will change in the end? We are not here, while the Devil is celebrating with feasting. There cannot be an idea more absurd than this one. However, this is for you to judge. Every person is free in making a choice.

P.S. The above-said makes me conclude the following:

The Satanists' **goal**: to prove God and His angels the rightness of the Devil's opinion about human viciousness; wrong creation of the rational creature.

The Satanists' **ritual**: to sacrifice one of their members or others to the Devil once a year and to



drink his blood as if for preservation of hate to mankind.

The Satanists' **social basis**: the part of youth that has lost moral values and guidelines for various reasons (excessive wealth or extreme poverty, the lack of personal position and firm faith, ideological guidelines). One of the reasons of this, to a certain degree, is nihilism and maximalism, as a distinctive feature of the youth, too: to have everything and to have it today and now as if they have no time or it is the end of the world?!



WHAT IS A CEMETERY?

Is this a Place of "the compact accommodation" of bodies, gone to another world, or a place full of sadness and sorrow?

Sometimes the thought of the future depresses the human mind more than the past and present. We see and recognize the past and the present with understanding, while we look to the future with anxiety and sympathy for ourselves. The future does not please us with its approach, though there is a reason for this, but saddens with its inevitability and the impossibility of its forecast. Growing up and regardless of ourselves, we witness the collapse of the physiological and biological organism of people close to us, regardless of their age. The day when we have to replace them in society is not far away as well as the day when new people will replace us.

Most people visit a cemetery several times a year, building something over the graves or around them, often it is a "house" – a mausoleum. Some people have a habit of sitting at the grave for hours,



and even talking to a loved one who departed from this life. If someone soothes or relieves burden of the past unfulfilled responsibility or lack of care and concern, then such behavior is normal. Most people do so.



Man's mental state is the secrets of his cerebral convolutions, in which it is impossible to find something specific. They are all different, but they exist.

I do not like to go to the cemetery for three reasons:

1) The physical body placed there does not feel anything, and you cannot help him anymore.



2) If the spirit is really existent and he can see us on the grave of the abandoned physical body, he would be very upset when seeing sad faces, tears, and sometimes, hearing cries of his relatives and friends. The spirit may suffer for a long time because of such a picture. He would not be able to help those still living in the world and this is also one of the reasons for the impossibility to show compassion, complicity with people living in this life. The spirit is not required this. He has other conditions of life and rules of conduct.

3) And if the spirit of the dead in general, living in heaven, broke all ties with the physical, material world (this is so), as stated in the scriptures of religions of the world, it is unnecessary that people should show their ignorance of the history and rules of religion and, in fact, how our world, both this world and other world, is arranged.

Finding appropriate answers to these and many other issues, we can come to the conclusions, which are made in the Holy Quran. The grave should be razed to the ground, and not rise above it.

We can only pray for the repose of the soul (as adopted in Christianity). And taking into consideration the fact that not a living being can somehow influence the decision of the heavenly court, requests of any form and content of a deceased per-



sons' relatives will be vain. It is clearly said about the Day of Judgment: "Every person is responsible for his sins". Even he is not given the opportunity to say anything in his defense (his mouth will be shut with heavenly "sticky tape"), and the presence of lawyers in this court is prohibited at all. So, we are beating a dead horse! Our efforts are of no use to anyone in fact – neither to those passed away, nor those left in this world! This obvious should be clear to each of us.

Then what causes the believer to haunt the cemetery, to celebrate the day of death, date of birth of the person departed to another world? This is always accompanied by sorrow, sadness, and tears. As if they are opposed to the return of the God-given spirit to where he came from, a place of perpetual residence.

What is the meaning of all these magnificent memorial events, establishment of the majestic gravestones of the best marble, or the construction of the mausoleum to visit?

I think that all this is only the remainder of our improperly defined traditions, rituals, including funeral rites and our further actions to preserve and, sorry, to "improve" such traditions. Folk traditions are created by people; they are not given from above.



All religions provide every detail of how to conduct the funeral rites, and this is the end of the establishments of the scriptures. Afterwards, all that happens is the fruits of human imagination, our inability to remove the grief and sadness as far as possible.

Is this bad? After all, you can grieve for any unpleasant thing in everyday life. This is the essence of man, and sometimes it does not depend on him. You cannot forbid the brain to think, and the heart - to feel.

Nevertheless, we all, or almost all, know that person's death is inevitability, the end of his earthly existence. Immortality is not given to man, and most people are right when saying that it does no good.

This is an unchanging law of nature, and nobody has yet succeeded somehow in "correcting" or changing the direction of the course of peace and nature in general.

Two events are essential in life of every person: birth and death. The one follows from the other, and they supplement each other and create harmony of the life cycle - the beginning and end. Therefore, the end should not upset people. Judging by the scriptures of the world, this gives rise to the beginning of another, beyond, life.



Who among the people can really be against this order of things? Can we change anything? I think not. You also know it! This is inevitability!

And if this is so, why a reasonable man is so hard to accept the inevitability and the fact that the cemetery is not only a place of burial, but also a place where you can indulge in fond memories, not shedding tears and clinging to the illusory hope to help the deceased with your prayers somehow, often without understanding their meaning.

I think that normal situations of the kind must be the object of attention even in the family circle.

One should grieve for dead people, but their natural death should not be turned into the eternal tragedy. This is not only unnecessary, but also useless and meaningless. This is, at least, an action against justice of the very God, from Whom we often ask a place in heaven for our loved ones, forgiving their sins.

But there is something illogical: we say that our God is unjust and complain about the fact that He let our relatives be so tragically killed or die, because if he wanted to, he would have saved him, but he apparently overlooked it what is unusual for gods. So he did something that was predetermined by Him in advance, and we are not able to change anything.



Our internal displeasure with God's angel of death, who accomplishes his duties, arising from divine law, does not conform to our own prayers and tears at the cemetery. This is just my personal view.





THE EARTH, FAITH AND TIME

**They serve
everybody equally**

Is an attempt to compare faith, the earth and time correct? I think I can speak about my feelings towards these three elements of life. This will not take much time.

By its character and destination, **the earth** is called to serve everything living and existing on it.

It does not distinguish between wheat and narcotic plants, beautiful roses and burs, a human being and an animal. There can be built a milk work and a work for production of chemical weapon, constructed a beautiful child's carousel and deployed a rocket launcher with a nuclear warhead. Principally, the essence of the earth will not change because of all this. It does not refuse anything to anybody, since it was not predestined to do so since the very beginning.

So does **faith**. Some people do kind deeds, help hungry and sick, poor and suffering people guided by faith, while others make money and their



own welfare using people's faith. Still others train terrorists and suicide bombers in the name of faith again. Like earth, faith stands all this. And like earth, it says "No" to nobody.



Earth and faith, like culture and civilization that appeared after the creation of man, are always in a horizontal state in respect to society, i.e. they serve everybody and everything. What is created on this 'fertile soil' is a result of functioning various



systems of religions and politics, ready only to serve vertical structures – creatures of human intellect and hands.

In other words, figuratively, religion and politics grow vertically on one and the same compliant fertile ground of faith and earth, being nourished with the energy of the substances vital for man – virtual one (faith) and real one (earth).

For this reason at least, a human being should not make the earth and faith similar to what is created and grows on them and owing to them.

Everything outside the true faith and on the surface of the sacred earth (*I think it sacred*) only serves for meeting various needs of man. As is known from the history of the development of man and society, the needs have always been and will be different, contradictory and even contentious from time to time.

Time, accompanying all this, is beyond our power. At best, it may only become a criterion of our actions: noble and kind, abominable and criminal.

Everything in the world occurs in time and space which do not care of our wishes and needs. They exist on their own, independently.

Faith, earth and time are very alike. They exist independently, without imposing themselves on



anybody and anything and are, per se, self-sufficient.

For example, people come to faith voluntarily, figuratively, they yield themselves prisoners, and as history shows, the person is usually satisfied with their situation. In my view, what is principal in respect of faith is not to turn it into a prison with high security. By destination, faith must give people peace and joy, liberty and individual independence. It should not be used as a tool of revenge or hostility, power or hatred.

Wise men state that faith usually leaves such people and they can fail to notice this. When the situation is obvious, the person feels the absence of faith within and time stops being a criterion of his actions. Then the earth turns into a fire and there is left nothing for him than an immediate departure from faith, earth and time the good of which he failed to appreciate.

Unfortunately, we often see such “self-explosive” people on TV, and most people witness a miserable departure of a person, actually a useless empty cover, though a rational creature.

Going to the unknown world, people of the kind try to take as many “fellow travelers” as possible as if trying thus to settle with life, faith and earth. However, he has to be a part of the earth he



disliked. Strange as it may seem, the sacred earth does not refuse to such people, too. Similar examples can be given in respect to human interrelations with faith and time, but it is high time to stop.

My story has a somewhat sad end. Much can be spoken about such important notions like faith, earth and time.

Let us hope that any end, even terrible, of a man of intellect and consciousness is the beginning of something new, at least a lesson learned for people remaining on earth.

Time lived by precedent generations shows that “the closed book” of one person may be a chance for better life of billions of other people.

I think all this is truth of our life, passing in the natural unity of faith, earth and time. The main thing is not to forget that faith, like earth and time, is equally kind to all people living on our planet. If each of us understands the truth of existence, to live and, probably, to die may become much easier!



ONCE AGAIN ABOUT THE YASHMAK AND DEMOCRACY

**They have been spoken
about for over a half a millennium,
but not a common
opinion has been reached**

In the USSR, religion and its servants were in a peculiar “pen”, without knowing more of what was going in the world. The spread of religion is meant. After the collapse of the USSR, active relations of brothers in faith from different countries became possible. Believers in the post-Soviet space got a chance of a sudden and powerful breakthrough into a world’s religious space. Their religious feelings and those, who helped these feelings manifest themselves more vividly, found the righteous way for progress. The absence of any obstacle inspired them. An impact and then progress turned out to be of “explosive” nature. It was possible not only to catch up with, but also to leave behind those slowly, but rightly, going along the adjacent road. Since the start was powerful, “explosive”, newly-fledged religious figures exerted and are still exerting every



effort to take a worthy place among old foreign partners. Therefore, they have started demonstrating “a heroic” progress in all directions – in politics, social life, in economic and financial spheres, in education and, of course, in an important cause of revival of basic and secondary attributes of religion.



Among the latter is the subject matter, discussed on all levels in all forms of mass media.

It seems like the advocates and opponents of wearing the yashmak in educational institutions of the state, which is secular by its political and ideological character, have exhausted their scant superficial knowledge of main “pros” and “cons”. Naturally, if common logic is absent, a correspondent solution is absent, too. These discussions, TV dis-



putes, mutual accusations will not lead to good. The matter should be closed for lack of a sufficient majority of potential “yashmak wearers” to adopt any law. Democracy, on which zealous persons of yashmak so often cash in, does not provide the power of minority over the absolute majority. It means, one should arm oneself with patience (Islam attaches much importance to it) and wait till the number of advocates of wearing yashmaks in educational institutions increases up to a constitutional majority. Nobody will dispute then and waste time on meaningless wide discussions.

Democracy is a power of the majority, which establishes correspondent regulations of interrelationships in society. If so, how and for what purpose does either of them proceed from the very democracy? Does not this mean an absurd or wasting time?

Until the Constitution of the Republic of Azerbaijan, which runs unanimously that our state is secular, exists, there is no need to prove anybody what is obvious, the more so because, both the parts have serious mistake in the process of the peculiar “proof”.

The matter is that in the Soviet time, the prohibition of wearing the yashmak was politically motivated, rather was an exception. Today, the matter



of wearing the yashmak is threatening to become a rule, supported by the minority, even among women of our state. If this is so, why the majority should obey the minority's will? This fits in with neither religious nor democratic rules, though both the disputing parts often refer to these rules. The matter is how we are ready for democracy in the wide sense of the word.

Religion calls man to peace, understanding and patience, to normal trouble-free perception of followers of other religions, other people, and other relation to God. Therefore, pointless arguments, wide public discussions about reasonability or inexpediency of fulfillment of some religious regulations create a new political (pay attention – political) ground for talks and mutual persuasion. However, there is no need for this for one simple reason that neither of the two can change Constitutional or religious regulations.

What are they disputing then, trying to convince each other on TV? The situation like this usually takes place when there is doubt or when a person speaks about things he does not know well. Is it better to make a pause and not to demonstrate one's ignorance about the matter? The Constitution has already decided everything. Why to beat about the bush by confusing society more and more?



It can hardly be called a good tone to wish to make a brilliant display of one's knowledge, publicly offending one another's self-respect while arguing on TV about the matter, which most TV viewers have no minimal idea of and do not know how to approach the matter. This refers equally both to the advocates and the opponents of wearing the yashmak in educational institutions of the country, who based on the constitutional regulations. Unfortunately, the dispute participants of the kind often put forward unacceptable, rather improper, arguments to support their positions, what is actually inadmissible when politics and religion, two important aspects of society's life, are spoken about. By this, willy-nilly, they help few followers of the yashmak draw more attention to the matter and turn it into a political problem, though the matter can be solved in accordance with the existing legislation.

I understand those wearing headscarves at schools and their supporters. Nowadays, they have nobody, except themselves, who is able to support them on the political ground. They do not want to miss a chance. They are hundredfold right and can be understood. However, the position of the followers of the Constitutional norms should be taken into consideration, too. Therefore, I am against interfer-



ence in the Fundamental Law or revision of its clauses. Nobody, except the Azerbaijan Constitutional Court, has a right to comment upon the clauses of the Fundamental Law of the country.

People who know little about subtleties of religious thinking and religion itself mess society, which is not so pious to understand the essence of the matter in question and not democratic enough to obey the majority's will. The organizers of "yashmak-show" want such a mess. Then, why to give cause for them to bring individuality of religious regulations to general review?

Even the citizens of the most democratic state in the world are dependent on laws and rules of the country. This is a firm status of human cohabitation, public, religious and other regulations of laws and holy books. Besides, the law entrusts responsibility on man, as a member of society, for non-compliance with generally-accepted regulations. There is no liberty in this. The latter is only stipulated for self-defense and within legislative frames. As to religion, in particular Islam, it provides the freedom of choice and does not require punishment in this world for non-fulfillment of one or another item of religious system of values.

The law and Holy Scriptures are not the same; they are very different. Therefore, it is difficult to



govern people's religiosity by means of the law. This is unnecessary. Here, the system of self-regulation works. Nonetheless, the law adopted by the majority is compulsory for each of us, unlike religion which does not demand, but suggests and gives a piece of advice.

Religion notifies, giving a person a right of organizing his life the way he wants, in accordance with the rules of society he has to live and work in.

Religion calls to peace, conciliation, patience, obedience and worship. Thus, a believer's character is gradually formed. Not a religion advocates bellicosity. All religions consider one's action, aimed at getting what is desired by force, non-obedience to state laws, to be sinful. Yes, religion does not approve injustice, though it accepts the appearance of dictators, tyrants, not calling the believers to oppose the power. Surprisingly, a fact is a fact that justice is a result of oppression, of injustice. The matter is divine justice. This is vividly felt in the Shiite trend of Islam, according to which the revival of world justice is left for the time of the advent of Mehti, the 12th imam, in Christianity – for the time of Second Advent. Then, why to rush things, not depending on us? The believers' destiny so far is to live in conditions and within the laws which, in their opinion, ignore their religious ideals. Religious regulations



are often contradictory to the clauses of the Constitution and it is normal. Faith is private.

Stating the question this way, what do the actions of the organizers of yashmak-wearers' movement conform to? What are they guided with, if Islamic regulations do not provide this kind of resistance to the legislation of the country they live in?

Taking into consideration the above, I can conclude impartially that opposition of the kind is not religious, but purely political and is directed against the political system of the country. Does not this mean that such actions should be estimated as strictly as possible and in accordance with the legislation?



POLITICAL ISLAM

**I think the word
combination wrong**

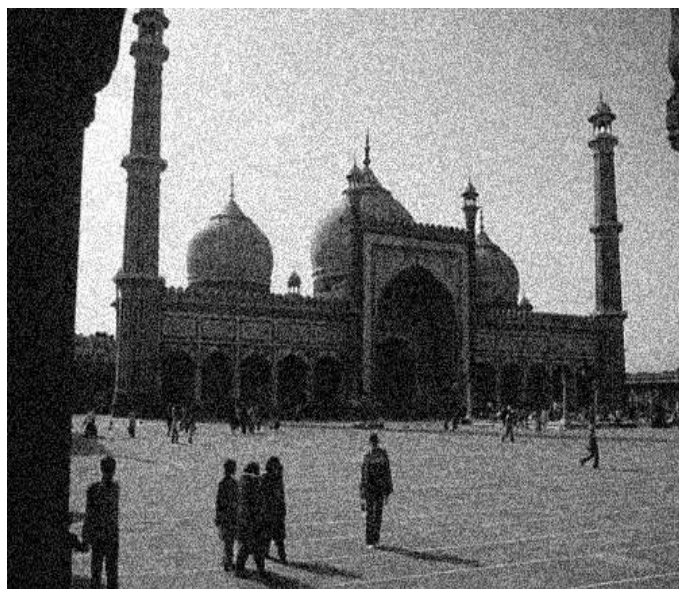
- What is Islam's political role in present? In what direction, negative or positive, is it developing? Who in the world – the West or the East- defines the attitude to Islam?

- The matter of politicization of Islam has not lost its actuality today, too. On the contrary, with events in Kosovo six-seven years ago as well as in Afghanistan (when a new, fourth Islamic state in the world was established), the greater number of Islamic movements, blocs and parties involved in political processes in Iraq made the problem more actual and predictable. In this case we just establish the fact without going into details and asking the question: is this good or bad?

At the same time, we cannot stand asking other serious questions: how is this happening? What are the role and aims of a number of western states in the process of "pre-Islamization" of eastern societies, i.e. in transforming Muslim states into Islamic states (they are four today – Iran, Pakistan,



Mauritania and Afghanistan) and raising them to the level of controllable autonomous political power in each state which is Muslim so far in imitation of Afghanistan and Iraq?



In response to the questions, we will try to clarify whether western states are able to manage the process of re-Islamization of eastern society, if necessary, by defining the boundary between liberal and extremist parts of Muslim society.

In the mid-XX century, the West confined itself to the establishment, or rather to promotion of



forming such a radical Islamic trend as “Muslim brothers” in Egypt and Palestine, the movement of notorious Bin Laden in Pakistan and Afghanistan.

The idea to use the religious factor in external policy of single western states is not new: what is new is that it is getting more complicated to manage the process and to control the situation.

The radicalization of religious movements that has started both in the West and in the East, is accelerating under the increasing influence of universal globalization, which has left nationalistic movement and parties aside.

The role of Islam, as the world’s most popular religion, in these processes can be regarded as a constituent part of the increasing influence of religion in politics in general.

- Nobody is disputing the fact of the existing international terrorism today. How to understand this phenomenon in the early XXI century? Why does terrorism intensify now namely?

- I agree that there is a wide net of terrorism, drug mafia and other forms of organized crime. Which of them is the most terrifying has not been defined yet, though nowadays one thing is clear: since Sept. 2001 the matter of fight with terrorism has become an important point in world states’ leaders’ speeches.



As a matter of fact, there is a threat of terrorism, but how much this phenomenon has been estimated is still an unclear and difficult question.

History shows that the strongest politicians of the world create the most dangerous specters. As to the specter of international terrorism, maybe, it is, too, to a greater degree, in air for this reason. Depreciation or, God forbid, disappearance of this phantom may infuriate the powers that be, what actually makes them keep it at low altitudes and ready to appear at any time and any place they need.

If we remember Bin Laden's every appearance on Al Jazeera and parallel events on earth, we can be convinced easily that he is let out as a jinni from the bottle at the right place and time.

At last but one time he appeared before the U.S. elections and disappeared secretly after that. Nearly a month ago, Germany and the USA were threatened with Bin Laden by spreading false information in mass media about pending acts of terror in the capital of Germany.

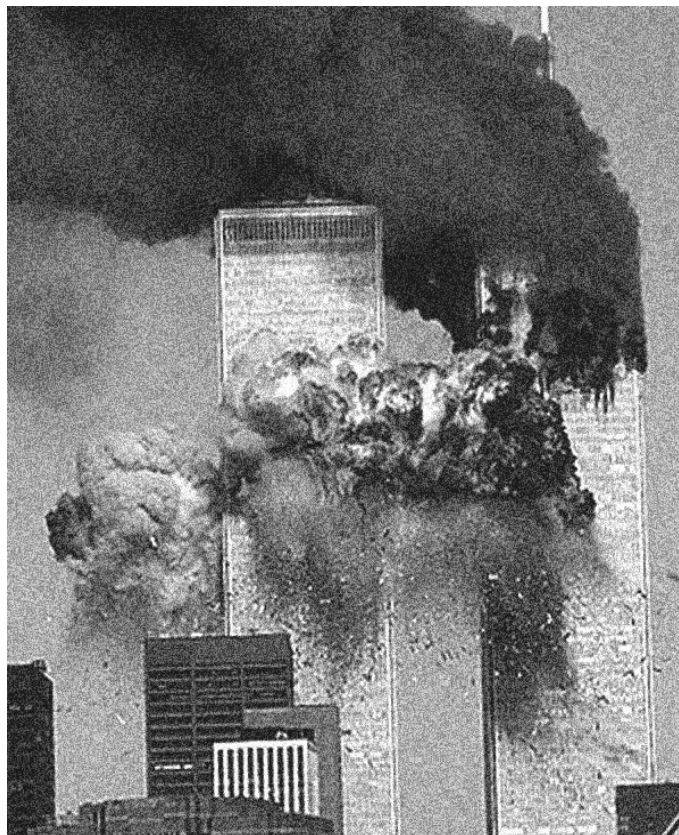
Therefore, today's terrorism is associated with invisible and omnipresent Bin Laden. However, judging by impetuous international life of recent time, there are "spare" variants as well, say, double One, double Two... Naturally, this cannot stand



alerting the world public opinion. It makes an impression that the world will never get rid of this terrible specter. Unfortunately, it has become an integral part of world's states' external policy.

- *What can be said about the role of destructive sects in society? Do they exist in Azerbaijan Republic? If yes, what are the preconditions of their appearance?*

- Human development is very important by essence and content. It is an open secret that spirituality occupies a significant place in life of each of us. We all need ideals, life guidelines, hope for the better. However, first of all, man is a living being. Besides everything, he needs food, home, clothes and health. Therefore, it is not surprising that sometimes a portion of soup is much more important for him than thousands of books, brochures or declared freedom of speech as well as the choice of what religion to adopt and where to go: to a mosque, church, synagogue or another place to pray. If his stomach is empty, it is reflected in his brain. Naturally, this vitally thesis can be sometimes objected, and we can even be called rough materialists, though the essence of the matter does not change, it remains nearly unchanged. The analysis of religious missionaries' activities worldwide as well as in Azerbaijan proves this conclusion.



Everybody needs religion, especially those who needs it keenly, both materially and spiritually. Missionaries take into consideration such psychological state of affairs and thereby do not forget about material support of spirituality: on a large scale, their success depends on this. This is what



used to be hundreds years ago and what they still do today.

Therefore, destructive sects are seeking for those who lack attention on part of the government, society and relatives: the blind, the disable, the homeless, orphans, etc. The same refers to the poorest strata of Africa, Asian and CIS poverty-stricken states. Regions where social problems, military clashes and wars prevail are areas of high attention of totalitarian sects and missionaries.

In this connection, the problem of poor living standards of part of the population in our country too is one of the arguments in favor of the spread of sectarianism.

The reasons are different: the collapse of the USSR, war with aggressive ethnic separatists, establishment of new public relations, novelty of dominating ideology adopted by the majority of citizens, etc. I think the solution of these problems will lessen the acuteness of the phenomenon, though its echo will remain for a long time.

Then another aspect of the matter will arise: what has stuck in people's mind will not disappear quickly. A new generation will be necessary for this. Nobody will be able to prognosticate what will happen in 10-15 years. The speed of development and changes is very high.



- *Why are outright talks on these matters necessary? What is there behind – a human character or something else?*

- It is rather human character. Personally, I would not like to block artificially my defense reaction, since it presents, mainly, impartial and grounded defense and criticism, I think. This is also timely thoughts and ideas about the development of society as a whole, and in particular – about citizens' attitude to developments in the world.

Every living being has an instinct and secret warmth of the place of residence by nature. For man, the latter is his country, homeland, family. The above all together are a natural defense system, or if you like, self-defense instinct, without which it would be difficult to live and to consider oneself an honest member of society, in which you are not a stranger.

I always say my home is my castle. By widening its walls to the boundaries of the motherland, it is easy to understand my negative reaction to every "stone" cast at my stronghold.

I assure you that those who attack our stronghold frequently and without a reason have definite and mean aims.

Therefore, everybody must reflect, neutralize the attacks, returning them to the author.



I suppose "the burden" of good, useful ideas, which are not spoken out, may haunt you, disturbing your peace of mind and preventing new ideas. For this one reason at least, a constant communication with people is necessary, let it be by means of mass media and TV, public discussions and forums.

I think every person's development requires this form of making ideas public to start the quest for new ones. In my view, this is life – an eternal search for something new, "finishing" of previous thoughts and opinions. I can say one thing: for me, a day without a new idea is a lost day.

Most of you think this way, I think, and I am not an exception. Every person defines the forms and ways of relation independently. I am an advocate of reasonable frankness, which society may be interested in, for, the latter appreciates our deeds.

As a rational creature, man can see, hear and feel many things, but to speak about all this is a very serious matter.

I support the opinion that by pretending to be a truth-seeker and speaking about ideas openly, when there is no need of that, a person can do a lot of harm to himself and lose the community's respect.

This is a very severe verdict to any member of society. Centuries-old history of human interrela-



tions shows that public contempt is worse than any terrible prison or cell.

Therefore, every uttered, all the more printed, word or opinion, should be weighted and correspondent to the acuteness of the matter in question. As the saying goes, there is nothing personal. This has been the rule of those writing and saying for centuries.



CULTURAL SPACE

**It occupies a special place
in public space.
Foreign culture may
destroy the system of values**

Everything happening in the Universe and on earth is designed to make a human being live with comfort, continue mankind and create. We have got used to think so, and, probably, this is so indeed. If there is not man, a crown of the Almighty's creatures as we are usually named, naturally, there would not be religions, various traditions, rites and cultures as a whole. Then God too would not have caused to send prophets and holy books down to the earth. Therefore, it is right to suppose that God establishes His relations with the Earth taking into account man's presence here.

With regard to the rest, i.e. appearance of human communities, states, different social and political systems, there is man with his potentialities, needs and desires here, too. Man was created (no matter how: of earth or some other ways) and he has mind and consciousness. Unlike a strange grey



substance – brains, they are of virtual nature. Nonetheless, according to religious regulations and physiologists' and psychiatrists' estimations, in a normal state of psyche, human mind only makes decisions through consciousness. The latter is like a center of testing, analysis, classification of thoughts. What is filtered through it is sounded with the tongue or reflected on paper. If consciousness is not active or absent at all for some reasons, man blurts everything he has in mind without proper control. Roughly speaking, compared with the digestive apparatus, it will look like food that was subjected to initial treatment in the oral cavity. Further, with no obstacles on its way, the half processed mixture is delivered outside by evacuators. Then nobody has a chance of long life. As to spiritual nourishment in our context, of course, just distribution of received energy is broken. Figuratively, the center "slumbers" at a working place and, actually, does not work. The body remains without food necessary for normal functioning and gradually reaches the state of physiological decay. Chaotic death of cells, as basics of human organism, starts.

Similar thing may happen to an individual's mind as well. However, unlike the human body, the mind can remain without nourishment for a long time. Apparently, as a result of lacking desire to



think more broadly profoundly, the mind becomes lazy and often returns the information it receives accidentally into the outer space without having processed it. Thus, we get various sorts of nonsense and foul things uttered by different members of society, fellow tribesmen, who think according to criteria not accepted by society. If somebody believes that ethical and moral values of the present do not refer to a single person, then this is not so, to his regret. An individual is not isolated from other people's society. This is actually impossible. In the remotest taiga, too, man is related to the surroundings – the flora and fauna. As soon as he is in a dangerous place, he may fall prey to wildings, or as soon as he is late to stock up berries or other products for the winter, he may die of hunger.

Strange as it may seem, some people call this the freedom of speech, thoughts or something like that. As a result, the space around us (let's call it public space) is filled with information that does not corresponds to the level of society development and often contradicts to the cultural tradition in the wide sense of the word. Few people would dispute the idea that human life in society depends on many elements, including culture. The development, establishment of interrelations between members of one or many communities, in which a lot of nations,



peoples and ethnoses are, depend on what cultural components and moral values society uses.



As a rule, society limits itself to censure of the deeds of society members who set others' culture and mode of life above their own ones. A government they have created can judge a citizen not for an idea, but for illegal deeds. As to the Almighty, having given man a chance to choose the motives of his deeds, He judges him, at best, in the other world. Such a divine postponement in consideration of human actions indicates that vulgar thoughts and vicious intentions are repulsive both for an individual and God Himself. Vicious intentions have



turned to be the main element preventing person/person, person/society/God interrelations. It often happens so that crooked intentions pass ahead of human deeds or expressed thought. Therefore, there is a word combination "premeditated intentions", i.e. actions meditated beforehand. In other case, in folk's language, they say stupidity pass ahead of the thought. If the reason of all this is a habit of exaggerating the role of strange culture, this will, as a rule, do harm to one's own culture.

Unfortunately, as to our information space as a part of public environment, the situation is often so that instead of vivifying nourishment, minds of readers and sometimes of audience, have to get, excuse me, every kind of disgusting things thrown into our space.

Such a mixture of different elements is made of other peoples' mode of life and some nasty things from personal vulgarity. Thus, devotees of strange culture apparently try "to join" somebody else to their vicious group.

I think not every person can let what is seen and read every day through their consciousness without troubles. The devotees use vulgarities (in talks, behavior, mimicry, etc.) to express their pseudo-cultural intentions, ethical elements of which are humiliating for most people and simply



dangerous for society. God forbid that a word from his lexicon should enter another person's memory, past his consciousness.

By trying to get elements of strange culture, thinking it to be better than one he has, man adopts, mainly, vices, weak points and extravagances. This is proved by historical experience of such manipulations. However, besides negatives adoption, he can adopt something good from the same culture. The matter is not western culture as a whole. I have nothing against it. The matter is "excrescences" on that culture. What have we adopted from western culture for the last two decades? Analyzing changes that have taken place for this period of time, one can conclude that we are rather aspiring to become like those who are actively demonstrating their vices and offences. We subject to their influence in full, gradually adopting negative points more and more, and in order to look like western people, we adopt and propagate "lessons" of western culture with zeal.

Vices and outright amoral customs (all cultures, peoples have them; the difference is a more or less degree of spread) do not require long training, study, habit, elicitation of the best from what is available; they are quickly added to one's "armory" and put into practice.



These vices muddle unstable youth, without letting them form an opinion about morality in society they live in. As a result, one day we may lose ourselves, fallen under the influence of foreign culture in its worse variant. Mass culture, not understood till the end, mars the predilection of a person, his knowledge of himself as a bearer of his own culture.

Quickly adopted elements of foreign culture are able to make young people blind and indifferent to centuries-old traditions, customs of their own people left by ancestry. What we are adopting from the West is hardly true and original.

European peoples know this well and fight with their own vices, too, to save the main core of Europe's classic culture. The west can be proud of unique identity, originality and development of high cultural values. Western culture occupies a very noticeable place in the world's civilization. Unfortunately, this is the very side of western culture that is beyond attention of those who is aspiring to follow the western mode of life rapidly and without looking back.

With the normal and objective statement of the problem, one should remember that, first of all, it is necessary to grow on achievements of one's own culture, on what is precious in our originality and



identity; on what was created and taught by our ancestry and what we got as imperishable heritage. Our sacred duty is to keep, develop and perfect all this. The future of our cultural heritage depends on our attitude to it.

Peoples' interrelations in cultural field are, actually, mutual, i.e. culture of one people gives another people what differs them.

However, individuality and autonomy of culture of either people in the world's civilization remains at that.

In other words, we keep our culture and update it with new elements in accordance with the level of public relations development. Mutual interlacement of the kind is in the cultural foundation of every people, national minority and even in tribes of African jungles, which differ in rites and ceremonies, forming initial, more primitive culture.

One should not peddle elements of own cultural values, which have taken root in our past and occupy the whole cultural space. Culture differs in its integrity, i.e. in market terms, elements of cultural heritage cannot be sold by retail. Neither we, nor somebody else has been able to sell them by wholesale. Therefore, such "goods" remain in retention in good condition in people's memory and activities. We can take the shroud of time off "the



goods" and shine it so that we can see our reflection in it as in a magic mirror.

Love to one's own culture is a very old form of love with less changed content.

It has nothing common with the so-called liberty, absolutization of one's persona in the delicate element of society like culture, though it often leads to the loss of moral components of culture.

Extremely sincere while talking to the reader, I am obliged to say that a free person can become closer to amorality, since he only depends on himself, on his personal mood, rather than traditions and morals society accepted. Man has always faced with the choice: to obey the authority, to follow traditions or to be who he is, fully independent, i.e. in a peculiar isolation from society or traditions, established in society for centuries.

Only few people can be free from all this. It is better not to be such an exception. His situation is unenviable. He may become useless. Such a person may earn public "contempt", what is ten times worse than the worst prison. There is nothing worse than such a position. It is also terrible from viewpoint of psyche.

Nobody disputes seriously the opinion that morality protects society from various vices. If there were not morality and traditions, society would be



full of evil, hatred and vengeance, since they are beyond moral guidelines. When the cases of deviation from morality are few, they are liquidated by society, but when they become generally accepted, the society's morality goes down to the bottomless pit of vices.

In defiance of their predestination, strange culture and moral and ethic values can easily destroy our culture, our national values. Nobody is secured against the result of this. So, everything depends on us. The behavior of society members, amusing themselves with foreign culture, can be compared to a dangerous virus, equipollent to the intentions of the Satan, who decided to malign man with his personal actions and deeds. His virus is worse than a bird's or pig's virus by nature. According to physicians, the latter enters human cells, while the virus of cultural disorientation aims at "the inviolable sanctuary" – mind and consciousness, from there enters people's cultural, ethical and moral space. As you know, the matter of pigs in Mexico and Europe was quickly investigated. "The infected pig" was driven into the corner by common efforts, and now one thing is left: to finish it off. It is more difficult to overcome the virus of lovers of cheap western culture, since it requires much time and strength. Not because it is very strong, rather because of the speed



of its spread. Mud sticks to mud very quickly. The gravity of the virus of cultural expansion is that it does not disappear for a long time, with the bearer's departure either. It is transmitted from one group to another.

There emerges a whole chain of vicious practice of "indulging" in waste of foreign culture. I have tried to outline the boundaries of the gravity of ignoring cultural values of one's own people as far as possible. Thus, by a peculiar method (through publications and expression of my view on the matter) I have warned the reader about possible danger on part of foreign culture addicts. Despite the efforts of cultural figures (they are enough in our country), concern and attention of the state leadership towards many important elements of native culture, the virus of foreign culture has happened to enter our space in full recently. Try to disinfect with your consciousness the thoughts – vices of western and American culture, which are alien to our culture and traditions. Western people have been doing this for centuries, they say it helps sometimes. The positive experience of any state and people of the world is helpful in this noble cause.





FOREFATHERS, THE SPACE AND WE

**Three sources and three constituents
of energy of each of us, as people and citizens.
The absence of any of them, as a rule,
brings a person to the brink of a precipice**

Some publications in mass media and TV programs have suggested an idea to express my viewpoint on this important matter. The publications and programs submit contradictory, inconsistent opinions about our roots, forefathers of the Azeris' present generation for public consideration. There are given "unambiguous" assessments and even history-supported facts.

However, the assessments of one and the same event in them are so contradictory that, willy-nilly, you have to think that when there is not a definite answer to history, then some scholars even complicate the situation.

This is probably done for any reader and admirer of their own history not to be able to come to right conclusions. Most people from the TV screen contrive to ask a very strange question: "Who are



we?" and they receive no less strange replies on the screen: some people think themselves Turks, others – Azeris.



Thus, instead of making the obvious (we are Azeris) evident, they try to attribute the very obvious to questionable facts. Even a semi-literate person should realize that it does not matter who you think yourself to be, what is important is who you really are! If this was not so, the difference between peoples and ethnoses would not have a sense. Some facts and historical personalities are often presented so that to please one or another political requests or individual politicians, ideology as a whole. As a



matter of fact, it is history that creates politicians and scientists, not on the contrary.

Criticizing pseudo-scientific assessments of the kind, I would like to remind you an ancient Chinese saying the meaning of which is that we, people, are fed with three energy forms – corporal, cosmic and energy of forefathers. By distorting history, we will deprive ourselves of one of the most important energy sources – energy of forefathers. As is seen, it is in the same line with energies of body and the space.

It is in this triune composition that our energetic balance, i.e. an individual person and society, nourishes the available potentiality of self-preservation and self-development, consequently the development of the country and government as a whole. Ancestry is rather a historical foundation of a people and the state they built, a tool of ruling over the country and society. All people are like co-founders of the state. If a part of history is neglected or purposefully misrepresented in order to please certain ideology, hardly can a person rely upon ancestry's strength and energy with a calm heart.

Irrespective of very different approaches to the historical past, there lived and developed peoples, were formed nations with all important signs – power, laws, culture, ideology and all attributes,



symbolizing the statehood as a result of evolution of the people. Each of them is a particle of our statehood. Moreover, everybody knows well that it is impossible to repeat history or to remake it the way one likes. The approach to historical events just changes. Unfortunately, attitude of the kind has become a norm, a rule, not an exception. A striking evidence of this is the fact that for a short period of time we have witnessed various, often abnormal, from ordinary logical viewpoint, approaches to our past and modern history. Differences in investigations methodology, invented by somebody, are completely reflected on the form of writing and analysis of historical facts, assessment of great personalities' work, who not only preserved, but also created our history once with guns and pens in their hands and flaming heart.

The only calming moment is that the population of great and small states is faced with this. Our difference from common rules is that instead of deserved stability, in technical terms, stationarity, thanks to negligent scholars, our history is gradually changing and resembling the life of nomadic tribes, though nobody can dispute the fact that people have settled here for a long time. Various pseudo-scholars characterize decades-old "quests" of present Azeris' roots by different, often contra-



dictory approaches. They often delude common people, citizens of our country, who may really believe that the so-called scholars are experts of our true past. These pseudo-scholars are as if competing in to which more ancient tribe to relate our people: either to Sumerians, founders of the first writing, or to nomadic Turkic tribes who had no writing.

Their logic is strange, and, indeed, they have not established themselves as true scholars and do not have integrity of an approach and enough incontrovertible facts. It is enough for me, as to Azeri, to realize that we are not outsiders, but local people, i.e. speaking in the language of ancient researchers, we are autochthonous residents of the Caucasus; our ancestry would live and create on this land namely; we inherited their deeds and works and we must cherish this historical heritage to make all the three sources and three constituents of our energy – ancestry, the space and body – work synchronically for the present and future of our people.

Every state is irrefutably considered to be a result of efforts of one or several peoples united with the common idea and aim. As a result, the established state and its structures serve all people. It is also known that the original source, a grain of forming of a state is within a nation which is a collective constitutor and legal entity, a main transmitter and



defender of our three energetic sources in direct and indirect meanings of the notion. Only then can the circle close, inside which we would feel protected.

I want to believe that true scholars and historians understand the greatest responsibility for the assessment of every historical event and turn of the past of their nation, state and government, in which we all have found moral, material and spiritual asylum. And we, only we, must keep the asylum “cleaned”. This is impossible unless our thoughts and deeds are transparent and we are afraid of truth. There are enough problems and ill-wishers around. It is worthy of giving cause to manipulate our history, a foundation of the most precious that people have and of what is in close and direct relation to the afore-said triad, nourishing our energy?





PUBLIC CONSCIOUSNESS IS THE BASIC SOURCE OF POLITICAL SYSTEM

Does Allah have a house on earth?

Recently local media have published a lot of articles about the role of religion, especially mosques in social life. In connection with the closing down of several mosques, it is sharply stated that “God’s houses are destroyed”. Mosques are meant. Against this background, the idea is actively propagated that authorities are restricting citizens’ freedom of religion.

Naturally, it is difficult to find better reasons for that kind of statements than closing down or demolition of mosques. An ordinary believer, of course, would not go into subtleties of what we imply when say “God’s house”. Is it true that Allah has many houses on the earth, nearly in every village, a major part of which has no elementary sanitary facilities for a night watchman at least? Why are places for collective praying called God’s houses? What do Holy Scriptures say about them?



Hardly can a religious figure shed light on this difficult question and give a more or less reliable answer.

Undoubtedly, I am against the destruction of buildings, especially mosques. It leaves a nasty taste anyway, in any context. True believers suffer much. I think, those are mostly to blame who violated the law in their time and gave a permit and those who constructed the buildings without learning the state of society and character of political power decades beforehand at the minimum. Those correcting mistakes of the present municipal and district authorities are to blame least if they are to blame at all.

Nonetheless, all we understand that a mosque has been not only a place of worshipping One Allah, but also that for reading the Holy Qur’an aloud, for public sermons and teaching religious sciences. Historically, in Islamic countries, human personality, his worldview as a constituent of social civic consciousness, is mainly formed in mosques. This happened before. Nowadays, functions of a mosque, a church or a synagogue have not changed much. With my great respect to believing sisters and brothers, I cannot agree with them that every mosque-like construction or a mosque is the God’s house on earth indeed. If the whole planet and everything on it, including people, belong to Allah,



then is there a sense for Him to have some property, real estate in the form of suspended buildings? I am sure Islamic ulema knowing much about the history of the religion will say 'No!' The Qur'an does not speak about that. On the contrary, it is noted that the whole earth can be a place of prayer and worshipping Allah. Even the holy places like mosques in the Kaaba, in Medina, Jerusalem are not called Allah's houses. Allah has no physiological functions like Jesus Christ, the prophet of Christians. Allah is not prophetic, not an object. He needs neither food, nor water, nor a house, of course. He is Omnipresent. I think most people know Allah's attributes and that in Islam the main thing for Allah is that believers are able to pray and express Him their love. As to other houses of worship, people need them and they are more preferable for believers and for Allah, maybe, than other buildings, but not more than that. All buildings within a state should be constructed in accordance with its laws. I think, everything – people and results of their labor – is equal before the law. I suppose authorities' measures as to mosques and religious establishments are rather due to present circumstances. The measures themselves are out of comments, though the implementation mechanism could be more appropriate. Why do I think so? The Fundamental Law (Constitution)



provides freedom and defines citizens' responsibility. This is the essence of any law. The latter defends, above all, the system, a government, within the framework of existing regulations generating from the essence of the Constitution. The exception is a certain law-neighboring "necessity" of doing one or another action directed to the defense of the system and the "law" itself. Unlike laws, "necessity" has no limits and is dictated by a self-preserved instinct. As to measures on closing or pulling down of "mosques" the 'necessity' of the kind was used as an only method of defense of the system and law as a whole. We will speak in the next article about what it is and when this kind of 'necessity' can be used.

As to religious establishments, all we know that they deal with faith organization matters and at the same time often interpret a possibility of some actions supposedly coming from the postulates of the faith in their own way. Much depends on the fact that a human being has a free choice of faith, religion and its devotional duties. In a government, freedom of the kind is guaranteed, as a rule, by the law, i.e. the Constitution. Nonetheless, practice shows that any form of freedom, including that of religion, must have clear-cut limits and as a matter of fact it has them. Any religion has clear limits. The



notion of “liberalism” in a religion has no specific meaning, as there is not such. As to politics, there is superfluous liberalism there; that is a situation when under the pretext of “defense of freedom of conscience” we are presented “friendly” pieces of advice of some political figures and statesmen from abroad and our authorities must supposedly act considering those pieces of advice. This can only lead, at best, to obliteration of borders between two notions – freedom (for citizens) and necessity of defense of society’s interests (by the government, i.e. power). Denial of the important community principles may inevitably lead to serious ideological and other kinds of problems from which may suffer power structure as well as a habitual rhythm of social life, i.e. citizens, including believers.

I suppose most political scientists and human rights activists deliberately confuse two notions: freedom under which the ‘absoluteness’ of the very important attribute in social life is sometimes understood and necessity of observing laws as the foundation of all interrelations in society. Absoluteness is an attribute of God only; for society, it cannot be of categorical nature, at least because people, particularly the legislative power of every country, defines the parameters of freedom. The latter without borders is like a desert without reference points.



It is impossible to define the final stop and direction of one’s motion. Not a power can be indifferent to such a state in society.

In this connection, one should acknowledge that the government represented by the power takes its interest in the matters related to the forming of citizens’ public consciousness. Ignorant people (whose number is great to our common shame) confuse, due to lack of knowledge, the important notions like ‘public opinion’ and ‘public consciousness’ as well as faith and religion about differences of which we will speak next time.

Public opinion is a changeable phenomenon and can and must be manipulated in certain situations. This is what US political parties actively do on the eve of elections. The situation of the kind is considered normal, generally accepted in the USA, states of Europe and Asia and in our country, of course. We have entered the sphere of similar form of interrelations between society and state, too. Manipulation of public opinion does not, as a rule, lead to cardinal changes in society.

Principally, the existing system remains, but political figures change, or their reshuffle takes place, what is a natural course of social development. Everybody has got used to this kind of developments, and without occasional revival in society



one can fall into the state of stagnation of thoughts and approaches to what is going on. In other words, I think the essence of ideological work in general is management of society members' activity.

Public consciousness is stable and more constant. As to a serious change of public consciousness, it is a more long-lasting process and requires many efforts.

There is no place for compromises and concessions. History shows that any political system exists for a long time only due to preserving decades-formed public consciousness in society.

Violations of its constituents, especially under the pretext of the so-called rights of free speech and spread of various pseudo-ideologies, including that of religious nature, are not less hazardous to the state and its social and political organization than local or regional wars.

Therefore, inappropriate and irresponsible directions-like calls of the West, mostly, cannot and must not be of importance for a state that has taken a path of independent development. At the beginning of the way to democracy, it is enough that we act in behalf of our state, people and, most of all, within laws. Unfortunately, Cold War methods with using religious and national and ethnic factors for weakening the USSR political system are interpo-



lated on relations with new independent post-Soviet states without serious correction.

It seems to me that Western political experts' main mistakes are that they have not found more appropriate elements of influence upon situations in new historical realities.

The past has stuck in their minds, whereas a new approach has not been found yet, and to all appearance, to sit without any business is not pleasant.

However, I think they are sure by force of habit that a mosque in Muslim states performs its basic functions and at the same time can be a regulator in forming of people's religious consciousness and under certain conditions may prevail in public consciousness. Therefore, in our case, we can interpret religious consciousness not as a part of public consciousness as it should be, but as a claimant upon the role of basic constituent of citizens' consciousness. Such a situation would require some significant changes in the social and political organization of the state.

Political power, however it likes it, is known to be unable to define public consciousness in full. On the contrary, public consciousness itself is able to change the political system in the end. So, the existing political system must be protected from any



kind of pseudo-ideologies, at least to defend its structures.

I have no doubt that the power is interested in such public consciousness that will help save the secular nature of citizens' power, free speech and religion.

Nowadays, taking into consideration a brisk pace of globalization in the world, the task is very difficult. It requires a more serious attention. Inadvertence in such matters is dangerous for whole society.

It is known that any power wants stability in the state and firmness in public consciousness.

This problem is both of political and ideological and state importance and is a matter of preserving the power itself. Public consciousness can by no means be a subject of political manipulations! History, even recent developments, proves the rightness of such an approach.

Belated adequate reaction to attempts of changing public consciousness may lead to unpredictable consequences. There are a lot of examples of that.

In the Russian Empire, the similar situation at the beginning of the XX century ended in Bolsheviks' accession to power. In Weimar republic, in Germany of the early 30s of the same century, it



brought Hitler and national chauvinists to power. These cardinal changes led to World War II.

It ended in a breakup of monarchy and accession of Islamists to power in monarchic Iran in the late 70s of the XX century. In the USSR of the 80s of the same century there appeared M.S.Gorbachov with his incomprehensible idea of perestroika and glasnost (openness) as a result of which the world's greatest power collapsed and absolutely new political and economic conditions in the modern world were created.

As seen, 5 to 15 years on average was needed to change public consciousness in the XX century. This is real time, and those who aspire to form a new kind of young people's public consciousness matched with religion intend to spend 10 to 15 years. Training programs of and atmosphere at some special educational institutions in Azerbaijan financed from abroad conform to the generally accepted "scientific Islam" introduction plan (a Turkish variant), according to which religion and science are two basic attributes of state and society development. Some groups of Azeri "students" have passed more than a half of the program.

The analysis of the religious and political situation in our country for recent years makes conclude that, as a result of different reasons, today's



religious consciousness is at a stage when there are no serious obstacles for its “bearers” to move to higher stages, and in the case of general ideological mess, consciousness of the kind may prevail quickly. Though 10 years ago this kind of situation was out of question, and nobody dared to think about anything like that aloud, openly. There was not a ground for that.

Readers may judge whether it is good or bad. I can only express my view that taking into consideration the existing rate, less time is left that religion, together with science and art, that has become an integral part of the youth’s life may turn into a full-grown dominant in our public consciousness if there are favorable conditions. It will then overshadow both science and art, and we will have what is spoken much but not believed by many. It should be reminded that in 1985 to 1989, too, nobody believed seriously that the USSR would perish and ‘independence activists’ illusions would become real.



INDIVIDUALITY IS A CONSTITUENT OF EGOISM

**Egoism is not always negative by
meaning and real nature. It is a driving
force of a personality’s formation**

Can a person be always consciously wrong? If we agree with scholars who believe, not without reason, that, actually, religion and moral and ethic values ensuing from it have been initially based on lie and self-delusion, i.e. an object of belief “demands” accepting everything related to him as truth without hesitation and experiments, then untruth should be just imagined. Every person does this in his/her own way.

Then what to do with “unchangeable” canons and rules of morality itself? If human life ends with death or disappearance, like that of a tree in the garden, is it possible to fill it (life) with wise sense and to keep it like a vessel of soul and reason, which are often opposite by views and sometimes contradictory to each other, but have to be in one human body till the last moment of the body’s physical life on earth?



These questions are not idle and do not result from my personal attitude to habitual settled notions in our diverse world, in most cases ensuing from the essence of existing religions, traditions and rites. They all are secondary in comparison with a human's life, his "self".

I consider religion a constituent of the triad of human society stability: science-art-religion. In this triumvirate, science is for development, art for entertainment and recreation, religion for soul and calm. All the rest attributes of society and state in general, i.e. politics, economy, culture and social and interpersonal relations, resulting from them are changeable by their features and dependable on people's personal opinion about them.

Science, art and religion are always present and necessary under any forms of social and political systems: monarchy, dictatorship, tyrannical, despotic, democratic and other possible related forms (monarchy+democracy) of regimes. Nevertheless, each of us would like, though to different degree and for different reasons, to look into reasons of the appearance of these vital constituents and their role and place in our personal life. Everything starts with man. No matter how we exalt the social over the personal, the latter defines the course of our thoughts and the meaning of



our deeds. We act consciously on the premise that a given deed may play a positive or negative role in our personal life, in life of our families, children, friends and then in that of other people.

This kind of natural feature of egoism has been initially laid in man by nature, though we often "dispute" with our inner quality, putting us above the rest. We promote the significance and dominant of society's and other people's interests above our personal ones. Most ideologies have been based and existed on this for centuries, and on this ground a child's personality is formed to make him grow under conditions of community of interests of people around him.

Nonetheless, I agree with those who think that individuality is a main distinctive feature of human egoism in the sense of self-affirmation, self-actualization, self-respect. There is not a living reasonable creature without "ego". Even animals have their pride, as manifestation of individualism, which differs them from one another. People just add some "spices" to the feeling as a result of reasonableness.

However, I think we should be united while estimating the significance of the triad of human society stability: science-art-religion. It is, without exaggeration, the core of society, in which our indi-



viduality may stop being full-fledged egoism, and the word may partially lose its negative and practical meaning.



FAITH IS PART OF HUMAN EXISTENCE

Belief is the first system of interpersonal and public relations, which, as a new quality of religions now, has not lost its significance and role

Different aspects of religion, its role in society, politics and life of various states and people have been spoken and written too much recently. Unfortunately, most of articles, books and art works written about the matter have been dedicated to certain extreme radicalism, extremism and terror. At this, western politicians, and sometimes religious figures think that the above given qualities supposedly come from the essence of a single religion. In this case Islam, the last heavenly religion, is not only meant, but also announced, without persuasive explanations, under the notion of 'religion'.

It should be mentioned that two years ago the Pope Benedict XVI, citing one of the medieval philosophers, stated that qualities like extremism and radicalism had been laid in the foundation of Islam primordially. However, confirmation of the given



reference was not found during the search of the postulate in works of the philosopher whom the Pope had cited. This is more than strange.

The analysis of everything said, written and filmed about religion for recent 10 years shows that the sad fact, namely the obvious mistake, made by representatives of a high religious rank in the catholic world, provokes, at least, surprise.

We suppose there is disappointing misunderstanding. It makes an impression that the human world is supposedly ruled by two great powers – the so-called “terrorists” and bold men of courage, who fight against widely-advertised “Islamic terrorism”. In general, in most important aspects, events characterizing international relations have gone beyond the limits of legal and moral range. For this reason, international life has been taking its course for two decades, like the jungle law, according to which the strongest wins.

However, these politicians, considering themselves “winner fighters” sometimes clothe themselves in the mantle of “fathers of peace and democracy, equality”, sometimes travel as God’s vicars on earth under the aegis of religion, aspiring to unite religion with democracy, monarchy with parliamentarianism, freedom of thought with principles of equality of people - citizens of world states.



Religious radicalism, even in its extreme form, is usually known to be unable to embrace all believers. This form of religious extremism (i.e. in the linguistic meaning “non-acceptance of other people’s faith”, is nearly always taken, unfortunately, as a sharp religious enmity) is characteristic of few, very active group of religious youth, members of which haven’t been able or often haven’t managed to fulfill themselves in life.

Therefore, pessimistic statements from numerous so-called “analytical” centers of the West, venturing an unjustified exaggeration of the threat of religious radicalism, supposedly coming only from the East, including Azerbaijan, provoke not unfounded disagreement.

Naturally, we cannot deny the fact of existence of religious radicalism or extremism in many non-Muslim states. This exclusively extreme form of religious faith is everywhere, and our country is not exception, of course. At the same time it should be remembered that persons, legally responsible to fight against similar phenomena, pernicious both for society and religion itself, are not inactive.

Thus, the number of states, searching for acceptable ways of neutralizing such groups, is increasing. Besides, job quality has improved, new methods have appeared, including electronic and



satellite elements of the fight. Therefore, today it is not easy to create an extremist group without being unnoticed by power and law and order agents. Moreover, religious figures, priests and followers of various confessions have been getting used to the fact that religion (every believer's personal business) and politics or fight for power should not be mixed. This is so complicated and tangled. Human life is principally organized so that 4 vital elements, at least, are present in human activities: they are motives, reason, action and result. Few people can understand the reasons of what is going on in society they have to live in.

The majority of the population of the Universe becomes, unwillingly, slaves and captives of consequences of different put-up jobs with ideology and even religion. Deep historical, political and economic reasons of religion/politics collisions result in getting more power at last. History shows that a person having power will certainly want more power, and for this goal he will use the initial power he has – secular or spiritual, i.e. religious, power. This is a law of human nature, which even wise men cannot change. Let's leave alone the human essence... this may take much time and strength.

It should be emphasized that anti-terror struggle is actually accompanied with simultaneous



exchange of information between correspondent structures of different states and on international level. Computer technology development is extremely helpful in getting and processing a great deal of information.

We hope states have strength and means, if necessary, to fight against religious radicalism and extremism in accordance with laws, what is actually going on.

Naturally, the population, getting information about imminent acts of terror and radical bands regularly, may render significant assistance in the fight with these phenomena.

Thanks to information received from single citizens, forces of law and order in different regions and states of Europe, USA and East often manage to access these groups and not to let them create a strong organization and wide net. Therefore, all we, i.e. state structures and population, are interested in preserving peace, concord and security in the native country and other states of the world. This helps develop economy, adjust the world's collapsing financial system.

A positive solution of all these vital problems of the world community will create, in its turn, conditions for increase of peoples' welfare. Persons, wishing to follow religious radicalism, are equally



dangerous both for the population and for power whatever beautiful slogans they use as a cover.

For, there are two choices in the end: a) stability and development; b) anarchy and civil war. When a sane person has to make a choice, it is not difficult to guess what he will select. Authorities perhaps stake on this, too.

One should not forget that, unlike other systems, religion is an active ideological structure. Religion cannot be liberal; it is always conservative and for this reason has existed for a long time with insignificant alterations.

Religion was not a part of active ideological work in the overwhelming majority of world states before. It is an incontestable fact that religion became the first structured system of establishment of statehood of the Romans, the Arabs and other ancient peoples and nations of the world hundreds years ago. It is also the first, more reliable and encompassing system of interrelations organization in human society. Most people are absolutely right when think that it is impossible to get rid of it. It is even not necessary to do so. This is for a simple reason - it is irreplaceable.

That is why the influence of religion on society, people and on what is going on should be taken into consideration. The thought that religion will



become non-radical on its own is unreasonable and counterproductive. Finally, it is people, not religions, who make choices.

Nevertheless, there are other simple methods of attracting religion to solution of the population's burning social issues by means of ways, used by many states of the world, in which religion prevails in the field of morals. Principally, as part of culture, religion may and must play a positive role in person/person, person/society interrelations, since it is a part of human existence.

Religion exists because of people, not otherwise, though religion is part of our life as it has been said above. The interaction and interdependence should, principally, form the foundation of interrelationship of religion and politics, secular and spiritual powers. There is not another way, for a different "route" may inevitably lead the world to an impasse.





Part IV

EUROPE AND OTHERS

**Everything in the world
is interrelated, though
there are enough counteractions
and contradictions**



DEIDEOLOGIZATION AND THE PRESENT

**It is difficult to unite the two notions.
Practically, they are rather contradictory
than mutually complementary**

Deideologization of society and state as a whole, in its time proposed by the USA and supported by the then CPSU Secretary General Mikhail Gorbachev brought most states and peoples, as was expected, to the brink of the precipice, a partial loss of statehood, abhesion of tens of peoples and representatives of ethnic minorities, living in one state.

The important moment of the analysis of the period is the fact that deideologization that started in the mid 80s of the XX century only reflected Socialistic states and some developing states of the East, though reports about eastern societies available in history show that ideology as a tool of ruling over a state and people in the East has been dominant for centuries. Even today it plays a significant role in public and political life of people in most of those countries and states of South-Eastern Asia. It is logically believed there that any property is a re-



sult of mind of consciousness; if you have them, you have the property, too. And deideologization of society is quite contradictory to this time-proved order of things. It removes human consciousness from spiritual satisfaction which is basic. The material becomes dominant and acts as a yardstick of a human's social position and assessment of his actions in society.

With that, some states did not accept at all deideologization as a stage from one social order to another since the very beginning. Centuries-old traditions there prevailed. As time showed nobody has ever tried to ignore the ideas of Confucius, Taocism or Buddhism in China, Japan and Korea. Accepted as moral and ethic values, these criteria have remained unchanged for millennia, and the very ideology formed on the basis of the ancestry's experience and centuries-old traditions strengthens power, making it in a way steadier and less changeable, what cannot be said about states where deideologization was accepted with enthusiasm. I mean all the states of Socialism, including Eastern Europe. Only today, 20 years later, the states have understood malignancy of deideologization process and have been trying to return to the lost ideology, at least in its altered form. Searches of another variant of influence were no success. It was impossible



to escape the idea no matter how long and persistent the searches were. Society, state and power need ideology as an infrastructure of a definite idea. The structure of the power without the ideological inside often malfunctions and creates difficulties in the development of society and the world as a whole.

Nonetheless, the West, promoting the ideologization, itself remained loyal to its traditions, including political and ideological ones in any forms. Even NATO, "a hot fruit" of Cold War, has not undergone changes towards lessening of the ideology factor impact. On the contrary. The NATO expansion and war against Islam, which has become influential worldwide, have turned into an integral part of the Western ideological machine. The USSR has handed on the baton of enemy to Islam. Fifty years of cold war ended with the collapse of the USSR, but temporarily. A war of terror and anti-terror started. In comparison with terror, Cold War was more decent, bloodless. Islamophobia, as a new idea, has been playing a significant role in the world's development.

Western ideology has changed little. Can we imagine, for example, present Great Britain without the idea of monarchism? It is offensive for every true Englishman to think about this aloud. There are



enough states of the kind in Europe. This form of power has existed for centuries and proved its value. Societies of these states have a minimal need of alternative ideas. Only immigrants, who need ideas for heart and mind like the Englishmen, the Dutch, the Swedes, the Spaniards, the Belgians, can venture this thought.

The absence of ideas, as we observe today, brings to riots, pogroms in cities of France, England and states of Europe, especially in Italy (problems with refugees from Africa and gypsies of the state), in Germany (problems with immigrants from Islamic states). As it turned out, these people are not satisfied with absence of a worthy ideological guideline rather than with their social and economic situation.

Therefore, authorities cannot and will not, probably, be able to find way to their hearts; they are unable to change their hurt consciousness. Being near a Frenchman, every North African emigrant thinks themselves unequal in rights, and perhaps this ideological inferiority complex cannot be compensated with solutions of social and everyday nature. A more suitable variant of compatibility should be sought.

Unfortunately, politicians and international organizations officials look for the reasons in peo-



ple's social, economic and financial despondency, leaving this important factor aside. However, I consider this factor a secondary, though very important, motive.

The reason is absence of ideas which could be basic for them in their social behavior, an idea which could be a leading guideline in their difficult emigrant life.

Even if French authorities build modern accommodation facilities for migrants from Northern Africa, especially from Algeria, a former French colony, and provide all of them with jobs and benefits, there will be temporary quietness, since the absence of ideas, called to unite them, will make itself felt sooner or later.

There will be found a dozen of other reasons for vandalism, pogroms, arsons.

Therefore, idea, though they are not material and tangible, nonetheless, play a defining role in life of each of us, directing our consciousness to one or another way of decisions and forming the mode of life and conduct. Not a philosopher or political scientist will deny this seriously.

All this confirms that power over people's minds is much more important than power as such, let it have unlimited rights and authorities. These two forms of power are incomparable, but, in one



hands and supplementing each other, power becomes stronger and more lasting.

I think, people who have preferred to obtain consciousness, not property, understand this well.

Even the Almighty calculates His actions taking into account, first of all, the factor of consciousness, a factor which may change the way of thinking and then of behavior of a man He created, of a slave whose consciousness may sometimes leave, as a thousand-year history showed, beyond the limits that God circumscribed. Therefore, religions have a great deal of restrictions, rules meant to keep people within religious ideology.

Holy scriptures sent down by Almighty teach us that sometimes a human's path back to the limits He circumscribed lies through the Hell, humiliation and other forms of punishment, intended and written down in books by God or spiritual men of wisdom both in Europe and the East.

I think most peoples' and states' return to social ideologization will be no less difficult and poignant than expiation in religion. Nonetheless, it is as necessary as repentance is. It should be taken into account that God Himself fits in with the ideology very well. An Ideal God is the most powerful, inasmuch as people do not worship God Himself directly, but the idea of God. The very idea in each



religion is different, say, it is unity of God in various manifestations according to human needs.





MODIFICATIONS OF CLASSIC DEMOCRACY

**Like any tension form,
tension and violence by democracy
are subject to severe punishment
for perverted ways of use,
especially when this is related
to whole states and peoples**

As far as I know, there are no legal ground and juridical definition of violence with postulates on behalf of well-known democracy. Crimes, unsolved as a result of this, remain without correspondent punishments. Everything is available – a motive, reason, interest, tragic consequence, but nobody decides to legally estimate such collective actions, organized transnational crime with numerous murders, destruction of whole cities, villages and their population.

They say the cover-up of criminal groups have had perfect reputation, support and financial assistance till recently. It used to pretend to be a fighter for justice, observation of rights of those offended and unfortunate, and used to render humanitarian



assistance to victims of natural disasters publicly worldwide. To help one convicted human rights activist out from a prison of one of Socialistic states, it would have an unthinkable number of “fighters for justice” - all international organizations like the UNO, OSCE, Council of Europe, on their toes.

To great regret of world’s peoples, the cover-up has been and is still used everywhere, in both the hemispheres. Black dense clouds of “democratic cover-up” cover whole states and continents. It is also well known that the ill-fated “cover-up” had not stood tension from below and “leaked”. It is getting more problematic to “fill in holes”. No modern cosmic and computer devices can give an adequate estimation and optimal variant of debugging of faulty mechanism of “the cover-up”. In addition, “the bandwidth” of “holes” visible to the naked eye is increasing day by day.

The historical reference about the nature of this “cover-up” says that “the end of “cold war” between two world systems – capitalistic and socialistic – gave rise to serious failure in work of the world’s democratic machine. Having altered its initial purpose, it turned into an easy-to-use cudgel in hands of its first inventors. Apparently, somebody changed the place of several bolts and screws during restoration, so the machine started operating in



a quite different regime and in many directions at once. Just have time to refuel it with expensive petrol.

As was expected, the first blow fell on the states, once united with the common idea of just society – states, conditionally called the socialistic camp.

Without looking into the essence of the problem, including “elevation” of democracy, violence machine, to the throne in post-Soviet republics, “the democratic tide” spread over to states of Eastern Europe, and, excuse me, the circle of democracy-violators and those violated by democracy has expanded so that it was impudent enough to aim at the whole range of the East – European, Middle and Far.

Yugoslavia, “a blooming oasis in a greyish camp of Socialism” became the first caught in a snare of democracy. It did not surrender at once; it was resisting with zeal, being relied upon those who had already lost something precious because of violence of the kind – upon Russia. However, Russia, as the first object of democratic violence, had no strength and means to help the friend in trouble. And a historical act of public collective violence took place before the world’s community, with great attention and empathy of following victims.



Nothing of the kind has happened for the last century. A tremendous military machine of death and destruction advanced against the victim. Nonetheless, not an objecting democrat – freedom-lover in Europe – was heard and seen. Apparently, all “sympathizers” kept silent, supporting “the violator” secretly or openly and trying to justify public violence with interests of single ethnoses. Afterwards, using false justice and chastity of European democrats, socialists and other lovers to speak well, the victim itself was made responsible for what had happened.

Allegedly, “we were flying over Yugoslavia peacefully and peacefully were bombing it. And Yugoslavs fired at our planes in vain, using ways prohibited by the international law, and then they tried to prevent military hardware and manpower of the most “humane” army in the world from bringing the banner of democracy to vanquished Yugoslavia”.

Violence took place at full scale, and “children of democratic violence” still cannot find a normal asylum, a flophouse, till now. They are turned out from everywhere, demanding new victims, submission, and, above all, acknowledgement that allegedly, “everything was of their own free will”, and no violent measures were taken. Say, the people ask



it themselves, and one had to make concessions and to do evil in the name of illusory, virtual good. Some holy scriptures include similar circumstance. If God wishes, man must take a direct route the Almighty defined...

Hot heads of main world's democrats decided to sow new seeds of democracy with a flammable inside all over the East-West perimeter.

Iraq – ancient Mesopotamia – a motherland of the first “free” democrats, of Adam and Eve, became a regular victim of predatory democracy.

What happened and is happening there is well-known. Today, the most popular prayer in Iraq sounds nearly like the following: “Brother, may Allah save you from violence of democracy! May peoples in Iraq be the last whom God has tried with democracy in American way!”

It is a good prayer, new and rich in content. I would add: “O Allah, save us from violence by “democracy”! Let us live with mind, consciousness and chance You gave to be on the right track without cobwebs of abandoned classic democracy affiliated by its negligent epigones from the USA and Europe! You know we have not had and don't have an intention to claim upon the right of heirs of any social and political system! Let us be free in choice of our own way of development! Amen”.



I think Iraqis and other peoples of the world who suffered from “democracy” will not object to such a prayer. We understand everybody; we sympathize with everybody, though we are unable to share somebody's sorrow from modern democracy. We ourselves should try to avoid such fate and punishment by “democracy”. This is a hard test!

P.S. Dear reader, I would like to tell you that my viewpoint is a sort of statement of the matter. History of violence by “democracy” amounts to two centuries at the minimum. It was started during the French Revolution – seizure and destruction of the Bastille. Now, the cover of “democratic” chastity has been gradually taken off. We all are looking forward to interesting stories about history of violence by democracy. Keep up with publications.





CAPITALISM AND SOCIALISM: IS THERE THE MIDDLE?

Criticism of capitalism and a developed socialistic society that failed will hardly help solve actual problems of the modern stage of development. To explain where and how we are going today is more important.

An idea, no matter what it is, often remains viable. However, when turned into an ideology, i.e. a system of political views applied in creation of new structures, public and political relations, the idea is subject to some deformation and sometimes to serious changes.

This happens to nearly all ideas. A dominant in all ideas is, as a rule, the idealness of suggested innovations, creation of something new that seems real. The same was with the idea of forming a just social community with further transformation into Communism.

Everybody knows what it ended in. With that, the collapse of the USSR did not only change the image and historical course of the world development as a whole, but also disclosed many abnor-



malities of the capitalistic system, and most secrets hidden from public community became obvious. Widely-advertised democracy of western model, human rights disappointed those who, for absence of specific embodied slogans, tried finally to bury the ideas of communism, socialistic way of manufacture and distribution of wealth of a country and, of course, socialistic criteria of interrelations in society.



Since then ideology has lost its meaning in external policy. Peoples of socialistic states brought up on ideology namely were taken aback for a while, life guidelines were lost and there was felt a sharp



lack of the very ideology in everything. A very important task was on the agenda: to shape an ideology meant for citizens within a country. This new form and, principally, nationalistic ideology became a serious obstacle in re-integration of former Soviet Union states within the Commonwealth of Independent States, whose perspectives are hard to prognosticate. Everything is done for the first time and at a complete absence of ideological enthusiasm. The process is far from ending.

Religious ideas, too, are subject to serious extremes of the kind. Look and judge yourselves. Belief in God remains, per se, unchangeable in all times, while religions, i.e. belief-based structures, are different by contents and forms of manifestation. The idea of (belief in) One God gave rise to the so-called celestial religions Judaism, Christianity and Islam which differ seriously from one another by character. The serious fundamental distinctions of these religious systems are well known. They differ not only in approaches to the very One God, but also in mutually exclusive moments of spreading and development, i.e. missionary work. These points have never been the subject of interreligious dialogues in history of celestial religions.

Well, what is the situation around secular ideas, particularly, the idea of "Azerbaijanism",



meant for all Azeris of the world? There is grounded certitude that nobody has doubts about the uniting spirit of the idea. However, various politicians' approaches inside and outside the country differ. One should emphasize the fact that none of the scientists of the country, except academician Ramiz Mehtiyev, head of President Administration, skilful politician and state figure, has ventured to express his opinion about the idea specifically and substantially.

Historians are aware that for socialism there were two important moments of state decay and indistinctness of the idea of socialism: when there were people (leaders are meant), there were no time. War became an obstacle. When there appeared time, there were not actually those, whom the idea of building of as just society as possible was close to. Leaders turned out to be either spiritually ill (Nikita Khrushchev) or spiritually and physically ill (Leonid Brezhnev and Konstantin Chernenko). The remainder of the idea of just society was sold out at the capitalism market by greedy and vindictive Mikhail Gorbachev. This was a deplorable end of the first life of the idea of socialism in a sixth part of the world. Unlike a human, the idea may be immortal, too. Every idea has several chances of to be rescued from obscurity, or they may sink into oblivion



for a long time. To “drag” an idea from the bottom of the ocean of social and political “drowned flows”, new thinkers able to restore the idea and reshape it in accordance with modernity and taking into consideration the requirements of the time of its new coming are needed. However, nowadays an approach like “dragging ships sunk in the ocean of history” is not so urgent and, actually, unnecessary. The infrastructure left onshore has been destroyed, too.

Therefore, we have chosen another way of development, somehow differing from the one and the other, though I have always thought and still reserve my own opinion that there is not a happy mean and it is not golden at all, as most people believe, but grey. We have been moving away from it towards integration to Europe, preserving our national elements.

This direction, too, should be realized and grounded by social scientists. There are a lot of practical facts proving the righteousness of our choice. The idea of “Azerbaijanism” is successfully put into practice by the political leadership of the Republic. The least is left, i.e. to complete theoretical substantiation and shaping of all this as a single system – the ideology of the majority. We would need the experience of the idea of socialism in the sense



that we have already known what should not be done. I think it would be an unforgiveable mistake of Azerbaijan’s humanitarian science to miss a historical moment of forming a full-fledged ideology on the basis of the idea of “Azerbaijanism”.

The following conclusions can be made from academician R. Mekhtiyev’s published works:

a) The idea of “Azerbaijanism”, which can comprise a system of the best of our past and perspectives for the present and future, forms as real-world problems are solved;

b) The theoretical approach of the kind is based on **science** (for development), **art** (for entertainment and pleasure) and **moral, ethic, national and religious values** (for soul), i.e. three important attributes of a developing state.

I believe such a triple state will, probably, allow implementing the idea of “Azerbaijanism”, i.e. development and prosperity of our state, strengthening of Azerbaijan statehood, and thus the last stage of forming of the world’s Azeris into a single nation will end.





THE STATUS OF EUROPE

Uncertainty of future as a result of the absence of political intuition

On May, 7, 2010 the European Union on the level of state leaders met in “previous” session of 16 states. “Novices” – 11 states of Eastern Europe, Baltic states and republics of former Yugoslavia were not invited for discussions on “the way out of the financial crisis” that is crucial for Europe and the whole world.

This means, at least, not only undue disrespect to EU new members, but also that “the old men” have understood the price of made mistakes when, in a hurry to please the USA and with hope to have a serious pressure on Russia that was weak 10 years ago, they extended the European Union. Moreover, it becomes more obvious that, literally, the EU new members do not have anything to offer to common “receptacle of donations” to Greece, followed by Portugal, Spain and Italy.

Where is Greece leading the EU? Does not this mean that there are more side effects of European universal medicine called “democracy-forte” or



“liberalism-plus” than it was supposed according to the directions to European standards? The EU started its infancy, or rather conception, in 1959. For more than 50 years, the common European “infant” never managed to go out of the “mother’s womb” – democracy – properly. There has not been such a large union of the kind in the history of Europe for centuries. The durability of the union has not been tested. Say, clinical tests have not been completed. Nonetheless, there is a direct evidence of the most possible clinic.

Insignificant deviations from European planned and announced reforms (theoretical ones) end nearly in social revolution. What will be will be. The ideas as well as ideologists of the unions, military and political alliances like NATO, Warsaw Pact, Shanghai Cooperation Organization, etc. must have remained in the XX century. According to the results of recent years’ events, they must not take place in the XXI century. This is for that banal reason that, no matter how high we exalt ourselves, we are still people with inborn vices – wishing to deceive, to menace somebody, to take something away, to destroy somebody or, worse than that, to betray somebody with a ruinous greediness and love to money and power that is beyond human comprehension.



All this has never given and hardly will give from now on a chance to people to live in the real world with its real problems. Besides, in the epoch of a rapid growth of the significance of science and nanotechnology, the role of domination of one certain ideology comes to nothing. Then why a lance should be broken?



They say that Europe has rather become a victim of its credulity and self-deception, though it had to question the US more than transparent national interests and its neighbors, large and not very large



by territory and population sizes. It should not show its distrust and even not perception of the reality of economical hegemony of Southern Asia, China and India. Europe's habitual greatness narrows its space somehow improperly quickly like shagreen. Consisting of 16 members, the EU was more attractive. It was inaccessible and Europe was unapproachable. All nations of the world were interested in it, following the example of the old and kind Europe. And it had what to take pride in – the preservation of the best traditions of past centuries.

However, recently Europe has become one of those many which have lost political chastity. And it is worse and worse without it. History witnesses that it is difficult to keep the status of an exemplary and respectable lady and family, being a widow with tens of billions of children at the same time. Nothing can be hidden from anybody now. Meticulous and importunate enemies will surely find what and how to rub into the wound, and to hurt and not to allow recovering from the ailment. All this is rather the result of weak immunity and underestimation of the degree of definition of ways of lofty and unjustified pride.

Hardly had the first euro-president (what a threatening name?!) been elected as the ship of modern Euro-Noah staved in. The financial system



is the EU's weak point. There is seemingly everything, but it is unlucky. 'Evergreen' dollar stifles autumn leaves – "Euromanats". It is terrifying to watch "fratricide" (dollar vs. euro). Both the USA and Europe seemingly serve one aim and believe in one God – money, but like all gods' ways, the latter of money are inscrutable, too. The world is organized so. Nature is undisputable.

I would like to say that, on my part, the above-mentioned is not gloating delight, since the latter is a very bad feature. I have always been and today I am against relations of the kind. Europe needs compassion, participation; it is necessary to share its sorrow because of the lost of self-reliance. Despite the fact that compassion does not make a person a friend, all we are connected with one thread. There become fewer separating factors in today's world. We have nearly turned from enemies to relatives for some 15 to 20 years; we became a whole organism. We have no common central nervous system (CNS) because of the variety of approaches to the world as a whole. We rather lack world-accepted leaders. All of them seem to have made plans to leave simultaneously. What to do without CNS? There are a lot of candidates, of course, but, to everybody's shame, there is not a candidate worthy in all respects. I think this is one of the important reasons of all fi-



nancial and economic, political and moral catastrophes in the world. Just look: who is there to "idolize", to wait real assistance, moral support, spiritual refuge, remission of sins from? Personally, I see nobody!

Its Excellence Money is all that rules our destinies, money that poor Greece, a scapegoat, needs so much today, though Europe itself has no money, too. Calculations have been done. Stakes are great and nobody will be able to break the bank. A game of chance (a game of "Elder brother" and "Master" whets appetite quickly) has never done good for anybody. An umbrella of euros, as notes, preserves not only Europe from intensive snowfall or rain shower of recession. The edges of the umbrella, this is where most countries, including Azerbaijan, are placed, suffer no less. The saying "fish spoils from the head" is not to the point. Not a fry, but a big oceanic shark suffers, at the minimum, a team of 27 countries of good quality, the third after China and the USA, a claimant upon world supremacy. Blow the supremacy! It is important not to go to the bottom and to become food for small fries.

Therefore, the time of gloating delight has become the heritage of history. And, frankly speaking, nobody has enough time for such luxury. Europe is seriously ill. The whole world should cure it. Con-



tagious are viruses that affected Greece as a part of Europe, the motherland of great romanticist philosophers, mother of most sciences and fine arts, the cradle of democracy.

A majestic scent of Greek wisdom runs through the history of mankind. We, too, appreciate it. I am only afraid of euroviruses. They can quickly affect whole Europe and spread over to the rest continents. The ways of spread as well as the authors of most world and Europe viruses are well known, though nobody knows how to treat for them. This is not bull or swine influenza. This is an ailment of a giant elephant. Nowadays, we have what we have. We receive SOS from the European ship every day. The ship apparently has gone so far that reached the ocean, and everything will depend on the direction and power of the wind. May God let it sail free. I really wish good to Europe. It would be good to support Europe, at least morally, to take away a heavy financial and psychological burden. From the viewpoint of eastern emotionality and western pragmatism, it would be better if there is prospering, criticizing and arrogant Europe than there are 350 billions of indignant and suffering residents of that beautiful continent.

I wish wisdom to dawn upon Europe as quickly as possible. It will help it understand true



reasons of the malady and suggest ways of treatment and return to real political intuition.

They say that there are not problems except man-made ones. They say...





REANIMATION OF EUROPE AND HISTORICAL TRIANGLE: RUSSIA-TURKEY-IRAN

**Perhaps, nobody in the USA
and Europe has dreamt about
such developments.
Now we deal with reality**

The situation in the world today is so that not a superpower can wage a war alone, without assistance, and for this banal reason military and political blocs weaken economic power of states, members of such unions by devouring colossal finances. Despite their regalia and historical merits, the USA, Russia, China and the European Union are not exceptions in this context. The world's financial crisis is the best evidence that it is not military power, but economic reasonability that can succeed. The power of weapons is gradually losing its actuality, God be thanked. Nothing can be taken by force from anybody today. The use of weapons in settlement of international problems is a sort of disreputable way and estimated as the lack of sufficient political culture, diplomacy in interstate matters. Only hungry



and very unfortunate pirates like Somali combatants can amuse themselves with such "luxury". The same can be said about the Taliban movement in Afghanistan.



Today in Europe, let alone states of Africa and part of Latin America, the army of unemployed and hungry people in each of them exceeds several times the number of armed forces of these states taken together. In Europe the number of officially registered unemployed people is up to 20% of able-bodied population. This is a catastrophe for Europeans who have got used to good and worthy living. It is not a secret that today's Europe is on the threshold of the financial crisis, social revolution. If



necessary, the NATO's army equipped with the very latest defense technology will not be able to stop those who will intend to assume power or to do different kinds of foolish things like in France and Greece of the present – pogroms, arson. The problem is that nobody is able to prognosticate the development of the situation in EU states, Japan, Korea and the USA so far. It is sadness but hungry laborious masses have no their own variant of a new political system, at which the situation might change quickly. Figuratively, there are no “prophets” to lead those offended and homeless by creating a new religion. The religion “money-king” is still powerful and not going to let anybody have its positions. Meanwhile, it is possible that all this only seems so at first sight. Money has not saved anybody from people's anger yet. The expected social outbreak will lead to a more profound crisis in economy, the financial sector. It will be difficult to imagine the consequences of further developments for the whole world community if a political and ideological crisis is added to the above two spheres.

To all appearances, Europe will not be able to escape a social revolution. The capitalistic social and economic system has already rifted. The world has said goodbye to the socialistic system with great pomp and festively, though it did not offer anything



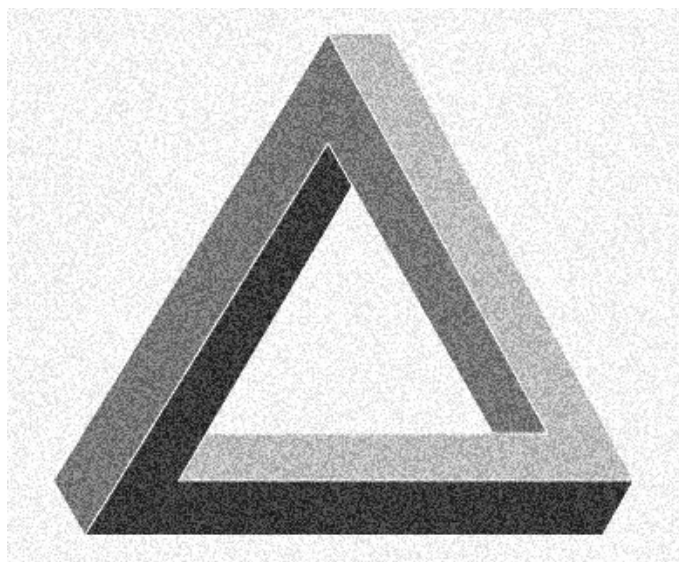
better instead. The promotion and spread (sometimes with use of force) of pseudo-democracy is actually no success. Everything that has been offered to those moving from socialism to capitalism, market economy, does not have a logic ending. The slogan of “democracy promotion” is causing separation of peoples and states to a larger degree, and leading to decline of the moral system in many countries. In some of them immorality, as a basic condition of “full democracy and liberty”, is raging. It means that the meaning of the notions was not explained correctly.

Now, what can be offered to replace capitalism and socialism? Maybe, a third way of development? The states, not joined military and political blocs, are still unable to fulfill themselves as a full-fledged party of the world process. So, a fourth way of development is necessary, which doesn't exist in embryo. Therefore, it is unknown what it is and how it looks like. In real terms, there is no time and people – “men of wisdom of the world capitalism – knowing the fourth way of development and hoping at this not to lose hold of “the dragon's tail” – capital.

Some analysts believe, not without reason, that Europeans can carry out new revolutions like the French one in the XIX century. But what will



they result in if today's France is one of the main links of the financial crisis?



Nobody knows what to do further. The way out is very complicated, and there are no theoretical versions for the situation improvement. Europe has been in searches of a way out from a deep social, economic and financial abyss...

Taking into consideration the above-said, it can be concluded that today joining of efforts of Russia and Turkey brings these states to a new level of problems resolution. This reduces social tension to some degree, and, though vaguely, makes out-



lines of long-term stability in the region seen. This cannot but makes happy neighbors, including Azerbaijan, which has a big unsolved problem – return of territories occupied by Armenia as well as Daghlig Garabagh.

I think the problem of Daghlig Garabagh would be solved peacefully with political and military and economic stability in the South Caucasus to which Russia and Turkey have been aspiring so much. Let “patriots” not think badly. In my view, long-lasting negotiations are better than bloody war and weakening of Azerbaijan's economy and statehood. I am practically sure of this. Soon, choicelessness of making peace will become reality for Armenia, and it will have to accept it.

One more very important circumstance is that without obedient allies, the USA will hardly be able to start military actions against Iran. As a matter of fact, the destiny of this war depends directly on Turkey and Azerbaijan, which have expressed their disagreement with the US intentions to use their territories in war against Iran. For the same reason, the war in Afghanistan may finish soon with NATO's forces withdrawal from there. Naturally, the Afghan people will have nothing from this, since civil war, fratricidal war inside the country may start. This is the subject of other talks.



The triangle of Russia-Turkey-Iran, no matter who offered it initially, is a demand of time, reality of our days. It will 'undo many knots', solve main contradictions in the region and help world's many powers be careful in promoting "democracy" in republics near the triangle. There are no defeated parties in this situation. Even those, waging virtual, economic war against Iran are lucky to have such a triangle. They have avoided the loss of their image and saved lives of tens of thousands of their soldiers. This is a great benefit. Now, war amateurs' sharp intellects can be directed to creation in interests of their states and peoples.

Closer relations of Russia and Turkey are the most important event of recent 10-15 years. The mutually beneficial co-operation of the kind and possible mutual confidence will inevitably change for the best the political and economic situation in Europe and will have a positive impact on the change of the role of the USA in the region. Reality will dominate. Few imposing experts doubt this.

For recent 5 years, coolness of relationship between the USA and Turkey has been felt very well on the ground of US manipulations with the so-called "Armenians' genocide" and their attempts to make pressure on Turkey in talks with Armenia. The geo-political situation in the world is changing.



The military and political alliance like the NATO may lose, at the end, Turkey, a powerful state in military, economic and political respect, what may bring to collapse of this "long-liver".

Just imagine NATO without Turkey for a while. It is difficult, but very attractive and has a basis. Why does Turkey need the NATO? To direct against Russia (the former Soviet Union) that became a close economic partner or to cherish a hope to join the collapsing European Union? What is the reason to be there where all NATO members look away at Turkey's membership in the European Union and actually blackmail with the so-called "Armenians' genocide" which did not happen at all? Of course, this is Turkey's business, Turkish people's business. I have just dared reasoning aloud.

Turkey-Russia-Iran. This combination increases the influence of this group not only in the Middle East, but also in the whole Caspian region and in neighborhood. Actually, it can lead to neutralization of any outside threat. If we'll add the political support of at least the Shanghai Cooperation Organization (SCO), the picture becomes clearer. The interests of China, Russia, India and Central Asian states require a peaceful situation in the region. Interests in economic relations become main and actually only argumentation for benefit of es-



tablishment of kind mutually beneficial relations in South-East Asia, Middle East and Southern Caucasus. I think the reanimation and “treatment” of ill Europe (with NATO virus) depend on the above-listed states and nations.

It is appropriate to say that Eastern medicine has been practiced in Europe for a long time. Why does not Europe use one of the painless remedies to solve economic and financial problems? Simply, a united political will of euroleaders is necessary. I am sure European nations will be only glad and their “compassion” for the hungry and homeless in the world will decrease several times. Military expenses may satisfy the needs of all hungry and poor people of the world. There are no other ways out. Political euthanasia does not fit to civilized Europe, while in the East it is a sin.



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Rafiq Aliyev



NOTES

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In recesses of being

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Rafiq Aliyev

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