

## A Lost Legendary Humane Common Properties Called Peace and Coexistence of Homo Muslimus in Jerusalem

### (An Inquiry into Three Historic Faces of Homo Muslimus at the Sample of Jerusalem City as to Peace and Coexistence from the Philosophico-Sociological Stand Point)<sup>1</sup>

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#### **Abstract**

In this joint article, we shall deal with Jerusalem and its three historic faces of ‘homo Muslimus’ (i.e. Judaistic, Christian and Islamic traditions as three religious faces of Abraham at the sample of both his biological and religious family tree traced back to Adam) have been recorded in ‘Jerusalem’ City as to peaceful co-existence. Our inquiry stand points will be based on the philosophico-sociological ground as well as the history of Divine religions. Jerusalem is one of the oldest habitats of Adam’s children. The members of Adamhood had been mentally and spiritually evolved by divine intervention from the state of homo sapiens to the state of, what we call, homo skeptikus so as to be a good and a model homo Muslimus on the earth in the very long journey of divine evolution. Thus one of the largest groups of homo Muslimus and civilizations historically known as members of Abrahamic religions and their followers have been living together in Jerusalem city as a nucleus sample. All homo skeptikus reason porters have been divinely formatted by God in their very nature as people of peace and co-existence to talk and act during their stay on the earth. However both historical records of homo skeptikus reason porter in general and of homo Muslimus in particular led us to think that having and practising culture of peace and coexistence was/is not easy on the earth. As a world famous old city, such historical case have been happened and observed at the sample of social, religious and cultural habitat of Jerusalem. Therefore today we desperately need ‘peace’ and ‘coexistence’ all over the world as well as Jerusalem City for the wellness and welfare of humanity at global and even at universal levels. However, the question is to be answered: How is it so?

In this context in the realization process of the joint paper our aim will be to draw participants’ attention to two main historic points of homo sapiens and thus discuss the outcome. These are: i) histories of homo Muslimus and Jerusalem as a city of various cultures; and ii) the historic relation between three faces of ‘homo Muslimus’ and ‘Jerusalem’ as to (regional and global) ‘peace’ and ‘coexistence’.

**Keywords:** Jerusalem, homo Muslimus, peace and coexistence, philosophico-sociological holistic and reductive approaches, imagology.

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## INTRODUCTION

Who are homo sapiens, homo animalus (i. e. bashar), homo skeptikus and homo skeptikus reason porter? What is their history? Who is homo Muslimus? What kind of particular history he has? What does it mean to say three faces of homo Muslimus? Who are three faces of homo Muslimus? What is the history, function and the importance of Jerusalem as a City and of its surroundings? What is the relation between homo Muslimus and Jerusalem? What connections three faces of homo Muslimus have with Jerusalem City? Who are the historical habitants of Jerusalem and of its surroundings? What do peace and co-existence mean in a person, a society, a city, a culture and a civilization? How can be built a culture of peace and co-existence in a person, a society, a culture, and a civilization life? What are the differences and similarities between reality and image as to a City and her habitants in terms of imagology? What does digital Holy Wars of West mean? Does the belief or a faith cause of the tranquillity (peace) or hate (war)? Where do love, respect and tolerance remain between them? Does it possible to have humanism without humanistic base, namely; humanless or inhumane humanism? Why is it so important to understand the history of Jerusalem and her Habitants? Or what is the cruciality of Jerusalem herself and her surroundings? In responding to these general questions beside other particular ones, what kind of methodical approach has to be taken so as to obtain a comprehensive and clear account about the replying of the questions? What will be investigation ground and frame for developing the content of the paper by making use of both general and particular questions? What will be general and basic terminology for the fulfilment of the content of the paper? Finally why this particular topic is chosen for the paper? And accordingly what is the aim and expectation of the paper?

Jerusalem has always been all about the history of homo skeptikus reason porter in general and of homo Muslimus in particular. Both homo skeptikus reason porter and homo Muslimus, who were/are sons of Adam(s) and Eva(s) what we call them as the first groups of homo skeptikus reason porters chosen by God among the homo sapiens, has been taking place in the world in general and in Jerusalem in particular. (Allah knows the best of everything) Homo Muslimus at the same time is the member of the homo skeptikus reason porter that is an umbrella term covers homo Muslimus, homo animalus and beyond that. In fact both homo skeptikus reason porter and homo Muslimus Divinely refined or formatted version of homo sapiens.

Therefore in this joint paper, we shall briefly deal with the “historic legendary-dramatic adventure of three faces of, what we call, ‘homo Muslimus’ and both ‘peace’ and ‘coexistence’ at the sample of ‘Jerusalem’ city in the context of history of religions from the philosophico-sociological stand point.” Because Jerusalem is one of the oldest habitat of Adam’s or Adams’s children who

mentally and spiritually evolved by divine intervention from homo sapiens to homo skeptikus reason porter so as to be a good and a model homo Muslimus on the earth. Therefore all mankind potentially created and formatted by his or her constitution and nature as a potential and possible candidate for becoming a homo Muslimus whereas they can freely choose otherwise (e.g. either belonging to versions of homo Muslimus or homo animalus (bashar) apart from the last face or version of homo Muslimus) by means of their reason and will.

None can say and explain anything about Jerusalem itself and its habitats without referring to the historical background of homo Muslimus. The background, which involves certain various stages from the process of the simple animate being to the sophisticated modern human, covers the historical adventure of homo sapiens which ended with divine evolution of hominids from homo sapiens to homo skeptikus reason porter in order to reach with targeted and perfected a model being, called by us homo Muslimus, of every coming ages of the time. Thus one of the largest groups of homo Muslimus historically known as the members of Abrahamic religions and their followers have been living in humane habitat of Jerusalem city. (Gunes, 2017; Harman, 2002) However both histories of homo skeptikus reason portery in general and of homo Muslimus in particular show us that having and practising culture of peace and coexistence was/is not easy in a old city, as it happens at the sample of social, religious and cultural habitat of Jerusalem. Thus not surprisingly, as Cline (2004) points out: “During its long history, “Jerusalem has been destroyed 2 times, besieged 23 times, attacked 52 times, and captured and recaptured 44 times. The oldest part of the city was settled in the 4th millennium BC.” (Cline, 2004)

Obviously today we need ‘peace’ and ‘coexistence’ all over the world as well as Jerusalem city as ever needed urgently and drastically in the history of homo skeptikus reason porter. Otherwise, it will be a legendary or a mythical speech to refer to the culture of ‘peace’ and ‘coexistence’ as the lost common properties of mankind and his cultures. Similarly it nowadays is possible to talk of peace in the form of “once upon a time there was a humane properties called as ‘peace’, ‘coexistence’ and ‘homo Muslimus’...”

Our investigation mainly shaped around these questions and terms by the virtue of various intellectual visit to the origin of history of thought, which may be named as, what I call, “history of reason portery” wherein we see intellectual adventure of chosen homo sapiens called as “Adam” who is also characterized by us as “homo skeptikus reason porter” since he has been gifted with “reason”, “will”, and “conscience” by God with a view to modelling a moral and religious being is called as “homo Muslimus”. Let me put it other way, in our own terminological context, I take Adam(s) who was (were) chosen with a divine intervention by God among the homo

sapiens so as to be a main agent of a Divine project, which takes place in Tawhed cosmic holistic order of universe, as a reason porter and thus as a homo skeptikus or homo skeptikus reason porter. (Acikoz, 2016)

Therefore a homo skeptikus reason porter or Adam ontologically means that he was divinely suited and made ready for becoming a potential homo Muslimus, since the state of homo Muslimus firstly require to be a homo skeptikus reason porter or Adam who was potential candidate for becoming a homo Muslimus. As homo skeptikus reason porter if he or she chooses to be a homo Muslimus he will be one of them, on the contrary if he chooses the otherwise he will be a homo animalus and thus he will stay at or return to the bashar (i.e. homo animalus) status or origin. (Islamoglu, 2016)

Thus being a homo skeptikus reason porter, he was run after knowledge with a positive and constructive wonder and doubt so as to search and think over the meaning of his very existence in universe and the existence of universe itself as well as the Divine power, which has been, from the very beginning, operating in the form of “Tawhed cosmic holistic order”, behind all this creation. Our boundaries remain within the sphere of the history of reason portery of the homo skeptikus and his civilizations as to habitants of Jerusalem City who reflects the three faces of “homo Muslimus”.

In this context in the realization process of the joint paper our aim will be to draw participants' attention to three main controversial historic points of homo sapiens and thus discuss the outcome of the points. These are: i) Divine intervention for evolving process from homo sapiens to homo skeptikus which is targeted to form a model being called as homo Muslimus; ii) histories of homo Muslimus and Jerusalem as a city of various cultures; and iii) the historic relation between three faces of ‘homo Muslimus’ and ‘Jerusalem’ as to (regional and global) ‘peace’ and ‘coexistence’.

## I. INTRODUCING A NEW TERMINOLOGY AS TO JARUSELAM AND ITS HABITANTS

A paper is composed of the words assembly of a language and about a topic in a written form. In a paper or a speech a word is the main agent or actor without whom meaning of an object, an event, a happening, an action, a feeling, a thinking and a belief cannot be express and conveyed to others including all papers of International Jerusalem Conference of Jordan. For this reason in literature, a word reflects a language, wherein take place as a part of both oral and written languages; a language, which can be both oral and written languages, reflects a thought or a thinking, which is about an object of both external and internal worlds of an individual; a thought or a thinking reflects an object or a being of space and time. This process called as the line of beingnessor existence, which is based upon the ontological or the factual ground, as shown below:

Word (written and oral) ↔ Language ↔ Thought ↔ Object = The Line of Beingness  
(Jerusalem or Quds ↔ English or Arabic ↔ Sacred City ↔ Here is or This is the City)

All words of any languages, which take place in oral and in written Literatures, obtained from this line of the beingnessor existence on the onto-epistemological frame. Thus for any languages Literature is the place and home of all words which are based on the line of the beingness. Literature also is tongue of a person, a society, a culture, a civilization which reflects the thinking, feeling, behaving, believing and so on patterns of a person, a society, a culture, a civilization in their life seen in a certain space and time dimension. However Literature itself by its very definition under normal circumstances remains alive and act as memory and application centre or service. (Acikoz, 2016)

For this reason if we want to understand a society and its culture and civilization we are primarily required to look into its Literature and analyze data of that targeted Literature. Today, according to Ozbay & Dagitmac (2017), if we talk of “‘Digital Revolution’ and ‘Digital Holy War of West’, which has been deliberately designated and knowingly practising for violations of every kind of the codes of conducts of the personal and social privacy, values and belief of the Eastern countries, particularly Islamic countries of the East, due to this modern phenomenon and its application wherein souls are constantly violated and raped under the digital boot of digital imagists or image makers who are the masters of hypocrisy in the fields of imagology.” (Ozbay & Dagitmac, 2017)

The second way of analyzing and understanding a culture or a civilization passes through by applying to data of their Literature and thus the reading minds of the main actors of that aimed culture or civilization such as scholars, men of religion, literature and art, thinkers, travellers whose testimonies which echo humanistic features and values of that culture and civilization which historically take place in a geographic locality and in a time. (Ekman, 1992) Since the actualization of these statements can only be in a locality as well as a period of time, in our case, our prime concern will be Jerusalem where Literature finds its existential ontological ground and her habitants homo Muslimus who make the Literature as an actor of various cultures and civilizations in Jerusalem. (Ozturk, 2015) However, later we see that Jerusalem is a manifestation and an exhibition centre of three cultures of homo Muslimus which similarly refer to three historical faces of homo Muslimus.

Now so as to know the background and accordingly understand the contemporary cases of our key words (i.e. Jerusalem and homo Muslimus) if we apply this frame to these two, we shall be facing with fallowing account. To start with etymology of ‘Jerusalem’,

"Hebrew: *Yerushalayim*, Arabic: *al-Quds*(القدس)is a city located on a plateau in the Judaean Mountains between the Mediterranean and the Dead Sea. One of the oldest cities in the world, Jerusalem was named as "Urusalima" on ancient Mesopotamian cuneiform tablets, probably meaning "City of Shalem" after a Canaanite deity, during the early Canaanite period (approximately 2400 BC). (Gunes, 2017; Harman, 2002) During the Israelite period, significant construction activity in Jerusalem began in the 9th century BC, and in the 8th century the city developed into the religious and administrative centre of the Kingdom of Judah. It is considered as a holy city in the three major Abrahamic religions of Judaism, Christianity and Islam. (Gunes, 2017; Harman, 2002)

In the abstract and the Introduction as well as throughout the paper we have referred to a number of key words besides others, all can be seen in the paper, which cover: "Homo sapiens", (or "homo animalus"), "homo skeptikus", "homo Muslimus"; "prophethood", "Tawhedy cosmic holism", "Tawhedy cosmic holistic order", "Adam", "Noah", "Abraham", "Moses", "Jesus", "Muhammad" (pbuh&all); "three faces of homo Muslimus", "Judaism", "Christianity", "Islam"; "the reason porter", "reason portery", "history of reason portery"; "Jerusalem", "Jerusalem city", "humanism", "peace and coexistence", "society", "culture", "civilization", "Literature", "middle east", "Asia minor", "eastern civilizations", "western civilizations"; "Palestine", "Israel", "philosophico-sociological ground", "hiqmah" (= divinity+science+art+philosophy), "method", "methodical approach", "holistic and reductive approaches"; and "hypocrisy", "hypocrite", "imagology", "imagist", "image", "manipulation", "imagology of city or urban", "digital holy wars of the West" and so on.

In order to make an understandable and the stable ground for our investigation, we believe that it is very crucial to give a brief explanations of the elements of the terminology presented the above and their contexts in the paper beforehand. To begin with its descriptive explanation when we refer to "Tawhedy cosmic holism" what we mean is simply this: "Tawhedy cosmic holism" taken as a God's project, plan, proposal, framework on a purpose base while its order (e.g. "Tawhedy cosmic holistic order") refers a function, operation and process of this Divine project or cosmological law (e.g. "Tawhedy cosmic holism") observed in an ordered way among all created beings of universe. On the other hand, it expected from all "homo skeptikus reason porters" that as a chosen part of this "Tawhedy cosmic holistic order", they should see, read and know the function of this "Divine order"; and thus act in accordance with the purpose of it as reason porters throughout their lifetimes since they also considered as moral agents who have been endowed with reason, will, conscience and so on so that they are accountable for the outcome of their actions.

For this reason, by designing universe and man, God appointed "homo sapiens" or "homo animalus (i.e. bashar)", what I call, as "homo skeptikus reason porter" who has been destined to carry the "loads of reason", which is the one of the main elements of the Divine ingredient in the form of "Divine Soul" which, beside "reason", "will", "conscience"; and thus take care of Divine custody in his lifetime. On the other hand, as a custodian (or reason porter) of the Divine load (or soul) and act in accordance with the Divine Order in himself, in the nature and in the universe, so as to do that he needs to be, what I call, a "homo skeptikus" who are expected to, by his nature, run after knowledge about himself, nature, universe and God with sense of wonder and positive or constructive doubt. (Acikoz, 2006)

Therefore as a "homo skeptikus reason porter" will be able to read features of the "Divinely design or order which seen in himself, in nature, and in universe" and act with respect to purposes and rules of it. That is why starting with Adam, who was the first "homo skeptikus reason porter", God chose some homo skeptikus reason porters as the prophet of Himself, like Adam and sent some of them with Holy Passages and the Books in order to explain the meaning and aim of "Divinely design of universe and man". Thus they live as sample or model person, in their own environments of reason portery, in accordance with Divinely and earthly requirements in the history of reason portery and its civilizations. We have to remember the fact that homo skeptikus reason porter as chosen homo sapiens has been the essential part of Divine universal project, of God, which is also called as "Tawhedy cosmic holistic order" wherein all kind of created beings take place and function in accordance with their determined very nature and constitutions as whole with an universal harmony. (Acikoz, 2016)

So as to take further step for introducing our new terminology, here we have to make some clarification about the expressions, such as: "reason portery", "history of reason portery", ("cultural and civilizational) environments of reason portery". The term, "reason portery" refers to the "state of carrying or custody of the reason of homo skeptikus", particularly when the reason is activated by the actions of the homo skeptikus reason porter in accordance with the requirements of Tawhedy cosmic holism. Therefore the process and the action of activation (or operation) of "reason" named as "reason portery" and a person who makes this activation of the reason called as "reason porter". For example, if this activation is freely philosophizing or speculating about something, it accordingly called philosophy. Depending on its kinds, if activation of reason is taken or framed in a place, such action of "reason porter" called as "environment of reason portery"; and in a time (or in the period of the time) called as "history of reason portery".

On the other hand, for obtaining clear a holistic picture of both homo skeptikus reason porter in general and homo

Muslimus in particular we have to ask the following basic question: What are origin, content and function of homo skeptikus reason porters within the context of new terminology of ours in the general as well as in particular? Then we are required to show man's connection and his functions with Jerusalem city and her developments with respect to establishing a culture of peace and co-existence in the city. Let us then see the historical picture of man and Jerusalem and thus have a general idea about "the lost legendary humane common properties called peace and co-existence."

## II. REREADING AND REINTERPRETING OF HISTORY OF MAN WITHIN NEW TERMINOLOGY

### II.1. General Rereading and Reinterpreting of History of Man (from Homo Sapiens to Homo Skeptikus Reason Porter)

As we stated earlier while examining the origin of "homo Muslimus", he inevitably connected to both his ancestors homo sapiens (homo animalus or bashar in Arabic) and, what we call, "homo skeptikus reason porter" (who is the potential Adamhood and homo Muslimus). Both homo skeptikus reason porter and homo Muslimus Divinely refined or formatted version of homo sapiens. The first question here is to ask: Who is homo sapiens? Reply to the question takes us to face with the human evolution beforehand. Human evolution is the evolutionary process that led to the emergence of anatomically modern humans. The topic typically starts by focussing on the evolutionary history of the primates—in particular the genus *homo*, concluding with the emergence of *homo sapiens* as a distinct species of the hominids rather than studying the earlier history that led to the primates. (Wikipedia, 2017: homo sapiens) The study of human evolution involves many scientific disciplines, including physical anthropology, primatology, archaeology, paleontology, neurobiology, ethnology, linguistics, evolutionary psychology, embryology and genetics. (Islamoglu, 2016)

On this ground, now we can try to answer to the question directly. "Homo sapiens (Latin: "wise man") is the binomial nomenclature (also known as the scientific name) for the only extant human species. *Homo* is the human genus, which also includes Neanderthals and many other extinct species of hominid; *H. sapiens* is the only surviving species of the genus *Homo*. Modern humans are the subspecies *Homo sapiens sapiens*, which differentiates them from what has been argued to be their direct ancestor, *Homo sapiens idaltu*. The ingenuity and adaptability of *Homo sapiens* has led to its becoming the most influential species on Earth. The binomial name *Homo sapiens* was coined by Carl Linnaeus (1758). The Latin noun *homō* (genitive *hominis*) means "man, human being"". (Wikipedia, 2017: homo sapiens)

According to genetic and fossil evidence, archaic *Homo sapiens* had been firstly seen approximately between 400,000 and 350,000 years ago on the earth. He evolved to anatomically modern humans solely in Africa, between 200,000 and 100,000 years ago, with members of one branch leaving Africa by 60,000 years ago and over time replacing earlier human populations such as Neanderthals and *Homo erectus*. Then through the ages, specifically, the single extant subspecies *homo sapiens sapiens*, proceeded to colonize all the continents and larger islands, arriving in Eurasia 125,000–60,000 years ago, Australia around 40,000 years ago, the Americas around 15,000 years ago. (Wikipedia, 2017: human evolution)

Thus before the appearance of "homo Muslimus", who are divinely shaped with a Divine ingredients cover reason, will, and conscience, there have always been two main stages, namely: "homo sapiens" (i.e. "homo animalus" or "bashar") and "homo skeptikus reason porter".

Let us now respond to the questions: What is the function or importance of "homo skeptikus reason porter"? Since homo skeptikus reason porter shaped with reason, will and conscience, by his God, he, by nature, is a potential source or base for being a homo Muslimus of his or her age. In other words, all homo skeptikus reason porter readily potential candidate for being homo Muslimus if they choose to be one in his own time. All homo Muslimus at the same time are homo skeptikus reason porter however all homo skeptikus reason porter are not homo Muslimus. Yet the institution of homo Muslimhood evidently open to all humanity but one must always keep in mind that all homo Muslimus carry homo animalus (bashar) side of their nature with themselves under their subconscious throughout their lifetimes.

On the other hand, for being a proper homo Muslimus, an expected function of a homo skeptikus reason porter has been always to read two Books (e.g. Books of Qur'an and of nature or universe) together because both Books show and declare 99 names of God in their own ways and see the extend of Tawhed cosmic holistic order in universe and in man himself. This kind of reading is called by us as Hiqmate reading, which takes divinity, science, art, and philosophy as essential tools in this reading process, is based upon holistic approach as methodology. In this context, in his book, called as "*Creation and Evolution In the Light of Nature and Qur'anic Verses*", Islamoglu writes: "*Besides verses of Qur'an, Qur'anic revelation, evaluate the human together with all nature and universe as a book which is made of revelations. According to Qur'an, the sources of both verses of nature and verses of Qur'an are the same and one which are evidence of the eternal Divine power. These two books, both declare the same truthness and reality in their own languages.*"(Islamoglu, 2016)

Thus the key instruments of this holistic reading, for homo skeptikus reason porter (i.e. homo Muslimus), are: science

(both natural and social sciences), theology, philosophy, history, arts, literature, mythology, tradition, custom and so on which are the essential items of the ingredient of the wisdom of homo skeptikus reason porter and of his civilizations as well. In this case, what expected from the contemporary homo skeptikus reason porter that he should try to read both books (book of universe and Holy Qur'an), which refer to the Tawhedy cosmic holistic order in man himself, in nature itself, and in universe itself, and act accordingly since it is his duty as a homo Muslimus (e.g. Man of peace, tranquillity, surrendering, trustee and serving). However, as may be seen in forthcoming subsections of the paper, three faces of homo Muslimus had not properly acted in their own times with respect to what they were required to do in the past as well as at present, even Muhammadian face of homo Muslimus, which is the final face of institution of homo Muslimushood, unfortunately joined to them time to time.

## **II.2. Rereading and Reinterpreting of History of Man in Particular (from Homo Skeptikus Reason Porter to Homo Muslimus in Jerusalem**

Rereading and reinterpreting of history of man in particular in Jerusalem covers the adaptation process of homo skeptikus reason porter to homo Muslimus. Now let us then see a brief historical account of three faces of homo Muslimus in Jerusalem by responding to the following questions: Who are they? What is the origin of them? What did they do in Jerusalem? What kind of relation they had with Jerusalem?

To begin with responding to the first two of the questions, lead us to meet with the prophet Abraham, he was the role model and source of the institution of homo Muslimushood in the history of Jerusalem as well as the rest of the world. None can talk of or write about Jerusalem without referring to prophet Abraham and his sons (i.e. Ishmael and Isaac). (Harman, 2002) Three faces of homo Muslimus directly refer to three prophets (i.e. Moses, Jesus, and Mohammad) of Abrahamic religions (i.e. Judaism, Christianity, and Islam) of Divine traditions. The origin of all traced back to prophet Adam, the first homo Muslimus of all, chosen among homo skeptikus reason porter of homo sapiens.

Now we may ask: What is the importance of Abraham and institution of prophethood? Abraham (1800BC-1600BC) is given a high position of respect in three major world faiths, Judaism, Christianity and Islam. In Judaism he is the founding father of the Covenant, the special relationship between the Jewish people and God – a belief which gives the Jews a unique position as the Chosen People of God. In Christianity, the Apostle Paul taught that Abraham's faith in God – preceding the Mosaic Law – made him the prototype of all believers. The Islamic prophet Muhammad claimed Abraham, whose submission to God constituted Islamas a “believer before the fact” and undercut Jewish claims to an exclusive relationship with God and the

Covenant. In Jewish tradition, Abraham is called Avraham Avinu, “our father Abraham”, signifying that he is both the biological progenitor of the Jews (including converts, according to Jewish tradition), and the father of Judaism, the first Jew.(Harman, 2002; Wikipedia, 2017: Abraham)

Abraham in Islam Judaism holds that one becomes a descendant of Abraham through birth, and Christianity that one becomes a descendant through faith, but Islam holds that one becomes a descendant of Abraham through both birth and faith. Abraham is also a link in the chain of prophets that begins with Adam and culminates in Mohammad. Ibrāhīm is mentioned in 35 chapters of the Quran, more often than any other biblical personage apart from Moses. He is called both a hanif (monotheist) and Muslim (one who submits), and Muslims regard him as a prophet and patriarch, the archetype of the perfect Muslim, and the revered reformer of the Kaaba in Mecca. Islamic traditions consider Ibrāhīm (Abraham) the first Pioneer of Islam (which is also called millat Ibrahim, the “religion of Abraham”), and that his purpose and mission throughout his life was to proclaim the Oneness of God. In Islam, he is referred to as “Ibrahim Khalilullah” meaning “Abraham the Friend [of Allah]”. (Gunes, 2017; Harman, 2002; Wikipedia, 2017: Abraham)

Since Abraham characterised in Islam Abraham the Friend of Allah, it is accordingly expected his sons to be friend in their religions and in their social daily affairs among themselves whatever they names in religions whether Judaist, Christian, or Muslim. In fact we know that all of them historically were homo Muslimus of their ages either belonged to Mosaic or Christian faces of homo Muslimus and now technically they are required to be a member of Muhammadian face of homo Muslimus. Because final divine religion is Islam which was preached by prophet Muhammad and Holy Qur'an for all homo skeptikus reason porters of today and tomorrow either in Jerusalem or in the rest of world.

However, when we consider the relation between the three faces of homo Muslimus and Jerusalem, we unfortunately witness the fact that the concepts and practise of friendship, solidarity, brotherhood, sharing, caring, peace and co-existence have not seen in their common life both in Jerusalem and in the other parts of the world. For instance consider the fact that during its long history, “Jerusalem has been destroyed at least twice, besieged 23 times, attacked 52 times, and captured and recaptured 44 times. The part of Jerusalem called the City of David was settled in the 4th millennium BC. In 1538, walls were built around Jerusalem under Suleiman the Magnificent.”(Cline, 2008)

Today those walls define the Old City, which has been traditionally divided into four quarters have been named as the Armenian, Christian, Jewish, and Muslim Quarters since the early 19th century. These four “neighbourhood complexes or Kulliyes” corresponded to both three faces

of homo Muslimus and three kinds of religious architecture. (Gunes, 2015) For this reason, the Old City became a World Heritage Site in 1981, and is on the List of World Heritage in Danger. Modern Jerusalem has grown far beyond the Old City's boundaries.

Now we have to ask: Why does Jerusalem have such controversial and destructive fate with hatred, war and pain? The most general and comprehensive reply to the question is directly belong to the long historical marching of homo Muslimus in the history of reason portery of homo skeptikus in the world. In the history of reason portery, unfortunately Jews have always been the nasty and destructive boys of homo skeptikus reason porter in general and of homo Muslimus in particular. As their history has been clearly showing and thus all humanity witnessed, so far, the fact that a Jew is such a person who is a master of reverse speech with a hidden agenda both his personal and social life communication. Since he/she mostly use a double meaning of a word and strategically meant other way around according to his conjectural case and his/her pragma, you cannot understand what they really meant. This was their historically inherited illness without remedy led them to be a condemned, cursed and punished nation or race by God since they have been constantly trying to trick Him and killed His prophets without any sense of morality and shame. (Ahmad, 2016)

In this context instead of being homo Muslimus of their ages they have been just following the instinct and passions of homo animalus (bashar) side of their nature so that the first thing was to change the content and very meaning of Torah then they dared to kill prophets of God, besides cheating each other easily even for the very small beneficent of the world. That is why they make their religion a kind of game and entertainment for themselves in their personal and social life. Consider the question: Why does a Jew never refer to Holy Qur'an? Because he/she well aware and know that Holy Qur'an shows their real hypocritical face and fatal illness as well as reveals what historically lay under their sub-conscious, conscience and intention. Further Holy Qur'an catches sons of Israel red-handed with respect to understanding, interpreting and practise of their religion in their individual and social life throughout their history. (Ahmad, 2016)

However we need to justify this general statement on the factual ground without prejudgement. In fact Golda Meir helps us as one of examples of such masters among contemporary Jews. She was a member of the Judaistic face of the homo Muslimus as well as being the first women former prime minister of Israel. Let us consider several quotes where what she says:

*"Peace will come when the Arabs will love their children more than they hate us."* (National Press Club, Washington, 1957); (Meir, 1973)

*"When peace comes we will perhaps in time be able to forgive the Arabs for killing our sons, but it will be harder*

*for us to forgive them for having forced us to kill their sons."* (Press Conference in London, 1969); (Meir, 1973)

*"Nasser must realize that peace is not a luxury. It is something that his children, the children of the Nile Valley, need as much as we do."*; (Meir, 1973)

*"When people ask me if I am not afraid that because of Israel's need for defense, the country may become militaristic, I can only answer that I don't want a fine, liberal, anticolonial, antimilitaristic dead Jewish people."*(1970);(Meir, 1973)

*"Perhaps you will think it just pretense –but believe me, on no day of my life have I said to myself in a mood of self-satisfaction, 'Well, today I have done something for the people of Israel, the state of Israel.'"*; (Meir, 1973) and On 17 March 1969, *"I reemphasized the principles of peace, saying 'We are prepared to discuss peace with our neighbours, any day and on all matters'"* (Meir, 1973)

This was the mentality of a moderate stateswoman of Israel almost 50 years ago, now consider this that was the view of the Jewish Diaspora about Muslim and Islam in USA recently taken from one of the statements of AFDI, the Jewish organization: *"In Any War between the Civilized Man and the Savage, Support the Civilized Man. Support Israel, Defeat Jihad"* (Statement seen on the walls of New York Metro Stations with a signature of Jewish organization of American Freedom Defence Initiative, AFDI - October 2012, New York, USA)

How they have been defeating Jihad and Jihadists so far all over the world? By playing the sacred concepts, ideas and principles of Mohammadian homo Muslimus professionally, for instance they strategically established ISIL and FTO (Fethullahian Terror Organisation of Turkey based on America) with the hands of the Judai-Christian face of homo Muslimus of Western world so that Muslims kill each other for the sake Jihad and the cause of Allah as well as killing Westerns under their control as happened on 11th September of America. In this hypocritical game of imagology and perception manipulations, according to Ozsoy and Dagitmac (2017), one of the crucial instruments in their hand is digital medium as a power station so as to gasp and violate the souls of people of the East, particularly Muslims.

There is a historical irony must be noted that Judaistic or Mosaic face of homo Muslimus have been always suffered in the hands of their Christian brethrens (i.e. Christian face of homo Muslimus) throughout the history of homo skeptikus reason portery on the earth. The recent example of such severe suffering took place in Europe during the second world war. Though Jews mostly never acknowledge the fact that their youngest brethrens in Islam (i.e. Mohammadian face of homo Muslimus) have always looked after them with caring on the humanistic ground. However Mohammadian homo Muslimus have been historically and constantly witnessing ignorance, denial and mischief of the Jews in return. Moreover as outdated homo Muslimus, both Judaistic and Christian faces of

homo Muslimus, they support each other in solidarity against their youngest brother in Islam, Muhammadian faces of homo Muslimus, as well as other homo skeptikus reason porters of various thoughts and beliefs of the world.

Here are the various quotes from contemporary the leading men of such solidarity of Judai-Christian tradition of Western.

*“We are facing with a power who threatens the world civilization and peace by exalting the death.”* (Bush’s Speech in European Parliament, 23rd May 2000) In such a case we have a saying in Turkish: “Brave thief (i.e. Bush and his kinds of people) dominate the owner of house (innocent world people) when he caught on the act of the thieving.”

*“We are facing global even universal bad (evil) ideology.”* (Blair, Washington, White House, Joint Press Conference, July 2006) Here is one of the fine examples of case of the Mardi Kepti of Egypt who talks of his thieving as an example while referring to his brevity.

*“We are not fighting with Muslims, we are fighting with those who are trying to impose false Islam and thus preventing the Muslims from real Islam.”* (Tony Blair, Prime Minister of UK, Labour Party Conference, August 2006)

I think British and their allies will implement “real Islam” to the Muslims and the people of the world in the way that as they did to their religion by distorting Bible and assisting their enemy who intended to kill their prophet Jesus then fabricating a religion in accordance with their homo animalistic instincts, desires, passions and motives.

*“In Islam there is no link between reason and God. Jihad is against (or contradicts with) God and reason in Islam.”* (During Germany visit Pope 16th Benedict quoted from East Roman King in 14th century in his speech – 14 September 2006, Germany) Not surprisingly they exactly think in the same way that they tried to rationalize their religion by fabricating new an alternative one against religion of God. Simply because they thought there is no sufficient worldly and materialistic reason and reasoning so that they distorted their Bible and deformed basic principles of their religion which originally was Islam of their ages.

On the other hand, Muhammadian face of homo Muslimus of Islamic world, they have been playing game of nationalism or even tribism with the ideological and financial support of imperialist Western world, though such extreme ideology is forbidden in Islam. Biological brotherhood cannot be put before brotherhood in faith in an importance order. However, following the cursed footsteps of Jewish, Muhammadian face of homo Muslimus unfortunately incline to forget this basic principle of Islam and they once again return to the homo

animalus (bashar) side of theirs even sometimes beyond that. With the collapse of Ottoman Empire, over twenty countries gradually appeared due to the microbe or virus of nationalism in the Islamic world. For instance, though historical, social and economical conditions obliged Turkey to be victim of nationalism, she was one of the examples of such nationalistic case, unfortunately. The same goes with Arab states and countries as well.

In this context, we strongly recommend the articles of Late Dr. Israr Ahmad about this particular topic as well as his comparative studies over the likeness of both Judaistic and Islamic histories. In fact, since it is very important topic to deal with we shall do such complementary work besides this paper in another occasion. Now for the time being, we think it is sufficient to give a specific example from the one of the statement of Nasser of Egypt about Arab-Israel relations in order to have a glance over his mentality about the issues of Jerusalem. Let us then see what happens if one (i.e. a Muhammadian homo Muslimus) puts his nationality or race before Islam as constantly Jews have been putting so far and subjected to the constant Divine punishment here and hereafter. As we pointed out at the above, while referring to Golda Meir’s statements, Nasser, as a typical example of a Mardi Kepti of Egypt, respond to Meir’s pseudo-call of peace as follows: “*“There is no voice transcending the sounds of war, and there must not be such voice –nor is there any call holier than the call to war.”* on 20 March 1969” This is the typical and dramatic example of the act of Arabism (i.e. nationalism), not in the name of Islam and Muslim Ummah. In this context, once again, we have to refer one of Turkish saying: “*“Looser wrestler never satisfy with the result of wrestling.”*

Another example of such negative mentality and practise taken from the Jordanian Newspaper wherein we see the following about childish and Mard-e Kepti style of evaluation of Meir’s attempt to go Cairo and her attitudes: “*Mrs. Meir is prepared to go to Cairo to hold discussion with President Abdul Nasser but, to her sorrow, has not been invited. She believes that one fine day a world without guns will emerge in the Middle East. Golda Meir is behaving like a grandmother telling bedtime stories to her grandchildren.*” (Al-Destour, a leading Jordanian Newspaper, of 15 June, 1969) (Meir, 1973)

What we can make of content of both quotes apart from reminding one of Turkish saying, once again, which perfectly suits with the situations of Nasser, Sadat, Assad and other Arab nationalists, who want to be friends of Kepti-Egyptian in talking to their brevity: “*Whenever a Kepti-Egyptian talks of his brevity, he constantly refer to his thieving as example.*”

On the other hand, when the matter comes to Turkey, she was certainly not innocent during this painful and feeble historical process of Islamic world. In fact she deliberately did several fatal mistakes by ignoring God (i.e. Hakk), people (i.e. halq) and reality (i.e. haqqat) so that she must

question herself here in front of Muslim Ummah, before getting questioned by God hereafter as well as before the presence of all homo skeptikus reason porters. Similarly, all Muhammadian homo Muslimus of our age (i.e. all Islamic countries) must immediately question theirselves before they become subject of questioning and thus punishment hereafter.

After all, if these are the sceneries or pictures of near past and present about Jerusalem and her habitants (i.e. three faces of homo Muslimus) the question, in this case, is: How can we make future projections and thus predictions about the fate of Jerusalem and her habitants with respect to peace and co-existence both in Jerusalem and the world?

### **III. PICTURING THE TOMORROW'S JARUSELAM AND HOMO MUSLIMUS TAKEN AS TO PEACE AND CO-EXISTENCE FROM PHILOSOPHICO-SOCIOLOGICAL STANDPOINT**

#### **III.1. Imagology, City (Jerusalem) and Homo Muslimus**

Every city has her own metaphysical and imagological stories. However, all kinds of metaphysical and imaginary stories and their paths fall to Jerusalem. Similarly the stories of homo Muslimus have gone with parallel to the particular story of Jerusalem in their histories. For this reason, we have more significantly enabled to form all forms of the stories about the collective existing of people in particular by means of Jerusalem. Because Jerusalem is the point of initially awake of conscious correlation between: human and God; gods and human; human and their self-creations. Once people closed to disremembered and released from pressure of wild decorate pure-nature. Before dismissed from aimless heaven firstly human began closed their eyes versus vain shine of world heaven. However, this is the starting point of the huge endless fight in Jerusalem and throughout the world. (Ozturk, 2014)

On the other hand, Jerusalem is an unique centre of imagological urban. We can find every kind of imagistic projections that cover various humanitarian image, namely; images of different believers, images of many communities, historical images, state images, conflict images, ghettocal images and so on. Thus we may make the following generalization: "Nobody is exactly from Jerusalem but everyone has a piece in and from there." However it is not a piece in contrary it is a comprehensive holistic concept. As symbolical Jerusalem, it is seeking a link between past and future and legitimates belief and behaviour so that it may importantly enable to appear intangible to tangible for every human. (Ozturk, 2013)

God refused human created images and thus presents heaven images for determining Jerusalem concept. In response to this some human dictate alternative image and pressure symbols. In this complex fighting all humanitarians accumulations appear in Jerusalem as

symbolically. So Jerusalem is a compact mirror that reflects the complexity of the world where seen the human relationship with God beside others, world, hereafter, past, future and so on. It is in some sense a red apple for everybody. Let us see who will have this apple on his throat? (Ozturk, 2013)

The link between imagological categories and the City (Jerusalem) may be counted as follows:

- a) Natural-Images: Every human is born there.
  - b) Virtual-Realistic Images: Pure-created spiritual-images by human.
  - c) Heaven Images: The images and symbols are described and gifted by God (These are not only normal beliefs, values but specific landmark that they can possibly be manipulated and created alternative images by human).
- As Result Possibilities: Imagistic-jetlag; imagistic-conflict, imagistic-complex, imagistic-reductionism, imagistic-anachronism. (Ozturk, 2013)

#### Image of Jerusalem Categories:

- 1) Homo-sapiens category: Myth, Polarization-Image, Pure-Created-Image.
- 2) Ghettocal Categories:
  - A) Romantic Symbolic Interest: Recreated and Manipulated Heaven Images.
  - B) Communities Victory Symbol: Handled Sacred Land and Hegemonic Advantages.
  - C) Reductionist Human Story Determining: Kings and the Others Landmark.
- 3) Homo Muslimus Category: Holistic imagistic level that includes basic beliefs; values concept; pure-heaven images and comprehensive metaphysic and implement field but not only depending ground that it pointed and symbolised peace and salvation of all humans as potentially. Jerusalem is not merely a city or a region; it is a monitor of a world, a paradigm, and centre of claim. Who then is homo Muslimus of Jerusalem? (Ozturk, 2013)

Thus, homo Muslimus of Jerusalem should be evaluated in these imagistic terms as well. So as to reply to the question given the above, we believe, we have to step on the solid and the factual social ground. Where can we find such solid and factual ground? In other words: Is there any statement or proposition which gives a holistic picture of Jerusalem and her habitants in brief without causing any discussions and disagreement among the three faces of homo Muslimus of Jerusalem?

Responding to the questions in general, when one wants to express the very importance of the chains of the events or happenings which were gone through with or lived by animate or particularly inanimate beings that they could not express those lived events, in these cases in Turkish literature we have a saying which goes as follows: "*Wish that those mountains, soils, stones (and in our case walls of a very old city Jerusalem), had been happened to have a tongue and thus could have been telling about the stories*

*of what they witnessed and what they lived in their environments one by one so far.”*

In our case our wish happened to be real since a divine motto, which have been so far taking place at the top of al-Halil Gate of the Walls of Old Jerusalem, speaks out with a historical dignity and announce the ancient factual truth that: “THERE IS NO GOD BUT ONLY ALLAH AND ABRAHAM HALILULLAH”. Suleiman the Magnificent of Ottoman Empire ordered to the head of his state architect put this motto on the top of the al-Halil Gate as a clear sign of peace and invitation for building a culture of co-existence, since prophet Abraham was the biological and faith patriarch of three faces of homo Muslimus.

As pointed out earlier, Judai-Christain tradition goes back to birth of Abraham in 1850 BC and his two sons (i.e. Ishmael and Isaac); then through sons of Jacobs (1653-1500 BC) to the appearance of Moses (1400-1200 BC) and via the sons of twelve tribes reaches to Jesus (0/3 BC-30/33 AD). These two reflect the outdated two (Judaistic and Christian) faces of homo Muslimus though they succeed each other biologically and religiously in origin. The last connection point of the chain of institution of the prophethood is the prophet Muhammad who biologically and spiritually come from Ismail's side and represent the final face of homo Muslimus in the history of Divine religions that they started with Adam, the first model homo Muslimus, since then completed or perfected each other by the prophets of God (who were the model homo Muslimus of their own ages and places) through the ages.

For this reason, this proposition (i.e. “THERE IS NO GOD BUT ONLY ALLAH AND ABRAHAM HALILULLAH”) must be understood that it is one of the historical main substitute corner stone of eternal truth which manifests itself in the form of I BEAR WITNESS THAT THERE IS NO GOD BUT ONLY ALLAH AND I BEAR WITNESS THAT MOHAMMAD IS THE SERVANT AND THE LAST MESSENGER OF ALLAH who is a cultivated eternal model for all humanity and civilizations in the final phase and face of the cultivating long journey of history of homo Muslimus since Adam.

On these bases, we are now in the position of the answering the following question: How can one talks of Jerusalem in a very short well received sentence or motto which covers all historical adventure of Jerusalem City? The answer is: “THERE IS NO GOD BUT ONLY ALLAH AND ABRAHAM FRIEND OF ALLAH”. In other words, understanding the whole history of Jerusalem is equal to understand the whole history of homo Muslimus at the sample of three faces of him (e.g. Judaism, Christianity, and Islam have been living so far) have been historically taken place in the location of Jerusalem.

What are the implications of the proposition or motto (i.e. “THERE IS NO GOD BUT ONLY ALLAH AND

ABRAHAM HALILULLAH”)? The proposition covers a humanistic and civilized Call that: WELLCOME TO JERUSALEM: THE SACRED CITY OF HOMO MUSLIMUS TO HERE WHOEVER ENTERS EXPECTED TO STAY IN PEACE WITH SENSE OF CO-EXISTENCE AND BROTHERHOOD AS HER INHABITANTS DO). Or if you like a short form of the Call will be: “WELLCOME TO SACRED CITY OF HOMO MUSLIMUS: JERUSALEM WHICH IS CITY OF PEACE, CO-EXISTENCE AND BROTHERHOOD IN ISLAM.”

On the other hand, from the historical stand point of both, what he calls, former Jewish Ummah and present Muslim “Ummah”, Dr. Israr Ahmad of Pakistan (2016) has the following to say: *“There are two important features which not only distinguish the Muslims from the Jews but also prove the former’s clear superiority over the latter. The first is related to the fact that the present Muslim Ummah is collectively responsible to preach and spread the Message of Almighty Allah (SWT), and to try her utmost for establishing the domination of Islam over the entire globe. This stupendous duty is, in fact, a logical corollary of the culmination of Prophethood. The most outstanding characteristic of the advent of Prophet Muhammad (SAW) is that the institution of prophethood has reached its acme of perfection with his advent. Since the ultimate echelon of prophetic evolution has been reached, it follows that there shall be no more prophets.”* (Ahmad, 2016; Getting Lesson from History)

After having explained this historical fact, he continues to state a present and future lifetime task and duty of Muhammadian homo Muslimus as follows: *“But the world has not yet ended, and the humanity is still thirsty for the knowledge of the Real and still yearning for a just social system. This can only mean one thing: The Muslim Ummah is now responsible, as a whole, to continue the work of the prophets. The Qur'an proclaims that the purpose behind the advent of Prophet Muhammad (SAW) is the establishment of the ascendancy and domination of Islam over all aspects of life, all over the world. The following words appear thrice in the Holy Qur'an, defining the manifesto for a global Islamic Revolution: ‘It is He who sent His Messenger with The Guidance (Al-Qur'an) and the true way of life (Deen-al-Haq), in order to make it prevail over the entire mode of living.’”* (Al-Taubah 9:33; Al-Fath 48:28; & Al-Saff 61:9) (Ahmad, 2016)

On this account, what we can say, the rest is up to Muhammadian homo Muslimus (i.e. Muhammadian Ummah): wait and see; or alternatively start from yourself since first thing is the first!

**Conclusion: (Towards a Muhammadian Jerusalem and Muhammadian Homo Muslimus of the World as Remedy for All Kinds of Global and Universal Crises)**

Such proposition of Suleiman the Magnificent of Ottomans, which has been just given above, was the one of the best call for building a multiple-culture of peace and co-existence in Jerusalem and its surroundings among the habitants of the city. In fact, all the habitants of Jerusalem took the privilege of living and witnessing the practise of such humanistic civilized call during rule of Muhammadian homo skeptikus in the examples of Omar, Salahaddin, Yavuz, Suleiman, Abdulhamid II of Ottomans and so on. (Avci, 2002) They, as a Muhammadian homo Skeptikus, were representers of humanistic and civilized values (i.e. the care, share, tolerance, brotherhood, justice, solidarity, friendship, self-sacrifice, empathy, peace, co-existence, respect, mercy) of Islamic thought and administration in Jerusalem as well as in the world. (Demirkent, 2002)

For instance, during Islamic rule of Jerusalem, took for all most 1300 years, her habitants lived together with peace, tolerance and respect by giving good example of culture of peace and co-existence. Even the Jews time to time try to ignore and manipulate this historical fact, they cloud not deny since all humanity and history have been very close witness of the fact. In their history, though they were cursed, damned and outdated by God, Jews have been shown mercy and tolerance by their youngest brother in Islam, Muhammadian homo Muslimus, only. Regardless of whether they aware or not, the same practise of the youngest brother in Islam goes with the outdated Christians, as well.

To all the entrance gates of the capital cities of the countries of the world ought to be written the above mentioned eternal and forever proposition: “I BEAR WITNESS THAT THERE IS NO GOD BUT ONLY ALLAH AND I BEAR WITNESS THAT MOHAMMAD IS THE SERVANT AND THE LAST MESSENGER OF ALLAH” if we really want to save humanity here and hereafter against any homo animalus thought and practise all over the world. This vision and mission are the lifetime obligatory agenda for every Muhammadian face of homo Muslimus (i.e. Muslim Ummah) of our age. After referring to one of Turkish saying which is: “*What you ask a favour from your sister, she herself is the most in need of favour*”, one may put the following question: Are we Muslims, as (Muhammadian) homo Muslimus of our ages, pure Angel while Jewish and Christians, as former outdated homo Muslimus of their past and present eras, pure Satan?

Of course not, by following the footsteps of both outdated Judaistic and Christian homo Muslimus for the sake modernity, secularity or individual pragmas we contemporary homo Muslimus sometimes worse than them in our thoughts, feelings and life as our recent history shows our dramatic process of internal personal fall and the destruction as well as external collapses. For this reason, Holy Qur'an constantly warns us as well as Traditions (or Hadith) of Mohammad (pbuh) in this regard.

Here, in order to show the situations of all Islamic countries, we think, it is better to give M. F. Heliki's view:

*“Historically speaking, in any country (society, culture or civilization) firstly when the scholars and the rulers degenerated; secondly and accordingly when the concepts and the establishments destroyed; and thirdly when the men of trade ignore the voice of their consciences in their business; then, wait for the fall of that country and know that science of hypocrisy (i.e. imagelogy), hypocrite (imagelogist) and the act of manipulation of perception certainly (fabricated image) are in work there. Since then in that demolished country cannot be found any trace of genuinely humane peace, co-existence, solidarity, tolerance, faith, morality, nationality, culture and civilization other than fabrication, hedonism, chaos, terrorism, immorality, art of lying, deceiving and so on. Thus, in the end, if you have any humane energy and courage as a homo skeptikus reason porter in general and homo Muslimus in particular, watch and have a lesson from the fall of that country in every aspect.”* (Merza Fakur Heliki, 1424)

Unfortunately, this generalization is valid for Jerusalem in particular as well as all Islamic countries of ours. Similarly its validity is inevitable if a person, group, society, country, culture and civilization choose to be homo animalus side of (homo skeptikus) reason porter or homo Muslimus side of (homo skeptikus) reason porter but acting otherwise as outdated Jews and Christians have been doing so far. If one disagrees with me then I should like to ask: If that assumed country, society, culture or civilization happened to be yours, how do you feel about it?

In order to reach or achieve such a result, as late Dr. Israr Ahmad pointed out in his valuable scholarly works, we have to fill in the following items:

- a) Revivaling Muhammadian face of homo Muslimus as a model for all humanity and times to come by applying a new methodological approach and use; (Ahmad, 2016)
- b) Inviting former outdated Judaistic and Christian faces of homo Muslimus to current Muhammadian face of homo Muslimus by Qur'anic approach and methodology; (Ahmad, 2016)
- c) Building a culture of peace and co-existence at the modelship of Jerusalem in the Middle East as well as the world by following Hiqmate holistic knowledge. (Ahmad, 2016)
- d) Considering on imagology and its artilleries as well as movements and digital holy war of West declared to Islamic world. (Ozbay and Dagitmac, 2017)

In conclusion, the critical holistic explanations of these four items besides others deserve to be a research topic of

a special article which will be done by us with a particular reference to both the extends of Heliki's account and the related Works of Dr. Israr Ahmad of Pakistan in another occasion.

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