

Hakikat Kitabevi Publications No: 12

ISLAM and CHRISTIANITY

Hüseyin Hilmi Işık

Sixteenth Edition



Hakikat Kitâbevi

Darüşşefeka Cad. 53/A P.K.: 35

34083 Fatih-ISTANBUL/TURKEY

Tel: 90.212.523 4556-532 5843 Fax: 90.212.523 3693

<http://www.hakikatkitabevi.com>

e-mail: bilgi@hakikatkitabevi.com

SEPTEMBER-2014

CONTENTS

PART: ONE ISLAM AND CHRISTIANITY

Preface	3
1. Belief in Allah's existence.....	5
2. Prophets, Religions, and Books	11
a- Judaism	14
b- Christianity	16
c- Islam.....	29
3. Conditions for being a true Muslim.....	56

PART: TWO

THE QUR'ÂN AL-KERÎM AND TODAY'S COPIES OF THE TORAH AND THE BIBLE

Introduction	83
1. Today's Copies of the Torah and the Bible.....	88
2. Some of the Errors in the Holy Bible	100
3. The Qur'ân al-kerîm	131
4. Miracles of Muhammad ('alaihi's-salâm).....	157
5. Virtues of Hadrat Muhammad.....	181
6. Beautiful Moral Qualities and Habits of Hadrat Muhammad	196

PART: THREE

ISLAM AND OTHER RELIGIONS

Introduction	209
1. Islam is not a Religion of Savagery	213
2. Muslims are not Ignorant.....	249
3. Religions, Dogmas, and the Difference Between Religion and Philosophy	257
a- The Religion of Brahmanism	258
b- Buddhism	261
c- The Religion of Judaism and Jews.....	264
d- The Religion of Christianity	281
e- Islam.....	294
f- Is it permissible to philosophize in Islam?	302
g- Baha'îs	305
h- Qâdianîs.....	305
4. The Qualified men of Tasawwuf.....	306
The Last Word.....	322
Glossary	331

TYPESET AND PRINTED IN TURKEY BY:

İhlâs Gazetecilik A.Ş.

Merkez Mah. 29 Ekim Cad. İhlâs Plaza No: 11 A/41
34197 Yenibosna-İSTANBUL Tel: 90.212.454 3000

PART: ONE

ISLAM AND CHRISTIANITY

P R E F A C E

We begin to write the book **Islam and Christianity** with the Basmala. All praise be to Allahu ta'âlâ, and may the best of prayers be upon His beloved Prophet, Muhammad ('alaihi's-salâm), upon his Ahl al-Bait, and all his Companions!

Allâhu ta'âlâ has created everything, the living and the non-living, out of nothing. He alone is the Creator. Because He pities mankind very much, He creates and sends everything that is necessary for a comfortable, sweet and cheerful existence in this world and the next. As the most superior and valuable of His endless blessings, He has made distinctions for us between the way of truth leading to felicity and the way of falsehood, which brings about trouble and sorrow. He has always commanded goodness, diligence, and to be helpful to others. He has declared that He will call all people to account following the Rising after death, that those who do good deeds will live in endless happiness in Paradise, and that those who do not believe in the teachings of His prophets ('alahimu's-salâm) will remain in endless torture and pain in Hell. Therefore, we begin writing this work glorifying His Name and consigning ourselves to His guidance. We also see it as an honourable duty upon us to express our gratitude and love for those superior men called "prophets", especially for the most superior of them, the Last Prophet, Muhammad ('alaihi' s-salâm), whom He has selected as an intermediary and messenger to reveal the way of felicity and comfort to human beings.

This book is written in the nature of a "key" for those Muslim brothers of ours who have just a smattering of knowledge on how the Islamic religion has developed, and it has been written for those non-Muslims willing to know the fundamentals of Islam. Islam, the most up-to-date and the most immaculate of the world's existing religions, is based upon very humane and very logical principles. Without going into details, this book touches

upon the fundamentals of Islam and makes a comparison of Islam with other religions. It answers criticisms raised against Islam by its adversaries and explains as compendiously as possible the qualifications essential for being a good Muslim.

For those who would like to read valuable books on Islam written by Islamic scholars (rahimahumullâhu ta'âlâ) after learning the facts contained in this book, we advise that they read books published in different languages by the Hakikat Kitabevi (Bookstore) in Istanbul. The names of these books are appended to our books.

Read this book slowly and with reflection! Encourage others to read it, too! An ignorant person cannot be a good Muslim. Indeed, it is impossible for a person not to attach all his heart to Islam after learning its fundamentals. After reading this book, you will also realize what a lofty, sacred, logical, and perfect religion Islam is, and you will attach all your heart and soul to it in order to attain salvation and repose in this world and in the hereafter.

Mîlâdî
2001

Hijrî Shamsî
1380

Hijrî Qamarî
1422

Publisher's Note:

Anyone who wishes to print this book in its original form or to translate it into any other language is granted beforehand our permission to do so; and people who undertake this beneficial feat are accredited to the benedictions that we in advance offer to Allâhu ta'âlâ in their name and also our best wishes of gratitude and we thank them very much. However, permission is subject to the condition that the paper used in printing be of a good quality and that the design of the text and setting be properly and neatly done without mistakes.

A Warning: Missionaries are striving to advertise Christianity; Jews are working to spread the concocted words of Jewish rabbis; Hakikat Kitâbevi (Bookstore), in Istanbul, is struggling to publicize Islam; and freemasons are trying to annihilate religions. A person with wisdom, knowledge and conscience will identify and adopt the right one among these alternatives and will help to spread the wisest of these choices, for salvation of all humanity. Nothing, nor any other way, could be better or more valuable, inasmuch as one's aim is to serve humanity.

BELIEF IN ALLAH'S EXISTENCE

The young human being, a mere child as he is, begins to wonder from whence and how the things he sees around him came into existence. As he grows older, he better realizes and thus marvels at what a tremendous masterpiece the earth is, whereon he lives. When he becomes a highly educated adolescent, his wonder turns into admiration as he begins to learn of the elaboration involved in the things and beings seen around us every day. What a great phenomenon it is that men can remain and live solely by the gravitational force on a spherical, –or, rather, an oblate–, planet, which internally is full of molten metal and which revolves by itself in space. And what a great power it is, by whose origination mountains, rocks, seas, innumerable kinds of living beings and plants come into being, grow, and exhibit so many different properties. Some animals walk on the earth, while others fly in the sky or live in water. The sun, which sends its light on us, produces the highest grade of heat we can think of, effects the growth of plants and makes chemical changes in some of them to bring about the existence of flour, sugar, and other substances. But we know that our globe is only a tiny speck in the universe. The solar system, which consists of planets revolving around the sun, and to which our earth belongs, is one of the countless systems within the universe. A small example will contribute a little to our understanding the energy and power in the universe. The latest great source of energy obtained by man is atomic energy released during fission or fusion types of atomic reactions. Yet a comparison will show that the energy released in great earthquakes is still greater than the energy of tens of thousands of atomic bombs, which mankind proudly assumes to be “the greatest source of energy.”

When you look at your body you probably do not notice what a stupendous factory and laboratory it is. In fact, breathing is an astounding chemical event by itself. Oxygen, inhaled from the air, is used in the burning process of the body, and exhaled out of the body as carbon dioxide.

As for digestion, it functions like a factory. After the food and

drink taken through the mouth are decomposed and digested in the stomach and bowels, the parts useful to the body are percolated in the small intestines and transfused into the blood, while the dregs are excreted through the bowels. This extraordinary process is done automatically with the utmost precision, resulting in the body working like a factory.

The human body does not only contain apparatuses producing various kinds of substances with intricate formulas affecting various chemical reactions, doing analysis, treating illnesses, purifying, annihilating poisons, curing boils, filtering various kinds of substances, and giving energy, but it also embodies an immaculate network of electricity, leverage, an electronic computer, an alarm system, an optical set, an apparatus for receiving sounds, an apparatus for making and controlling pressure, and a system for fighting against microbes to annihilate them. And the heart is a stupendous, ever-working pump. Of old, Europeans used to say, "The human body consists of plenty of water, a little calcium, a little phosphorus, and a few inorganic and organic substances. Therefore, the human body is worth a couple of pounds." But today the calculations done in American universities have clearly indicated that the value of various rare hormones, enzymes, and organic preparations, which the human body produces incessantly, is worth millions of dollars in the least. As a matter of fact, an American professor said, "If we were to attempt to make an apparatus that would produce such valuable substances automatically and in precise order, all the money existing in the world would not finance its accomplishment." There remains the fact that, alongside this material perfection, man has very great immaterial powers, such as comprehension, thinking, memorizing, remembering, reasoning, and deciding. It is impossible for men to assess the value of these powers. Moreover, man has a soul as well as a body. The body dies, but the soul does not.

A careful look at the world of animals reveals to man how amazing the Creator's omnipotence is. Some living creatures are so small that they can be seen only under a microscope. For some others to be visible (for example to observe viruses), an electronic microscope, which magnifies a million times, is needed.

The efficiency of silk production in the greatest artificial thread factory comprised of automatic machines is far below that of a small silkworm. If a small cicada were enlarged to the size of

a sound-producing machine used today, the noise it would produce would break windowpanes and destroy walls! Likewise if a firefly became as large as a street lamp, it would illuminate an entire quarter of a town to the extent that it is illuminated during the day. Is it possible not to get lost in admiration for such inconceivably perfect and excellent work? Do they not suffice to show how great and powerful the Creator is? Consequently, this universe, of which we see only a very tiny part, has a Creator with very sublime powers, Who can establish it, and Whom our minds are far too weak to grasp. This Creator must be unchanging and eternal. We, Muslims, call this Creator Allâhu ta'âlâ. The basis of Islam is to believe in Allâhu ta'âlâ and His attributes.

When we look around us conscientiously and when we read books describing the history of former times, we see that some things cease to exist while other things come into being. Our ancestors, ancient people, as well as their buildings and cities, ceased to exist. And after us, others will come into being. According to scientific knowledge, there are forces affecting these tremendous changes. Those who disbelieve Allâhu ta'âlâ say, "These are all done by Nature. Everything is created by the forces of Nature." If we ask them, "Have the parts of an automobile been brought together by the forces of Nature? Have they been heaped together like a pile of rubbish which has been brought together by flowing water with the effects of waves striking from this direction and that? does a car move with the exertion of the forces of Nature?" Will they not smile and say, "Of course, it is impossible. The car is a work of art, which a number of people have built by working together strenuously and by using all their mental abilities to design it. The car is operated by a driver who drives it carefully, using his mind and obeying the traffic laws?" Likewise, every being in nature is also a work of art. A leaf is an astounding factory. A grain of sand or a living cell is an exhibition of fine art, which science has explored to only a small extent today. What we boast about as a scientific finding and accomplishment today is the result of an ability to see and copy a few of these fine arts in nature. Even Darwin,^[1] the British scientist whom Islam's adversaries present as their leader, had to admit: "Whenever I think of the structure of the eye, I feel as if I will go mad." Could a person who would

[1] Darwin, died in 1299 (1882 A.D.).

not admit that a car is made by chance, by the forces of nature, say that nature has created this universe, which is entirely a work of art? Of course, he could not. Should he not believe that it has been made by a creator who has calculation, design, knowledge, and infinite power? Is it not ignorance and idiocy to say: "Nature has created it," or "it has come into being by chance?"

The words of those who say that all these countless beings created by Allâhu ta'âlâ with such explicit order and harmony exist by chance are ignorant and contrary to positive science. For example: Let us put ten pebbles numbered from one to ten in a bag. Let us then take them out of the bag one by one with our hand, trying to take them out successively, that is, number one first, number two second, and finally number ten last. If any pebble taken out does not follow this numerical order, all the pebbles taken out so far will be put back into the bag, and we shall have to try again beginning with number one first. The probability of taking out ten pebbles successively in numerical order is one in ten billion. Therefore, since the probability of drawing ten pebbles in numerical order is extremely low, it is surely impossible that innumerable kinds of orders in the universe came into existence only by chance.

If a person who does not know how to type presses on the keys of a typewriter, let's say, five times at random, to what extent would it be possible for the resulting five-letter word to express some meaning in English or any other language? If he wanted to type a sentence by pressing on the keys heedlessly, could he type a meaningful sentence? Now, if a page or a book were to be formed by pressing on the keys casually, could a person be called intelligent if he expected the book or the page to have a certain topic by chance?

Things cease to exist all the time, while other things come into being out of them. However, according to the latest knowledge in chemistry, one hundred and five elements never cease to exist; changes only take place in their electronic structures. Radio-active events have also shown that elements, and even their atoms, cease to exist, and that matter, turns into energy. In fact, the German physicist Einstein calculated the mathematical formula for this conversion.

The fact that things and substances have been changing and issuing from one another continuously does not mean that existence, itself, comes from past eternity. In other words, one

cannot say, "So it has been, and so it will be." These changes do have a beginning. To say that the changes have a beginning means that the substances coming into being have a beginning, which in turn means that all of them have been created from nothing while nothing existed. If the substances were not first created out of nothing and if their issuing from one another went far back into eternity, this universe would necessarily be nonexistent now. The existence of the universe in the eternal past would require the pre-existence of other beings to bring it about, and those beings, in turn, would require others to pre-exist so that they could come into being. The existence of the latter is dependent upon the existence of the former. If the former does not exist, the latter will not exist, either. Eternity in the past means without a beginning. To say that something existed in the eternal past means to say that the first being, that is, the beginning did not exist. If the first being did not exist the latter beings could not exist, and consequently nothing could exist. In other words, there could not be a series of beings requiring the pre-existence of others for their own existence. Therefore, all of them would necessarily be nonexistent.

Hence, it has been understood that the present existence of the universe indicates that it has not existed since past eternity, and that there existed a first being, which had been created out of nothing. In other words, we have to accept the fact that beings have been created out of nothing and that today's beings are the result of a succession of beings coming from those first beings.

Those denying Allâhu ta'âlâ and asserting that everything came into being by itself through nature, say, "It is written in all religious books that the earth was created in six days. But recent research, particularly the intricate calculations done with radio-isotopes, has shown that the earth came into being billions of years ago." These words make no sense at all since the earth's coming into being billions of years ago does not bear any implications concerning how long it took for creation. What could the six days written in holy books have to do with today's twenty-four-hour day? The twenty-four-hour day is a unit used by men. We do not know how long the day mentioned in the holy books is. It may be that each of those six days was a geological period that lasted many centuries according to the units we use today. The holy meaning of the fifth verse of Sûrat as-Sajda in the Qur'ân al-kerîm is: **"... To Him, on a day, the space whereof will be a thousand years of your reckoning."** (32-5) And in the

Bible “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” (2 Pet: 3-8)

We cannot know when Âdam (‘alaihi ’s-salâm), the first human being and Prophet, was created. We cannot claim that man has been on the earth since the very day of its creation. What we know is that man came into being with Allâhu ta’âlâ’s command and creation. It is impossible to take it for granted that the Neanderthal man, which is presumed to be the first man according to Darwin’s theory of “evolution,” has gradually developed into today’s man. In fact, it is illogical to profess, as some people do, that man was originally quadruped and managed to stand up only after several centuries. It is impossible for such a primitive being to have reached its present state of perfection. Therefore, we have to admit that those quadruped species were not human beings, and that they must have been some other kinds of creatures, which became extinct together with many other ancient creatures. All religious books state that the first man was “homosapiens,” that is, a being that could walk on two feet and could think. And indeed, as we have stated above, even Darwin has not been able to prove that a quadruped being with no distinction from an animal could have evolved into today’s man.

All the revealed religious books mention Hadrat Âdam (‘alaihi ’s-salâm) as the first man. He is said to have “ploughed with an ox, sown seeds, built his house, and received ten pages of wahiy (revelation).” It must be believed that he, the first man, who was capable of taming cattle, building a house for himself instead of living in a cave, and was able to receive wahiy, came to earth after having completed his development, and that he therefore had no relationship with quadruped creatures living in caves.

A Muslim first admits with all his heart that Allâhu ta’âlâ exists, that He is sublime, that He is one, that He was not born and does not give birth, and that He is eternal and unchanging. This belief is the first principle of Islam.

PROPHETS, RELIGIONS, and BOOKS

When Allâhu ta'âlâ created man, He granted him **aql** (intellect) and the power of mind and thought. Islamic scholars (rahimahum-Allâhu ta'âlâ)^[1] called man "Haywân-i nâtiq"^[2] and the expression in Cartesian philosophy, "I think, therefore I am," clearly expresses this fact.

The major factors distinguishing man from other creatures are: He has a soul besides his body; he can think, assess all events with his mind; he can decide by using his mind and carry out his decisions; he can distinguish good from evil; and he can realize his errors and repent for them, and so forth. But the question is: Can man use this most powerful weapon given to him without a guide, or can he find the right path and understand Allâhu ta'âlâ by himself?

A retrospective view of history will show us that when left alone with no guidance from Allâhu ta'âlâ, men have always deviated into degenerate paths. Using his mind, man thought of the Omnipotent, who created him, but he could not find the way leading to Allâhu ta'âlâ. Those who did not hear about the Prophets sent by Allâhu ta'âlâ first looked for the Creator around themselves. The sun, being the most useful thing to men, provoked some men to think that it was the creative power, and, therefore, they began to worship it. Later on, as he saw the great forces of nature, such as, a gale, a fire, a furious sea, a volcano and the like, he thought they were assistants to the Creator. He attempted to symbolize each of them. This, in turn, gave birth to idols. He dreaded their wrath and sacrificed animals to them. Unfortunately, he even sacrificed human beings to them. Every new event inspired a new idol, increasing the number of idols symbolizing events. When Islam first graced the earth there were three hundred and sixty idols in the Ka'ba. In short, man, by himself, can never understand Allâhu ta'âlâ, the world's real Creator, the One, and the Eternal. Even today, there are still

[1] Rahimah-Allâhu ta'âlâ: May Allah's mercy be upon them.

[2] Hayvâni nâtiq: Creation which is able to speak.

people who deify the sun, as well as fire. This should not be amazing, because without a guide, a light, one cannot find the right way in darkness. It is declared in the 15th âyat of Sûrat al-Isrâ in the Qur'ân al-kerîm: “... **nor would We visit with Our Wrath** [the worshippers of idols] **until We had sent a Messenger** ‘alaihi-salâm).”

Allâhu ta'âlâ sent Prophets ('alaihimu's-salâm) to teach His human slaves how to use the powers of mind and thought, to teach them about His Oneness, and to distinguish good from evil. Prophets ('alaihimu's-salâm) were human beings like us. They ate, drank, slept and felt tired, too. What distinguished them from us was that their intellectual and assessment abilities were much greater than ours. Moreover, they had pure moral qualities and, hence, the ability to communicate Allâhu ta'âlâ's commandments to us. Prophets ('alaihi mu's-salâm) were the greatest guides. The final and highest Prophet (sall-Allâhu 'alaihi wa sallam), who communicated the Islamic religion, is Hadrat Muhammad and his holy book is the **Qur'ân al-kerîm**. (The subsequent discourse on Islam will give further information regarding this subject.) The guiding utterances of Hadrat Muhammad (sall-Allâhu 'alaihi wa sallam) are called **al-Hadîth ash-sherîf**. They have been collected in many valuable books. Besides the Qur'ân al-kerîm and the Hadîth ash-sherîfs, there are great religious scholars who also provided us with guidance. But there are people who slight and disregard these religious scholars, saying, “Why should such scholars be necessary? Cannot one find the right way and become a good Muslim by reading Islam's book, the Qur'ân al-kerîm, and by studying the Hadîth as-sherîf?” This presumption is false. A person who has no knowledge about the fundamentals of the religion cannot properly comprehend the deep meanings in the Qur'ân al-kerîm. Even the most perfect athlete will look for a trainer when he prepares to climb a high mountain. A big factory employs master workmen and foremen, as well as engineers. A worker who begins to work in such a factory learns the basic aspects of his job first from this master workman and then from his foreman. If he tries to see the chief engineer before learning them, he will not understand anything from the engineer's words and calculations. Even the best gun expert cannot correctly use a new gun given to him unless he is first taught how to use it. It is for this reason that in matters pertaining to religion and belief, besides the Qur'ân al-kerîm and the Hadîth ash-sherîfs, we should utilize the works

of those great religious scholars whom we call “Murshid-i kâmil” (perfect guide). The highest ones of the murshid-i kâmil in Islam are the imâms (leaders) of the four madhhabs. They are al-Imâm al-a’zam Abû Hanîfa, al-Imâm ash-Shafi’î, Imâm Mâlik^[1] and Imâm Ahmad bin Hanbal (rahmatullâhi ’alaihim ajma’în). These four imâms are Islam’s four pillars. We have to read the books of one of them to learn the correct meanings of the Qur’ân al-kerîm and the Hadîth as-sherîf. Thousands of scholars have explained the books of each of them. He who reads these explanations will understand the Islamic religion correctly and well. The beliefs revealed in all these books are the same. This correct belief is called **“the belief of the Ahl-as-sunna.”** Those beliefs which were made up later and conflicted with the Ahl-as-sunna beliefs are called **“bid’a”** or **“dalâla”** (deviation). The common principles in all religions brought by all prophets since Âdam (’alai ’s-salâm) are the principles of belief. Allâhu ta’ala has not willed differences in credal principles. In the 159th ayat in Sûrat al-An’âm of the Qur’ân al-kerîm. He says to His beloved Messenger (sall-Allâhu ’alaihi wa sallâm): **“As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with Allâhu ta’âlâ: He will in the end tell them the truth of all that they did.”** (Allâhu ta’âlâ will call them to account and give them what they deserve)...” (6-159)

Who will a person with a sore eye seek help from? From a watchman, from a lawyer, from a math teacher, or from an ophthalmologist? Of course, he will go to an ophthalmologist and find out its cure. Likewise, he who looks for a remedy to save his faith and belief must resort to a religion specialist, not a lawyer, a mathematician, a newspaper, or a movie.

To be a religious scholar one must have a good knowledge of contemporary sciences; be a graduate of both science and letters, and have a master’s and doctor’s degrees in both; know the Qur’ân al-kerîm and its meanings by heart; know thousands of hadîths and their meanings by heart; be specialized in the twenty main branches of Islamic knowledge and know their eighty subdivisinal branches as well; be fully knowledgeable about the subtleties in the four madhhabs; reach the grade of ijtihâd in those branches of knowledge and reach a stage of perfection called **Wilâyat-i Khâssa-i Muhammadiyya**, which is the highest

[1] Malik bin Enes passed away in Medina in 179 (795 A.D.)

grade in Tasawwuf.

It is almost impossible for an ignorant person who is quite unconscious of his illness and the medicine for the illness in his heart to pick out the appropriate hadîths for himself from the thousands of hadîths. Islamic scholars, being specialists of the heart and soul, can extract and write down the right medicine for the soul out of these hadîths and recommend it according to the nature of the person in mind. Our Prophet (sall-Allâhu 'alaihi wa sallam) is like the chief doctor who prepares hundreds of thousands of medicines for the “world pharmacy,” and the Awliyâ and 'ulamâ' are like assistant doctors under his command who distribute these ready medicines according to the problems of the patients. Since we do not know our illness or its medicine, if we attempt to choose a medicine for our illness out of the hundreds of thousands of hadîths, it may have an “allergic” effect on us, and, thus, we may have to atone for being ignorant by suffering rather than benefitting. As a matter of fact, a hadîth declares: **“He who, using his reason and knowledge, interprets the Qur'ân al-kerîm according to his own understanding,** [who fabricates interpretations that disagree with what the Ahl as-Sunna scholars wrote based on our Prophet (sall-Allâhu 'alaihi wa sallam) and Sahâbatal-kirâm (radiy-Allâhu ta'âlâ anhum ajma'in)] **becomes a disbeliever.”** Being unaware of this subtlety, lâ-madhhabî (non-madhhabite) people prohibit us from reading the books of the Ahl-as-sunna savants (rahimahumullâhu ta'âlâ) by saying, “Everyone should read the Qur'ân and hadîths himself and learn his faith from them. They should not read the books of the madhhabs.” In fact, their absurdity has gone so far that they have begun to call the knowledge in those books “polytheism and disbelief.” The fact, however, is that by doing so they have been preventing people from learning Islam's very essence and, thereby, causing great harm instead of being helpful.

Now let's talk about the different religions. Today, there are three major religions on the earth conveying the existence of a single Creator.

1. JUDAISM: The Jewish religion is the religion of people who believed in Hadrat Moses (Musa), and people who have survived up to today from the descendants of these believers. Hadrat Ibrâhim ('alaihi's-salâm) was the father of Hadrat Ishâq ('alaihi's-salâm), who was the father of Hadrat Ya'qûb ('alaihi 's-salâm). Hadrat Ya'qûb's ('alaihi 's-salâm) alternate name was Isrâîl (Israel). Isrâîl means Abdullah and Abdullah means

“Allah’s slave.” Therefore, descendants of Hadrat Ya’qûb’s (‘alaihi ’s-salâm) twelve sons are called **Benî Isrâîl** (Sons of Israel). Hadrat Mûsâ (‘alaihi ’s-salâm) was a great prophet. He was assigned to the Benî Isrâîl. Their population increased in Egypt. They worshipped devotedly. But, they were subjected to oppression and degrading treatment. According to some sources, he was born in Egypt 1705 years before ’Îsâ (‘alaihi ’s-salâm). He lived in Pharaoh’s palace until he was forty. After becoming acquainted with his relatives, he moved to the city of Madyan. There he married the daughter of Shu’ayb (‘alaihi ’s-salam). Later on, he set off back to Egypt. On his way, he spoke with Allâhu ta’âlâ on the Mount of Tur (Sina). He is estimated to have died some time around the year 1625 B.C. Hadrat Mûsa (‘alaihi ’s-salâm) took the Benî Isrâîl out of Egypt. He spoke with Allâhu ta’âlâ again on Mount Tur. He was granted “the ten commandments” by Allâhu ta’âlâ. He communicated to the Benî Isrâîl the **Awâmir Ashara** (the ten commandments.) He also tried to instill in them the belief that there is only one Allah. He conveyed to them the **Tawrât** (Torah) revealed by Allâhu ta’âlâ. But he could not take them to the places promised to them. The Benî Isrâîl were never able to understand his divine injunctions. The state of Assyria (Âsûrî) invaded Jerusalem twice before the advent of ’Îsâ (‘alaihi ’s-salâm), and Andrian, a Roman Emperor, in 135 A.D. massacred most of the Jews in Jerusalem. They burned their copies of the Torah; as a result, the Torah was lost. As time passed, the Jews became more corrupt. They divided into seventy-one sects. They altered and defiled the Torah. They wrote a book of religion entitled the **Talmûd** which has two parts: **Mishna** and **Gamâra**. The book **Mîzân-ül Mevâzîn** proves, beyond a doubt, that the books in the hands of today’s Jews and Christians that are declared to be the Torah and the Bible are not Allâhu ta’âlâ’s word (kalâm). The book **Mîzân-ül Mevâzîn** is in Persian. On its 257th page, the book says: According to Jewish beliefs, Allâhu ta’âlâ inspired Moses (Mûsâ [‘alaihi ’s-salâm]) with some sciences on Mount Tur (Sina), along with the **Torah**. Hadrat Moses conveyed those teachings to Hârûn, Yûshâ and al-Ye’âzâr. These people communicated these teachings to the succeeding Prophets, and finally to Saint Yahûdâ. During the second century of the Christian era these teachings were written into a book by Saint Yahûdâ over a forty - year period. This book was given the name **Mishna**. Two annotations were written for **Mishna** during the third and sixth centuries of the Christian era,

in Jerusalem and in Bâbel (Babylon), respectively. The name **Gamâra** was given to those commentaries. Each one of the two **Gamâra** books was put into a single book with the **Mishna** and given the name **Talmûd**. The book containing the **Gamâra** written in Jerusalem and the **Mishna** is called the **Talmûd of Jerusalem**. The other book containing the **Gamâra** written in Bâbel and the **Mishna** is called the **Talmûd of Babel**. Christians show bitter hostility to these three books. One of the reasons for their hostility is that they believe that one of the men who communicated the **Mishna** was Sham'un, a bearer of the cross which was used to crucify Jesus Christ. In the book **Talmûd**, there are some things which are held as true by Muslims. For this reason. Christians deny Islam as well." Jewish people call their men of religion "Haham." Al-Ye'âzâr is the son of Shuaib ('alaihi 's-salâm). The Jews attach as much importance to the Talmûd as they do to the Torah.

2. CHRISTIANITY: Hadrat Îsâ (Jesus ['alaihi 's-salâm]) is a human being like us who was born from a virgin woman named Mary (Maryam). This fact is clearly narrated in the Qur'ân al-kerîm, which also refers to the Rûh-ul-Quds (the Holy Ghost). But, contrary to what Christians think, its meaning is not that Hadrat Îsâ (Jesus) is the son of God. The term Rûh-ul-Quds symbolizes the fact that Allâhu ta'âlâ has given "the Power of Exalted Savior" to Hadrat Îsâ. Îsâ ('alaihi 's-salâm) tried to convince the Jews that they were in aberration and that the right way was the one shown by him. But, the Jews maintained the presumption that the savior they had been expecting would be a very severe, harsh, fierce, and unyielding person. They did not believe in Hadrat 'Îsâ. Thinking he was a fake prophet, they provoked the Romans against him, and, as they believed, had him crucified. [The Islamic religion states that the person crucified was not Jesus, but he was Asharyut Yahuda (Judas), who had sold Jesus to the Romans for a small sum of money.] Recent studies done by Christian scholars have shown that Jesus was alive when he was taken down from the cross. In 1978, a person named John Reban published a book about this matter which appeared on the bestseller's list. It is still not known what effect this research will have. But it has already destroyed the supposition that Hadrat Îsâ ('alaihi's-salâm) "died on the cross and Father-God sacrificed His only son for the atonement of sinners." Therefore, Christian historians are on their way to rendering devastating blows against the church. The Jews

expected the true Messiah (Mesîh) to come soon. But, as stated by a famous Jewish historian scholar: “We have been waiting for two thousand years, but still no savior has come. It seems that Hadrat ’Îsâ was the true Messiah. We did not appreciate him, and we caused that great prophet, who had come as our savior, to be crucified.”

A book entitled the **Injil** was revealed to Hadrat ’Îsâ. But the Jews eradicated the book within eighty years. The **Holy Bible** which appeared later and is now considered the Christians’ holy book sent by Allâhu ta’âlâ consists of two parts. The “**Old Testament**” contains the dispensations of Prophets that had appeared before Hadrat ’Îsâ, particularly the Mosaic dispensation. The “**New Testament**” includes the four books written by his followers **Matthew, Mark, Luke** and his apostle **John** that contain information about the life of Jesus, his deeds and admonitions. The great stringency observed in the recording of the Qur’ân al-kerîm was not observed in the preparation of the Bible. Many wrong thoughts, fables, and silly tales were added to the truth. There is detailed information about the Bible in the Arabic books **Risâla-i Samsâmiyya** by professor hâji Abdullah Abdi Bey from Manastır (d. 1303/1885) and in the Turkish book **Izâh-ul-Meram**, both of which are printed works. Nevertheless, gospels in close proximity to the real Bibles are known to exist today.

The most important of these is **The Gospel of Barnabas**. Barnabas was a Jew born in Cyprus. His real name was Joseph. He was one of the leading followers of Jesus and possessed an important post among the apostles. His nick-name, Barnabas, means “a person who gives advice and encourages good deeds.” The Christian world knows Barnabas as a great saint who together with Saint Paul was a man who set out to propagate Christianity. The Christians celebrate June 11th as Saint Paul’s day. Barnabas wrote down exactly what he had heard and learned from Hadrat ’Îsâ. Barnabas’ book and other Bibles were popular and were read during the first three hundred years of Christianity. In the year 325, when the first **Nicene Council** decided to abolish all the Bibles written in the Hebrew language, Barnabas’ Bible was destroyed too. This was accomplished by officially threatening to kill anyone who kept or read the Bibles other than the four books authorized. The other Bibles were translated into Latin, but Barnabas’ Bible suddenly disappeared. Pope Damasus got a copy of Barnabas’ Bible by

chance in the year 383 and kept it in his papal library. Until the year 993 (1585), Barnabas' Bible remained in that library. In that year Fra Marino, a friend of Pope Sixtus, saw the book there and developed a deep interest in it. (Fra means brother and monk in Italian.) This was because Fra Marino knew that around the year 160 Iraneus (130-200), one of the leading exponents of Christianity, had put forward the belief that "there is only one God, and Jesus is not the son of God." Iraneus had also said: "Saint Paul wanted to introduce the wrong idea of the Trinity into the Christian creed because he had been influenced by the Roman custom of worshipping many gods." Fra Marino also knew that Iraneus had referred to Barnabas' Bible as a proof in his criticism against Saint Paul. For this reason, Fra Marino read Barnabas' Bible with the utmost attention and translated it into Italian between the years 1585-1590. After changing many hands, this Italian manuscript came into the possession of Cramer, one of the counsellors to the King of Prussia. In 1120 (1713), Cramer presented this valuable manuscript to Prince Eugene de Savoie (1663-1736), who had established a great reputation in Europe for having defeated the Turks at Zanta and for having taken back Hungary and the fortress of Belgrade. After Prince Eugene's death, Barnabas' Bible, together with the rest of his private library, was transferred to the Royal Library (Hofbibliothek) in Vienna in 1738.

Two Britons, Mr. and Mrs. Ragg, who first found the Italian translation of Barnabas' Bible in the Royal library, translated it into English and that translation was printed in Oxford in 1325 (1907). Strange to say, this translation mysteriously disappeared from the market. Only one copy of the translation exists in the British Museum and another one is in the Library of the U.S. Congress in Washington. With great effort, the **Qur'anic Council** of Pakistan managed to reproduce the English version in 1973. The following passages have been taken from that book:

From the seventieth chapter of Barnabas' book: "Jesus answered: 'And ye; what say ye that I am?' Peter answered: 'Thou art Christ, son of God.' Then was Jesus angry, and with anger rebuked him, saying: 'Begone and depart from me, because thou art the devil and seekest to cause me offence!' And he threatened the eleven, saying: 'Woe to you if ye believe this, for I have won from God a great curse against those who believe this.' "

The seventy-first chapter states: "Then said Jesus: 'As God

liveth, I am not able to forgive sin, nor is any man, but God alone forgiveth.’ ”

The seventy-second chapter says: “As for me, I am now come to the world to prepare the way for the messenger of God, who shall bring salvation to the world. But beware that ye be not deceived, for many false prophets shall come, who shall take my words and contaminate my gospel.’ Then said Andrew: ‘Master, tell us some sign, that we may know him.’ Jesus answered: ‘He will not come in your time, but will come some years after you, when my gospel shall be annulled, insomuch that there shall be scarcely thirty faithful. At that time God will have mercy on the world, and so He will send his real messenger, over whose head will rest a white cloud. He shall come with great power against the ungodly, and shall destroy idolatry upon the earth, and punish the idolaters. And it rejoiceth me because that through him our God shall be known and glorified, and I shall be known to be true; and he will execute vengeance against those who shall say that I am more than man...’ ”

In the ninety-sixth chapter it writes: “Jesus answered: ‘I am not the Messiah, whom all the tribes of the earth expect, even as God promised to our father Abraham. But when God shall take me away from the world, Satan will raise again this accursed sedition, by making the impious believe that I am God and son of God. Whence my words and my doctrine shall be contaminated, insomuch that scarcely shall there remain thirty faithful ones; whereupon God will have mercy upon the world, and will send His messenger for whom He hath made all things; who shall come from the south with power, and shall destroy the idols with the idolaters; who shall take away the dominion from Satan which he hath over men. He shall bring with him the mercy of God for the salvation of them that shall believe in him, and blessed is he who shall believe his words.’ ”

From the ninety-seventh chapter: “Then said the priest: ‘How shall the Messiah be called and what sign shall reveal his coming?’ Jesus answered: ‘The name of the Messiah is admirable, for God himself gave him the name when He had created his soul, and placed it in a celestial splendour. God said: “Wait Mohammed; for thy sake I will to create paradise, the world, and a great multitude of creatures, whereof I make thee a present, insomuch that whoso shall bless thee shall be blessed, and whos shall curse thee shall be accursed. When I shall send thee into the world I shall send thee as my messenger of

salvation, and thy word shall be true, insomuch that heaven and earth shall fail, but thy faith shall never fail.” Ahmad is his blessed name.’ Then the crowd lifted up their voices, saying: ‘O God, send us thy messenger; O Ahmad come quickly for the salvation of the world!’”

The hundred and twenty-eighth chapter states: “Accordingly, brethren, I, a man, dust and clay, that walk upon the earth, say unto you: Do penance and know your sins. I say, brethren, that Satan, by means of the Roman soldiery, deceived you when ye said that I was God. Wherefore, beware that ye believe them not, seeing they are under the curse of God.”

From the hundred and thirty-sixth chapter: This chapter, after giving information about Hell, tells how Hadrat Muhammad (‘alaihi ’s-salâm) will save his followers from Hell.

From the hundred and sixty-third chapter: “The disciples answered: ‘O master, who shall that man be of whom thou speakest, who shall come into the world? Jesus answered with joy of heart. ‘He is Ahmad, messenger of God, and when he cometh into the world, even as the rain maketh the earth to bear fruit when for a long time it hath not rained, even so shall he be an occasion for good works among men, through the abundant mercy which he shall bring. For he is a white cloud full of the mercy of God, which mercy of God shall sprinkle upon the faithful like rain.’ ”

The Gospel of Barnabas gives the following information about the last days of Hadrat Îsâ (‘alaihi ’s-salâm), chapters 215-222: “When the Roman soldiers came into the house to arrest Hadrat Îsâ, he was taken out through the window by Kerûbiyyun (four great angels: Gabriel, Michael, Rafael, and Uriel), and they took him up into heaven since they were ordered by Allâhu ta’âlâ to do that. The Roman soldiers arrested Yahûda (**Judas**), who was leading them, saying, “You are Îsâ.” In spite of all his denials, pleadings and entreaties, they took him by force to a cross which had been prepared, and crucified him. Then, Hadrat Îsâ came into the sight of his mother, Mary (Maryam) and his apostles (hawârîs). He said to Mary: ‘Mother! You see I have not been crucified. Instead of me, the treacherous Judas (Yahûda) has been crucified and died. Stay away from Satan! He will make every effort to deceive humanity. I will call you as my witnesses for all the things that you have heard and seen.’ Then, he prayed to Allâhu ta’âlâ for the salvation of the faithful, and for the

conversion of sinners. He turned to his disciples and said: 'May God's grace and mercy be with you.' Then before their eyes the four angels carried him up into heaven."

As it is seen, Barnabas' Bible informs us about the advent of the last Prophet ('alaihi 's-salâm), six hundred or a thousand years before his coming, and mentions only one God. It rejects Trinity.

European encyclopedias give the following information about Barnabas' Bible: "A manuscript, introduced as Barnabas' Bible, but a false book written by an Italian who was converted to Islam in the fifteenth century."

This explanation is totally wrong, in the light of the following information: Barnabas' Bible was excommunicated and annihilated in the third century, i.e., three hundred or seven hundred years before Hadrat Muhammad's ('alaihi 's-salâm) coming. This means to say that even in those times there were discourses on the advent of another Prophet, which contradicted the concept of three gods and which did not suit the bigotry of fanatical Christians. Moreover, for it to have been written by a person who had been converted to Islam before its beginning is out of the question. On the other hand, the Italian translator Fra Marino was a Catholic monk, and we have no proofs at hand to claim that he had been converted to Islam. Therefore, a motive cannot be found for him to have translated the Bible differently from its original. It should not be forgotten that long ago, that is, between the Christian years 300 and 325, many significant Christian men of religion denied that Hadrat 'Îsâ was the son of Allah and referred to Barnabas' Bible to prove that 'Îsâ was a man like us. Of them, the most pre-eminent was Luchian, the Bishop of Antioch. And Luchian's disciple, Arius (270-336), was even more famous. Arius was excommunicated by Alexander, (d. 328), the Bishop of Alexandria, who later became the Patriarch of Istanbul. Upon this, Arius went to his friend Eusabios, the Bishop of Nicene (İznik). Arius had so many adherents around him that even Constantine, the Emperor of Byzantium, and his sister joined the Arian sect. Also, Honorius, who was the pope during the time of Hadrat Muhammad ('alaihi 's-salâm), conceded that Hadrat 'Îsâ was only a human being and that it was wrong to believe in three gods. (Pope Honorius, who died in 630, was officially cursed [anathematized] by the Spiritual Council that assembled in Istanbul in 678, 48 years after his death.) In 1547, L.F.M. Sozzini, influenced by Camillo, a Sicilian

priest, appealed to the Frenchman Jean Calvin (1509-1564), who was one of the most outstanding religious authorities of Christendom and the founder of Calvinism, and challenged him, saying: "I do not believe in Trinity." He also said that he preferred the Arian doctrine and rejected the theory of the "Original Sin." (This sin is said to be the Prophet Adam's major sin, and the reason why Hadrat Îsâ had been sent to this world as an atonement for that sin). This is a principle doctrine of Christianity. His cousin, F.P. Sozzini, published a book in 1562, and therein he categorically rejected the deity of Jesus. In 1577, Sozzini moved to the city of Klausenburg, Transylvania, because Sigismund, the leader of that country, was against the doctrine of Trinity. Also, Bishop Francis Davis (1510-1579) of the same country was utterly against Trinity and had established a sect denying Trinity. Because this sect was established in the city of Rocow, Poland, its adherents were called **Racovians**. They all believed Arius.

We add these historical facts into this small book of ours for the purpose of providing its readers with an awareness that the existing Gospels have lost their credibility in the eyes of many Christian clergy, who acknowledge that the Gospel of Barnabas is the only true Bible. This insurrection seems to have goaded the Popes and their associates into an assiduous activity to liquidate the Gospel of Barnabas.

However, despite all the efforts towards falsification, it is still written in various Bibles, which the Christians have today, that another Prophet will come after Jesus ('Îsâ ['alaihi 's-salâm]). For example, it is written in the 12th and 13th verses of the 16th chapter of John's Gospel: "I have yet many things to say unto you, but you cannot bear them now." "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: ..." (John: 16-12, 13) This message in John's Gospel is similarly repeated in a slightly different manner on the 885th page of the Turkish translation from its Hebrew origin of the **Holy Bible**, published in Istanbul and printed in Boyajiyân Agop's printing house in 1303 (1886) by American and English Companies that publish the Bible. It says on that page as follows: "My departure from the world is more beneficial for you, because, he, who will be consoling you, will not come before I go. When he comes he will purge the world of sins, and establish salvation and order. I still have many things to tell you. But you cannot endure them now. However, when he, the Spirit of Truth comes, he will guide you

to the truth. He will not utter his own words, but will tell what is revealed, and he will inform you about the things to happen in the future. He will confirm my way and communicate the same.” The word “he” in the passage above is interpreted in the translations of the Bible as “Ghost” or “Holy Ghost,” whereas its Latin origin writes it as “Paraclet” which means “consoler” in Latin. This means to say that despite all their efforts, they have not been able to erase the statement “after me a consoling person will come” from the Bible. Moreover, it is stated in verses 8 to 13 of the 13th chapter of The First Epistle of Paul the Apostle to the Corinthians, which is one of the letters written by Paul and accepted as a part of the Holy Bible by Christians: “Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease [e.g. Latin and old Greek]; whether there be knowledge, it shall vanish away [like that of the Middle ages].” “For we know in part, and we prophesy in part.” “But when that which is perfect is come, then that which is in part shall be done away.” (1 Cor: 13-8 to 10) This exact excerpt exists on the 944th page of the Turkish book. **Kitâb-ı Mukaddes** (Holy Bible). Therefore, Christians have to believe that there are reports about the advent of a final Prophet in today’s Bibles, which they believe to be true books.

An English translation of the Gospel of Barnabas is available at the following ten places. Those who want to read it can order it from one of these addresses:

- 1) Islamic Book Centre, 120, Drummond Street, London NW 12HL, England. Tel: 01-388 07 10.
- 2) Muslim Book Service, Fosis, 38, Mapesbury Road, London NW2 4JD, England. Tel: 01-452 44 93.
- 3) Muslim Information Service, 233, Seven Sisters Road, London N4 2DA, England, Tel: 01-272 51 70; 263 30 71.
- 4) Islamic Book Centre, 19A, Carrington Street Glasgow G4 9AJ, Scotland, Great Britain, Tel: 041-333 11 19.
- 5) The Islamic Cultural Centre Book Service, 146, Park Road, London NW8 7RG, England. Tel: 01-724 33 63/7.
- 6) Al-Hoda, Publishers And Distributers, 76-78, Charing Cross Road, London WC2, England. Tel: 01-240 83 81.
- 7) A.H. Abdulla, P.O. Box. 81171, Mombasa. (Kenya).
- 8) Islamic Propagation Centre 47-48 Madrasa Arcade. Durban-Natal (South Africa).

- 9) Muslim Students Association of U.S.A. & Canada H.Q.
2501 Directors Row. Indianapolis Indiana 46241, (U.S.A.).
- 10) Begum, Aisha Bawany Wakf, 3rd Floor, Bank House No.
1, Habib Square, M.A.Jinnah Road, Karachi, PAKISTAN.

The Bible was formerly in the Hebrew language. In the Middle Ages, it was translated into Latin and entitled "Itala." When Christianity began to spread, pagans and Jews stood against it. So much so that the Christians had to keep their faith a secret. They worshipped in temples which were built under ground, in caves, in mountains, and in other secret places. The Jews, in spite of all their treachery and oppression, could not prevent Christianity from spreading. Saul, a preeminent Jew and one of the greatest enemies of Christianity, pretended to be a Christian assigned by Hadrat Jesus with the task of inviting all nations, except the Jews, to become Christians. [See chapter 9 of "The Acts of the Apostles" in the Bible.] He changed his name to Paul. He pretended to be a pious Christian so that he could corrupt Christianity from within. The concept of "Oneness" was replaced by "Trinity." Îsâism ("Jesusism") became Christianity. He falsified the Bible. He preached that Jesus Christ was the son of God. He made it permissible for Christians to drink wine and to eat pork. He changed the direction of their qibla towards the east so that it faced the rising sun. He also introduced many other falsities which were not previously communicated by Christ ('alaihi 's-salâm). Eventually his corrupt ideas began to spread among the Christians. Consequently, they divided into various sects. They deviated from the teaching of Îsâ (alaihi's-salam), and in their place they made up silly fables. They made imaginary pictures and statues of Hadrat 'Îsâ (Jesus ['alaihi 's-salâm]). They accepted and adopted the cross as their religious emblem (symbol). They began to worship these statues and the cross. In other words, they reverted to paganism. They considered Hadrat Îsâ (Jesus ['alaihi 's-salâm]) to be the son of God. However, the Prophet Jesus had never said such a thing to them; he had only mentioned the Rûh al-Quds, i.e., the supernatural power endowed upon him by Allâhu ta'âlâ. Believing in the divinity of Jesus, who was believed to be the son of God, and in the Rûh al-Quds (Holy Ghost) along with the belief in God, caused them to stray from the belief in the one, unchanging Creator, which has been the basis of all the true religions, and to lapse into the ridiculous state of worshipping three deities, called "Trinity."

After Christianity had become the official religion of various major states, there began the chaotic period of the Middle Ages. The principles of benevolence, compassion, and affection were completely forgotten. In place of them, Christians adopted bigotry, resentment, hatred, enmity and cruelty. They practised unimaginable cruelty in the name of Christianity. They tried to destroy all the works of the ancient Greek and Roman civilisations. They became hostile to knowledge and science. They accused such scientists as **Galileo**,^[1] who after reading the books of Islamic scholars realized that the earth is revolving on its axis, of being irreligious and threatened him by saying that they would kill him if he did not retract his assertion. They accused **Jeanne d'arc** (Joan of Arc), who had been struggling for the freedom of her country, of being a magician; consequently, they burned her alive. It is written in **Kâmus-al-a'lâm** and **Larousse** that with the encouragement of Calvin, one of the founders of Protestantism, they burned alive Michel Serve in 1553, who was a Spanish doctor and theologian and had written a book disapproving Trinity and the divinity of Hadrat Îsâ (Jesus Christ [’alaihi ’s-salâm]). By establishing the hair-raising tribunal called the **Inquisition**, they killed by various means of torture hundreds of thousands of people unjustly, claiming these people to be “irreligious” in order to obtain their wealth. They ascribed to the clergy the power of “**redemption**,” which belongs to Allâhu ta’âlâ only. Consequently, the clergy redeemed people from their sins in return for money. Furthermore, they sold parcels from Paradise. As for the popes, who occupied the highest religious rank, they almost dominated the entire world. By excommunicating even kings under various pretexts, they forced kings to come to them and beg for forgiveness. In the year 1077 A.D., the German King **Henry**^[2] IV, who came to Canossa seeking forgiveness from Pope Gregory, who had excommunicated him, waited barefooted in front of the Pope’s palace day after day in the winter, as the season was. The most vicious criminals were among the popes themselves. One of them, **Borgia**, poisoned his opponents and their adherents with various poisons and usurped their property. He committed all sorts of abominations. He cohabited with his sister as husband and wife. But, he was still deemed a sacred and innocent pope.

[1] Galileo, died in 1051 (1642 A.D.).

[2] Henry, died in 1106 (1694 A.D.).

Preposterous rules were inserted into Christianity, such as no marriage for clergymen, no divorce for married couples, confession, and redemption. In fact, it was deemed a sin to live on earth.

The religion of Islam, whose advent had taken place in the seventh century, began to shine like a halo in that darkness. As we will see in the following discourse on Islam, this exalted religion, which is totally based on the most normal, most logical, and most humane principles, easily and immediately gained recognition against reprobated Christianity. It was welcomed with enthusiasm by the wise. Muslims who were deeply and reverently interested in knowledge and science, studied very hard, as a result of following the orders of Allâhu ta'âlâ and His Messenger (sall-Allâhu 'alaihi wa sallam). They added many new findings to every branch of science and educated many geniuses in every field. Today, the words CHEMISTRY and ALGEBRA (Kimyâ and Jebr) are Arabic in origin. And this itself with many other examples clearly indicates how Arab Muslims served scientific knowledge. In a short time, Muslims founded great knowledge centers and madrasas (schools). They brought knowledge, science, reason, cleanliness and civilization to the entire world. They found the books of ancient Greek philosophers and translated them into Arabic. They proved that their views were corrupt. Hirschfeld, a thinker of world-wide fame said, "No other nation has become so civilized so rapidly as the Arabs did by accepting Islam." While the Christian world represented the pitch darkness of a dungeon and made life a bitter torment for people during the Middle Ages, Islam presented facilities for living in comfort, joy and peace to the human race. Consequently, in order to obtain wealth by usurping the property and money in Muslim countries, Christians attacked Muslims and organized crusade expeditions with a pretext to recover Jerusalem, which they deemed sacred (1096-1270).

In those crusade expeditions, they shed much Muslim blood unjustly. When they invaded Jerusalem, the stream of blood from the Muslims they massacred in mosques, as they themselves confess, reached the abdomens of their horses. On the other hand, Salâhaddîn^[1] (Saladin) Eyyûbî showed great magnanimity towards the Christians, when he recaptured Jerusalem from them. His largeheartedness was so great that he set free the King

[1] Salahaddîn Eyyûbî, passed away in 585 (1091 A.D.)

of England, Richard the Lion-Hearted (**Richard, Coeur de Lion**), whom he had taken captive. Also, the expeditions carried out against the Ottoman Empire were considered crusades against the Muslims by some furious, fanatical Christians. A French historian was so insolent as to describe the Balkan War, 1912-1913, as “the greatest crusade expedition.” When the Andalusia Muslim State (Endulus State) was invaded by the Spanish in 897 (1492), the Spanish either massacred the Muslims or converted them to Christianity by force. They applied the same cruelty to the Inkas, the aborigines of America. The Spanish completely annihilated that kind and unlucky nation.

The terrible slanders and lies which the Christians perpetrated against the Islamic religion and its great Prophet (sall-Allâhu 'alaihi wa sallâm) continues even today with all its vileness. Indian Rahmatullah Effendi (rahima-hullâhu ta'âlâ) silenced the British Protestant priests in various debates held in Delhi in 1270 (1854) and again in Istanbul. He wrote a book containing this great victory, which he won against the priests, and his answers to them in Istanbul. It was published in two Arabic volumes under the name **Izhâr-ul-haq** in 1280 (1864). It has recently been reproduced in Egypt. The Turkish translation of its first volume was published with the same title in Istanbul, and the Turkish translation of its second volume, under the name **Ibrâz-ul-haq**, was published in Bosna in 1293 (1877). English, French, Gujratî, Urdu and Persian translations of it were also published.^[1] The Arabic book **Tuhfat-ul-arîb** by Abdullah-i Tarjumân, the Persian book **Mîzân-ul-mevâzîn** written by Najaf Alî in Istanbul in 1288 (1871), the book **Ar-radd-ul-jamîl** by Imâm-i Ghazâlî (rahmatullâhi 'alaihi), and the book **As-sirât-ul-mustakîm** by Ibrâhîm Fasîh Haydarî,^[2] are valuable Islamic books which refute the slanders and lies in the so-called **Torah** and **Bible** with many proofs. These books have been published by offset process by HAKÎKAT KÎTÂBEVÎ, Istanbul, Turkey.

It is a fact, as obvious as the sun, that before and after the beginning of his prophethood, Hadrat Muhammad (sall-Allâhu 'alaihi wa sallam) never told lies and that even among his enemies he was well known as **Muhammad-ul-amîn** (Muhammad the Trustworthy). The excessive enmity that his adversaries have

[1] Please see our English publications **Could Not Answer** and **Why Did They Become Muslims**.

[2] Ibrâhîm Haydarî, passed away in 1299 (1881 A.D.).

felt against him has blinded them and hardened their hearts so badly that they have reduced themselves to the ignominy of concealing this obvious fact from humanity. Since they were unable to find any faults or defects in the Islamic religion or in Islam's exalted Prophet (sall-Allâhu 'alaihi wa sallam), in their efforts to imbue their younger generations with hostility towards Islam, they have attempted to vilify Islam with base lies and ugly depictions. These ignoble aspersions, which the enemies have cast upon Islam's holy Prophet, who commanded the development of beautiful habits, the forbiddance of bad habits, the prohibition of tormenting and harming people in any way, even the dead and animals, and who strictly stressed the importance of human rights, are a disgusting stain upon humanity and upon the nations of the free world.

Eventually, Christian atrocities gave birth to rebellion among the Christians themselves. In 923 (1517), a priest named Luther revolted against the Pope. He translated the Bible into German and purged the Christian religion of such absurdities as: "No marriage for priests," "No divorce after one has gotten married," "Redemption," and "worshipping the cross," which didn't exist in the Bible. Thus he established a new Christian sect termed "**Protestantism.**" Unfortunately, however, he completely accepted the concept of Trinity, which means the unity of the Father, Son, and the Holy Spirit.

Also, in 1534, Henry the VIII, King of England, revolted against the Pope and encouraged and reinforced the establishment of the Anglican (Anglo-American) church. The famous French writer Voltaire (1694-1778), in his book **Candide**, in 1127 (1759), criticized the priests, the wrong dogmas, and the enmity towards science instilled by them. Thus he made them a laughing stock by satirizing their pious frauds. Those authors wrote such works in those days that as a result they played a major role in the subsequent French Revolution, which broke out in 1203 (1789). After this revolution the priesthood fell into disesteem, and it is a shame that because of the existence of Wahnâbî bandits, Islam was represented in such a distorted way that the Christians relapsed into ungodliness instead of advancing into Islam. The Russian revolution, in 1917, attempted to abrogate all religions, too. But as the effects of the revolution faded away, in the course of time, people began to look for a great power to worship. The famous Russian writer Solzhenitsyn, who won the Nobel prize for literature, says in his work **First**

Circle: “In the Second World War even Stalin believed in God, prostrated, and called upon Him for help.”

Today, Christianity has been purified to a large extent, and the powers of the priests have almost been reduced to nought, although it is not yet completely free from absurdities. Now, there are only a few Christians who believe in Trinity.

In an encyclopedia written in a western language, namely, the famous German **Brockhaus**, it states: “The honorable Jesus (‘alaihi ’s-salâm) said many times, ‘I am a human being.’ ” This obviously shows that educated Christians do not accept Jesus as the son of God any more. Of such people, the ones who have had the lucky chance to study the Islamic religion save themselves from aberration, attain Allâhu ta’âlâ’s true religion and thereby obtain His magnanimous blessings. The one’s who have not been lucky enough to study Islam, on the other hand, lapse into arrant irreligiousness, and become atheists or heretics. The fact that today’s Muslim societies no longer nurture great scholars exacerbates this pathetic situation. Men of religion currently educated succumb to the misleading activities manipulated by heretical coteries, which in turn prevents them from making progress in their beautiful religion and knowing Islam in due perfection. It is an unquestionable fact that Islam is the sole religion that guides man to the path whereby to attain closeness to Allâhu ta’âlâ, a comfortable and peaceful life in the world and His forgiveness in the Hereafter.

3. ISLAM: Islam is a religion which is free of superstitions and silly tales; it rejects fallacious miracles; it accepts man not as a sinner, but as Allâhu ta’âlâ’s created slave; it provides them with an industrious and prosperous life; and it commands physical and spiritual cleanliness. Islam’s essence is the belief in one Allah and His Prophet, Hadrat Muhammad (sall-Allâhu ‘alaihi wa sallâm) who is, like us, a human being and a slave of Allâhu ta’âlâ. In Islam, a prophet is a man, but innocent and perfect. Allâhu ta’âlâ has chosen him as His messenger to communicate His commandments to humanity. Islam recognizes all the Prophets (‘alaihi-mus-salâm), loves them all, and mentions their names with reverence. Essentially, the advent of the latest Prophet is written in ancient religious books as well as in the original Torah and Bible. Hadrat Muhammad (sall-Allâhu ‘alaihi wa sallâm) is the latest (final) Prophet, and no other Prophet will succeed him.

To believe that Hadrat Muhammad (sall-Allâhu 'alaihi wa sallam) is Allâhu ta'âlâ's Prophet means to believe that all the commandments and prohibitions written in the Qur'ân al-kerîm, which he communicated, are Allâhu ta'âlâ's commandments and prohibitions. If a person who so believes does not obey some of these commandments, he does not lose his îman (belief); that is, he does not become a non-Muslim. However, if he does not feel sorrow over disobeying even one of them, but instead boasts about this state of his, he will not have believed in the Prophet; he will lose his îmân and become a kâfir (disbeliever). If his head hangs in shame and his heart feels broken for his improper actions against Allâhu ta'âlâ's commandments, it becomes clear that his îman (faith) is firm.

The following gives an account of the fundamentals of Islam: Various rites, reforms and numerous feasts have no place in Islam and holy days are very few. Islam holds it essential for people to lead an honest and chaste life, but to enjoy life at the same time. It allots only a short time for worship. Committing one's heart completely to Allâhu ta'âlâ while worshipping is essential. Worships are done not as customs, but for entering the presence of Allâhu ta'âlâ, for thanking and calling upon Him with all one's heart and soul. Allâhu ta'âlâ does not accept a worship done for ostentation. In the Sûra Mâ'ûn, the Qur'ân al-kerîm states: **“O! My Messenger! Have you seen someone who denies the Judgement, puts the orphan aside with harshness, does not promote feeding the needy? There will be a very severe torment for worshippers who are heedless of their prayers, who like to be seen at worship, and who do not give the right of the poor (zakât).”**

Islam's holy book is the QUR'ÂN AL KERÎM. The Qur'ân al-kerîm was revealed by Allâhu ta'âlâ to Hadrat Muhammad (sall-Allâhu 'alaihi wa sallam) and was communicated to the Sahâbat al-kirâm by him. While the Qur'ân al-kerîm was being revealed, it was also being recorded with great care, and survives even today; none of its words has been defiled. No other religious book is as eloquent as the Qur'ân al-kerîm. It has the same clarity and eloquence today that it had fourteen centuries ago.

Goethe (1749-1832), one of the world's most famous literary men, writes about the Qur'ân al-kerîm in his work **West-East Divan:**^[1] “The Qur'ân contains many iterations, and we feel as if

[1] German name of its original is **West-Ostlicher Dîvân.**

these iterations will bore us, but when we read on, gradually the book begins to attract us. Then it carries us to admiration and eventually to reverence.”

Besides Goethe, many other famous thinkers have felt admiration for the Qur’ân al-kerîm. Let’s quote some of them.

Prof. Edouard Monté says: “The Qur’ân al-kerîm is the book that tells of Allah’s oneness in the most clear, most sublime, most sacred and most convincing language, which can be surpassed by no other religious book.”

Dr. Maurice, who translated the Qur’ân al-kerîm into French, says: “The Qur’ân al-kerîm is the most beautiful of the religious books bestowed upon mankind.”

Gaston Karr says: “The Qur’ân al-kerîm which is the source of Islam, contains all the principles of modern civilization. This is such a clear fact that, today, we have to believe that our civilization is established on the fundamental principles of the Qur’ân.”

Islam is founded on the basis of physical and spiritual cleanliness. It accumulates in itself all the overt and covert merits of all the former religions.

There are five principles, religious precepts, which those who have been converted to Islam, that is, all Muslims have to do: The first is to believe in one Allâhu ta’âlâ and that Hadrat Muhammad (sall-Allâhu ’alaihi wa sallâm) is His Prophet and created slave; the second is to perform salât (prayer), as prescribed by Islam; the third is to fast; the fourth is to go on hajj (pilgrimage); the last one is to pay zakât, a special kind of yearly charity paid by the rich to poor Muslims.

Performing prayer (salât) is a religious rite done five times a day in their prescribed times. Before beginning the prayer it is necessary to make an ablution, which mainly consists of washing the hands, the face, the arms, and the feet. Several prayers can be performed with one ablution, the ablution has been broken for one of the reasons, (which, too, are prescribed by Islam). Praying five times a day does not hinder one’s normal daily work. In fact, the prayer, requiring little time, can be performed anywhere as well as in a mosque. Also there is the method of “**masah**” (wiping) mests (leather socks) which saves one from the obligation of washing the feet when making an ablution anew. For those who are at places without water or who are ill; it is possible for them to make an ablution with soil, a method which

is called “**tayammum.**” In cases of strong necessity, such as when there is the danger of thieves on a journey or the danger of being killed, prayers can be omitted and left to qadâ; that is, those prayers can be performed one right after another some other time.

Fasting is to abstain from doing anything that breaks one’s fast only during the day for one month a year, i.e., in the month of Ramadân. One of its worldly values is in that it teaches people the meaning of hunger and thirst. A sated person will never know hunger or sympathize with the hungry. Fasting teaches a sated person the sufferings of a hungry person. At the same time it drills us in self-discipline. Because fasting dates are determined according to Arabic months, each year’s fast begins ten days earlier than the previous year’s. Therefore, it coincides with summer months as well as with winter months. People not well enough to endure a summer fast can make qadâ of them (perform them later) in winter, and those who are too old to fast can pay their debts by giving special alms termed “**fidya**” in lieu of fasting.

No force or torture takes place in Islam. Allâhu ta’âlâ has never required one to worship at the cost of one’s health, that is, to worship so much that one will get ill. Allâhu ta’âlâ is very magnanimous, forgiving and compassionate. In other words, He is so merciful, He will forgive those who do penance.

Zakât means that the Muslims who are wealthy and who possess zakât property in excess of the amount necessary to live on, i.e., above the amount termed “**nisâb**” will give two-and-a-half percent, or one-fortieth, of all their property to poor Muslims once a year. People with earnings sufficient for only a basic living standard do not pay zakât. In other words, this fard (precept) is valid only for wealthy Muslims.

As for **Hajj**, it is again only for wealthy Muslims who have no debts and who are able to leave enough household subsistence for their families, left behind, during the journey. **Hajj** means to go to Mecca once in a lifetime, to visit the Ka’ba, and to pray to Allâhu ta’âlâ in the open space of Arafat. This fard (obligation) is also only for the Muslims who have the conditions stated above. In case there is the danger of death or illness on the way to and from Mecca, or if there is trouble beyond your capacity, you do not have to go on hajj. Instead, you send someone else who is capable.

To learn the details of these worships, their conditions, and how they are to be performed correctly, each of the four madhhabs has a certain book called, “**Ilm-i hâî.**”^[1] It is necessary for a Muslim to read and learn how to worship from the books of his madhhab, which he preferred because it seemed to be easy for him to follow.

Islam’s worship remains between Allâhu ta’âlâ and the slave. Allâhu ta’âlâ alone forgives or punishes those who are negligent or guilty. Those who are to be punished will be put in the vehement fire of retribution, which we term “**Hell.**”

Who will remain eternally in Hell? Will it be those who do not perform their prayers? Will it be those who commit sins? No! Those who will be burned eternally in Hell are Allâhu ta’âlâ’s enemies. Sinners are not Allâhu ta’âlâ’s enemies. They are like a naughty, guilty child. Do parents become hostile to their disobedient child? Of course, they do not. They only scold him a little, but they keep loving him.

Muslims have belief principally in six things, they are: in Allâhu ta’âlâ, in His Prophets (alaihimussalawâtu wataslîmat), in His holy books, in His angels, in the fact that good and evil come from Allah, and in the Rising after death. Actually all the religions we have spoken of are based on these fundamentals.

Above we have said that worships remain between Allâhu ta’âlâ and man. But those who cheat others, those who appropriate others’ rights, liars, the fraudulent, the tyrants, those who practice injustice and dishonesty, those who disobey their parents or superiors, those who rebel against authorities and their government, in brief, those against the commandments of Allâhu ta’âlâ and those who deprive others of their rights or deceive others for their own advantages will never be forgiven unless they are forgiven by the owners of those rights. In short, Allâhu ta’âlâ will never forgive those who unjustly appropriate other people’s or animals’ rights, and they will go to Hell and receive their punishment, no matter how much they worship.

One of the human rights is “to pay the mahr” immediately to the woman whom one has divorced. If it is not paid, the retribution, punishment in this world and the torment in the next world will be dreadful.

[1] There is detailed information on these kinds of worship in the five fascicles of **Endless Bliss.**

The most important among human rights, of which the torment will be the most dreadful, is that of not doing “amr-u ma’rûf” to relatives and to the people under one’s authority. This means to discontinue teaching the Islamic religion to them.

It is understood that a man who prevents them or any other Muslim from learning their religion and from worshipping by the use of torture or deceit, is an enemy of Islam, a kafir (disbeliever)! A Muslim who does not follow one of the four madhhabs is called a “**heretic.**” Muslims are in great peril in the face of heretics’ attempts to change the creed of Ahl as-sunna and to defile Islam and belief.

While in the world, such people should repent as early as possible, then return the wronged person’s right, get themselves forgiven and consign themselves to Allâhu ta’âlâ’s mercy by abstaining from doing such evil acts again. They should also try to get their sins pardoned by doing a lot of good deeds. Then, Allâhu ta’âlâ will forgive them for their sins.

It is believed that those who have worked and left behind them useful information and efforts with a view to serving humanity, even if they are considered to have been in another religion, may have attained Allâhu ta’âlâ’s guidance towards the end of their lives. Of old, Muslims called such people “the secret pious.” If it is not known for certain that such doers of good acts had been holding non-Muslim beliefs, we do not know, either, in what belief they were when they died. If they had used well the weapon of mind, which Allâhu ta’âlâ had conferred upon them; if they had worked with the idea of serving all human beings without harming anyone; if they had studied the fundamentals of all the religions, it should be expected that they attained Allâhu ta’âlâ’s guidance and as a result were Muslims.

For example, Bernard Shaw (1856-1950), a famous contemporary literary man, states in one of his articles: “Islam is the only religion which can be adapted to every century. I predict that Islam will be the religion which will be accepted by tomorrow’s Europe.” This reveals that he has accepted Islam in his heart.

The German thinker and writer Emil Ludwig (1881-1948) wrote in one of his works: “I visited Egypt. One evening as I was having a walk along the Red Sea shore, in the midst of silence, I heard the sudden call of the adhân, and my whole body trembled with the fear of the Creator. All of a sudden, there arose within

me a desire to throw myself into the water, to make an ablution, to prostrate and to entreat Allah as Muslims do.” Does this not show that there shone a light of “hidâya,” though temporarily, in that famous writer’s heart?

Lord Headley, who felt a similar light of “hidâya” in his heart, said, “After seeing the plain but bright greatness of Islam, shining like a halo, you feel as if you have come out of a dark corridor into the sunlight.” He later embraced Islam.^[1] If such people should die without îmân (faith) and be punished in the next world by Allâhu ta’âlâ, He will certainly diminish their punishments on account of the favours they have done for humanity. It is declared in the seventh and eighth verses of sûra Zilzâl in the Qur’ân al-kerîm: **“He who did the tiniest bit of good will face it, and he who did the tiniest bit of evil will face it, too.”** A Muslim will receive rewards for his good deeds both here and in the Hereafter. However, a disbeliever will receive his reward only in this world. Therefore, being a disbeliever is the worst possible thing. That is why a person who has worked with the pure intention of only serving humanity and as a result has brought about developments that are beneficial for humanity, while they were accomplished under the most difficult conditions of risking his health and life, but who has not been converted to Islam and died in the state of “disbelief” (kufr) will not be exempted from the punishment for disbelief despite his good deeds. Nonetheless, in Allâhu ta’âlâ’s view, the punishment for those hypocrites who committed every sort of evil and fraud and who pretended to worship, will be much worse. Their pretending to be Muslims will not protect them from the torment which they deserve because of the disbelief in their hearts.

Ottoman history gives a record of many commanders, many men of knowledge and science who had formerly been Christians and who eventually accepted Islam and subsequently performed many services to the religion.

Ismâil Hakkı Effendi (rahima-hullahu ta’âlâ) passed away in Bursa in the year 1137 [1725]. His explanation of the Qur’ân al-kerîm, namely **Rûh-al-bayân**, which consists of ten volumes, is esteemed highly by Islamic savants (rahima-humullâhu ta’âlâ) all over the world. He said after finishing the interpretation of the sixth juz:^[2] “My shaikh [master, teacher] was the allâma [most

[1] Please see our publication **Why Did They Become Muslims**.

[2] Every group of twenty pages in the Qur’ân al-kerîm is called “one juz.”

deeply learned] of his time. When he was told that some Jews and Christians behaved honestly and truly and did favours for everybody, he responded, “Being so is a sign which is peculiar to those who will be given eternal felicity. It is hoped that those who have such qualities will attain îman (faith) and tawhîd and that their end will be salvation.” This quotation from a book of explanation is another proof for our words above.

Now let us turn to those who criticize Islam and try to find fault with Islam. Such people mostly dwell upon the following aspects:

1- Some people say, “*Islam grants a man the right to marry four women, which is not compatible with contemporary family concepts, family bonds, and social order.*”

The answer to be given to this is: It has been fourteen centuries since the advent of Islam. In Arabia, the birth place of this religion, women had no rights at all in those days. Everybody used to cohabit with as many women as he liked, and they assumed no responsibility towards them. The fact that women had no value can be discerned by the fact that baby girls were buried alive by their parents. Islam, which arose in such a society, has limited the number of women a man can live with to the barest minimum possible for that time. It has recognized the rights of women and has protected the divorcee against destitution by prefixing, before marriage, a sum of money, called a mahr, to be paid to her in the case of a divorce. Contrary to the critics’ assertion that “it has abhorred women,” it has promoted women to a higher social status. These facts, which we have given are explained in detail in the book **Diyâ-ul-kulûb** from page 324 onward, which was written in Turkish by Ishaq Effendi^[1] of Harput in order to disprove the slanders and the lies propagated against Islam by Protestant missionaries. This book has already been published by HAKÎKAT KİTABEVİ under the name “**Cevâb Veremedi**” (**Could Not Answer**).

Today everybody should know that Islam has not ordered a Muslim to marry four women. In other words, to marry more than one women is neither fard (obligatory) nor sunnat, but only mubah (permissible). Mahmat (Mehmet) Zihni Effendi (rahimahullâhu ta’âlâ) at the beginning of the section on marriage in his book **Nimet-i İslâm** says: “Neither divorcing a woman nor

[1] Ishaq Effendi, passed away in 1309 (1891 A.D.)

marrying four women is wâjib (a strong duty) in Islam. It is not a mendub (pious act), either. It is permitted in case of necessity. Men are not obliged to marry four women, and the women are not obliged to accept it, either.” If the government forbids a mubâh thing, it becomes harâm (forbidden) and no longer mubâh. This is because a Muslim never disobeys the law. A Muslim is a person who is not harmful to himself or to others. In addition, Islam has established economic and social conditions to preserve the rights and freedoms of the first wife if a man intends to marry a second wife. Other women whom he may marry later on will each have special rights, and Islam forbids marriage to more than one woman for those who cannot meet these conditions and who cannot attend to rights guaranteed to women. On the other hand, it is thawâb (a means for blessings in the next world) for him to give up the second marriage in order to please his first wife. Furthermore, it is harâm (forbidden) to hurt a Muslim, i.e., his first wife. In the twentieth century, due to economic conditions in almost every country, most men cannot fulfill these conditions. It is obvious, therefore, that it is not permissible for such men to marry a second woman. Islam accepts that rules that are based on usage and custom can be adapted to time, and, therefore, today most Muslim men have only one wife.

Concerning polygamy, let us now look at some other countries and religions. Marriage with more than one women is permitted in the 30th chapter of Genesis, 21st chapter of Deuteronomy, and the 2nd chapter of Second Samuel of the Torah (Old Testament), which is accepted as the holy book of Jews and Christians. The Prophets David and Solomon had several wives and female slaves; East Roman Emperors always had several wives, and old German Emperors, e.g., Friedrich Barbarossa (1152-1190) had three to four wives. An Eskimo can marry a second woman provided he is granted permission by his first wife. The Mormon Christian sect founded in America in 1830 permits a man to marry more than one women. (But presently, American law prohibits such marriages.) Even in today’s Japan, a man can marry several women.

In the light of the above facts, it would be gravely unfair to blame Islam because “*it gives a man permission to marry several women.*” Polygamy has been accepted by a number of countries and religions. The famous author John Milton (1608-1674) said, “Why should something prohibited neither in the Old Testament

nor in the New Testament be considered shameful or unchaste? Ancient Prophets ('alaihiṣ-salâm) always had several wives. Therefore, polygamy is not fornication. It is compatible with laws and with common sense.”

The famous thinker and writer Montesquieu (1659-1735) said, “If we take into consideration the fact that in hot countries women grow faster and age faster, it is quite natural for those who live in such countries to marry several women.” Anyway, as stated above, because of economical conditions, today’s Muslim countries have almost no polygamy.

2- Some people say: *Islam orders Muslims to invade, kill, burn, destroy countries, and to put people to the sword for the sake of their religion, calling this “jihâd” (holy war).*

This assertion is completely wrong. The essence of jihâd as defined by Islam is not to ruin countries or to kill people, but to propagate the religion, and at the same time to protect the religion, which is never done by destroying, burning or cruelty. Islam only commands defence and struggle against transgressors. On the other hand, Christians, as we have mentioned above at length, have not shied away from committing the most horrifying murders in the name of religion, and, despite Hadrat 'Isâ's (Jesus') teachings and advice on mercy and fairness, they have perpetrated all kinds of evil and savagery. History teems with examples of their atrocities. In contrast, according to Islam, a Muslim should never apply any sort of aggression upon anyone. If a Muslim, or his religion, is attacked he first tries to dissuade the aggressor politely. In case his efforts are unsuccessful, he sues him. And the court inflicts the necessary punishment with justice. If he cannot get his right even through the court, he will retire either into his house, or into his place of business. He will keep away from his transgressors. If his house, or place of business is attacked, he will move away; that is, he will leave that city. If he cannot find any city to move in, he will leave that country. If he cannot find any Muslim country to move to, he will move to any non-Muslim country where human rights are respected. A Muslim does not attack anyone with his hands or tongue, nor does he violate anyone's property, possession, chastity, or honour. Jihâd means to communicate Allâhu ta'âlâ's true religion to His created slaves. This can be done by using the sword to eliminate cruel and exploiting dictators, who hamper Allâhu ta'âlâ's religion from reaching His slaves. First, it begins with admonishing and moral preaching, and then in the case of

disobedience or opposition, these obstructions are eliminated by other means. Jihâd with force is done not by individuals, but by the Islamic state.

In the 256 th verse of Sûrat al-Baqara in the Qur'ân al-kerîm it states: **“There is no compulsion in religion...”** In contrast with the usual methods of Christians, Muslims do not attempt to convert a person to Islam by having recourse to any means, i.e., by force or by promising material advantages. He who wants to be a Muslim becomes a Muslim willingly. Muslims cause non-Muslims to embrace Islam with their sweet, logical and reasonable words, and with their moral conduct and model behavior. Those who prefer not to become Muslims live freely under the protection of the Islamic state as non-Muslim countrymen. They have the same rights and freedoms as Muslims; they freely perform their own religious rituals. These are explained in the book **Diyâ-ul-qulûb** from page 293 onward.

It is narrated in the seventieth story of the book **Manâqib-i Chehâr yâr-i Guzîn**: “A caravan of merchants made a night’s halt immediately outside Medina. Since they were exhausted, they soon fell asleep. Umar (radiy-Allâhu ta’âlâ ’anh), the Caliph, who was walking one of his usual beats around the city, saw them. He went to Abd-ur-Rahmân Ibn Awf’s (radiy-Allâhu ta’âlâ ’anh) house and said to him: ‘A caravan is here tonight. They are all disbelievers. But they have consigned themselves to our protection. They have many valuable goods. I fear that strangers or travellers may rob them. Come along, let’s guard them.’ They guarded them until the next morning, and then went to the mosque for the morning prayer. A youngster among the merchants had not slept. He followed them. Inquiring about them, he found out that the person who had guarded them was Umar, the Caliph (radiy-Allâhu ’anh). He went back and told his companions all about this. Seeing the mercy and compassion of the exalted Caliph, who had routed the Roman and Iranian armies, who had conquered numerous cities, and who was so well known for his justice, they concluded that Islam was the true religion, and willingly became Muslims altogether.”

As it is written in the same book, **Manâqib**: “During Hadrat Umar’s (radiy-Allâhu ’anh) caliphate, Sa’d ibn Abû Waqqâs (radiy Allâhu ’anh), the commander of the eastern front, wanted to have a villa built in Kûfa city. He had to buy a magian’s house which was next to his parcel. The magian did not want to sell his house. The magian went home and conferred with his wife who

said: ‘They have the ‘Amîr-ul-Mu’minîn in Medina. Go to him and lodge a complaint with him.’ He went to Medina and asked about the Caliph’s palace. The people he asked answered that the Caliph did not have a palace or a villa and that he had gone outside the city. So he, too, left the city to look for him. There were no soldiers or guards around. He saw someone sleeping on the ground. He asked the man if he had seen the Caliph Umar. In fact, the man he asked was the Caliph Umar himself (radiy-Allâhu ’anh). He asked the magian why he was looking for the Caliph Umar. The man answered: ‘His commander coerces me to sell him my house. I came here to lodge a complaint against him.’ Hadrat Umar (radiy-Allâhu ’anh) went to his home, taking the magian along with him. He asked for some paper, but they could not find any paper in the house. He saw a shoulder blade and asked for it. He wrote as follows on the bone: ‘Bismillâhirrahmânirrahîm^[1] Lo, Sa’d! Do not hurt this magian’s heart! Otherwise, come to me at once.’ The magian took the bone and went back home. He said: ‘I went to all this lot of trouble for nothing. If I give this piece of bone to the commander he’ll think he is being teased and will become very angry.’ But when his wife insisted, he went to Sa’d. Sa’d was sitting and chatting cheerfully with his soldiers. No sooner had he caught sight of the handwriting on the bone in the magian’s hand, who was standing at some distance, than he turned pale, for he had recognised the Emir-ul-mu’minîn Umar’s (radiy-Allâhu ’anh) handwriting. The abrupt change surprised everybody. Sa’d (radiy-Allâhu ’anh) approached the magian and said: ‘I’ll do whatever you want me to. But, please don’t do anything that will make me look guilty in Umar’s (radiy-Allâhu ’anh) presence, for I cannot endure the punishment inflicted by him.’ Seeing the commander begging surprised the magian to the degree of madness. When he regained his senses, he immediately became a Muslim. When others asked him how he had become a Muslim, his answer was: ‘I saw their Amîr (chief) sleeping on the soil with a patched coat. I saw how his commanders trembled with fear of him. I, therefore, came to the conclusion that they were in the right religion. Such justice for a fire worshipper like me could only have been done by believers of the right religion.’ ”

History Professor Shibli Nu’mânî, Chief of India’s assembly of **Nadwat-ul-Ulamâ** and the author of the famous book **Al-Intiqad**,

[1] In the Name of Allah the Compassionate, the Merciful.

passed away in 1332 [1914]. His book, **Al-Fârûq**, in Urdu, was translated into Persian by Serdâr Esedullah Khân's mother, who was a sister of Nâdir Shâh, the Emperor of Afghanistan. The translation was printed with Nâdir Shâh's command in Lahore in 1352 (1933). It says on its one hundred and eightieth page: "Abû Ubaydat ibn Jarrâh (radiy-Allâhu 'anh) made his men announce the Caliph Umar's (radiy-Allâhu 'anh) commands in every city he conquered. When he conquered Humus city, he said, 'O Byzantines! With the help of Allâhu ta'âlâ and commanded by our Caliph, Umar (radiy-Allâhu 'anh), we have conquered this city, too. You are all free in your trade, business, and worship. No one will even touch your property, life, or chastity. Islam's justice shall be applied to you, and your rights shall be observed the same way. Against attacks coming from without, we shall protect you as we protect Muslims. As we tax Muslims with zakât of animals and ushr in return for this service, so shall we ask you to pay us the jizya once a year. Allâhu ta'âlâ commands us to serve you and to tax you with jizya.'^[1]

"The Byzantines of Humus paid their jizyas willingly and gave them to Habîb ibn Muslim, the chief of the Baytulmâl. When intelligence reported that Heraclius had been recruiting soldiers all over his country and was making preparations to attack from the Antioch front, it was decided that the soldiers in Humus should join the forces at Yarmuq. Abû Ubayda (radiy-Allâhu 'anh) had his officials announce to the city: 'O Christians! I promised to serve you, to protect you, in return for which I took the jizya from you. But now, as I have been commanded by the Caliph (radiy-Allâhu 'anh), I'm leaving here to help my brothers who will perform a holy war against Heraclius. I shall not be able to keep my promise to you. So, come all of you to the Baytulmâl and take your jizyas back! Your names and contributions are recorded in our registry.' The same was done in most of the Syrian cities. Seeing this justice, this mercy on the part of Muslims, the Christians were extremely delighted to know that they were freed from the cruelty and torment which the Byzantine emperor had been exercising on them for many

[1] The amount of **jizya** is forty grams of silver from the poor, eighty grams from the middle-class, and a hundred and sixty grams from the rich. Other commodities, such as corn of equal value, may be given instead of silver. Women, children, the ill, the destitute, the old, and men of religion are not taxed with jizya.

years. They shed tears of joy. Most of them became Muslims willingly. Of their own accord, they spied upon the Byzantine armies for the Muslim armies. Thus, Abû Ubayda was daily informed about all the movements of Heraclius' army. These Byzantine spies played a major role in the great victory of Yarmuq. The establishment and enlargement of the Islamic states was not accomplished by aggression or by killing. The great and main power that kept up those states and kept them alive was the power of îman (belief), the power of justice, goodness, honesty, and self-sacrifice which Islam cherishes greatly."

It is not civilization to imitate the West's fashions, immoralities, and false beliefs. It will damage the constitution of the Muslim people. And this damage is perpetrated only by the enemies of Islam. Islam never tolerates a Muslim being supine or lazy. It commands Muslims to work and improve in all branches of science, to learn from non-Muslims their new scientific findings, and also to emulate them. It commands them to be ahead of others in agriculture, commerce, medicine, chemistry, and in the war industry. Muslims must find out all the scientific means that other nations have, and manufacture them. But they must not adopt or imitate their corrupt religions, squalid and ugly habits, customs or traditions.

Ignatiyef, who was a Russian Ambassador to the Ottoman Empire for a long time, reveals in his memoirs a letter written by the Patriarch Gregorius, the chief plotter of the 1237 (1821) Greek insurrection during the time of Sultan Mahmut Khan II (rahima-hullâhu ta'âlâ), to the Russian Czar, Alexandre. The letter is a lesson:

"It is impossible to crush or demolish the Turks materially. The Turks, being Muslims, are very patient and enduring people. They are very dignified and have a mighty belief. These moral qualities originate from their adherence to their faith, contentment with destiny, the power of their traditions, and the feeling of obeisance to their emperors [state authorities, commanders, superiors].

The Turks are intelligent and industrious as long as they have chiefs to lead and manage them in a positive way. They are quite content. All their merits, including their feelings of heroism and bravery, come from their devotion to their traditions and the firmness of their morality.

The first requirement is to break the Turks' feelings of obedience, to extirpate their spiritual bonds, and to weaken their religious convictions. And the shortest way to this end is to accustom them to foreign ideas and behaviour that are repugnant to their national traditions and morality.

The very day their religious morality is broken, the Turks' real power, which takes them to victory in front of forces that are in form much more powerful and numerous, and in appearance much greater, will waver, and, thus, it will be possible to crush them down by material superiority. For this reason, victories in warfare alone are not enough for the elimination of the Ottoman Empire. In fact, adherence to this method only will invigorate the Turks' sense of honour and dignity, which may cause them to further realize their essence.

The thing to do is to furtively aggravate the atrophy in their constitution without letting the Turks notice anything.”

This letter is important enough to be written in school books for memorization. There are a number of messages in the letter; yet, the following two are of primary importance:

1- To accustom the Turks to foreign ideas and customs in order to destroy their faith and religion.

2- To complete the destruction within the Turks' constitution without them noticing.

And these objectives can be attained by getting them to imitate the West's immoralities in belief and fashion.

Naturally, it is necessary to obtain the West's knowledge in technical achievements, and in every branch of science. In fact, Islam commands it.

Lord Davenport, a British scholar, who had studied all religions quite well, said in his English book, **Hadrat Muhammad and the Qur'ân**, which he published in London in the early twentieth century:

It is its utter strictness on ethics that caused Islam to spread so rapidly in a short time. Muslims always showed forgiveness to people of other religions who submitted to the sword in combat. Jurio says that the Muslims' treatment towards the Christians is never comparable to the treatment which popes and kings deemed proper for Muslims. For example, in 980 A.H. [1572 A.D.], on August 24, that is, on Saint Bartholomew's Day, sixty thousand Protestants were killed in Paris and in its outlying areas with the command of Charles IX and Queen Catherina. Saint

Bartholomew, one of the twelve apostles, was martyred as he was teaching Christianity in Erzurum in August 71 A.D. The blood shed by Muslims in those and many other persecutions is much greater than the Christian blood shed by Muslims in wars. It is for this reason that it is necessary to rescue many misled people from the misconception that Islam is a cruel religion. Such wrong statements have no proof. Compared with the papacy's persecutions, which yielded to savagery and cannibalism, the behavior of Muslims towards non-Muslims was as mild as a suckling baby.

Chatfeld said, "If the Arabs, the Turks and the other Muslims had applied the same cruel treatment to Christians as was applied by the Westerners, that is, Christians to Muslims, there would be no Christians left in the East today."

Amidst the bogs of superstition and doubts of other religions, Islam grew as purely as a violet and became the symbol of mental and intellectual nobility.

Milton said, "When Constantine siphoned national wealth to the church's coffers, this inspired ambition for post and wealth among the priests. As a result, Christianity fragmented into many different sects."

Islam spared humanity from the nuisance and disaster of shedding human blood for idols. Bringing worship and alms in its place, it provided men with goodness. It laid the foundation for social justice. Thus it easily prevailed over the world without recourse to bloody weapons. [This is jihâd in Islam.]

It can be said that no other nation was as loyal and as respectful to the casue of knowledge as were the Muslims. The Prophet's ('alaihi 's-salâm) numerous hadîths sincerely encourage the pursuit of knowledge and abounds with respect for knowledge. Islam cherishes knowledge above property. Hadrat Muhammad (sall-Allâhu 'alaihi wa sallam) supported this attitude with all his might, and his Companions worked in this way to the best of their abilities.

Founders of today's science and civilization, and protectors of the old and new works of literature were the Muslims from the times of the Umayyads, the Abbasids, the Ghaznevids, and the Ottomans. Davenport's word ends here.

Missionaries strove to annihilate Davenport's English book, from which we have paraphrased some passages. Jihad in Islâm is explained in detail in the second volume of the book **Idhhârulhaq**

written by Rahmatullah Effendi,^[1] from India.

3- *“In Islam the Qur’ân al-kerîm embodies the law. Hence, the Qur’ân contains some very oppressive rules which are looked upon as forms of cruelty today. An example of this is the mutilation of a thief’s hand,”* some people say.

This assertion is wrong. It is true that the Qur’ân al-kerîm contains the rule of mutilating the hands of those who steal. But, what is meant by “thieves” in the text are those who savagely attack the homes of innocent people to burn, destroy and usurp. The Qur’ân al-kerîm commands that their hands be cut off when they are caught. But, its execution depends on conditions. The absence of those conditions prevents its execution. Hadrat Ali (radiy-Allâhu ’anh) specifically commanded that the hands of those who stole during the famine not to be cut off. If this law is applied wrongly in some countries in the name of Islam, the culpability belongs to those who apply it wrongly, but not to Islam. It has not been executed in real Islamic countries that apply the principles of the Islamic religion correctly. This is because the conditions for the implementation of “hand-mutilation” did not exist. Aware of the penalty revealed in the Qur’ân al-kerîm, nobody dared to commit those types of crimes. In Islamic countries no one, not even the judges, has a right to forgive the penalty called **had**. This penalty is inflicted upon those who committed a crime which requires a “had” penalty and execution in front of the public. With the fear of being subjected to this penalty, nobody commits, or, rather, nobody can commit, these sorts of crimes.

Now let us take a look at the **Holy Bible** that is in the hands of today’s Christians.

It is written as follows in Matthew’s Gospel (chapter 18/8): “Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.”

The fourteenth verse of the thirty-first chapter of **Exodus** in the Torah states: “Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death...” (Ex: 31-14)

This proves that it is also in the Holy Bible that it is correct to

[1] Rahmatullah Effendi passed away in Mecca in 1306 (1889 A.D.).

cut off the hand or foot of those who commit a grave sin.

Medicine given by a doctor may be found bitter by an unhealthy person. He may think that it is of no use and may even believe that it is dangerous for him to use it. But, when he trusts the understanding of his doctor and thus uses the medicine, he gets well. Allâhu ta'âlâ, the Almighty, being a specialist on all kinds of diseases of the heart, soul and body, commands hand-mutilation as a cure for the disease of stealing. When every Muslim knows this commandment, and when it is heard that some hand-mutilations have been executed on a couple of thieves, there won't be any further habits of stealing due to the fear of its punishment. The disease of stealing will disappear. Thus, people will no longer experience the sorrow of having their property stolen, and none will suffer from hand-mutilation.

4- *“Islam takes ‘will-power’ away from man, attributes everything to ‘fate’ and thus renders men lethargic, supine and inactive,”* they say.

This assertion is completely wrong, too. On the contrary, Islam commands people to work incessantly, to use their minds well, to learn every kind of novelty, to have recourse to every sort of lawful means for success, and never to get tired or bored. Allâhu ta'âlâ expects His slaves to decide on and perform their own actions to the best of their ability.

The meaning of the word “fate” is totally different. Only in case a Muslim cannot attain success after using his mind, having recourse to all means and working with his utmost energy to perform some action, should he then not feel sorry but be contented with his fate, admitting that the result is something which Allâhu ta'âlâ deemed to his advantage. Otherwise, it is a grave sin to wait for one's “luck” by taking one's ease and opening one's mouth without working, learning or striving. Allâhu ta'âlâ declares in the thirty-ninth verse of Chapter Najm: “Man can have nothing [in the hereafter], but what he strives for [in the name of Allâhu ta'âlâ].” In the following discourse on knowledge and science in Islam, we shall see how highly Muslims esteem learning and working.

Sometimes men cannot attain exactly what they want howsoever hard they work and have recourse to every means. This is the time for them to admit that some power above their own plays a major part in their work, affects men's life and success, and guides them. That is what we call “fate.” Fate is at

the same time a great source of consolation. A Muslim who says, "I have done my duty, but this is my luck, which I cannot change," does not give up hope even if he fails at some task, but continues to work with his heart being completely free from anxiety. The meaning of a verse in Chapter Inshirah of the Qur'an al-kerîm is: **"Yet hardship will bring ease. Indeed, hardship must bring ease! So whenever you have finished, still toil on! Towards your Lord direct your longing!"** It means that it is necessary to continue to work despite the frustrations felt upon failure. On the other hand, a non-Muslim whose only interest is in the material aspects of something or a heathen who does not believe in any religion, loses his hope, courage and determination to work when he meets with failure, so much so that he cannot work any more. People all over the world began to believe in "fate" after the Second World War. It was stated in many European and American publications: "What Muslims have termed 'fate' certainly is true. No matter how much we work, it has been impossible to change events." A person who is involved in some misfortune, such as bereavement or the loss of property can find consolation only in his belief in fate and by putting his trust (**tawakkul**) in Allâhu ta'âlâ, and then resuming his daily life. However, it must be kept in mind that before having tawakkul it is a must to look for a remedy for every problem by using the mind and by having recourse to all means.

5- They say: *"By prohibiting interest, the Islamic religion stands against the present economic system of the world."*

This assertion is wholly untrue too. Islam does not prohibit earning or borrowing, but usury and exploiting borrowers. Earning which is done honestly and merely for commercial purposes is not prohibited, but, on the contrary, it is especially appreciated and encouraged by Islam. Hadrat Muhammad (sall-Allâhu 'alaihi wa sallam) stated, **"Allâhu ta'âlâ loves the tradesman; the tradesman is his beloved,"** and he himself traded, too. It has an important place in Islam's trade rules for a person who cannot trade by himself to invest his money in his friend's stock or in a business company and get his share from the profit his friend makes. The share which a person gets from a bank earning money only by commercial business, without interest, is completely halâl (legal in Islam). A bank, earning money without interest and its advantages have been written in detail in our (Ilm-ul-hâl) book **Seâdet-i ebediyye** (Endless Bliss). Chapter Mâida of the Qur'an al-kerîm informs us that interest, which is

prohibited in Islam was also harâm (illegal, prohibited) in the Tawrât (Torah), too. As an example, the 19th verse of the twenty-third chapter of Deuteronomy states: “Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury: Unto a stranger thou mayest lend upon usury.”

6- At one time there were also those who asserted that the Islamic religion was “*hostile to knowledge and science.*”

How could it ever be possible for Islam to stand against knowledge. Islam is knowledge itself. Many chapters of the Qur’ân al-kerîm enjoin seeking knowledge and praise men of knowledge. For example, the ninth verse of Chapter Zumar purports: “**Are those who know to be considered equal with those who do not know? Truly, men of understanding will take heed more.**”

Our Prophet’s (sall-Allâhu alaihi wa sallam) utterances praising and encouraging knowledge are so plentiful and so well known that even non-Muslims know of them. For example, while describing the virtues of knowledge, the books **Ihya al-’ulûm** and **Mawdû’ât al-’ulûm** quote the Hadîth ash-sherîf: “**Go and get knowledge even if it is in China,**” which means: “Go and learn even if knowledge is in the farthest place in the world and even if it is possessed by disbelievers! Another Hadith ash-sherîf declares: “**Work and learn from the cradle to the grave!**” That is, even an old man of eighty who has one foot in the grave has to work. His learning is an act of worship. Another Hadîth ash-sherîf declares: **Work for the next world as if you were to die tomorrow, and work for this world as if you were never going to die.**” And another Hadîth ash-sherîf: “**Little worship done with understanding is better than much worship done with ignorance.**” And yet another Hadîth ash-sherîf states: “**Satan fears a savant more than he does a thousand devoted worshippers who are uneducated.**” In Islam a woman cannot go and perform supererogatory hajj (pilgrimage) without her husband’s permission. Nor can she travel or visit others. But if her husband does not teach her Islam or allow her to study Islam she may go and study it without his permission. As it is seen, while it is sinful for her to go on hajj without his permission though it is a great act of worship loved by Allâhu ta’âlâ, it is not sinful for her to go out seeking knowledge without his permission.

Here is another Hadîth ash-sherîf in which our Prophet (sall-

Allâhu 'alaihi wa-sallam) commands us to learn: “**Islam is where knowledge is present; disbelief is where knowledge is absent.**” First, every Muslim has to learn his religion and then the secular sciences.

Nor can it be asserted that Islam is hostile to science. Science means, “observing creatures and events, studying them so as to understand, and doing experiments to make the same.” All these three are commanded by the Qur’ân al-kerîm. It is fard-i kifâya^[1] for Muslims to study science, art, and to try to make the most up-to-date weapons. Our religion commands us to toil more than our enemies. One of our Prophet’s (sall-Allâhu 'alaihi wa-sallâm) most vivid expressions commanding science is quoted in the eleventh chapter of the first fascicle of **Endless Bliss**. Hence, Islam is a dynamic religion that commands science, experiments, and positive developments.

Europeans took many of the fundamentals of their scientific understanding from the Muslim world. For example, Europeans thought that the earth was flat like a tray and was surrounded by a wall, while Muslims had realized the fact that it was a revolving globe. This is written in detail in the books **Sharh-ul mawâqif** and **Ma’rifatnâma**. They measured the length of the meridian on the Sinjar Desert, which is near Mosul, and their measurement tallies with today’s findings. Nûr-ud-dîn Batrûjî, who died in 581 (1185), was a professor of astronomy at an Islamic University in Andalusia. His book **Al-Hayât** reflects today’s astronomical information. When Galileo, Copernicus and Newton studied Muslims’ books and stated that the earth was rotating, their statements were deemed heresy. Galileo, as we have said above, was subjected to a trial and was sentenced to imprisonment by Christian priests. The natural sciences were also studied and taught in the time’s Islamic madrasas. The Andalusian madrasas guided the whole world in this respect.

The one who first explored that germs caused diseases was Ibnî Sinâ,^[2] who was educated in a Muslim environment. It was

[1] Something clearly commanded in the Qur’ân al-kerîm is called fard, pl. farâid. When the command is to be done by every individual Muslim it is termed fard ayn. When only one person in a community of Muslims has to do it, it is termed fard kifâya. In other words, when one Muslim in an assembly, a community or a city of Muslims carries out the fard kifâya, the rest are absolved from that particular obligation.

[2] Ibnî Sinâ (Avicenna) Husain, passed away in Hamadan in 428 (1037 A.D.)

900 years ago when he said, “It is a very little worm that makes every disease. It is a pity we do not have an apparatus to see them.”

One of the great Islamic doctors, Abû Bakr Râzî (rahimahullâhu ta’âlâ) (854-952), was the first to distinguish between scarlatina, measles, and smallpox, which were thought to be the same disease during that time. The books of such Islamic scholars were taught in all the universities of the world throughout the Middle Ages. While the mentally-handicapped were being burned alive because they were “possessed by Satan” in the Western world, hospitals had been constructed in the Eastern world for the medical treatment of such patients.

Today, everyone with an objective mind admits the facts written above, i.e., the fact that positive knowledge and science was first founded by Muslims. This, too, is also confirmed by many Western scholars. However, some enemies of Islam, who infiltrated into Muslim countries, masqueraded as Muslims, somehow drew Muslim audiences and began to foist their heresies on Muslims. They told uneducated people about their new scientific findings and facilities, and about the new weapons they produced. Then they deceived the ignorant, saying, “These are non-Muslim findings, those who use them will become non-Muslims.” They caused the Muslims to forget Allâhu ta’âlâ’s command: “Learn everything.” The efforts of these people was one of the main reasons for the decline of the East. The Western world became superior with its new weapons and technology. On the one hand, these insidious enemies of the Islamic religion deceived Muslims in this way, and, on the other hand, they said: “Muslims do not like science; they do not want constructive knowledge; Islam is fanaticism and it means going backwards.” They tried to alienate Muslim youngsters from their Islamic heritage and destroy the future of Islam.

Those who are trying to answer the question, “Why did it take two hundred years for the printing machine from Europe to reach the countries under the sovereignty of the Ottoman Empire?” by saying, “Because the Islamic religion forbids printing books with printing machines,” are completely wrong. People called “mustensih” (transcribers), who lived by writing books, caused it to be delayed, fearing that using printing machines to publish books would make them jobless. They used various propaganda techniques to prevent the press from coming to Turkey. For instance, they organized a demonstration march

to Bâb-i Âli with a coffin with their pen -cases in it. Moreover, they exploited the bigots -whom we shall discuss later-, by beguiling those idiots into iterating here and there that the press would bring “blasphemy against Islam”. In order to solve this problem, the Ottoman Sultan Ahmad^[1] III, who realized that these seditious people had been trying to use Islam as a means for their own advantages, got the help of his Grand Vizier, Damat Ibrahim Pasha, and received a fatwâ^[2] about the press from the Shaikh-ul-Islâm, the greatest dignitary of the Islamic religion. The fatwâ given by the time’s Shaikh-ul-Islâm, Abdullah Effendi, is written in the two hundred and sixty-second page of **Bahjat-ul-fatâwâ**, as follows:

“It has been decreed through this fatwâ that it is permissible and quite good to establish the press, wherewith books of knowledge, science and ethics will be printed in great numbers in a short time; useful books will be obtained cheaply and disseminated far and wide.” This fatwâ would suffice to show how wrong it was to assert that the press would be blasphemous. The word “**bigot**” is used above to mean a man who tries to foist his vulgar, ignorant, and corrupt ideas and political convictions in the name of religious knowledge. They convey Islamic knowledge wrongly to get everybody to accept their corrupt views and heretical convictions. Some of them get their power from the title they possess, some from the laws they took shelter under, but mostly by exploiting the beliefs of the Muslims. Dragging large masses of people with them, they cause agitation, rebellion, civil war and the breaking up of the country into different states. The most harmful and the most dangerous of them are the religious ones, the bigots of science (fake scientists) and the political ones who try to defile the nation’s belief and moral qualities by propagating religion reforms, foreign ideologies, and non-sunnî Muslims, in order to obtain property, money or position. As a result they corrupt the nation’s faith and morality. These seditious people (bigots) can be classified into three groups:

1- **Ignorant bigots** are those who think of themselves as intelligent and scientific, even though they lack both religious and secular knowledge. They cause dissension and can be easily

[1] Ahmad Khân; passed away in 1149 (1736 A.D.)

[2] Answer which is given by an Islamic savant to Muslims’ questions. Sources, references have to be appended to the fatwâ.

deceived by the enemies of Islam as well as be dragged into destructive paths. In the Ottoman history, Patrona Halil, Kabakçı Mustafa and Kızılbaş Celâfî, who said he was the Mahdi, are a few of those who caused so much bloodshed.

2- The second group is called “**Religious bigots.**” These are the men of religion who are wicked and malicious. Even though they have some knowledge, they say and do what they don’t know or the opposite of what they know to be correct. This is because they want to attain their insidious objectives and caprices. They fall outside of the Islamic religion. They become an example and a leader for the ignorant in doing evil and in destroying the religion. Abdullah Ibn Saba’; Abû Muslim Horasânî; and Hasan Sabbah, the son of the Qâdi (Islamic judge) for Samavne city; Shaikh Badraddîn; and the men of religion who gave a fatwâ to martyr the Ottoman Sultans were religious bigots. In addition, Muhammad, the son of ‘Abd al-Wahhâb from Najd, who caused dissension, namely, Wahhabism to appear; Jamal ad-dîn-Afghânî,^[1] who was the head of a Masonic Lodge in Egypt; Muhammad Abduh, who was a muftî for Cairo; his follower Rashid Ridâ; Hasan Bennâ and Sayyed Qutb of Egypt; doctor Abdullah Javdat, an enemy against the Muslims of Istanbul; Ahmad Qadiyânî, a hypocrite who was used as a toy in the hands of the British to harm the Muslims of India; Abu-l a’la al-Mawdûdî of Pakistan; and the new but similarly madhhabless reformer and famous English spy Lawrence is in this group that wounded Islam terribly. This group wounded the Islamic religion internally by exploiting certain perceptions and beliefs.

In the 47th letter of his book **Maktûbât** the great Islamic savant Imam Ahmad Rabbânî (rahmatullâhi ‘alaihi) bitterly complains about these evil men of religion as follows: “To listen to the words of those worldly-minded men of religion or [to read their books], is as harmful as eating poison. Their corruption is contagious. They undermine a society causing it to shatter into pieces. It was those worldly-minded men of religion who brought disastrous effects upon the Islamic states of the past. They misled the men of state. Our Prophet (sall-Allâhu ‘alaihi wa sallam) declared: **‘Muslims will be divided into seventy-three groups. Out of these, seventy-two will go to Hell. Only one group will be saved from Hell.’** The leaders of all these seventy-two deviated groups were wicked men of religion. It has rarely been seen that

[1] Jamal ad-dîn Afghânî, died in 1314 [1897 A.D.]

the harm of an average ignorant citizen is of any consequence. But the ignorant and deviated shaikhs of dervish lodges have been seen to be quite dangerous. Their harm is contagious, too.” In his 33rd letter, he wrote: “Our Prophet (sall-Allâhu ‘alaihi wa sallam) declared: **‘On the Resurrection Day, the man to be given the greatest torment is the scholar who did not make use of his knowledge.’** Will not the knowledge which is praised by Allâhu ta’âlâ, and which is the most honoured of all be harmful for those who misuse it as a means for attaining worldly property, position and political success? Being fond of worldly things is something that Allâhu ta’âlâ never likes. Therefore, it is a very tragic event to use the knowledge praised by Allâhu ta’âlâ in a way disliked by Him. It means to dignify what He doesn’t like, and to devalue what He likes. Or, more clearly, it means to stand against Allâhu ta’âlâ. Teaching, preaching, writing and publishing religious books will be blessed with the condition that they are done for the sake of Allâhu ta’âlâ, only, and not for attaining a position, property, or fame. A sign of possessing this pure intention is not to be fond of worldly benefits. Those addicted to earthly blessings and those using their religious knowledge to obtain them are the wicked men of religion. They are the most evil members of mankind. They are the thieves of religion. They corrupt and steal the faith and beliefs of Muslims. They presume themselves to be shaikhs or scholars. They believe that they are the best among mankind. Allâhu ta’âlâ declares in the 18th and 19th verses of the Sûrat al-mujadala in the Qur’ân al-karîm: **‘And they think that they are Muslims. No! Indeed they are liars. The devil hath engrossed them and so hath caused them to forget the remembrance of Allah. They are of the devil’s party. Lo! is it not the devil’s party who will be the losers?’** An Islamic sage saw Satan sitting and doing nothing. He asked him why he was not busy with deceiving human beings. Satan answered, “Today’s malicious savants, so-called men of religion, are so helpful in misleading human beings that I do not think I have to be busy with it any more.”

Indeed, the recent general laxity in observing Islam’s commandments and the concomitant alienation from the religion are consequent upon such people’s malignant words and writings. [There are three groups of men of religion: those who are wise; those who are knowledgeable; and those who are pious. A religious savant is one who possesses all three qualities. The words of those who lack any of them are not dependable. Being an owner of knowledge requires being a specialist in the sciences

termed of aql and naql].

True Islamic savants are those who do not use their religious knowledge to attain worldly rewards. They are the men of Allâhu ta'âlâ. They are the inheritors and representatives of the Prophet ('alaihi mussalâm). They are the best and the dearest ones among mankind. On the Day of Resurrection, the ink of their writings will weigh heavier than the blood of those martyrs who died in battle for Islam, that is, for the cause of Allâhu ta'âlâ. The Hadith ash-sherif: **'The sleep of savants is worship!'** praises those Islamic savants. They are the men who really know that the hereafter is eternal, and that the world is temporary; they well understand the beauty of eternal blessings in the hereafter, and the ugliness and wickedness of the world. That is why they have held fast to what is eternal, to the beauty lasting without any change, not to what is provisional, changeable and consumable. Being able to understand how important the hereafter is depends on being able to see how great Allâhu ta'âlâ is. One who has understood the importance of the hereafter never deems the world valuable. It is because the hereafter and the world are opposites in this respect. If you please one, the other will be offended. One who deems the world valuable will offend the hereafter. To dislike the world means to value the hereafter. It is impossible to value or humiliate both of them at the same time. Opposites cannot exist in the same place [water and fire, for example].

Some of the great Sûfis, after having completely forgotten themselves and the world, seem to be men of the world for various reasons. They seem to desire and love the world. In fact, there is no secular love or desire in their hearts. It is declared in the 37th verse of Sûrat an-Nûr in the Qur'ân al-kerim: **"They are the men whom neither business nor trading distracts from remembering Allâhu ta'âlâ."** They seem to be fond of the world, but actually, never! Hâja Bahâeddîn-i Naqshiband Bukhârî^[1] (quddisa sirruh) said, "A young merchant was doing shopping in the marketplace of Minâ in the blessed city of Mekka. Although the shopping deal he was making amounted to around fifty thousand gold coins, his heart was never oblivious of Allâhu ta'âlâ even for a moment."

3- The **bigots of science** are the third group of seditious men who have obtained a diploma from a university and pass for

[1] Bahâeddîn-i Bukhârî, passed away in 791 (1389 A.D.)

scientists. The writings fabricated by these bigots are written and presented as scholastic examples of science and medicine and are used to demolish the beliefs of the youth to alienate them from religion and Islam. They say that the true religious books are wrong since they are not in conformity with scientific information, and, moreover, they say it is reactionism to believe in those religious books and to live in accordance with their text. Bigots of science attack Islam by changing scientific knowledge, just as the bigots of religion change religious knowledge.

People equipped with substantial Islamic knowledge and with university education immediately understand the these bigots' words are not agreeable with knowledge or science and that they are ignorant in science and in religion. However, younger generations and students are vulnerable to the sway ingrained in their titles and positions camouflaging their deceits and lies, and therefore they may drift into the consequent disasters. Their words and activities are subversive to the Islamic communities. Detailed explanations about the bigots of science are written in the book **Endless Bliss (Seâdet-i Ebediyye)**.

The three groups of bigots, as explained above, have orchestrated great harm upon Islamic countries and upon the pure religion of Islam. Such hypocrites and zindiqs still exist, and are trying to demolish Islam further from within. All praise be to Allâhu ta'âlâ; they are no longer as powerful as they used to be. Today, as Allâhu ta'âlâ has commanded, the Muslim world has been striving to learn all the subtleties of science, and they know that they can catch up with the West only by doing so. It is a shame that Muslims, who were ahead of everyone in the Middle Ages, have been stranded in this respect recently, which is the result of their being deceived by the trickery of those who are against Islam and by neglecting Islam's commandments.

All these add up to the fact that Islam is an utterly perfect religion which perfectly squares with the conditions of the twenty-first century that we are about to enter. It drills us on knowledge and science, prohibits indolence, it is just, and it is the founder and protector of the social order that was established in the nineteenth century. This book is too small for us to give enough detailed information about this subject. Our Muslim brothers and those, the followers of other religions, who want to know about Islam can learn the connections between the Islamic religion and social order in the book **Endless Bliss (Seâdet-i Ebediyye)**. We recommend that they read this book.

CONDITIONS FOR BEING A TRUE MUSLIM

The word “Islam” in Arabic means “self-devotion, submission, salvation,” as well as “peace.” Imam A’zam Abû Hanîfa (rahmatullahi ‘alaih) has defined Islam as “submission and obedience to Allâhu ta’âlâ’s commandments.”

If the facts stated above are read carefully, it will automatically become clear how a Muslim should be. We shall repeat them once again, below.

First of all, a Muslim is clean physically and spiritually. But let us begin with physical cleanliness.

In several different places in the Qur’ân al-kerîm, Allâhu ta’âlâ declares: **“I like those who are clean.”** Muslims do not enter mosques or houses with their shoes on. Their carpets, their floors remain spotless and clean. Every Muslim has a bathroom in his house. Their bodies, underwear and food are always clean. In this way they do not spread microbes and disease.

The Palace of Versailles, which the French boastfully announce to the world, does not have a bathroom.

In the Middle Ages when a Frenchman living in Paris got up in the morning, he used to urinate and defecate into a chamber pot. Since there was no toilet in his house, he would take that pot and a bottle used for drinking water to the river **Seine**. First he would take his drinking water from the river, and then pour the urine and the faeces into the river. These lines have been literally translated from a French book entitled “Drinking-Water” (**L’Eau Potable**). A German priest who had come to Istanbul during the time of Sultan Sulayman the Lawgiver said the following in a book which he wrote sometime around 967 [1560]:

“I admire the cleanness here. Everyone here washes themselves five times a day. All the shops are clean. There is no dirt on the streets. There are no stains on the clothes of the sellers. Also, there are buildings which contain hot water called “hammâms,” wherein people take a bath. In contrast, our people are dirty; they don’t know how to wash themselves.” It was centuries later before Europeans learned how to wash themselves.

As for today, foreigners who travel in the so-called Muslim countries write in the books they publish: “When you go to an Eastern country, first, the smell of putrid fish and rubbish assaults your nostrils. There is dirt everywhere. The streets are awash with spittle and mucus. Here and there one can see heaps of rubbish and carcasses of beasts. You feel disgust as you travel through Eastern countries, and realize that the Muslims are not as clean as they claim to be.” We are afraid it is true. Indeed, in countries bearing the name of Islam today, not only have they forgotten the knowledge of faith, but they also do not pay due attention to cleanliness. But, the fault lies with people who have forgotten that the essence of Islam is cleanliness. Poverty is no excuse at all for being dirty. A person’s spitting on the ground or dirtying the place has nothing to do with money. Such dirty people are the wretched who have forgotten Allâhu ta’âlâ’s commandments on cleanliness. If each Muslim knew his religion perfectly and practiced it with devotion, this uncleanliness would go away automatically. Then, foreigners who visit Muslim countries would admire their cleanliness, just as they admired medieval Muslims.

A true Muslim is clean and takes great care of his health. He never consumes alcoholic drinks, which is a kind of poison. He doesn’t eat pork, which has been prohibited on account of its various dangers and harms. It has been discovered that the virus causing the contagious and fatal disease **AIDS**, which is afflicting homosexuals, exist in pigs.

Our Prophet (sall-Allâhu ’alaihi wa sallam) praised the science of medicine in various ways. An example is his statement: “**There are two kinds of knowledge: knowledge of the body and knowledge of religion.**” That is, by saying that these two are the most important sciences, the religious knowledge, which protects the soul, and the knowledge of health, which protects the body, he wanted us to strive to keep our body and soul vigorous. For all kinds of good deeds can be done only with a healthy body.

Today, all universities teach that the practice of medicine consists of two parts: The first is hygiene, keeping the body healthy, and the second is therapeutics, treatment of diseases. The first of the two has precedence. It is the primary task of medicine to protect people against diseases and to keep them healthy. Even if a sick person is cured, he may still remain invalid and defective. And now to the point: hygiene, medicine’s first task is vouchsafed by Islam. In the second part of the book

Mawâhib-ul-ladunniyya, it has been proven that the Qur'ân al-kerîm promotes both aspects of medicine as expressed in some verses.

Our prophet Muhammad (sall-Allâhu 'alaihi wa sallam) had established close relations with the Byzantine Emperor Heraclius. They used to correspond with and send envoys to each other. On one occasion, Heraclius sent him many presents. One of the presents was a medical doctor. When the doctor arrived he came to our Prophet and said "Sir! His Majesty has sent me to you as a servant. I shall treat those that are ill free of charge." Hadrat Muhammad (sall-Allâhu 'alaihi wa sallam) accepted his services. As ordered, the doctor was given a house. Everyday, they brought delicious food and drink for him. Days and months passed. No Muslims came to see him. Consequently, the doctor, feeling ashamed, requested permission to leave, saying: "Sir! I came here to serve you. Up to now no sick person has come to me. I have been sitting idly eating and drinking comfortably. And now I'd like to go back home." Our Prophet (sall-Allâhu 'alaihi wa sallam) responded: **"It is up to you. If you would like to stay longer, it is the Muslims' primary duty to serve and show honour to their guests. However, if you would like to leave now, have a good journey! But you must know that, even if you were to stay here for years, no Muslim would come to see you. It is because my Companions do not become ill. The Islamic religion has shown the way to good health. My Companions pay great attention to cleanliness. They do not eat anything unless they are hungry, and they stop eating before becoming fully sated."**

With the words above, we do not mean to say that a Muslim never becomes ill. However, a Muslim who pays attention to his health and cleanliness remains healthy for a long time. He hardly becomes ill. Death is a fact of life. It cannot be avoided. Everyone will die as a result of some illness. Yet, being able to keep one's body healthy until the time of death is possible only by paying attention to Islam's commandments on cleanliness.

During the Middle Ages, when Christianity was at its peak, the great scholars of medicine were only to be found among the Muslims. Europeans used to come to Andalusia to receive an education in medicine. Those who discovered a vaccine to procure an immunity from smallpox were Muslim Turks. Janner, who learned the vaccine from the Turks, took it to Europe in 1211 (1796) and was unjustly titled "The discoverer of the smallpox vaccine." In those days, Europe was a continent of

cruelty, and various diseases were annihilating the people. The King of France, Louis XV, died of smallpox in 1774. Plague and cholera played havoc in Europe for a long time. When **Napoleon** first besieged the fortress of AKKA in 1212 (1798), plague erupted among his army, and being quite helpless against it, he had to beg for help from the Muslim Turks, his enemies. It is written in a French book of that time as follows: “The Turks sent their doctors, accepting our request. They wore extremely clean clothes and had luminous faces. First, they prayed and then at length washed their hands with plenty of soap and water. They incised buboes formed on the patients’ bodies with lancets, caused the pus formed in them to flow out, and then washed the wounds neatly. Later, placing the patients in separate rooms, they instructed the healthy ones to stay away from them. They burned the patients’ clothes and dressed them in new clothes. Finally, they washed their hands again, burned aloe wood at the places where the diseased ones had been, prayed again, and left us, refusing all our offers in the name of payment and gift.”

This means to say that Westerners, who were helpless against diseases until two centuries ago, learned today’s medicine only by reading, experimenting, and working as it is dictated in the Qur’ân al-kerîm.

As for spiritual cleanliness, certainly a Muslim should have a very high morality and gentility. Islam is morality and nobility in its entirety. The degree of goodness, justice and generosity which Islam commands to be applied to enemies as well as to friends is amazingly high. The events over the last thirteen centuries have shown this fact very clearly to Islam’s adversaries as well. Of the innumerable proofs, we shall relate one which stands out.

As written in one of the two-hundred-year-old court records in the archives of the Bursa Museum, Muslims built a mosque on some land near the Jewish quarter in Altıparmak. The Jews claimed ownership of the land and said that the Muslims could not build a mosque there. The dispute became a matter for a court of law. After the hearing, the court decided that the area belonged to the Jews, that the mosque was to be destroyed, and that the land was to be given back to the Jews. The decision was executed. Indeed, great justice!

Our Prophet (sall-Allâhu ’alaihi wa sallam) declared: “**I have been sent down to perfect virtue and to spread beautiful morals over the world.**” Another hadîth states: “**Among you, the ones**

with a perfect morality are the ones with an elevated faith.” Therefore, even faith is measured by morality.

Spiritual purity is essential for a Muslim. A person who lies, who cheats, deceives others, who is cruel, unjust, who shirks from helping his co-religionists, who assumes superiority, who thinks only of his advantages, is not a true Muslim, no matter how much he worships.

The exalted meaning of the first three verses in Chapter (sûra) Mâ’ûn is: **“O! My Messenger! Have you seen someone who denies the Judgement, puts the orphan aside with harshness, does not give their rights, and does not encourage others to feed the needy?”** The worships of such people are not accepted. In Islam, keeping away from the prohibitions (harâm) takes precedence over doing the commandments (fards). A true Muslim is, first of all, a perfect and mature person. He has a smiling face. He is a honey-tongued man who tells the truth. He never knows what it is “to be angry.” Rasûlullah (Hadrat Muhammad [sall-Allâhu ’alaihi wa sallam]) declared: **“The person given mildness is the one endowed with the goodness of this world and the Hereafter.”** A Muslim is extremely modest. He listens to everyone who consults him and helps them as far as possible.

A Muslim is dignified and polite. He loves his family and his country. Our Prophet (sall-Allâhu ’alaihi wa sallam) declares: **“Your love of country originates from your fatih.”** That is why, when the government fights against aggressors, a Muslim does his military service willingly. It says as follows in a work written by a German priest in 1560, which has been mentioned above: “Now I’ve understood why the Muslim Turks overcame us in all our expeditions. Whenever there is a holy war here, the Muslims immediately take up their arms, fight and die willingly for the sake of their country and religion. They believe that those who die in a holy war will go to Paradise. In contrast, in our country, when there is a likelihood of war, everyone looks for a hiding place lest they should be enrolled in the army. And those who are recruited by force fight reluctantly.”

How Allâhu ta’âlâ likes His slaves to be is explained very well in the Qur’ân al-kerîm. The exalted meanings of verses 63-69 in Chapter Furqan are: “[The virtuous] **slaves of the Rahmân** (Allâhu ta’âlâ’, who has much compassion for His slaves) **walk on the earth modestly and with dignity. When ignorant people**

try to annoy them, they respond with kind words, such as: ‘peace and safety be on you!’ They spend the nights standing and prostrating [performing namâz] before their Lord. [They offer their thanks and praise to Him]. They entreat Allah, ‘O my Allah, take the Hell torment away from us. Indeed, His torment is eternal and bitter, and that place is no doubt an evil and horrible residence.’ In their spending, they are neither prodigal nor miserly; they follow a moderate way between these two extremes, and they do not deduct from anyone’s rights. They do not attribute partners to Allah. They do not kill anyone, which is prohibited by Allah. [They only punish the guilty.] They do not commit fornication.”

In verses 72-74 of the same chapter: “[Those virtuous human slaves whom Allâhu ta’âlâ likes] **they do not bear false witness. They abstain from things... useless and harmful. If they are accidentally involved in something useless or which can be done with great difficulty, they pass by in a dignified manner. They do not turn a blind eye and a deaf ear to the revelations of their Lord when they are reminded of them. They implore saying, ‘O my Allah! Bestow such wives and children as may be a source of comfort to our eyes. Make us examples for those who fear You.”**

Moreover, the sacred meaning of the second and third âyats (verses) in Sûra (chapter) Sâff: **“Believers! Why do you profess what you never did? Allah feels a strong distaste for you when you say something you cannot practice,”** shows that a person’s vowing or promising what he cannot perform makes him a bad person in Allahu ta’âlâ’s view.

A true Muslim is extremely respectful to his parents, teachers, commanders, the laws, and to the leading authorities of his country. He is not concerned with something insignificant. He is busy only with something useful. He doesn’t gamble. He doesn’t kill his time.

A true Muslim does his worships perfectly. He offers gratitude to Allâhu ta’âlâ. Worship should not be performed unwillingly or unconsciously. Worship must be performed willingly and with great love for Allâhu ta’âlâ. To fear Allâhu ta’âlâ means to love Him very much. You do not want the person you love much to be displeased and you are afraid lest you might cause him to be disturbed. In this way, worship for Allâhu ta’âlâ should be performed in such a manner as to prove our love for Him. The blessings which Allâhu ta’âlâ has given us are so great

that our debt of gratitude to Him can be paid only by loving Him much and by worshipping Him with profound sincerity. There are different kinds of worship. Some kinds of worship, as we have said above, are between Allâhu ta'âlâ and His slave. Maybe Allâhu ta'âlâ will forgive those who worship insufficiently. It is worship to respect others' rights, too. But He will never forgive those who abused others and have the rights of others' on them, unless the owners of those rights forgive them.

The following traditions (the Hadîth ash-sherif) are found in the fourth volume of the book **Ashi'at-ul Lamaât**, which is in Persian and is a commentary to the well-known book **Mishqât-ul-Masâbih**.^[1]

1. He who does not have mercy on people is not treated with mercy by Allâhu ta'âlâ.

2. You will have helped both the oppressor and the oppressed by preventing cruelty.

3. If nine-tenths of the money given for buying a shirt is halâl and one-tenth is harâm, Allâhu ta'âlâ doesn't accept the prayer done with that shirt on.

4. A Muslim is another Muslim's brother. He doesn't torment his brother. He runs to help him. He does not abhor him or think of him as inferior to himself. It is harâm (forbidden) for him to harm his blood, property, chastity or honour.

5. I swear by Allâhu ta'âlâ that unless a person loves for his Muslim brother what he loves for himself, his îman will not be perfect.

6. I swear by Allâhu ta'âlâ that a man who is not trusted by his neighbour doesn't have îman (belief). [That is, he is not a genuine Muslim.]

7. A person without mercy in his heart does not have îman.

8. Allâhu ta'âlâ pities the person who pities others.

9. He who does not pity our young or respect our old is not one of us.

10. If a person respects and helps the old, Allâhu ta'âlâ will send him helpers when he gets old.

11. The house that Allâhu ta'âlâ loves best is the one which houses an orphan and in which an orphan is served kindly.

[1] The author of Mishqât is Valiyyuddîn Muhammad, who passed away in 749 (1348 A.D.)

12. In this world and in the Hereafter Allâhu ta'âlâ will help the person who silences a backbiter. If he does not silence the backbiter while he has enough power to do so, Allâhu ta'âlâ will punish him in this world and in the Hereafter.

13. A person who sees a defect, a shortcoming in a Muslim brother of his, but covers and conceals it, has acted as if he saved the life of a girl buried alive, as practised by the pre-Islamic Arabs, by taking her out of the grave.

14. In Allâhu ta'âlâ's view, the better one of two friends is the one who has done more good for the other one.

15. Whether a person is good or bad is judged by observing whether or not his [Muslim] neighbours like him.

16. The destination of a man who hurts his neighbours with his speech is Hell, even if he prays much, fasts much, gives alms much. But, if he doesn't hurt his neighbours with his speech, the place for him to be sent will be Paradise, though he may pray little, fast little, and give little alms.

17. Allâhu ta'âlâ has given valuable things both to His beloved ones and to His enemies. But he has given beautiful morals only to His beloved ones. [Now, it is understood that the words, "It is hoped that the disbelievers with excellent manners will have îmân immediately before they pass away" is right.]

18. The thawâbs (rewards for a pious act) of a man who violated other's chastity or property will be given to the man oppressed. If the violator's worships or pious deeds are not enough, then the latter's sins are given to him.

19. One of the worst of the mortal sins in Allâhu ta'âlâ's view is to be a man with a bad character.

20. If someone is happy to see that the man he dislikes is in trouble, Allâhu ta'âlâ will send the same nuisance upon him.

21. Two people went to the mosque and prayed there. Something was offered to them. They said they were fasting. After talking for a while, when they were about to leave, the Prophet (sall-Allâhu 'alaihi wa sallam) said to them: "Do your prayers again, and perform your fasting again! For you have backbitten someone in your conversation. [That is, you have mentioned one of his faults.] Backbiting removes the thawâb (blessings) of worships."

22. Do not have jealousy. As a fire destroys wood, feeling jealousy annihilates the blessings of a person, too." Having

jealousy means being jealous of a person, that is, to wish the blessings given to him by Allâhu ta'âlâ were taken away from him. It is not called jealousy to wish to have the same blessings for yourself without wishing them to be taken away from others. This is called "qipta" which means "longing," in other words, "good will." Wishing something evil and harmful to be removed from someone is called "qairat" which means "perseverance", or called "khamiyyat" which means "zealousness."

23. Someone who is good-tempered will attain goodness both in this world and in the Hereafter.

24. Allâhu ta'âlâ does not put his slave whom He endowed with a beautiful face and a good character into Hell in the Hereafter.

25. Abû Huraira was told: "Be good-tempered!" by the Prophet (sall-Allâhu 'alaihi wa sallam). He asked: "What is it to be good-tempered?" the Prophet answered: **"Approach a person who stays away from you and give him advice; forgive him who torments you; if a person is loath to give you from his property, knowledge or help, give him plenty of these!"**

26. Paradise is the destination of a person who dies purged from arrogance, treachery and debts.

27. The Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam) did not want to perform the janâza prayer^[1] for a person who had died indebted. A Sahabî (companion of the Prophet) named Abû Qatâda (radiy-Allâhu 'anh) took his debts upon himself by remittance. So, the Prophet accepted performing the janâza prayer for him.

28. Do not beat your wives! They are not your slaves.

29. In the view of Allâhu ta'âlâ, the best of you is the one who is the best towards his wife. I am the best among you in the treatment of his wife.

30. The best among you in îman (faith) is the one with the best character and the one who is the mildest to his wife.

Most of the Hadith ash-sherîfs written above exist in the book **Zawâjir** by the profound Islamic scholar Ibn Hajar^[2] immediately

[1] **Janâza Prayer:** When a Muslim dies, other Muslims assemble together in front of his coffin and perform a certain prayer called salât-ul-janâza. Thereby, they pray so that his sins will be forgiven, and he will be given many blessings, etc.

[2] Ibn Hajar, passed away, 974 (1566 A.D.)

before the part entitled ‘Ihtiqâr.’ They are the source for beautiful Islamic morals. Islamic scholars have derived rules from these hadith-i sherîfs. Some of them are as follows.

1. It is harâm (forbidden) for a Muslim who is in a country of disbelievers to violate their property, life, chastity or to steal. He should not disobey their laws and should not cheat or be treacherous when shopping and so on.

2. Usurping a disbeliever’s property or hurting his heart is worse than usurping a Muslim’s property. Cruelty to animals is worse than cruelty to men, and cruelty to disbelievers is worse than cruelty to animals.

3. It is harâm to take and use someone else’s property without his permission even if you return it undamaged.

4. If a person postpones the payment of his debt for one hour while he has the means, he will be considered cruel and disobedient. He will remain accursed continuously. Not paying one’s debt is such a continuous sin that it is recorded (in one’s deed-book) even when one is asleep. If one pays his debts with money of low value or with useless property, or if the creditor takes it back unwillingly, this too makes one sinful. One will not escape being sinful unless one pleases or satisfies the creditor.

For fourteen hundred years, Islamic scholars have always taught in their lectures and books the beautiful morals commanded by Islam. In this way, they have tried to inculcate the beautiful habits taught by Islam into the minds and hearts of the young. The below-mentioned book is a sample of the innumerable books promulgating these beautiful morals.

The book **Maktûbât** by the profound Islamic scholar Imâm-i Rabbânî Ahmad Fârûqî (rahmatullâhi ’alaihi), who was a great Walî and was the mujaddid of the second millennium (of Islam), is very valuable. Sayyid Abdulhakim Arwâsî^[1] who was a professor of theology in the **Madrasat-ul-Mutahhassîm**, the highest of the madrasas (schools) during the time of the Ottoman Empire, often said, “Another book as valuable as **Maktûbât** has not been written on Islam,” and, “The most valuable and the highest book is Imâm-i Rabbânî’s book **Maktûbât**, except of course, for the Qur’ân al-kerîm and our Prophet’s (sall-Allâh ’alaihi wa sallam) hadith sherîfs. “Imam-i Rabbânî was born in the city of Serhend in India in 971 (1563),

[1] Abdulhakîm Effendi, passed away in Ankara in 1362 (1943 A.D.)

and passed away there in 1034 (1624). Abdulhakîm Effendi was born in Van, an eastern city in Turkey, in 1281 (1874) and passed away in the city of Ankara, the capital, in 1362 (1943). It is written in the 76th letter of **Maktûbât**: The sacred meaning of the 7th verse of Hashr Sûra is; **“...Whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back...”** As it is seen, two things are necessary for escaping perdition in the world and Hell’s torment in the next world: to hold fast to the commands, and to abstain from the prohibitions! Of these two, the greatest one, the one more necessary, is the second one, which is called **wara’** and **taqwâ**. In the presence of Rasûlullah they mentioned a person that worshipped and struggled a lot. But when they said that another person abstained from what is prohibited, he declared, **“Nothing can be comparable with wara’.”** That is, he said that it was more valuable to abstain from the prohibitions. In a hadîth-i sherif he declared, **“Wara’ is the pillar of your religion.”** Men becoming superior to angels is due to wara’, and their progress or becoming exalted, is, again, due to wara’. Angels also obey the commands. But angels cannot make progress. Then, holding fast to wara’ and having taqwâ is more important than anything else. In Islam the most valuable thing is taqwâ. The basis of the religion is taqwâ. Wara’ and taqwâ mean to abstain from the harâm. To abstain from the harâm entirely, it is necessary to abstain from more than the necessary mubâhs. We should utilize the mubâhs only as much as necessary. If a person uses the mubâhs as he likes, that is, of those things which the Sharî’at has permitted, or uses the mubâhs exceedingly, he will begin to do what is doubtful. And the doubtful is close to those things which are harâm. Man’s nafs, like a beast, is greedy. He who walks around an abyss may fall down into it. To maintain wara’ and taqwâ precisely, one should use the mubâhs only as much as necessary, and should not exceed the necessary amount. When using this amount, one should intend to use them in order to do one’s duties as a born slave of Allah. It is a sin also to use them a little without intending so. It is harmful whether it is little or much. It is next to impossible to abstain entirely from more than the necessary mubâhs always, especially in this time. At least, one must abstain from the harâm and do one’s best to abstain from more than the necessary mubâhs. When the mubâhs are done in excess of what is necessary, one must repent and ask for pardon. One should know these deeds as the beginning of committing harâm. One must consign oneself to

Allâhu teâlâ and beg Him. This repentance, asking for pardon and begging, may stand for abstaining from more than the necessary mubâhs entirely, thus protecting one against the harm and bane of such deeds. One of our superiors says, “Sinners’ hanging their heads seems to me better than worshippers’ swelling their chests.”

There are two ways of abstaining from the harâms: Firstly, to abstain from those sins which only disturb the rights of Allâhu taâlâ; secondly, to abstain from those sins whereby other people’s or creatures’ rights have been violated. The second kind is more important. Allahu taâlâ does not need anything, and He is very merciful. On the other hand, human beings not only need a lot of things but also are very stingy. Resûlullah said, **“He who has human beings’ rights on himself, and who has violated creatures’ property and chastity, should pay the rights back and have himself forgiven before death! For that day gold and property will have no value. That day, his blessings will be taken away until the rights have been paid, and if he does not have any blessings, the right-owner’s sins will be loaded on him.”**

[Ībni Âbidîn,^[1] while explaining the book **Durr-ul-mukhtâr**, says in the two hundred and ninety-fifth page on the subject of intending for salât, “On the Day of Judgement, if the right-owner does not waive his right, seven hundred prayers of namâz which have been performed in jamâ’at and accepted will be taken away and will be given to the right-owner in return for a right of one dank.” One dank is one-sixth of a dirham, about half a gram of silver, which is worth about twenty-five kurush.]

One day, when Rasûlullah asked the Ashâb-i kirâm, **“Do you know who is called bankrupt?”** They said, “The person without any money or property left.” He declared, **“Among my ummat, a bankrupt is a person whose deed-book contains many thawâbs of salât, fasting and zakât on the Day of Judgement. But he has cursed a person, slandered him and taken away his property. His thawâbs will be divided and distributed to such right-owners. If his thawâbs are depleted before the rights are paid, the sins of the right-owners will be loaded upon him. Then he will be hurled into Hell.”**

It is written as follows in the ninety-eighth letter of

[1] Muhammad Ibni Âbidîn passed away in Damascus in 1252 (1836 A.D.).

Maktûbât:

“Rasûlullah (sall-Allâhu alaihi wa sallam) said: **‘Allâhu ta’âlâ is Rafiq (The Exalter). He likes mildness. He gives to mild people what he Has not given to the harsh ones or to anyone else.’** This tradition (hadith ash-sherîf) is written in the tradition book **Sahîh** by Imâm-i Muslim.

Again in **Muslim**, [the Prophet] said to Hadrat Âisha (rad-Allâhu ’anhâ) his blessed wife: **‘Behave mildly. Refrain from severity and from something repulsive! Mildness adorns a person and takes ugliness away.’**

A hadith ash-sherîf [in the book **Muslim**] declares: **‘He who doesn’t act mildly has not done any good.’**

A hadith ash-sherîf [in the book **Bukhârî**] declares: **‘Whom I like best among you is the one with the most beautiful temperament.’**

A hadith ash-sherîf [conveyed by Imam-i Ahmad and Tirmuzî (rahima-humullâhu ta’âlâ)]^[1] declares: **‘A person who is given mildness is given goodness in this and in the next world.’**

A hadith ash-sherîf [communicated by Imam-i Ahmad, Tirmuzî, Hâkim and Bukhârî (rahima-humullâhu ta’âlâ)] declares: **‘Hayâ (bashfulness) comes from îmân. A person with îmân is in Paradise. Fuhsh (an indecent act) is evil. Evildoers are in Hell.’**

A hadith ash-sherîf [communicated by Imam-i Ahmad and Tirmuzî] declares: **‘I’m describing the person for whom it is harâm (forbidden) to enter Hell and who is harâm for Hell to burn: Pay attention! This person shows easiness and mildness towards people’.**

A hadith ash-sherîf [communicated by Ahmad Tirmuzî, and Abû Dâwûd] declares: **‘Those who are mild and who provide ease for others are like a man who holds the halter of his animal. If he wants to stop the animal, it will obey him. If he wants to ride it over rocks, the animal runs towards them.’**

A hadith ash-sherîf [quoted in **Bukhârî**] declares: **‘If a person controls his anger when he gets angry although has the power to do what he likes, on the Resurrection Day Allah will call him from among other people and will say unto him: “Go to Paradise and choose the hourî you like!”’**

[1] Muhammad Tirmuzî passed away in 279 (892 A.D.).

As it is communicated in a hadith ash-sherîf [quoted in all hadîth books], when a person asked Rasûlullah (sall-Allâhu 'alaihi wa sallam) to give him some advice he said, **'Do not get angry or nervous!'** When the man repeated the same question again and again, he gave the same response saying, **'Do not get angry or nervous.'**

A hadith ash-sherîf [quoted in Tirmuzî and Abû Dâwûd] declares: **'Listen, I'm describing those who will go to Paradise: They are powerless, incapable. When they take an oath to do something, Allâhu ta'âlâ will certainly fulfill their oaths. Listen, I'm describing those who will go to Hell: They are severe. They decide in a hurry (without thinking). They are arrogant.'**

A hadith ash-sherîf [communicated by Tirmuzî and Abû Dâwûd (rahima-humullâhu ta'âlâ)] declares: **'If a person gets angry when standing, he should sit down. If he cannot get over it by sitting, he should lie down!'**

A hadîth ash-sherîf [communicated by Tabarânî, Bayhakî and Ibnî Asâkir (rahima-humullâhu ta'âlâ)] declares: **'As aloe decomposes honey, fury defiles îmân as well.'**

A hadith ash-sherîf [communicated by Bayhakî and Abû Nuaym]^[1] declares: **'Allah promotes a person who humbles himself for Allâhu ta'âlâ's sake. He deems himself inferior, but he is superior in the eyes of others. If a person holds himself superior to others, Allâhu ta'âlâ demotes him, and he becomes inferior in everyone's view. He is great only in his own view. In fact, he looks lower than dogs and swine.'**

A hadith ash-sherîf [communicated by Bayhakî (rahima-hullâhu ta'âlâ)] declares: **'When Mûsâ ('alaihi 's-salâm) asked, "O my Allah! Who is the most valuable of Your human slaves?" Allâhu ta'âlâ declared, "He who forgives when he has enough power (to punish)."'**

A hadith ash-sherîf [communicated by Abû Ya'lâ] declares: **'If a person controls his speech, Allâhu ta'âlâ will cover his shortcomings. If he controls his wrath, Allâhu ta'âlâ will withdraw His torment from him on the Resurrection Day. If a person invokes Allâhu ta'âlâ, He will accept his invocation.'**

As it is written in Tirmuzî, Muâwiya (radiy-Allâhu 'anh) wrote a letter to Hadrat Um-mul-mu'minîn Âisha (radiy-Allâhu 'anhâ) and asked her to write some advice for him. She wrote an

[1] Ahmad Abû Nu'aym passed away in 430 (1039 A.D.).

answer, saying: ‘May Allah’s salâm (greeting) be upon you! I heard from Rasûlullah (sall-Allâhu ‘alaihi wa sallam). He said: **“If a person seeks Allâhu ta’âlâ’s approval though it will make people angry, Allâhu ta’âlâ protects him against (harm) that will come from people. If a person seeks people’s approval though it will cause Allâhu ta’âlâ’s wrath, Allâhu ta’âlâ leaves his affair to people.”**’

May Allâhu ta’âlâ honour us and you with adapting ourselves to these hadîths uttered by him, who always told the truth! Try to act compatibly with them.

Life in this world is very short. The torment in the next world is very bitter and it is endless. Far-sighted men of wisdom should make preparations in advance. We should not fall for the world’s beauty and flavour. If man’s honour and value were to be assessed with worldly things, those who have more worldly property would be more valuable and higher than others. It is stupidity, idiocy to fall for the world’s appearance. Deeming this short sojourn a great blessing, we should try to do what Allâhu ta’âlâ likes. We should do the kind favours for Allâhu ta’âlâ’s human slaves. There are two major ways to avoid the torment of the Resurrection Day: To esteem and respect Allâhu ta’âlâ’s commandments is the first one, the other is to treat Allâhu ta’âlâ’s human slaves and creatures with compassion and goodness. Whatever the truthful Prophet (‘alaihi ‘s-salâm) has said is the very truth itself. None of his instructions is humorous, funny or delirious. How long will sleeping with open eyes like hares (rabbits) last? The end of this sleep is shame and disgrace, empty-handedness and privation. The exalted meaning of the 115th verse (ayât) of Chapter (surâ) Mu’minûn in the Qur’ân al-kerîm is: **‘Do you think I have created you without any purpose like toys? Do you say you shall not return to us?’** I know you are not in the mood to listen to such words. You are young. You are active and exuberant. You are in the lap of worldly blessings. You are obeyed by everyone around you. You can do whatever you like. All these have been written only because we feel pity for you and want to do something of value for you. You haven’t missed anything yet. It is time to repent and to invoke Allâhu ta’âlâ.” This is the end of the translation from the 98th letter.

While describing “tasawwuf” in his book entitled **Erriyâd-ut tasawwufiyya**, Sayyid Abdulhakîm Arwasî stated: “Tasawwuf means to cast off human attributes and to be endowed with angel-like attributes and habits of divine morals.” And he quoted

Abû Muhammad Jerîrî's statement: "Tasawwuf is to be endowed with all the good habits and to be purged from all the bad habits." [Abû Muhammad Jarîrî Ahmad Ibn Muhammad Ibn Husain passed away in 311 (923 A.D.). He was one of the great disciples of Junaid-i Baghdâdî.]

Muhammad Ma'thûm (rahima-hullâhu ta'âlâ), the son of Imâm-i Ahmad Fârûqî (rahmatullâhi 'alaihi), the great Islamic scholar and the mujaddid of the second thousand (Islamic) years, wrote in the 147th letter of his book **Maktûbât** to Mir Muhammed Hafî, one of the governors of India, the following material:

May Allah, our sublime Creator, keep us from straying from the way of Hadrat Muhammad (sall-Allâhu 'alaihi wa sallam), the most beloved by the Creator of all worlds and the most exalted one of all prophets. O my compassionate brother. Man's life time is very short. The things which are going to happen to us in the eternal life of the next world depend upon the kind of life we lead in this world. A wise and far-sighted person, during his short life in this world, always does the things that will cause him to live well and comfortably in the next world. He prepares the things that are necessary for a traveller to the next world. Allah has given you a post to govern many people, which renders you a means for meeting their needs. Give plenty of thanks to Allâhu ta'âlâ for having blessed you with such a valuable and profitable responsibility. Strive to serve Allâhu ta'âlâ's slaves. Have the understanding that by serving Allâhu ta'âlâ's slaves you will attain blessings in this world and in the next. Know that the way leading to Allâhu ta'âlâ's love is to be mild with Allâhu ta'âlâ's slaves, to do good to them, to help them with a smiling, cheerful face, soft words and easiness. Do not doubt that this will cause salvation from torment in the next world and an increase in the blessings of Paradise. The exalted Prophet (sall-Allâhu 'alaihi wa sallam) has explained this very well in his following hadith:

'Allâhu ta'âlâ creates and sends the things that His slaves need. Allâhu ta'âlâ's most beloved slave is the person who serves as a means for His blessings reaching His slaves.'

Below, I'm writing a few hadîths that indicate the value of meeting Muslims' needs, pleasing them, having a good temper, and that praise and encourage being mild, serious and patient. Understand them well. If you cannot understand some of them, learn them by asking those people who know their religion and

live in accordance with their knowledge. [Our Prophet's (sall-Allâhu 'alaihi wa sallam) sacred words are called **hadîth.**] Read the following hadîths carefully! Try to observe them in your every word and deed!

1. Muslims are brothers. They do not hurt one another or treat one another roughly. If a person helps a Muslim brother of his, Allâhu ta'âlâ, in turn, will facilitate his work. If a person saves a Muslim from trouble and thus makes him happy, Allah will save him from trouble at the most troublesome time on the Day of Resurrection. If a person conceals a Muslim's defect or fault, on the Day of Resurrection, Allâhu ta'âlâ will conceal his defects and faults. [Bukharî, Muslim]

2. As long as a person helps his Muslim brother, Allâhu ta'âlâ will help him. [Muslim]

3. Allâhu ta'âlâ has created some of His slaves so that they will meet others' needs and help them. Those who are in need will resort to these (slaves). There will be no fear of torment in the next world for these (slaves). [Taberânî]

4. Allâhu ta'âlâ has given many worldly blessings to some of His slaves. He has created them so that they will be useful to His (other) slaves. If these slaves distribute the blessings to Allâhu ta'âlâ's slaves, there will be no decrease in their wealth. If they do not convey these blessings to Allâhu ta'âlâ's slaves, Allâhu ta'âlâ will take His blessings away from them and give them to others. [Tabarânî, and Ibn Abid-dunyâ]^[1]

5. Meeting the needs of a Muslim brother is more profitable than doing i'tiqâf^[2] for ten years. And one day of i'tiqâf for Allâhu ta'âlâ's sake will place a man a very great distance away from Hell's fire. [Tabarânî, and Hâkim]

6. If a person does some work for his Muslim brother, thousands of angels will pray for him. On his way to do that work, one of his sins will be forgiven for every step, and he will be given blessings on the Day of Resurrection. [Ibn Mâja]

7. If a person goes to help a Muslim with a business, for each step, he will be given seventy thawâbs and seventy of his sins will

[1] Ibni Abid-dunyâ Abdullah passed away in Baghdâd in 281 (984 A.D.)

[2] I'tiqâf means to stay in a mosque and pray day and night during the last ten days of the month of Ramadân.

be forgiven. This will go on until the work is finished. When the work is done all of his sins will be forgiven. If he dies during the work, he will go into Paradise without any questioning. [Ibn Abid-dunyâ]

8. If a person goes to the state authorities and struggles with them so that his Muslim brother will be freed from trouble and attain comfort, on the Day of Resurrection when all others will slip on the bridge of Sirat, Allâhu ta'âlâ will help him pass over it quickly. [Tabarânî]

9. The act which Allâhu ta'âlâ loves best is to please a Muslim by giving him clothes or food or by meeting any other need. [Tabarânî]

10. The act which Allâhu ta'âlâ loves best after His farâid is to please a Muslim. [Tabarânî]

Allah's commands are called **fard**. Hence, from this hadîth-i sherif, it is understood that those who perform the worships that are fard are loved more by Allâhu ta'âlâ. The things which are harmful and evil and prohibited for people to do by Allâhu ta'âlâ are called **harâm**. Allâhu ta'âlâ loves those who refrain from the harâms better than those who do the farâid (pl. of fard). It is fard to have a good temperament. And it is harâm to have a bad temperament. It is more valuable and more thawâb to refrain from doing evil than to do good.

11. When a person does a good service for a Muslim, Allâhu ta'âlâ will create an angel from this good deed. This angel will worship all the time. The thawâb for his worship will be given to that person. When the person dies and is put into his grave, the angel will come to his grave, with a luminous and friendly face. Upon seeing the angel he will feel relieved and become cheerful. 'Who are you?' he will ask. The answer will be, 'I'm the good which you did to so-and-so and the joy which you caused in his heart. Allâhu ta'âlâ has sent me to please you today and to intercede for you on the Day of Resurrection and to escort you to your place in Paradise.'

12. The exalted Prophet (sall-Allâhu 'alaihi wa sallam) was asked: 'What are the more important things which will cause one to enter Paradise?' 'To fear Allâhu ta'âlâ and to have a good temperament,' he answered. And when he was asked the main reasons for us going to Hell, he said, 'To be sorry when you lose your worldly blessings, to be happy when you attain these blessings, and to exceed the limits.' [Tirmuzî, Ibn Hebbân, and

Baihakî^[1] [The symptom of fearing Allâhu ta'âlâ is to refrain from His prohibitions.]

13. The man with the strongest îmân (belief) among you is the one who has the best moral character and who is the mildest with his wife! [Tirmuzî, and Hâkim]

14. Because of man's beautiful moral character, he will attain the highest grades in Paradise. [Supererogatory] worships will not enable him to attain these grades. A bad temper will drag a man down to the lowest depths of Hell. [Tabarânî]

15. The easiest and the lightest of worships is to talk only a little and to have a good temper. Pay attention to this word I'm saying! [Ibn-Abid-Dunyâ]

16. A person asked our Prophet (sall-Allâhu 'alaihi wa sallam): 'Which is the best of deeds?' **'To have a good temper,'** answered the Prophet (sall-Allâhu 'alaihi wa sallam). The man stood up and left him. Then, a few minutes later he came again and approached our Prophet's right side and asked the same question. He, again, said **'To have a good temper.'** The man went away and soon turned back. He came near our Prophet from his left side and asked: 'Which deed is it that Allâhu ta'âlâ loves best?' The answer was the same: **'To have a good temper.'** Then the person asked, approaching the Prophet from behind, 'What is the best and most valuable act?' The Prophet turned to him and said, **'Can you not understand what it means to have a good temper? Do your best not to get angry with anyone.'**

17. I promise you that a Muslim who does not quarrel with anyone and who does not hurt anyone with his words, though he may be right, will go to Paradise. I promise you that a person who does not lie even to make jokes or to amuse others will go to Paradise. I promise you that he who has a good temper will attain high grades in Paradise. [Abû Dâvûd, Ibn Mâja, and Tirmuzî]

18. In a hadîth-i qudsî, Allâhu ta'âlâ declares: **'I like the Islamic religion that I have sent you.'** [That is, I like those who accept this religion and who adapt themselves to its commandments. I love them.] **Being in this religion is completed only by being generous and by having a good temper. Everyday make it known that you have perfected your religion with these two.'** [Tabarânî]^[2]

[1] Ahmad Baihakî passed away in Nishapur, in 458 (1066 A.D.).

[2] Tabarânî Sulaymân, passed away in Damascus in 360 (971 A.D.).

19. **As hot water melts ice, so a good temper melts and annihilates one's sins. As vinegar decomposes honey and makes it inedible, so a bad temper spoils and annihilates one's worships.** [Tabarâni]

20. **Allâhu ta'âlâ loves and helps the soft-tempered. He doesn't help the harsh and the hot-headed.** [Tabarâni]

21. **Who is the person for whom it is harâm to enter Hell and it is forbidden for the Hell-fire to burn? I'm telling you. Listen carefully! All of those who are mild and who do not get angry!** [Tirmuzî. This hadîth-i sherîf is written also in the 99th letter mentioned above.]

22. **It is a great endowment from Allâhu ta'âlâ for His slave to act calmly and gently. Being impatient and rash is the devil's way. Being patient and serious is what Allâhu ta'âlâ loves.** [Abu Ya'lâ]

23. **Owing to his mildness and soft words, a person can attain the grades of those who fast during the day and perform namâz (prayer) at night.** [Ibn Hebbân]

24. **Allâhu ta'âlâ loves the person who, when he is angry, behaves mildly, overcoming his anger.** [Isfahâni]

25. **Pay attention, please! I'm informing you! A person who wants to attain high grades in Paradise should be mild to a man who behaves impolitely! He should forgive a man who acts unjustly! He should be generous to a man who is stingy! He should take care of his friends or relatives who never come or give a kind word to him!** [Tabarâni]

26. **It is not real strength to overcome someone else. To be strong or to be a hero means to overcome one's anger.** [Bukhârî, and Muslim]

27. **A man greeting with a smiling face is given the blessings attained by those who give alms.** [Ibn Abid-Dunyâ]

28. **Smiling at your Muslim brother; teaching him good things; preventing him from doing evil things; helping strangers asking for directions; cleaning the streets of stones, thorns, bones and the like, which are disgusting, dirty and harmful; and giving drinking water to others are all forms of charity.** [Tirmuzî]

29. **There are such villas in Paradise that a person who is in one of them can see any place he wants to and can appear in any place he chooses.** When Abû Mâlik al-Esh'arî (rahmatullâhi 'alaih) asked who would be given such villas, the Prophet (sall-Allâhu 'alaihi wa sallam) said, **'They will be given to those who**

are honey-tongued, generous and when other people are asleep, meditate over Allâhu ta'âlâ's existence and greatness and invoke Him.'

I have quoted the hadiths written above from the hadîth book entitled **Terghîb wa Terhîb**, which is one of the most valuable hadîth books. Abdul'azîm Munzîrî (rahmatullâhi 'alaih), the author of the book, is one of the greatest scholars of hadîth. He was born in 581 (1185) and died in Egypt in 656 (1258).

May Allâhu ta'âlâ give us the lot of living compatibly with the hadiths written above. Check yourself! If you are in accordance with them, give thanks to Allâhu ta'âlâ! If you have any manners incompatible with them, you should entreat Allâhu ta'âlâ to correct you! If a person's actions and deeds are not compatible with them, it is still a great blessing for him to know his own faults and to entreat Allâhu ta'âlâ for their correction. A person who is neither in conformity with them nor sorry for being at odds with them has a very weak attachment to Islam. We should take refuge with Allâhu ta'âlâ to protect ourselves against such a squalid state! A couplet:

***Congratulations to those who attained,
Shame upon the poor, who missed!***

This translation from **Maktûbât-ı Ma'thûmiyya** has come to an end.

The hadiths written above command Muslims to treat one another mildly, kindly and to live brotherly. A non-Muslim is called **kâfir** (disbeliever). The fact that Muslims have to be mild mannered with disbelievers also and avoid hurting them has been written on page thirty-three. Thus they (disbelievers) will have been shown that Islam commands being good-tempered, living brotherly and working hard. And thus sincere people will become Muslims willingly. It is fard to make jihâd (holy war). The state performs jihâd not only by cannons and swords, but also by means of cold war tactics, propaganda and publications. And every individual Muslim makes jihâd by exhibiting his good habits and by acting in a good manner. To make "**jihâd**" means to invite people to Islam. As it is understood, it is jihâd also to be kind to disbelievers and not to offend them. It is, therefore, fard for every Muslim."

Hadrat Muhammad Ma'thûm^[1] Fârûqî (rahmatullâhi 'alaih),

[1] Muhammad Ma'thûm passed away in Serhend in 1079 (1668 A.D.).

the author of the long letter above, is one of the greatest Islamic scholars and one of the highest Awliyâ. He was born in the city of Serhend, India, in the year 1007 after the Hegira, and passed away there in 1079 (1668). He is in a large tomb which is a few hundred metres away from his blessed father's grave. Through his innumerable letters, he gave advice to thousands of Muslims, to state authorities, to the time's ruler, Sultan Âlamgir^[1] Evrengzîb (rahima-hullâhu ta'âlâ), and caused them to attain the feelings of brotherhood, a good temper, mutual help, comfort and ease for this worldly life, and felicity in the Hereafter. Over a hundred and forty thousand people attended his conferences and lectures. They thereby attained the highest grades of tasawwuf and they each became a Walî. Besides these chosen disciples of his, the number of those who corrected their faith and morals by listening to him reaches beyond hundreds of thousands. More than four hundred of the Awliyâ educated and trained by him reached the grade termed irshâd. And each of them saved thousands of people from perdition, ignorance and aberration in the cities they were sent to. Each of his five sons was a great scholar and Walî. And their descendants have all been the same. They left many precious books which have been enlightening people.

A true Muslim does not believe in superstitions. He only laughs at such things as magic, ill-omen, fortune-telling, incantation and amulets that contain writings other than those from the Qur'ân. He also laughs at blue beads; putting candles, wires and threads on tombstones; and at anyone who claims to perform miracles. In fact, most of such things have been conveyed to us from other religions. The great Islamic scholar Imâm Rabbânî (rahmatullâhi 'alaih) answers in this way to those who expect "**miracles**" from men of religion: "People expect men of religion to manifest miracles. Some of them may not perform miracles, but are still closer to Allâhu ta'âlâ than the others." The greatest miracle is to learn Islam and to lead a life compatible with Islam.

Recent research, carried out at the University of Stanford, in America, shows that some people have a "sixth sense," which enables them to do such things as counting the items in a closed box, reading what is written in a closed envelope, contacting a person who is far away, or reading a person's thoughts. People

[1] Sultan Alamgir passed away in 1118 (1707 A.D.).

from all races and religions have joined the experiment, all having attained the same success, regardless of their religion or race. As it is sometimes seen in the Far East, in China and India, some Chinese soothsayers and Indian fakirs can amaze us by displaying unimaginable and unthinkable feats of skill. Some of them give the impression that they are flying, while others climb unsupported ropes thrown up in the air. On the other hand, Buddhism, the system of belief held by the Chinese, is like a system of philosophy. **Buddha** (563-483 B.C.), **Confucius** (531-479 B.C.), and **Loatse** were famous philosophers. The principles they taught were the rules of high morality. Buddha teaches people to give up various ambitions, to undergo ascetic austerities, to perform good actions, to be patient, to help one another and to struggle against evil. He says, "Do as you would be done by." But he does not mention the name of Allâhu ta'âlâ. Though Buddha said that he was only a man, his disciples deified him after his death. They built temples for him, and thus Buddhism was turned into a kind of religion. The Indians' original religion, fire-worshipping, is a kind of idolatry. Besides idols, they worship some animals (cows, for example). Neither Buddhism nor fire-worshipping is a religion. But, still it is a fact that some people belonging to them display some feats of skill that are very much like miracles. They acquire great feats of skill through a special training of self-discipline, which consists of abstinence, special physical exercises, and by working hard for a long time. Likewise, magnetism, which almost freezes a man by rendering him senseless, and hypnotism, by which a man is inspired with commands and his actions are controlled, are no more than special kinds of powers that some people have.

However, what we have seen are not miracles. They are only extraordinary talents. Today, scientists have established that all people, more or less, have talents of this sort; that some have it in a more developed form; that some people can improve their abilities through special systems; and that everybody will be able to awaken his sixth sense by new and easy methods that will be discovered in the course of time. Then if a person invested with a developed form of the "sixth sense" displays it not as a feat of skill but in the name of a miracle, it must be regarded only as a fraud.

Imam-i Ahmad Rabbâni (rahmatullâhi 'alaih) in his 293rd letter, wrote: "Wonders and miracles are of two kinds. The first is the knowledge and ma'rifat (gnosis) which belongs to Allâhu

ta'âlâ's individuality, His attributes and His actions. This knowledge cannot be obtained by thinking or with the intellect. Allâhu ta'âlâ bestows it upon His beloved ones. The second kind of knowledge concerns worldly mysteries. This miracle may be bestowed upon disbelievers as well as His beloved ones. The first kind of miracles is valuable. They are granted to those who are on the right path and loved by Allâhu ta'âlâ. But the ignorant think that the second one is more valuable. When they hear the word "miracle" they consider only the second type. Anybody who cleans up his soul (nafs) by refraining from people and by hunger can understand the mysteries of creatures. But because most people always give more importance to worldly things, they consider the ones who have the second kind Awliyâ. They do not appreciate the truthful ones. They say that if they were real Awliyâ they would be able to inform us about our situation. Using this invalid logic they deny Allâhu ta'âlâ's beloved slaves."

In the 260th letter, he wrote: "Being a Walî means getting closer to Allâhu ta'âlâ. The miracles related to creatures may be endowed upon those who have attained this rank. An abundance of miracles do not prove that the owner, the Walî, has a high rank. A Walî does not have to know that miracles are emanating from himself. Allâhu ta'âlâ may make the figure of a Walî visible in different countries at the same moment. He is seen, doing marvelous things in places quite far from one another. But he is unaware of all these things. There may be some Walîs who are aware of their state, but they will not reveal it to strangers because they do not attach importance to them."

Ibni Hajar Mekkî (radiy-Allâhu 'anh), who is the darling of the Ahl-as sunna scholars and whose words are taken as a proof, conveys the following hadîths immediately before the chapter "Ihtiqâr" in his book **Zawâjir**: **"I take an oath by Allâhu ta'âlâ that the worship performed by those who have eaten a piece of harâm food will not be accepted for forty days."** And, **"Salât which has been performed with a shirt on bought with harâm money will not be accepted."** And, **"The alms given from harâm money will not be accepted. His sins will not be reduced."** Sufyân-i Sawrî says that doing pious deeds and establishing foundations with harâm money is like washing dirt with urine.

A true Muslim does not perform his acts of worship as a show before others. Worship is done secretly, or performed in a congregation in mosques. When a good Muslim wants to do something benevolent or give alms to a person, he does it

secretly, too, and he does not hurt the feelings or affect the prestige of a person by reminding him of it. Allâhu ta'âlâ emphatically commands this to be done in this way in the Qur'ân al-kerîm again and again.

In brief, a true Muslim is a perfect human being who has all the traits of a good character, is fully equipped with high moral quality, dignified, extremely pure, both physically and in soul, and trustworthy in every respect.

The great Islamic scholar Imâm Ghazâli (rahmatullâhi 'alaih) 450 (1058)-505-(1111) classifies human beings into four groups in his book **Kimyâ-yi Se'âdet**, which he published nearly nine hundred years ago in the Persian language: "The first group are those who know nothing except eating, drinking and enjoying worldly pleasures; the second group consists of those who use force, oppress people and are cruel; the third group consists of those who deceive others by trickery; and only the fourth group consists of the true Muslims who have the above-mentioned high morality."

But one thing not to be forgotten is that there is a way leading from each person's heart to Allâhu ta'âlâ. The question is how to send the light of Islam to people. The person who feels light in his heart, no matter what group he belongs to, feels penitence for his wrongdoings and finds the right way.

If all people would accept Islam, neither evil, nor deceit, nor war, nor oppression, nor cruelty, would remain on the earth. It is, therefore, a duty for us all to do our best to be perfect and true Muslims and to propagate Islam all over the world, explaining its essence and its details. It is jihâd to do so.

Always address people with a sweet speech and with understanding, even if they are of other religions. Allâhu ta'âlâ commands this in the Qur'ân al-kerîm. It is written in the books of fiqh that it is sinful to hurt a non-Muslim's feelings or to taunt him because he is a disbeliever. A Muslim who does so will be punished. The aim is to teach everybody how lofty Islam is, and this jihâd can be done only with a sweet tongue, knowledge, patience, and îmân. He who wants to convince someone about a fact should, first of all, believe it himself. And a Muslim never loses his patience or else he will have difficulty in explaining his belief. There is no other religion which is as clear and as logical as Islam. A person who has grasped the essence of this religion can easily prove to anyone that this religion is the only correct religion.

We should not regard people of other religions as bad-tempered people. For sure, kufr (infidelity), that is, not to be a Muslim, is always evil. Since disbelief is a harmful and corrupt way of life that leads one to calamities in this world and the next, Allâhu ta'âlâ has sent the religion of Islam so that people will live brotherly in comfort and in peace in this world and avoid the endless torment of the Hereafter. Kâfirs (disbelievers), that is, those who are not Muslims, are wretched people devoid of this way to happiness. We should pity them and not hurt them at all. It is forbidden (harâm) even to backbite them. Whether a person is meant for Paradise or for Hell will be certain only at his final breath. All of the heavenly religions hold the belief of one Allah, except, of course, the ones that have been defiled. In the Qur'ân al-kerîm, Allâhu ta'âlâ invites all people to the right way. He promises that He will forgive all the past wrongdoings of a person who adopts this way. Those who are in other religions are poor people deceived by Satan or by those who know nothing about Islam. Most of them are unfortunate people who, while believing in one Allâhu ta'âlâ like us and trying to attain His love, have been misled into wrong ways. With patience, sweet speech, reason and logic, we should guide them to the right way.

Before they were defiled by mankind, all the heavenly religions, teaching the belief in the existence and oneness of Allâhu ta'âlâ, were the same with respect to the principles of belief. The three major religions from Hadrat Mûsâ to Hadrat Muhammad ('alaihi 's-salâm), namely, Judaism, Christianity and Islam, professed belief in one Allah and taught that Allah's prophets ('alahimussalawâtu wattaslîmât) were human beings like us. But Jews denied Hadrat Îsâ and Muhammad ('alahimas-salâm), and Christians, who never did rescue themselves from idolatry, thought that Hadrat Îsâ ('alaihi 's-salâm) was the son of Allah, although Hadrat Îsâ had said: "I'm a human just like you"; "I'm not Allah's son." They still worship three different deities under the names of Father (Allâhu ta'âlâ), Son (Îsâ, 'alaihi 's-salâm), and the Holy Spirit. There were popes like Honorius who realized that this was false and wrong, and tried to correct it. But the correction of this wrong belief has been possible only with Islam, which Allâhu ta'âlâ has revealed through His last Prophet Muhammad Mustafa (sall-Allâhu 'alaihi wa sallam). Then, no one can deny the fact that Islam, which has accumulated within itself the main principles of these three religions and which has

purged them from the superstitions that had penetrated them, is the only true religion.

Fellowes, an Englishman who converted to Islam, says: “While attempting to correct the numerous erroneous beliefs in Christianity, Martin Luther was unaware of the fact that Hadrat Muhammad (sall-Allâhu ’alaihi wa sallam) had already corrected all those faults by announcing Islam exactly 900 years before him. That is why it is necessary to accept Islam as a completely purified version of Christianity and to believe that Hadrat Muhammad (sall-Allâhu ’alaihi wa sallam) is the last Prophet.

PART TWO

QUR'ÂN AL-KERÎM and TODAY'S COPIES OF THE TORAH AND THE BIBLE

INTRODUCTION

There are three major religions on the earth today: Islam, Judaism, and Christianity. Each of these three religions has a holy book claimed to be the Word of Allah by its votaries. The Holy Book of Judaism is **the Torah**. The Holy Book of Christians, **the Bible**, is composed of two parts: **the Old Testament**, i.e. the Torah, and **the New Testament**, i.e. the (four) Gospels and the complementary epistles. Muslims' Holy Book is the **Qur'ân al-kerîm**.

Whereas Christians deify Îsâ (Jesus) 'alaihi-salâm', we know him as a prophet. Since he was a prophet, Allâhu ta'âlâ, naturally, should have revealed a holy book to him. Therefore, the genuine Injîl, (i.e. the original, undefiled copy of the Bible), is, no doubt, the **Word of Allah**. Only, that real Injîl does not exist today. The copies of the Bible possessed by today's Christians contain very few passages from the original Injîl. The original Injîl was in the Hebrew language. That genuine Injîl disappeared as a result of the inimical campaigns waged against it by the time's Jews. Later, various books full of superstitions appeared in the name of the Bible. In the course of time, those already untenable books were translated with numerous errors and mistakes into Greek and Latin, many passages were added, changes were made continuously, and consequently, quite a number of Gospels were written. Most of those Gospels were rejected in the clerical councils held various times, and today's four Gospels survived.

These facts will be proved in the pages ahead. The alterations, corrections and explanations are still going on. The Qur'ân al-

kerîm, on the other hand, has preserved its originality since it was revealed to our Prophet ‘sall-Allâhu alaihi wa sallam’, without undergoing any diacritical alteration until today.

The facts that we have stated so far are not only Muslims’ opinions. In fact, Western scientists and theologians have examined the Bible again and proved that it is not the genuine ‘Word of Allah’. We should not forget that today, when the twenty-first century has entered and when the world’s knowledge and science have improved so much so that even the least cultivated nations have established universities, people cannot be expected to close their eyes and take for granted a credal tenet that you try to impose on them as something that you have heard from your father or teacher and which you cannot explain to yourself. Today’s young people delve into the inner nature and the real causes of matters, and they reject things that they find irrational. In Turkey, for instance, more than a million youngsters take the university entrance examinations every year. There is no doubt as to that these youngsters, who have been educated with up-to-date methods, will pass the religious theories and ideas said or taught to them through the sieve of reason and logic. As a matter of fact, today’s Western theologians divulge the faults in the copies of the Torah and the Bible that they have. In order to refresh our Muslim brothers’ minds concerning the difference between today’s Torah and Bible and the Qur’ân al-kerîm, we have utilized those theologians’ publications. Another source we have benefited from in the preparation of this chapter is Houser, an American writer who wrote on religious subjects. Furthermore, Anselmo Turmeda was a renowned Spanish priest. He accepted the Islamic religion in 823 [1420 C.E.], and changed his name to Abdullâh-i-Terjumân. We have studied that scholar’s book **Tuhfat-ul-erîb**, which dealt with errors in the Bible, the book **Pearls of Bible**, written by S. Merran Muhyiddîn Sâhib Ikbâl of Pakistan, and also the Turkish book **Diya-ul-qulûb**, a work of research on the Torah and the Bible written by Is-haq Efendi of Harput (d. 1309 [1891 C.E.]), a great writer and a member of the Ottoman Ministry of Education, and which was published in 1295 [1878 C.E.]. The last book was translated into English and published by Hakikat Kitabevî in Istanbul with the title **Could Not Answer**. Furthermore, **Shems-ul-haqîqa**, a book of two hundred and ninety pages written in Turkish, again, by Khwâja Is-haq and printed in 1278 [1861 C.E.], which is registered at number 204 of the Dügümlü Baba section of the public library of Süleymâniyye in

Istanbul, proves with sound documents that the Qur'ân al-kerîm is the Word of Allah and that the Christians' Holy Book, which they call the Bible, is a history book which was written afterwards. In addition, **Idhâh-ul-merâm**, written in Turkish by Hâdji Abdullah bin Destân Mustafa Efendi of Bosnia (d. 1303 [1885 C.E.]) and printed in 1288 [1871 C.E.] in the printhouse owned by Yahyâ Efendi, who was the Shaikh of the convent of Mustafa Pâsha situated immediately outside of Edirnekapi, is registered with number 771 at the Nâfiz Pâsha section of the library of Süleymâniyye. It proves with various documents that Christianity is a religion mangled into utter heresy. Another book we have borrowed from is **Iz-hâr-ul-Haqq**, by Rahmatullah Efendi of India. That book delivered the severest blow on Christianity and divulged the fact that it was a groundless religion.

It is written as follows on the three hundred and ninety-sixth page of the Persian book **Maqâmât-i-ahyâr**: Fander, a Protestant priest, was very famous among Christians. The Protestant missionary organization selected a commission of priests under the presidency of Fander and sent them to India. Their task was to try and spread Christianity. In 1270 [1854 C.E.], scientific debates were held between that commission and Rahmatullah Efendi, a great Islamic scholar of Delhi. The most heated of those debates took place sometime during the month of Rabî'ul-awwal and on the eleventh of Rajab. By the end of the long discussions, Fander was altogether beaten out. Four years later, when the British forces invaded India, [after which they perpetrated horrendous persecutions and torments on Muslims, and especially on the Sultan and the men of religion], Rahmatullah Efendi migrated to Mekka-i-mukarrama. In 1295 [1878 C.E.] the same commission of missionaries came to Istanbul and launched a campaign propagating Christianity. The Grand Vizier (Sad-r-i-a'zam) Khayr-ud-dîn Pâsha invited Rahmatullah Efendi to Istanbul. Seeing Rahmatullah Efendi as their opponent was enough to frighten away the missionaries. This time the debate was no more than a brief act of formality, and the missionaries, unable to answer the scholar's questions, took to their heels. The Pâsha congratulated the great scholar warmly and showed him great kindness, requesting him to write a booklet telling about how he refuted and beat down the Christians. So he began to write his book **Iz-hâr-ul-Haqq** in Arabic on the sixteenth of Rajab and, completing it by the end of Zi'l-hijja, he left for Mekka. Khayr-ud-dîn Pâsha had the book translated into Turkish and then had both versions

printed. It was later translated into European languages, and printed and published in every country. British newspapers wrote that spreading of the book would cause irreparable harm to Christianity. Abd-ul-hamîd Khan II ‘rahmatullâhi ‘aleyh’ (d. 1336 [1918 C.E.]), Muslims’ Khalîfa, invited the great scholar once again, in the blessed month of Ramadân in 1304, and hosted him with deep respect and generous kindness in his palace. Rahmatullah Efendi passed away in Mekka-i-mukarrama in the month of Ramadân in 1308 [1890 C.E.].

In addition to all these books, we have studied books written about the Qur’ân al-kerîm by Western orientalists in the previous century. Then we have reached the conclusion that an unbiased comparative study of these two holy books will reveal which of them is the Word of Allah with such indisputable clarity as cannot be denied by the most obstinate person regardless of his religious background. We have arranged this chapter in six divisions. The first three divisions deal with the Qur’ân al-kerîm and the existing copies of the Torah and the Bible, as we have stated above.

The last three divisions are dedicated to our Prophet Muhammad ‘alaihîs-salâm’, his miracles, virtues and beautiful moral qualities. The information contained in these divisions have been borrowed from a history book in Turkish, namely **Mir’ ât-i-kâinât**, written by Nişancızâde Muhammad Efendi ‘rahimahullâhu ta’âlâ’, a renowned Islamic scholar. He passed away in 1031 [1719 C.E.]. His book was published in 1269 [1853 C.E.].

We hope that our dear readers will read this chapter of our book with deep interest and will benefit from the information provided. May Allâhu ta’âlâ bless us all with true guidance. May He keep us all on the right path. Âmîn.

Do not annoy others, and others will not annoy thee;

Deceive no one, and no one will deceive thee.

Water from Islam’s enemy will never satiate thee;

Nor will the disbeliever, be him fire, a bit burn thee.

Keep on the right way, Allah will not embarrass thee!

Harm of all sorts come to thee from thee;

Thy own evil thoughts, alone, will defame thee.

The dweller is what gives a dwelling its dignity;

Islam is the only source that will guide thee.

Keep on the right way, Allah will not embarrass thee!

***All worldly existence is transient, nothing stays forever,
Worldlies are all worthless, sorrow about them never.
Abide by the right path, then you'll be safe forever;
Be faithful to Haqq,^[1] and enemy can harm thee never.***

Keep on the right way, Allah will not embarrass thee!

***To subdue someone, never consult to cruelty;
Of thy friends, misconduct will deprive thee.
Never humiliate thyself, nor backbite the absentee;
Be true, and work, Allah will reward thee.***

Keep on the right way, Allah will not embarrass thee!

***Allah, the Eternal, if He wishes, protects thee.
Even if the enemy mars the Believers' chastity;
As the saying goes among the Muslim community,
What brings the reward is one's pious activity.***

Keep on the right way, Allah will not embarrass thee!

***Doff that sordid hypocrisy, and don pure sincerity,
Don't be a blabbermouth, and never talk indiscreetly.
Perfect as you might be in hiding your hypocrisy,
From Haqq ta'âlâ, the Omniscient, none can be done in secrecy.***

Keep on the right way, Allah will not embarrass thee!

[1] Allâhu ta'âlâ.

TODAY'S COPIES of THE TORAH and THE BIBLE

Today's world contains three major religions holding a belief in the existence of Allâhu ta'âlâ: Judaism, Christianity, and Islam. The international statistics obtained in 1979 indicated nine hundred million (900,000,000) Christians, six hundred million (600,000,000) Muslims, and fifteen million (15,000,000) Jews living on the earth. The remaining population [more than two billion], consisted of Buddhists, Hindus, Brahmins and the like, whose religious credos do not recognize the concept of Allah, idolators, fire-worshippers, people worshipping the sun and atheists. According to some recent American publications, the Muslim population was nine hundred, not six hundred, million. In fact, according to a statistical study published in 1980 by CESI [Centro Editoriale Studi Islamici], in Rome, there were 865.3 million Muslims on the earth, 592.3 million in Asia, 245.5 million in Africa, 21 million in Europe, 6 million in America and Canada, and 0.5 million in Australia. According to a book entitled **Islam** and published in English in 1984 by the Islamic center called 'The Muslim Educational Trust', there are one billion and fifty-seven million (1,057,000,000) Muslims living on the earth today. The book also gives the numbers of Muslims living in the forty-six different Muslim countries as well as those in the other countries of the world. The statistics show that these numbers are on the increase. The number of countries with more than fifty per cent Muslim population is fifty-seven as of today. It is a deplorable fact that today, when we are in the beginning of the twenty-first century, there are still people worshipping idols. On the other hand, some of the votaries of the three major religions professing belief in the existence of Allâhu ta'âlâ have lost their belief entirely. For there are no longer any true murshîds (guides) to lead them. It is impossible for those ignorant men of religion who lack the necessary religious and scientific knowledge to imbue love for Islam into a young generation who are educated with scientific teachings. Leading them to salvation requires open-minded guides equipped with a powerful religious background reinforced with most up-to-date scientific knowledge. Our aim in this chapter is to launch an objective quest for the true religion of Allah, to carry on a scientific research to determine which one of the two great holy books, i.e. the Torah and the Bible versus the

Qur'ân al-kerîm, is the true Book of Allah, and to show the right way to those who falter in this respect.

We would like to assure our readers that these studies have been carried on in quite an impartial way. The two major religious books we have examined are the Holy Bible, which comprises what exists in the name of the Torah and today's Gospels, and the Qur'ân al-kerîm. The Torah, which was merged with the Holy Bible under the name **the Old Testament**, has been considered within the Bible in the course of these studies. In other words, the book we have examined is the **Holy Bible** = Evangelium, which today's Christendom holds as the real Injîl.

The Holy Bible is not only one book. First of all, it contains the **Old Testament**. Its second part, the **New Testament**, consists of the Gospels written by Matthew, Mark, Luke, and John, the Acts of the Apostles written by Luke, the Epistles written by Paul, (James, Peter, and John, and Revelation). **The Old Testament** consists of three sections. The first section, which is considered to be the **Torah** revealed to Mûsâ 'alaihi-salâm', covers five books: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The second section is called **Nebiim**, or Prophets, and is composed of two divisions, i.e. former Prophets, and latter Prophets. Their names are Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. The third section, **Ketûbîm**, or books, writings, consists of Psalms, which are attributed to Dâwûd (David) 'alaihi-salâm', Proverbs of Solomon, The Song of Songs, Ecclesiastes, Ruth, Esther, Job, Jeremiah, Lamentations of Jeremiah, Daniel, Ezra, Nehemiah, 1 Chronicles, and 2 Chronicles.

Who hold the tenets written in all these books? Fanatical Jews and Christians, who are always controversial with each other although they believe in the same Holy Book. They claim that the statements in these books are the Word of Allah. However, an attentive examination of these books will bring one to the inescapable conclusion that the statements in them originate from the following three sources:

1) Some of them may be the Word of Allah. For in these passages Allâhu ta'âlâ Himself addresses humanity. For instance:

“I will raise them up a Prophet from among their brethren,

like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him.” (Deut: 18-18)

“I, even I, am the LORD; and beside Me there is no saviour.” (Is: 43-11)

“Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else.” (Is: 45-22)

We presume that these passages were taken from the heavenly books revealed to those Prophets sent to the Israelites. As due attention will show, Allâhu ta’âlâ declares in these passages that He is ONE, (which means that other gods, such as the Son and the Holy Ghost, are out of the question), that He sent the Prophets, and that THERE IS NO GOD, except Him.

Now let us take a look at the second possible source of the Holy Bible:

2) The statements in this second source may have been made by Prophets. For instance:

“And about the ninth hour Jesus cried with a loud voice, saying, E’li, E’li la’ma sa-bach’tha-ni? that is to say, My God, my God, why hast thou forsaken me?” (Matt: 27-46)

“And Jesus answered him, The first of all commandments is, Hear, O Israel; The Lord our God is one Lord:” (Mark: 12-29) [Please pay attention to this point: There is still no reference to the son or the Holy Ghost.]

“And Jesus said unto him, Why callest thou me good? There is none good but one, that is, God.” (Mark: 10-18)

These statements, alleged to have been made by Îsâ ‘alaihîs-salâm’ (Jesus), may belong to Prophets. This comes to mean that the Words of Allâhu ta’âlâ and Prophets’ ‘alaihîm-us-salawât-u-wa-t-taslîmât’ statements have been merged with one another in the Holy Bible. In contrast, Muslims have separated the Words of Allâhu ta’âlâ from the statements made by the Prophet and compiled Prophets’ ‘alaihîmussalawâtu wattaslîmât’ utterances under the appellation **Hadîth-i-sherîf** in separate literature.

Now let us come to the third group of statements in the Holy Bible:

3) Some of the statements in this group were made by the Apostles of Îsâ ‘alaihîs-salâm’ and tell about the events in which that great Prophet was involved, some of them were made by

some people, some of them are narrations conveyed by some historians, and others are events with unknown narrators. Let us give an example: “And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.” (Mark: 11-13)

In this verse, a person conveys an incident in which someone else is involved. The person who conveys the incident is not known. Yet it is hinted that the person who goes near the fig tree is Îsâ ‘alaihi-salâm’. However, Mark, who wrote these lines, had never seen Îsâ ‘alaihi-salâm’. Another oddity here is that in the following verse, i.e. the fourteenth verse, Îsâ ‘alaihi-salâm’ invokes a malediction on the fig tree so that it will never yield any fruit. It is an inconceivable paradox. It is beyond a fig tree to give fruit prematurely. It would have been contrary to reason, to knowledge, to science and to the religious canon for a Prophet to accurse a fig tree, which is only a helpless creature of Allâhu ta’âlâ, because it would not give fruit prematurely.

In most parts of the existing copies of the Holy Bible, there are quite a number of statements without a certain identity on the part of the person who made them, but with all the necessary material suggestive of the fact that they are man-made. It is therefore impossible to accept them as the Word of Allah.

Now, let us put our hand on our heart and ponder: can a book containing partly Words of Allah, partly a prophet’s utterances, and mostly narratives conveyed by various people be accepted as the ‘Word of Allah’? In fact, the sundry errors in their parts which we have classified as man-made, the differing accounts given about the same events, the incongruity of the scores and numbers given, –which will be dealt with later in the text and the mistakes will be pointed out–, add corroborative evidence to the plain fact that today’s copies of the Torah and the Bible are human fabrications.

Muslims’ Holy Book, the Qur’ân al-kerîm, declares, as is purported in the eighty-second âyat-i-kerîma of the Nisâ Sûra, **“Will they still not think that the Qur’ân al-kerîm is the Word of Allah and meditate over its meaning? [The Qur’ân al-kerîm is the Word of Allah.] Were it not the case, it would definitely contain inconsistencies.”** How true it is! The inconsistencies in the Holy Bible indicate that it is a human utterance. Furthermore, as we shall enlarge on later, the copies of the Torah and the Bible have

been examined, corrected, altered, amended and, in short, changed from one shape into another by various councils and synods. Can the Word of Allah be corrected? Since the Qur'ân al-kerîm was revealed up to our time, not a single letter in it has been changed. As we shall see in the division allotted to the Qur'ân al-kerîm, no effort has been spared to accomplish this end. That the Qur'ân al-kerîm has not been changed until now is a fact which the most bigoted Christian clergymen acknowledge, though with fierce jealousy. The Word of Allah will be so! It will never change. Let us see what Christian theologians and scientists say on whether today's Gospels are the Word of Allah or man-made:

Dr. Graham SCROGGIE, a member of the Moody Bible Institute, makes the following observation on the seventeenth page of his book 'Is the Bible the Word of God?':

"Yes, the Holy Bible is man-made. Some people deny this for reasons I do not know. The Holy Bible is a book that was formed in the human brain, which was written by the human hand in the human language, and which bear entirely human characteristics."

Kenneth Cragg, a Christian theologian as he is, states as follows:

"The New Testament part of the Holy Bible is not the Word of Allah. It contains stories told directly by people and events narrated by eye-witnesses. These parts, which are sheer human language, are being imposed on people in the name of the Word of Allâhu ta'âlâ by the church."

Theology Prof. Geiser says, "The Holy Bible is not the Word of God. Yet it is still a holy book."

There were even popes among the people who were opposed to some Biblical tenets, i.e. Trinity. One of them, Pope Honorius, rejected the tripartite deity, which caused him to be anathematized forty-eight years after his death, by the council that convened in Istanbul in 680.

On the other hand, the Gospel written by Barnabas, who was one of the Apostles of Îsâ (Jesus) 'alaihîs-salâm' and who had accompanied Paul in his journeys intended to promulgate the Christian religion, was immediately made away with, and the fact that was written in it, "Îsâ (Jesus) 'alaihîs-salâm' said, Another Prophet, whose name is Muhammad 'sall-Allâhu ta'âlâ 'alaihî wa

sallam’, will come after me, and he will teach you many facts,” was hidden by the bigoted Christians.

This means to say that the decision that we and the Western men of knowledge reach about the Holy Bible is this: The Holy Bible is not the Word of Allah. The real Torah and the real Bible, which were the Word of Allah, have been turned into an altogether different book each. In today’s Bible, alongside the statements that can be considered to be the Word of Allah, there are many statements, reasonings, superstitions and tales that were added by other people. Especially those passages referring to tripartite godhead are fallacies that run quite counter to the essential belief in the **Unity of Allah** and to people’s common sense.

As the Torah and the Bible were being translated into Greek and Latin, the Roman and Greek idolators, who had been accustomed to worshipping many gods until that time, would not be contented with one god and missed for their polytheistic practices. According to some scholars, the reason why the original Biblical credo ‘Unity of Allah’ was bred into ‘Trinity’ during the process of its translation into Greek was that the Greek people were adherent to Plato’s philosophy. The Platonic philosophy would divide everything into three. For instance, good manners were based on three sensory forces: Morals, reason, and nature. And nature, in its turn, was divided into three: plants, animals, and humans. Essentially, Plato thought that there was one creator of the world, yet he ascribed two possible assistants to the creator. This gave birth to the dogma of ‘Trinity’, which is acknowledged by a number of historians. However, as you will see further ahead, many verses of the Torah and the Bible confirm the fact that is stated, for instance, in the twenty-second verse of the forty-fifth chapter of Isaiah, “... for I am God, and there is none else.” Even today’s copies of the Holy Bible reject the dogma of ‘three gods’ that was forced into them. It is argued also that ‘Trinity’ was an error of translation. Upon seeing that the dogma of ‘Trinity’ is gradually losing its credibility especially in the minds of younger generations, the Christian church is fumbling for other connotations for the words ‘Father’ and ‘Son’, and thus trying to make a soft landing on the belief in ‘One Allah’. Later on we shall dwell on this matter of translation.

Despite the established fact admitted by many Christians that today’s copies of the Torah and the Bible are not the Word of

Allah, some bigoted Christians still insist that “Every word in the Bible is the Word of Allah.” Our response to this bigotry would be to quote the eighteenth âyat-i-kerîma of Baqara Sûra, which purports, “[They are] **deaf**, [so that they will not hear or accept the truth], **dumb**, [so that they will not tell the truth], **and blind**, [so that they will not see the right way]. **They will not return to the right path.**” The thirteenth verse of the thirteenth chapter of the Gospel of Matthew reads as follows: “Therefore speak I unto them in parables: because they seeing see not; and hearing they hear not, neither do they understand.”

Now let us come back to our examination of the Bible:

First of all, let us say that today’s Christians do not all possess the same version of the Bible. If you tell a Catholic that you would like to talk with him on the Bible, he will ask you, “Which version of the Bible?” For various Catholic, Protestant and Orthodox Christians read varying versions of the Bible. When you ask them, “How can there be various versions of the Bible which is the Word of Allah,” they will fumble for an answer and then prevaricate, “In actual fact, there is only one Bible. They may have varying interpretations, though.” A retrospection into history will show that the first Roman Catholic Text of the Bible, the Latin version of the Bible translated by Jerome and called Vulgate, appeared in Reims in 990 [1582 C.E.],^[1] and was reprinted in Douay in 1609. It exists today under the name Roman Catholic Version (RCV). Yet the Bible possessed by the British today is very much different from that former version. For the Bible was subjected to numerous alterations since 1600 up to our day and some parts, which are termed ‘**apocrypha**,^[2] = (writings or statements of doubtful authorship or authenticity), were excised from the Bible, while some other parts, e.g. Judith, Tobias, (or Tobit), Baruch, and Esther, were abrogated irrevocably. Finally, it was published as the most recent and truest Bible under the label Authorized Version. However, because its language was found extremely coarse by a number of people who

[1] According to some encyclopedic dictionaries in English, the Latin translation was completed in 383 C.E.

[2] The original meaning of Apocrypha, which in Greek means ‘secret, hidden’, is ‘Fourteen books included in Vulgate, and the Septuagint, which is the Greek translation of the Old Testament compiled before Christianity.

had a say in the various branches of knowledge, including renowned prime minister Churchill,^[1] the former Bible, i.e. the Authorized King James Version (KJV), which had been published in 1611, was resumed. In 1952 the Bible was revised once again and a version was prepared under the label Revised Standard Version (RSV), which also was rejected soon because it was found 'inadequately revised'. A short time later, in 1391 [1971], the 'Double-revised Bible' was published.

The Catholic Bible as well underwent many changes. In fact, the Bible was translated from Hebrew into Greek and from Greek into Latin, was re-examined by various councils, e.g. by the Nicene Council that was held with the command of Constantine the Great in 325, by the Council of Ludicia in 364, by the Council of Istanbul in 381, by the Carthaginian Council in 397, by the Ephesus Council in 431, by the Council of Kadiköy, and by many other councils, was re-arranged at each council, some parts were changed at each time, some books were excised from the Old Testament, while some books that had been rejected by the previous councils were re-admitted. When the Protestant sect appeared in 930 [1524 C.E.], these books were examined again and new changes were made.

During this long period many Christian theologians raised objections to these translations and changes and argued that some parts of the Holy Bible were additions.

As we have stated earlier, those who argue that the Hebrew original of the Bible was mistranslated are quite right. For in Hebrew the word **'father'** is used not only in the genealogical sense, but also in the social sense, i.e. it means 'an exalted, respectable person'. It is for this reason that the Qur'ân al-kerîm refers to Âzer, the uncle of Ibrâhîm (Abraham) 'alaihîs-salâm', as "His father, who was called Âzer." His own father Târuh (Te'rah) was dead. He had been raised by his uncle, Âzer, and therefore called him 'father', as it was customary in his time. The conversations written in the book **Reshehât** show that in Turkistan respectable and merciful people are called 'father'. In Turkish, the remark, "What a fatherly man!" is an expression of admiration.

On the other hand, the word **'son'**, in Hebrew, is frequently

[1] Sir Winston L.S. Churchill (1874-1965), British statesman and writer, prime minister of England, from 1940 to 1945 and from 1951 to 1955.

used to describe a person who is your junior, in rank or age, and who is attached to you with deep affection. The ninth verse of the fifth chapter of the Gospel of Matthew reads as follows: “Blessed are the peacemakers: for they shall be called the children of God.” The word ‘children’ used in this text means ‘the beloved born slaves of Allâhu ta’âlâ’. Accordingly, the words ‘Father’ and ‘son’ in the original Injîl (Bible) were used to mean ‘A Blessed Existence’ and ‘the beloved born slave’, respectively. In other words, the intention in using these terms has no proximity to a tripartite godhead. The final conclusion to be drawn from the various contexts wherein the words ‘Father’ and ‘Son’ are used is that Allâhu ta’âlâ, who is the Ruler and the Owner of all, sent His beloved born slave Îsâ ‘alaihis-salâm’ as His Messenger to humanity. Most Christians must have come to their senses in the long last, for they say, “We are all born slaves, children of Allâhu ta’âlâ. Allâhu ta’âlâ is the Lord, the Father of us all. The Biblical words ‘Father’ and ‘Son’ must be construed as such.”

Many words were mistranslated from the Hebrew original of the Bible. This fact can be exemplified as follows:

1) One of the ‘L’s of the word ALLAH, the name of Jenâb-i-Haqq, is missing in the Hebrew original of Genesis, the first book of the Old Testament. As a result of the recurring changes that the Bible was subjected to, the word ‘ALLAH’ was excised. Christians must have been afraid of being close to Muslims’ Allah.

2) The Hebrew original of the Old Testament does not contain the word ‘virgin’. Concerning the birth of Îsâ (Jesus) ‘alaihis-salâm’, it is stated as follows in the fourteenth âyat of the seventh chapter of Isaiah of the Hebrew original: “Therefore the Lord himself shall give you a sign; Behold, a girl shall conceive, and bear a son, and shall call his name Im-man’u-el.” In that text the word ‘ALMAH’, which means ‘girl’ in Hebrew, is used. The Hebrew equivalent of the word ‘virgin’ is ‘BETHULAH’. The word ‘virgin’ should have sounded better to Christians, so that the Christendom was imbued with the idea of ‘Blessed Virgin’.

The bigoted British priests went even further in this respect and committed the miserable guilt of defiling the Biblical verses. An example is the sixteenth verse of the third chapter of John,

which was changed from, “For God so loved the world, that he gave [sent there] his only son, [that is, the person he loved very much,] that whosoever believeth in him should not perish, but have everlasting [endless] life,” to “For God so loveth the world, that he gave his only (**begotten**) Son, that whosoever believeth in him should not perish, but have everlasting life.” Here, they used the English word ‘begotten’, which literally means ‘born’. On the other hand, the fact that Allâhu ta’âlâ is ONE and that Îsâ (Jesus) ‘alaihi-salâm’ was sent as a Prophet is stressed at many places of the Bible. Here are a few examples:

“... Hear, O Israel; The Lord our God is one Lord:” (Mark: 12-29)

“Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else.” (Deut: 4-39)

“Hear, O Israel: The LORD our God is one LORD:” “And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might.” (Deut: 6-4,5)

“See now that I, even I, am he, and there is no God with me: ...” (Deut: 32-39)

“To whom then will ye liken me, or shall I be equal? Saith the Holy One.” “Lift up your eyes on high, and behold who hath created these things, ...” (Is: 40-25, 26)

“Ye are my witnesses, saith the LORD, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.” “I, even I, am the LORD; and beside me there is no saviour.” “... saith the LORD, that I am God.” (Is: 43-10, 11, 12)

“Thus saith the LORD...; I am the first, and I am the last; and beside me there is no God.” (Is: 44-6)

“I am the LORD, and there is none else, there is no God beside me: ...” (Is: 45-5)

“For thus saith the LORD that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the LORD; and there is none else.” (Is: 45-18)

“... have not I the LORD? and there is no God else beside me;

a just God and a Saviour; there is none beside me.” “Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.” (ibid: 21, 22)

“... for I am God, and there is none else; I am God, and there is none like me,” (Is: 46-9)

On the other hand, the Biblical passages stating that Îsâ ‘alaihi-salâm’ is a prophet can be exemplified as follows:

“And when he was come into Jerusalem, all the city was moved, saying, Who is this?” “And the multitude said, This is Jesus the prophet of Nazareth of Galilee.” (Matt: 21-10, 11)

“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.” (John: 5-30)

“... A prophet is not without honour, save in his own country, and in his own house.” (Matt: 13-57)

“... but He that sent me is true; and I speak to the world those things which I have heard of Him.” (John: 8-26)

“... and the word which ye hear is not mine, but the Father’s^[1] which sent me.” (John: 14-24)

“And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” (John: 17-3)

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:” (Acts: 2-22)

“Unto you first God, having raised up His Son Jesus,^[2] sent him to bless you, in turning away every one of you from his iniquities.” (ibid: 3-26)

“... and that signs and wonders may be done by the name of Thy holy child [born slave] Jesus.” (ibid: 4-29) These verses clarify the fact that Îsâ ‘alaihi-salâm’ was a prophet who conveyed the revelation of Allâhu ta’âlâ.

All these verses are quoted from the Holy Bible owned by today’s Christians, and they show that despite all the

[1] The word ‘Father’ means ‘Allah the greatest.’

[2] It goes without saying that the word ‘Son’ here means ‘Blessed Born Slave’.

interpolations today's books of the Torah and the Bible still do contain passages surviving from the real Bible.

The degree of wrath which some wretched people bring down from Allâhu ta'âlâ by trying to represent Îsâ (Jesus) 'alaihi-salâm' as the son of Allah, and by insolently changing the verses in the Torah and the Bible to achieve this end, becomes manifest in the eighty-eighth through ninety-third âyats of Maryam Sûra of the Qur'ân al-kerîm, which purport:

“They [Jews and Christians] say: “(Allah who is) Rahmân (Gracious) has begotten a son!” “Indeed ye have put forth a thing (a lie) most monstrous!” “At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin,” “That they should invoke a son for (Allâhu ta'âlâ) the Most Gracious.” “For it is not consonant with the majesty of (Allâhu ta'âlâ) the Most Gracious that He should beget a son.” “Not one of the beings in the heavens and the earth but must come to (Allâhu ta'âlâ) the Most Gracious as a slave.” (19-88 to 93) Allâhu ta'âlâ declares as follows in the third âyat of the Ikhlâs Sûra of the Qur'ân al-kerîm: “... He (Allah) begetteth not, nor is He begotten. ...” (112-3) The hundred and seventy-first âyat of the Nisâ Sûra purports, “O People of the Book [Jews and Christians]! Commit no excesses in your religion: nor say of Allâhu ta'âlâ aught but the truth. [Do not slander Him by saying that Îsâ 'alaihi-salâm' is the son of Allah.] Îsâ (Jesus) the son of Mary was (no more than) an apostle of Allâhu ta'âlâ, and His Word (Creation), which He bestowed on Mary, and a Spirit proceeding from Him: [O Christians.] so believe in Allâhu ta'âlâ and apostles. Say not ‘Trinity’, nor say that Allâhu ta'âlâ is the third god in the trinity: desist; it will be better for you; Allâhu ta'âlâ is ONE Ma'bûd (One Being who is worthy of being worshipped): Glory be to Him: (Far exalted is He) above having a son. ...” (4-171)

In the tenth âyat of Baqara Sûra, Allâhu ta'âlâ describes those people who interpolated the Bible as follows: **“In their hearts is a disease; and Allâhu ta'âlâ has increased their disease: and grievous is the penalty they (incur), because they are false (to themselves).” (2-10)**

The seventy-ninth âyat of Baqara Sûra purports, **“Woe to those who write the Book with their own hands, and then say: ‘This is from God.’ To traffic with it for a miserable price! – Woe to them for what their hands do write, and for the gain they make thereby.” (2-79)**

SOME of the ERRORS in the HOLY BIBLE (the Torah and the Gospels)

Exposing the **Holy Bible** to a routine process of revisions, and thereby publishing and selling new editions of the Bible, has become a really prolific source of trade. Each and every European family keeps a copy of the Holy Bible [the Old and New Testaments] in their home, no matter whether the family members believe in it or not. As a matter of fact, most European villagers read no other book than the Holy Bible, which is the only book they know. The cultural level of the European people is not as high as we think it is. Those who live in villages know how to read and write, but they are quite unaware of what is going on in the world. They read only the Holy Bible. Consequently, every new (revised) edition of the Holy Bible is printed in millions of copies and earns its publishers millions of pounds yearly. Then, no other job can yield more profit than does the regular job of revising and publishing the Holy Bible yearly.

In the meantime, the Western periodicals provide a stimulus to the activity with repeated warnings: “There are errors in the Holy Bible.” They contain serious articles written by well-known scientists and theologians which you would read with consternation. An example of them follows:

Now you will say, “How can the Word of Allâhu ta’âlâ be mis-translated? How can the Word of Allâhu ta’âlâ be corrected by human beings? How can the Book of Allâhu ta’âlâ be subjected to a revision? A book that has undergone so many alterations and corrections can never be the Word of Allâhu ta’âlâ.” In fact, if you read the following comments in the introduction to the Anglican Bible revised a second time in 1971, your consternation will reach a zenith. The clerical commission who did the last revision make the following remarks: “... Stylistically, the version of the Holy Bible prepared under the command of King James is extremely perfect. It can be accepted as the highest work of art in the English literature. We regret to say, however, that the book contains such serious errors as should be definitely corrected.”

Only think! An ecclesiastical group make a commission, find a number of **SERIOUS** errors in a book that has been believed to

be the ‘Word of Allah’ from 1020 [1611 C.E.] to 1391 [1971] in England, and decide that these errors must definitely be put to right! Who on earth would believe that that book is the ‘Word of Allah’? The following is a humorous anecdote told by a person who has held debates with Christian theologians and scientists on the Christian tenets and the Bible and who has proved that they were interpolated. That person relates as follows:

“An article that appeared on the September 8th, 1957 issue of the American periodical AWAKE read as follows: So there are as many as fifty thousand errors in the Holy Bible! Recently, a young man bought a copy of the King James Version of the Holy Bible. He never expected that there would be mistakes in the Holy Bible which he thought was the Word of Allah. A short time later he saw an article with the heading ‘Facts About the Bible’ in the periodical Look, which he had happened to buy. The article said that a clerical commission appointed in 1133 [1720 C.E.] found twenty thousand errors in the Bible that was prepared under the command of King James. He was both surprised and extremely sad. When he talked with his spiritual companions about this matter, they said, to his great amazement, that the existing Bible contained “fifty thousand errors, not twenty thousand.” He almost swooned. Now he asks us: For God’s sake, tell me. Is the Holy Bible which we look on as the Word of God really a book full of mistakes?

“I read the magazine with attention and kept it. Six months ago, one day I was sitting at home, when the door-bell rang. I opened the door and saw a polite young man standing before me. Smiling respectfully, he gave me a cordial greeting, and showed me his I.D. card. It said ‘Jehovah’s Witness’ on his I.D. This appellation was used by a missionary organization. In a dulcet tone, the young missionary said, ‘First of all, we are trying to invite you, and the other educated people who have deviated from the right path, to Christianity, which is the right path. I have brought you books containing some lovely passages from the Torah and the Bible. Let me present them to you. Read them, think over them, and make a decision.’ I invited him in and offered him some coffee. He seemed sure that he had convinced me, at least halfway. After coffee, I asked him, ‘My dear friend, you look on the Torah and the Bible as the Word of Allah, don’t you?’ ‘Definitely,’ was the answer. ‘Then, there are no errors in the Torah and the Bible, are there?’ ‘Impossible,’ he said. Then I

showed him the magazine *Awake*, and said, 'This magazine is issued in America. It is written in this magazine that there are fifty thousand errors in the Bible. If the person who had written the article in this magazine were a Muslim, you would be free to believe him or not. Wouldn't you rather admit the statements written in a magazine issued by your co-religionists?' Poor man, he was so badly caught unawares, so bewildered. 'Will you please give me that magazine? I want to read it,' he requested. He read it, and then read it once again, and again. He blushed with embarrassment. I saw it and tried to suppress my smile. He must have sensed it, so he blushed the more. At last he came up with an answer: 'Look,' he said. 'This magazine was printed in 1957. We are in 1980 now. Twenty-three years' time is quite a long period. The errors should have been found and put to right by now.' I pressed the argument seriously, 'Let's suppose you're right. But how many thousands of the fifty thousand errors do you think were corrected? What were the errors corrected? How were they corrected? Could you enlighten me in this respect?' His head fell down, and admitted, 'Unfortunately, no. I can't.' I added, 'My dear guest! How could I believe that a book that contains fifty thousand errors and which is changed and corrected every now and then is the Book of Allâhu ta'âlâ? Not a single letter has been added to or excised from the Qur'ân al-kerîm which we believe is the Book of Allâhu ta'âlâ. It does not contain a single mistake. I appreciate your effort to guide me to the right path, yet your guide, the Old and New Testaments, is erroneous, and the path you have chosen is doubtful. How will you explain this paradoxical state?' The poor man was thoroughly disillusioned and fuddled. He said, 'Let me go and consult my priestly superiors. I will be back with the answers in a couple of days,' and disappeared. He never showed up again. I have been waiting ever since. There is no one in sight so far!"

Now let us enlarge on the profusion of the errors, inconsistencies and contradictory statements in the Torah and the Bible:

One point we should like to stress at the outset is that the people who have searched and found the erroneous passages in the Torah and the Bible are mostly the ecclesiastical people. These people have been looking for ways to get out of the contradictory situations they have fallen into. Philips, who published the book entitled 'The Modern English Version of the

Bible' in London in 1970, makes the following observation about the Gospel of Matthew:

“There are people who argue that the Gospel attributed to Matthew was not really written by him. Today many ecclesiastical people hold that the so-called Gospel was written by a person shrouded in mystery. That mysterious person took the Gospel of Matthew, changed it as he wished, and added many other statements into it. His style is extremely clear and smooth. In contrast, the style in the original Matthew was more ponderous and its statements contained more reasoning. Matthew passed all the statements he had seen and heard through the sieve of his mind and reason, and wrote them down only after being fully convinced that they were the Word of Allah. The text that we now have in the name of the Gospel of Matthew does not reflect the same circumspection.”

Since the Word of Allah could not be changed continuously, the statements quoted above would suffice to prove that today's Gospel of Matthew was written by human hands. The Gospel of Matthew was lost, and a new Gospel was written by an undistinguished person. No one knows who that person was.

The four Gospels contained in the New Testament part of the Bible, Matthew excluded, were written by John, by Luke, and by Mark. Of these people, it is only John, [the son of Îsâ's 'alaihi-salâm' maternal aunt], who had seen Îsâ (Jesus) 'alaihi-salâm'. Yet he wrote his Gospel in Samos after Îsâ 'alaihi-salâm' was raised to heaven. Luke and Mark, on the other hand, had never seen Îsâ 'alaihi-salâm'. Mark was Peter's translator. Not only the Gospel of Matthew, but also the Gospel of John was written and changed by someone else. This thesis will be proved on the pages ahead. In short, there are various different narrations concerning the four Gospels. One fact, however, is agreed on by the entire world: that these four Gospels consist of man-made stories wherein discordant accounts are given about the same events, (as you will see further ahead). They are not the Word of Allah. Before embarking on a discourse about the errors in the Holy Bible, i.e. in the Old and New Testaments, we would like to touch upon another aspect of the Torah and the Bible. The following story was told by a person who had held many debates with Christians and who had confuted them:

“One day I requested of my Christian neighbours: ‘Nowadays I have concerned myself with the Holy Bible. I want to read you a

passage from it.’ They were very much pleased about my being interested in the Holy Bible, and rejoiced with the hope that I would ‘attain the right path.’ They rushed to make a circle around me. I gave them a copy of the Holy Bible each and asked them to open the page whereon the thirty-seventh chapter of **Isaiah** began. I said to them, ‘Now I shall read you this chapter of the Holy Bible. Please follow me and see if I am reading correctly.’ They all began to listen to me with attention, checking my reading the chapter from the Holy Bibles in their hands. The chapter I chose read as follows:

‘And it came to pass, when king Hez-e-ki’ah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.’ (Is: 37-1)

‘And he sent E-li’a-kim, who was over the household, and Sheb’na the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.’ (ibid: 2)

‘And they said unto him, Thus saith Hez-e-ki’ah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.’ (ibid: 3) I read on for a short while.

“As I read, I stopped from time to time, to ask them whether my reading was exactly correct. They answered, ‘Yes. Each word you’ve read is exactly correct.’ Then, all of a sudden, I stopped, and said to them, ‘Now I will tell you something: The passage that you read with me in the books in your hands is the thirty-seventh chapter of Isaiah of the Old Testament [Torah]. On the other hand, the passage I read in this book is the nineteenth chapter of II Kings of the Old Testament. In other words, the two different chapters from the two different books are exactly the same, which means to say that one of them has been plagiarized from the other. I do not know which has been plagiarized from which one. Yet these books, which you look on as holy books, have been stolen from one another. Here is the proof!’ My words raised a commotion. Loud shouts rose: ‘It’s impossible!’ They presently took the Holy Book off my hand, and examined it with attention. When they saw that the nineteenth chapter of the II Kings, which I had read, really was the same as the thirty-seventh chapter of Isaiah, they were agape with astonishment. I said to them, ‘Please do not take exception to what I am going to tell you now: Is plagiarism possible in a book of God? How could I be expected to believe in such books?’ Their heads fell down. Willy-nilly, they

had to admit, though tacitly.”

Now let us quote some vague passages from the Torah and the Bible: “And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.” (Matt: 9-9)

Now, let us think well: Supposing the person who wrote these statements were Matthew himself, why did he relate the incident through a bystander’s mouth instead of speaking for himself? If Matthew himself were the author of the Gospel concerned, he would have said, for instance, “As I was sitting at the receipt of custom, Jesus passed by. He saw me and told me to follow him. So I followed him.” This shows that Matthew is not the author of the Gospel of Matthew.

“FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,” “Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;” “It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent The-oph’i-lus,” (Luke: 1-1, 2, 3)

This wording indicates that:

Luke wrote this Gospel at a time when many other people wrote Gospels.

Luke points out that there are no Gospels written by the Apostles themselves. By saying, “Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;” Luke observes a distinction between the Gospel-writers and the eyewitnesses, i.e. the Apostles.

He does not profess to be a disciple of one of the Apostles. For he does not hope that a document of that sort, i.e. claiming to be an Apostle’s disciple, will win others’ confidence in his book, especially in his time when the country is awash in compositions, writings and booklets ascribed to each of the Apostles. Perhaps he prefers to say that he in person examined the facts from the original source because he thinks this kind of documentation would sound more authentic.

“And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.” (John: 19-35) If John himself had written this verse, he would not have said, “... he

that saw it bare record, and his record is true.”

In short, you see that Matthew, Luke and John wrote not about themselves, but about an unknown, unnamed person. Who is that person? Is he the prophet? Who are the ‘ministers of the word’? Who is the person that ‘arose, and followed him’? Who are the ‘eyewitnesses’? Could there be a religious book so fraught with ambiguities and mysteries? Nor is it known who is the eyewitness, and for whom he testifies!

Now let us exemplify the inconsistencies and the contradictory passages in the Holy Bible:

“So Gad came to David, and told him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? ...” (2 Sam: 24-13)

“So Gad came to David, and said unto him, Thus saith the LORD, Choose thee” “Either three years famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. ...” (1 Chr: 21-11, 12)

You see the great difference between the two passages telling about the same event in a book which is claimed to be the Word of Allah. Which one of them shall we believe? Does Allâhu ta’âlâ make two contradictory statements? The discrepancies between the various books in the Holy Bible are so numerous that an account of them would make a huge book. In this text we shall give a few other examples in order to help our readers to develop an idea about the matter:

“And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Sho’bach the captain of their host, who died there.” (II Sam: 10-18)

“But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Sho’phach the captain of the host.” (I Chr: 19-18)

The same battle is related in two different ways in two different places. The number of chariots, which is seven hundred in the former, is multiplied by ten and becomes seven thousand in

the latter. The forty thousand horsemen slain according to one of the books is changed to the same number of footmen in the other!

Since the books contained in the Holy Bible give such inconsistent information, who can believe that they are the Word of Allah? Is Allâhu ta'âlâ, –may He protect us from saying so,– unable to distinguish between footmen or horsemen, or to see the difference between seven hundred and seven thousand, a ten-fold difference? To make statements contradicting one another and then to represent them as the Word of Allâhu ta'âlâ; what an insolent, barefaced slander it is towards Allâhu ta'âlâ!

Let us give some other examples:

The place described in the following passages is the 'Pond of Sacrifices' which was built upon Suleymân's (Solomon) 'alaihissalâm' command in his palace.

“And it was a hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.” (1 Kings: 7-26) (1 bath=37 litres)

“And thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.” (II Chr: 4-5)

You see, once again there is an immense difference: one thousand baths, i.e. thirty-seven thousand litres! It is obvious that the so-called authors of these books, quite unaware of one another, wrote down whatever occurred to them, did not bother to check them again, thus giving birth to contradictory anecdotes, and then shamelessly called their writings the Word of Allah.

Here is another example:

“And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.” (II Chr: 9-25)

“And Solomon had forty thousand stalls ...” (1 Kings: 4-26)

You see, the number of the stalls has been multiplied ten-fold.

It may be said, “The differences are mostly numerical. Are numerical differences that important?” Let us answer this with a quotation from Alberts Schweizer, who states, “Even the greatest miracles cannot prove that two multiplied by two is five, or that there are angles on the circumference of a circle. Again, the most stupendous miracles, no matter how many, cannot correct a

deficiency or an error in the heretical creed of a Christian.”

Finally, let us quote some different passages:

It is written in the forty-fourth verse of the twenty-seventh chapter of the Gospel of Matthew that the two thieves that were crucified with Îsâ ‘alaihi-salâm’ castigated him like the Jews. (Matt: 27-44)

On the other hand it is written in the thirty-ninth and later verses of the twenty-third chapter of the Gospel of Luke that “one of the malefactors which were hanged railed on him,” but the other one “rebuked” his companion by saying “Dost not thou fear God, seeing thou art in the same condemnation?”, and that Îsâ ‘alaihi-salâm’ said to him, “To day shalt thou be with me in paradise.” (Luke: 23-39, 40, 43)

The textual differences are obvious.

According to Mark, as Îsâ ‘alaihi-salâm’ stayed among the dead after he had been taken down from the cross, he spoke with his Apostles and then he was raised up to heaven. (Mark: 16-9 to 19) The same account is given in Luke. On the other hand, according to the third verse of the first chapter of the Acts of the Apostles, which, again, is ascribed to Luke, Hadrat Îsâ stayed among the dead for forty days and then was taken up to heaven. (Acts: 1-3 to 9)

And so the examples go on. As we have stated earlier, this book would be too small for us to write them all. Abdullâh-i-Terjumân, who used to be a priest named Turmeda formerly, and whom we have mentioned in the introduction, gives a few examples of the inconsistencies among the verses of each of the Gospels:

“... and his^[1] meal was locusts and wild honey.” (Matt: 3-4)

“For John came neither eating nor drinking, ...” (ibid: 11-18)

The former priest quotes another passage:

“Jesus, when he had cried again with a loud voice, yielded up the ghost.” “And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;” “And the graves were opened; and many bodies of the saints which slept rose,” “And came out of the grave after his

[1] John (Yahyâ ‘alaihi-salâm’)

resurrection, and went into the holy city, and appeared unto many.” (ibid: 27-50, 51, 52, 53) After this quotation, the former priest Anselmo Turmedo, who converted to Islam afterwards, adds: “This passage, which is a mere description of a disastrous event, was plagiarized from an ancient book. This description was written by a Jewish historian upon the capture and destruction of Jerusalem by Titus (Roman empire from 78 to 81 C.E.). We see the passage in Matthew now, which means that it was inserted into Matthew afterwards by an anonymous person.” And this, in its turn, proves once again that the argument that “the Gospel of Matthew is not the Gospel written by Matthew himself” is true, and reminds of the anonymous author of the Gospel of Matthew with all the so many accessions.

Let us touch upon another chronological error:

“And Ha’gar bare Abram a son: and Abram called his son’s name, which Ha’gar bare, Ish’ma-el.” (Gen: 16-15)

“And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Mo-ri’ah; ...” (ibid: 22-2) Obviously, it seems to have been forgotten that Ibrâhîm (Abraham) ‘alaihi-salâm’ had another son, namely Ismâîl ‘alaihi-salâm’.

Let us leave aside these errors, with which the readers as well may begin to feel annoyance, and delve into the origins of the books contained in the Holy Bible, i.e. in the Old and New Testaments, in which today’s Christians and Jews believe:

The first five books of the Holy Bible are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These five books, or Pentateuch, are called the Torah. They believe that these five books are the Torah revealed to Mûsâ (Moses) ‘alaihi-salâm’.

We have already stated some of the comments made on Isaiah. That book is said to have been written by someone else.

The book Judges can be thought to have been written by Ismâ’îl.

Ruth: Author: anonymous.

1 Samuel: Author: anonymous.

2 Samuel: Author: anonymous.

1 Kings: Author: anonymous.

2 Kings: Author: anonymous.

1 Chronicles: Perhaps it was written by a Jewish rabbi and theologian named AZRÂ (Ezra) three hundred and fifty years before Îsâ ‘alaihi-salâm’.

2 Chronicles: This book, too, may have been written by Azrâ. It is written in **Munjid**, (an encyclopaedic Arabic dictionary made up of two parts,) that Azrâ means Uzeyr. Yet the author of these books is not Uzeyr ‘alaihi-salâm’ (a prophet), but a Jew named Azrâ.

Ezra: This book was named after its author, Ezra (Azrâ).

Esther: Author: anonymous.

Job: Author: anonymous.

Psalms: It means the chapters of Zebûr, (the Holy Book revealed to Dâwûd (David) ‘alaihi-salâm’). Although it is said to consist of the chapters revealed to Dâwûd ‘alaihi-salâm’, it also contains psalms of the sons of Korah, Asaph, Ethan the Ezrahite, and Solomon (Suleymân ‘alaihi-salâm’).

Jonah: Author: unknown.

Habakkuk: A book written by a person whose identity, origin, genealogy or profession is not known at all.

So we have given you brief information about the origins of the books of the **Old Testament**.

As for the **New Testament**; since we have already given information about its authors and the discrepancies in it, we do not think any further details would be necessary.

The Holy Bible contains many other absurd statements. For instance, the repentance which Allâhu ta’âlâ feels for the Flood (Gen: 8-21), Yâ’qûb’s (Jacob) ‘alaihi-salâm’ dream in which he wrestles with Allâhu ta’âlâ and wins (Gen: 32-24 to 27), Lût’s (Lot) ‘alaihi-salâm’ committing fornication with his daughters (Gen: 19-31 to 36); how foul these lies are should have been realized by Christians also, so that they are gradually taking these passages out of the Holy Bible.

Now let us examine the Holy Bible from a textual point of view to see what it is endeavouring to imbue into mankind:

The passage we shall quote is from Genesis, which tells about the early human beings, the early prophets, the great prophets

such as Âdam, Nûh, and Ibrâhîm ‘alaihiussalawâtu wattaslîmât’. Also, it tells about the earliest Hebrew families and how they were established. It is written as follows in the initial verses of the thirty-eighth chapter, which is about Judah, the forefather of Jews: “And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain A-dul’lam-ite, whose name was Hi’rah.” “And Judah saw there a daughter of a certain Canaanite, whose name was Shu’ah; and he took her, and went in unto her.” “And she conceived, and bare a son; and he called his name Er.” (Gen: 38-1, 2, 3)

Now, please put your hand on your heart, and answer the following questions: What does a religious book teach? A religious book teaches people what they should do and what they should not do. It gives them ideas about this world and the next. It rebukes them for bad behaviour and praises them for good behaviour. It teaches them their duties towards Allâhu ta’âlâ and the behaviour they should observe with one another. It formulates a lifelong policy that should be pursued for a peaceful and happy worldly life. In short, a religious book is a BOOK of MORALS.

Which one of these virtues exists in the passage that you have just read? It is an obscene story of fornication. Anywhere in the world, this passage would be banned on account of its pornographic implications. This book, which Christians and Jews hold sacred, contains quite a number of other similar immoral passages. For instance, as we have cited earlier, it is written in the thirtieth and later verses of the nineteenth chapter of Genesis of the Old Testament that Lût’s (Lot) ‘alaihi-salâm’ own two daughters made him drunk with wine and committed sexual intercourse with him and had sons. Likewise, it is written in the eleventh chapter of II Samuel of the Old Testament that Dâwud (David) ‘alaihi-salâm’ watched Bath’-she-ba, the wife of U-ri’ah, one of his commanders, in the nude as she was taking a bath, succumbed to her attraction, went into a sexual relation with her, and sent her husband to “the forefront of the hottest battle,” lest he should come back. (II Sam: 11-2 to 17) In today’s European museums there are paintings illustrating David’s watching Bathsheba in the nude and dispatching Uriah to death. In European languages, ‘Uriah’s letter’ means ‘death sentence’ or ‘bad news’, and thus Europeans derive stories of this sort from their books which they call ‘Holy’. What do these books teach

their readers? Men who are tempted to commit fornication with their brothers' wives, fathers-in-law who make their daughters-in-law pregnant, fathers who commit incest with their daughters, men who seduce their inferiors' wives and who send them to death.

How appalling! These abominable stories are rejected even by some Christians. A 1977 issue of the magazine **Plain Truth** contained an article purporting the following warning: "Be extra careful as you teach the Holy Bible to your children! For there are indecent stories of fornication in the Holy Bible. Children that read these stories may develop some abnormalities concerning relations between family members. These indecent stories, which mostly appear in the Old Testament, must be discarded entirely and children must be given a Holy Bible purged from such impurities." The magazine also adds that "The Holy Bible should definitely be subjected to an analysis. Presently, it encourages young people to immoral indulgences, rather than imbuing them with high moral qualities." Bernard Shaw, the well-known man of literature, goes to an extreme in this subject. He is of the opinion that "The Torah and the Bible are the most dangerous books of the world. They must be locked in a strong safe lest they should appear again."

Dr. Stroggie, in his book about the Holy Book, paraphrases from Dr. Parker: "When you read the Holy Bible, you lose your whereabouts among a paraphernalia of inconsistent stories. The Holy Bible embodies a myriad of strange names. Genesis, especially, is more of a genealogical registration book. Who is begotten from who, and how? And nothing else. Why should these things interest me? What do they have to do with worship or with loving Allâhu ta'âlâ? How can one be a good individual? What is the Judgement Day? Who will call us to account, and how? What should be done to be a pious person? There is very little reference to these things. There are mostly legends of various sorts. Before day is defined, night is being described."

Prof. F.C. Burkitt's views can be paraphrased as follows from his book **'Canon of the New Testament'**: "There are four different descriptions of Îsâ (Jesus) 'alaihîs-salâm', one in each of the four Gospels. They are quite different from one another. Those who wrote them did not intend to bring the four Gospels together. Therefore, each of them gives different information without any relation with the others. Some of the writings are like unfinished stories, and others are like passages taken from a well-known book."

As is pointed out on the five hundred and eighty-second page of the second volume of **Encyclopaedia of Religion and Ethics**, “Îsâ (Jesus) ‘alaihis-salâm’ did not leave behind him a written work, nor did he command any of his disciples to write literature.” As it is seen, this great encyclopaedia confirms the fact that the four Gospels do not have any religious value, and that they consist of contradictory stories with anonymous authors.

As the European scientists and historians, and even Christian theologians announce that today’s Torahs and Bibles are corrupt books, enemies of religion, who reject spiritual forces and who have been dizzied by the pace of technological change and therefore are quite unconscious of the existence of spiritual knowledge, attack religions on account of the foolish passages in the Torahs and Bibles. Thereby they are trying to find justification for their denying miracles. However, for a Christian and a Muslim alike, the first requirement of piety is believing in miracles. If a person uses his mind as the only gauge to prove matters of îmân (belief), which are beyond mind’s grasp, he may be dragged towards disbelief. A person feels hostility towards something he does not know or cannot understand. One of those wretched people who have fallen into the disastrous state of denying the existence of miracles is Ernest O. Hauser, an American writer of religious books. In an article of his, which was published in 1979, he attacks pious people and even tries to interpret miracles. In order to seduce young brains, he puts forward a few articles written by atheists as corroborative evidence to prove his argument, which can be paraphrased as follows: “It is written as follows in the Gospel of Matthew: ‘And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fish, and looking up to heaven, he blessed, and broke, and gave the loaves to his disciples, and the disciples to the multitude.’ ‘And they did all eat, were filled: and they took up of the fragments that remained twelve baskets full.’ ‘And they that had eaten were about five thousand men, beside women and children.’ [Matt: 14-19, 20, 21]

“This is Matthew’s account of the most disputed miracle of Îsâ ‘alaihis-salâm’.

“A miracle is a preternatural, wonderful event performed by a prophet for the purpose of displaying his capacity and power. How can we suggest these miracles as a credal tenet to today’s Christians, who have learned the most up-to-date scientific

improvements and who have grown up in a knowledgeable environment? On the other hand, it is impossible to take them out of the Gospels. Then, we have to analyse them once again. Our childhood was spent in a setting where we had to listen again and again to the various miracles of Jesus (Îsâ ‘alaihi-salâm’). Some of them, such as his changing water into wine at a wedding party at Cana; his stopping a horrifying tempest in the sea of Galilee; his curing the blind; his walking on the sea up to his disciples’ boat; his enlivening Luazar from death, were engraved into our brains. Indeed, the Bible is mostly full of miracles. The most lovely parts of all the four Gospels consist of miracles. When Jesus (Îsâ ‘alaihi-salâm’) went to the Jews, he had to show them miracles so that he could prove his prophethood. For the Jews had challenged him to prove himself by showing them miracles. In fact, more often than not, he had to display miracles to some of his own disciples because they felt doubts about his prophethood. For example, as he and his disciples went out into the sea in a boat, a horrifying tempest broke out, the disciples woke Jesus (Îsâ ‘alaihi-salâm’), saying, ‘O Lord, save us, or else we will perish!’ Upon this Jesus (Îsâ ‘alaihi-salâm’) made a sign and the tempest calmed down. This miracle impressed the disciples very deeply, so they went down to Jesus’ feet, apologized, and confirmed him. Then, when they related this story to the other Jews, they, too, admired him, and became Nazarenes. [Matthew: 8]

“The thirty-seventh and thirty-eighth verses of the tenth chapter of the Gospel of John quote Jesus as having said, ‘If I do not the works of my Father, believe me not.’ ‘But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.’ (John: 10-37, 38) These miracles had so great an impact on the people that the great Jewish theologian Nicodemus, who had been denying Jesus, visited him one night and, being attracted by the miracles he displayed, he acknowledged, ‘Now I believe in the fact that you have been sent by Allah. For you could not do all these miracles without the help of Allah.’ We know that Jesus (Îsâ ‘alaihi-salâm’) regretted and felt shame that he had to perform these miracles. When he cured a man suffering from leprosy with the touch of his hand, he told the man not to tell others that he had cured him.^[1] He performed the miracles with a single sign or saying only a few

[1] Luke: 5-14

words. According to the Bible, when he exorcised the devil out of a girl, he said to her mother, ‘Go thy way; the devil is gone out of thy daughter.’^[1] And he said to those people whom he cured, ‘Rise, take up thy bed, and walk.’^[2] As a matter of fact, a sign made with the hand or a touch would be enough to accomplish the miracles. These miracles mostly emanated from the compassion that Jesus (Īsâ ‘alaihîs-salâm’) felt for people. One day he saw two blind men on the side of the road. They asked him to help them. He pitied them and touched their eyes with his hands, whereupon they were blessed with seeing again. In fact, the miracle related by Luke shows how merciful Jesus was. He saw ‘a dead man carried out, the only son of his mother.’ He ‘had compassion on her,’ and enlivened her son. (Luke: 7-12, 13, 14, 15) Today, these miracles are rejected by a number of Christians. Many a scientist believes in Jesus but refuses to believe that he could have managed such miracles. It was as early as 1162 [1748 C.E.] when the famous Scotch historian David Hume wrote: ‘Miracle means suspension of the laws of nature. The laws of nature are based on definite and fixed essentials. It is impossible to change them. For this reason, miracles are unbelievable.’

“The most significant of these objections comes from Rudolph Butmann, a contemporary theologian, who argues that ‘It is no longer possible today for a person who utilizes electricity in his home, and who uses radio and television, to believe in the imaginary miracles written in the Gospels.’”

“Many experiments have been done with a view to penetrating into the essence of miracles and providing a logical explanation for them. For instance, the event of satiating more than five thousand people with two fish took place, in actual fact, in quite a different manner. Jesus (Īsâ ‘alaihîs-salâm’) and the other Nazarenes went out for a picnic. When it was lunch time everybody took out what they had brought to eat, and Jesus, too, took out the food, two fish and five loaves of bread, that he had brought. So they all sat and ate. As for Jesus’ walking on the sea to the ship aboard which were his disciples; it is entirely an optical illusion. We all know that in foggy weather people walking along the seashore appear as if they were walking on the sea. As for the passing over of the storm; it may be considered that the storm

[1] Mark: 7-29

[2] John: 5-8

was already passing over when Jesus made a sign, and that it would calm down anyway, even if he had not made a sign. As a matter of fact, all these events are narrated by those who saw them. A person who sees something of this sort may succumb to his emotional predilections, understate or overstate the event, or distort the fact and relate it subjectively. In the meantime, one point should not be forgotten: Today the disputes on the miracles have almost entirely lost their impetus, and very few people, if there are any, believe in the miracles in the Gospels. Recently, a well-known archbishop said, 'A person can be a true Christian without believing in these miracles as well. For the essence of Christianity is belief in God and compassion for people.' This means to say that whether or not we read the Bible as a book of tales, and the miracles written in it as fictitious stories, has nothing to do with piety.

"It is noteworthy that Jesus' miracles have on the one hand announced him throughout the world and on the other hand incurred a multitude of hostilities on him. When the Jewish rabbis received the news that Jesus had cured a sick man in Bethany and enlivened Luazer, they decided to protect themselves 'against his harm' by having him killed because his miracles were attracting people towards him and he was 'gradually identifying himself with God,' and they betrayed him to the Romans. In the meantime, Jesus was performing his last miracle, putting back in its place the high priest's servant's ear that had been 'smitten off' by Peter, and thereby he was showing to humanity that 'one should be merciful even to one's enemies.'

[According to the book **History of the Jews**, by a Jewish historian named H. Hirsch Graetz, Jews established an **Assembly of the Seventies** in order to make it sure that their society would adapt themselves fully to the commandments of the Torah. President of this assembly was called the **chief priest**. The Jewish rabbis who teach Judaism to the young Jews in schools and who explain the Torah are called **scribes**. Some of the explanations and commentaries which these people added to the Torah were later integrated into the copies of the Torah that were written afterwards. They are 'scribes' mentioned in the Gospels. Another duty they are responsible for is to make Jews follow the Torah.]

"That was the last of Jesus' miracles. When the Romans caught him and took him to Herod, Herod asked him to display a

miracle. Jesus did not answer. He looked before him in silence.^[1] For the mission that God had given him was over. That prophet, who had provided all sorts of help for others, could not help himself now. For he had been sent as a saviour for humanity, not as a saviour for himself! How much pleased God was with that behaviour of his can be assessed from His raising him to heaven.

“The question, ‘Do you believe in miracles?’ have always been repeated. In fact, it is very hard for the present generation to believe in miracles. Let us not forget, however, that belief cannot be explained within the limits of logic. Belief is love and is not in good terms with logic. Men should be given some spiritual rights. How great pleasure we used to take from the stories we listened to when we were children, and how disillusioned we were when we grew up and learned that the talking animals, genies, the magicians and the dwarfs in those stories were not true at all! Let us not dwell too much on miracles. I presume that the most logical person would take pleasure from imagining the descent of Christianity on the earth on its miraculous wings, although it is merely a story.” This is the end of our quotation from Hauser.

This article makes us think. The more errors and mistakes Christians find in the Holy Bible in the course of time, the more sceptical they become about the veracity of its statements, so much so that they reject even its miracles. The British priestly philosophers named David Hume and Rudolph Butmann, two Christians who realized that the Torah and the Bible they had been reading could not be the Word of Allah, expressed their rightful hatred for Christianity and for the copies of the Torah and the Bible in their hands. Meanwhile, overflowing the borders of knowledge and manners, they had the insolence to pronounce imaginary judgements on the miracles stated in the Qur’ân al-kerîm, which is truly the Word of Allah. Reading those unconscionable lines, which are not based on knowledge though they were written in the name of knowledge, young people may drift into the same wrong opinion held by the authors of those lines. To protect the innocent young generation against this danger is, therefore, a cardinal duty for those people who have had it on their conscience to serve humanity. By the same token,

[1] Here again, the four Gospels give contradictory accounts. Please see Matt: 27-11, 12, 13, 14; Mark: 15-2, 3, 4, 5; Luke: 23-3, 7, 8, 9; and John: 18-33, 34, 35, and so on.

and for the purpose of blessing ourselves with the approval of Allâhu ta'âlâ by carrying out His command to do favours and charitable deeds, we shall allot the following passage to this end, supporting our argument with citations from the book **Mawâhib-ildunniyya**, written by Ahmad Qastalânî 'rahmatullâhi 'aleyh' (d. 923 [1517 C.E.]), a great Islamic scholar.

Mu'jiza^[1] (miracle) is a supernatural event that shows that Prophets 'alaihimus-salawâtu wattaslîmât' were sent by Allâhu ta'âlâ and that they tell the truth. When a Prophet displays a miracle, he has to challenge others, saying, "Try and do the same if you do not believe! You cannot." A mu'jiza (miracle) is beyond the normal course of events and the natural laws. For this reason, scientists cannot perform miracles. If the person displaying the marvellous event does not tell others beforehand and challenge them to do the same, then that person is not a Prophet; he is a Walî, and what he has done is called a **karâmat**. A marvellous event performed by others is called **magic**. The marvellous things performed by magicians can happen through Prophets 'alaihimussalawâtu wattaslîmât' and through Awliyâ 'rahima-humullâhu ta'âlâ' as well. An example of this is: When Pharaoh's magicians changed pieces of thread into snakes, the rod of Mûsâ (Moses) 'alaihis-salâm' changed into a bigger snake and ate them all. When they saw that their magic was broken and that they could not perform the same miracle, they all believed in Mûsâ 'alaihis-salâm', and they did not relinquish their belief despite Pharaoh's threats and oppression. Allâhu ta'âlâ is the creator of all miracles, whether they be the mu'jizas of Prophets 'alaihimussalawâtu wattaslîmât' or the karâmat of Awliyâ 'rahima-humullâhu ta'âlâ'. While He creates the ordinary, natural events that are harmonious with the laws of science through a certain chain of causes, He suspends such causes in creating the miracles. **Burhân** and **âyat** are two other terms that can be substituted for **mu'jiza**. Magic changes the events physically. It cannot change the construction of something. Mu'jiza and karâmat can do both these types of changes.

[1] When the supernatural event, miracle, takes place through a Prophet it is called a **mu'jiza**. When it takes place through a Walî, it is called a **karâmat**. Walî means a pious Muslim whom Allâhu ta'âlâ loves very much. (pl. Awliyâ)

The advent of Muhammad ‘alaihi-salâm’, some of his qualifications, that he would appear on the Arabian peninsula, and the wonderful events that would take place towards the time of his advent were written in the Torah and the Bible. That they were stated in those Holy Books was a miraculous event, not only for Mûsâ (Moses) and Îsâ (Jesus) ‘alahim-as-salâm’, but also for Muhammad ‘alaihi-salâm’. Allâhu ta’âlâ blessed each Prophet with miracles (mu’jizas) coextensive with his time and valued highly by the people of his time. As for Muhammad ‘alaihi-salâm’; in addition to the similitudes of all the miracles given to other Prophets, he was blessed with other miracles. It is written in **Mir’ât-i-kâinât** that the number of miracles that he displayed during his lifetime was well over three thousand. Eighty-six of these miracles are stated in the fourth division of this chapter, under the heading **Miracles of Muhammad ‘alaihi-salâm’**.

Some of the non-Sunnite groups of Muslims, and some religiously ignorant people who pass for scientists, reject the miracles, partly or as a whole. They say that miracles “run counter to our scientific knowledge.” The first thing to do with such people is to help the ones who deny Islam (because they are unaware of it) to know Islam and to guide them to îmân (belief in Islam). Once they have îmân, they will believe in miracles. For the Qur’ân al-kerîm declares that on the day of doom the earth, the heavens, the stars, the living and lifeless beings will change both physically and chemically. A person who believes in all these changes, which are beyond the established knowledge of science, will naturally believe in miracles. We do not say that “Prophets ‘alahimussalawâtu wattaslîmât’ make mu’jizas and Awliyâ ‘rahima-humullâhu ta’âlâ’ make karâmats.” If we said so, the disbelievers might have the right to protest. We say, “Allâhu ta’âlâ creates mu’jizas through His Prophets ‘alahimussalawâtu wattaslîmât’, and karâmats through His Awliyâ ‘rahimahumullâhu ta’âlâ.’” That means to say that a wise and reasonable person who is aware of the latest scientific improvements and who is cognizant of biological and astronomical events will immediately realize that from the tiniest particle to the entirety of the universe, and from the atom to the sun, all the living and lifeless beings have been created with some calculations and are working in harmony with one another like the various parts of a single machine. He will immediately believe in the fact that an Omniscient and Almighty Being, who

sees all, creates and handles these things as He wills. It is natural to him now that this great Creator can also create mu'jizas and karâmats. As a scientist we say that miracles are a true fact and that Allâhu ta'âlâ, who is their sole Creator, makes His Prophets 'alaihimussalawâtu wattaslîmât' perform them. Prophets 'alaihimussalawâtu wattaslîmât' cannot perform miracles by themselves or without the permission of Allâhu ta'âlâ. Miracles such as Îsâ's (Jesus) 'alaihis-salâm' curing illnesses and enlivening dead people are miracles created by Allâhu ta'âlâ. This fact is stated in the Qur'ân al-kerîm. On the other hand, Christians, who have been suffering an utter defeat as to the veracity of the Bibles in their hands, are gradually verging on a total denial of all the things stated in these books, which means irreligiousness in the end.

How can poor Christians believe in today's Holy Bibles? As you have clearly seen so far,

1) The Holy Bible contains very few passages that can be accepted as the Word of Allah.

2) That some of the statements in the Holy Bible are not the Word of Allah manifests itself in that the names of the Prophets who made them are written.

3) Many statements were added to the Holy Bible, and it is not known who made those statements.

4) It is admitted by Christian theologians that many fictitious stories and legends were inserted into the episodes about the Apostles.

5) The events narrated by the Apostles about Îsâ 'alaihis-salâm' differ from one another.

6) Some versions of the Bible which contained true Biblical statements, i.e. the **Gospel of Barnabas**, have been done away with by Christians.

7) The Holy Bible has been exposed to a number of revisions and interpolations by ecclesiastical councils. These revisions are still going on. According to a narration, there are exactly four thousand different Holy Bibles today. Each council alleges that there are very serious errors in the Bible previous to them.

8) Emperors and kings ordered alterations in the Holy Bible, and their orders were carried out.

9) The discourse of the Holy Bible lacks by far the genuineness that should exist in the discourse of the Word of Allah. Some passages of the Old Testament, in especial, as we have exemplified earlier in the text, are too obscene to be read in the presence of children.

10) It is written in European Christian magazines that there are fifty thousand errors in the Holy Bible. Presently Christians are putting forth all their efforts to eliminate the gravest one of these errors, i.e. trinity.

11) It is admitted by Christian theologians that the Holy Bible is not the Word of Allah, but a man-made book.

Our beloved readers! All this time you have been with us in our scrutiny of the Bible. As you will grant, we have been entirely impartial in this critical study. The opinions we have conveyed belong not to Islamic scholars, but to CHRISTIAN THEOLOGIANs. From time to time these people excised the contradictory passages from the various different versions of the Holy Bible. Anyone may buy and study one of the Holy Bibles being sold today. We have written the book, the chapter and the verse of each of the passages we have quoted and cited, and we have carried on long, detailed examinations as to their veracity.

How could one compare a book of that sort with the majestic, eloquent, rhetorical and miraculous masterpiece, the Qur'ân al-kerîm, which has not undergone even an iota of interpolation since the first day its revelation started? All of us should have reached the following conclusion:

The Word of Allah should never be changed. A book that contains wrong, erroneous passages, which is changed by people every now and then, and which it is acknowledged even by priests was written by people, can NEVER be the "Word of Allah."

What passages of today's Holy Bibles contain the advice, the guidance, the differentiation between good and bad, the definitions of this world and the next, consolation, etc., which are indispensable in the Book of Allâhu ta'âlâ?

The July 1395 [1975 C.E.] issue of the magazine called Plain Truth contained the following confession: "Let us admit that we are unable to show educated non-Christians a book powerful enough to penetrate into their minds. On the contrary, they point to our Holy Bible and say: You see you have not even come to an

agreement among yourselves. What will you guide us with?"

The following is another account given by the person we have mentioned earlier:

"In 1939 I was working in an institution in the vicinity of an ecclesiastical school in Adams Mission. I was twenty years old. Time and again students from the ecclesiastical school came to the place where I worked and insulted us and scoffed at us by abusing Muhammad 'alaihiss-salâm' and the Qur'ân al-kerîm with the rudest, the most spiteful and inimical terms. According to their creed, Muslims are the most abhorrent creatures of the world, and the Islamic religion is a heresy. Being an extremely sensitive person, I was very deeply hurt by their denigrations, so much so that I spent sleepless nights. I was unable to answer them. I did not have sufficient knowledge, let alone about Christianity, about Islam, my own religion. Consequently, I decided to embark on a quintessential study of the Holy Bible and the Qur'ân al-kerîm, to increase my awareness about Christianity and Islam, and to read books about the subject. I have been busying myself with these studies for forty years. I received the greatest help in this respect from the Arabic book **Iz-hâr-ul-Haqq**, which was written in Istanbul by Rahmatullah Efendi of India 'rahima-hullâhu ta'âlâ'. [This renowned book was printed in Egypt in 1280 [1864 C.E.] and was rendered into various languages, Turkish included. Rahmatullah Efendi passed away in Mekka-i-mukarrama (the blessed city of Mecca), in 1306 (1889 C.E.), when he was seventy-five years old.] After some time, the truth shone like the sun before my eyes. I now knew everything, including the details. From then on the would-be priests were given the answers they deserved, and they left, agape, and their eyes downcast. Instead of answering them in their kind by using abusive terms, I obeyed the command of Allâhu ta'âlâ and spoke to them in a very dulcet tone. So diligently had I studied the Holy Bible, and so undeniable were the errors I had carefully picked out, that their desperate and futile fumbblings for an answer were drowned in their consternation at my knowing the Holy Bible better than they did. At last they began to respect me.

"In the meantime, I came across a book prepared by a Protestant missionary named Geo G. Harris. Its title read, '**How To Christianize Muslims**'. The priestly author of the book gave the following advice: 'It is very difficult to Christianize Muslims.

For Muslims are strongly adherent to their conventions and are very obstinate. For Christianizing them, it is necessary to have recourse to the following three methods:

1) Muslims are taught that today's copies of the Holy Bible, that is, the Torah and the Bible, are not the original Torah and the Bible, and the genuine Bible was defiled and interpolated. Ask them the following questions outright:

a- Do you have a copy of the real Bible and the Torah? If you do, we would like to see it!

b- What differences are there between today's Holy Bible and the Bible you claim to be true? In what parts are these differences, and how many are there?

c- Were these differences you tell us of made purposely, or are they only textual differences?

d- Here is a copy of the Holy Bible. Show me the passages that were exposed to interpolation.

e- Here is a passage. How would you read it in the original text?

2) Who did the interpolations you claim, and when?

3) Muslims believe that the Holy Bible that we have today is either a similitude of the original copies of the Torah and the Bible or quite a different book written by people. According to Muslims, the Holy Bible that we have today has nothing to do with the Holy Bible revealed to Jesus (Îsâ 'alaihi-salâm'). However, they will be taken aback when they are asked the aforementioned questions. For Muslims are mostly uneducated. Their opinion that the Holy Bible is not genuine is only hearsay. Let alone knowing about the books of the Holy Bible, such as the **Old Testament** and the **New Testament**, they lack the necessary knowledge about their own religion. A couple of serious questions will suffice to disorient them, and they will not know how to answer you. Then, saying that you are going to give them some information, choose a few attractive passages that you think they will understand easily, and read them with a soft voice, a smiling face, and a sweet language. Give them a few booklets and pamphlets telling about the virtues of Christianity in a clear, understandable language. Never have recourse to coercion to Christianize them. Always give them time to think and then decide. Be sure that you will be able to Christianize them if you act in this manner. At least you can cause

their hearts to begin to doubt.’

“I presume that Muslims who read the books which I published in English about Christianity and today’s Bibles will easily answer Geo G. Harris’s questions written above. It took me exactly twenty years to find the so many errors in today’s copies of the Torah and the Bible and to prove that they are not the Books of Allah. This is not only my personal view; many Christian scientists and theologians are of the same opinion. Yet reading their books and articles requires knowing a foreign language and, even more primarily, finding those books. Most Muslims do not know foreign languages, and then they cannot afford expensive books. For this reason, with a view to offsetting these disadvantages, I have been publishing these booklets of mine over the world, writing them in languages used by Muslims and presenting some of them freely.”

A Christian missionary states as follows:

“Christianization of Muslims is an activity which is cherished both by Catholics and by Protestants. For Muslims are utterly difficult to Christianize. Muslims are more faithful to their conventions than to anything else. However, the following methods have yielded good results.

1– Muslims are mostly poor people. A poor Muslim should be inclined towards Christianity through various techniques, e.g. by giving him plenty of money, presents and goods, or by finding him a job under a Christian’s aegis.

2– Most Muslims are ignorant both religiously and scientifically. Neither of the Holy Bible nor of the Qur’ân al-kerîm do they have knowledge. In perfunctory oblivion, they carry out certain ritual acts dictated to them in the name of worship, without knowing what they mean and without penetrating into the inner nature of worships. Because most of them do not know Arabic and are not aware of the Islamic knowledge, they are quite oblivious to the contents of the Qur’ân al-kerîm and to the subtle knowledge written in the books of Islamic scholars. They recite the few Koranic verses they have memorized without feeling slightest curiosity concerning their meanings. They are especially uninformed about the Holy Bible. Most of their teachers, the so-called Islamic theologians, are not Islamic scholars. They only teach Muslims how to do their acts of worship. They cannot appeal to their souls. Growing up in such

an educational system, Muslims perform their ritual prayers in a manner taught to them, without acquiring any deeper knowledge about Islam and learning the essentials of religion. Their attachment to Islam originates not from knowing the essentials of Islam, but from their firm belief in the tenets they have learned from their parents and teachers.

3- Most Muslims do not know a second language besides their own. Let alone reading books written for or against Christianity, they are not even aware of the existence of such books. Give them books written in their own language and praising Christianity strongly, and let them read those books. Make sure that the language used in the books that you give them be as simple and as clear as they can understand. Books containing complex statements and grandiose ideas will not be useful at all. They will not understand such books and, being bored with them, they will leave them aside. Plain words, simple statements, and expressions that are not boring are essential. Do not forget that the people you are going to deal with are extremely ignorant, and their minds can comprehend only simple statements.

4- Always tell them: 'Since Christians and Muslims have belief in Allâhu ta'âlâ, then their Rabb (Allah) is the same. Yet Allâhu ta'âlâ accepts Christianity as the true religion. It is an evident fact. Look and see. Christians are the wealthiest, the most civilized, and the happiest people of the world. For Allâhu ta'âlâ has preferred them to Muslims, who are on the wrong way. Whereas the Muslim countries are living in grinding poverty, begging their Christian counterparts for help and suffering the inconveniences of scientific and technical retardation, the Christian countries have already reached the peak of civilization and are still making progress daily. Multitudes of Muslims go to Christian countries to find work there. Christians have ascendancy over Muslims in industry, in knowledge, in science, in trade, and in short, in everything. You see this fact in person. This comes to mean that Allâhu ta'âlâ does not accept the Islamic religion as a true one. Through these facts He demonstrates to you that Islam is a wrong religion. To punish those people who disintegrate themselves from the true religion, Christianity, Allâhu ta'âlâ will always leave them in destitution, detestation, and desolation.' "

Those are some of the fibs with which missionaries are trying to mislead and Christianize Muslims. They are very powerful

financially, and they spend most of their money establishing various institutions, such as hospitals, soup-kitchens, schools, gymnasiums, discos, gaming-houses, and brothels in order to seduce and degenerate Muslims.

The contemporary Christian missionary organization called **Jehova's Witnesses** was founded for the purpose of beguiling and Christianizing Muslims' children with sweet, lulling words. These missionaries send brochures, books and pamphlets to the addresses they find in the telephone directory. Smartly dressed pretty girls go from one house to another, delivering these books and pamphlets. On the other hand, the **Matba'at-ul-katolikiyya** (the Catholic Printhouse), which was inaugurated in Beirut in 1296 [1879 C.E.], printed Holy Bibles in various languages, and also, in 1908, the Arabic lexicon entitled **Al-munjid**, which has been re-edited and reproduced a number of times ever since. It is stated as follows in the lexicon: "The heretical sect called Jehova's Witnesses was established in the United States of America in 1872, by Ch. Taze Russell. This person misinterpreted the Holy Bible, and died in 1334 [1916 C.E.]. Jehovah is the name given to Allâhu ta'âlâ in the Torah." This Christian book shows that the so-called sect is heretical and the word Jehovah is misused. Fortunately, Muslims do not believe those falsely-adorned and tricky lies. On the contrary, those lies add to their hatred and distrust for Christianity. May hamd-u-thenâ (gratitude and praise) be to Allâhu ta'âlâ, Muslims are not ignorant people as they think. Yes, forty or fifty years before now the number of Muslims who knew a European language or who graduated from a university was not very big. However, there were elementary schools and madrasas in every country, in every city, and even in every village. Science, mathematics and astronomy, as well as religious knowledge, were being taught in these madrasas. Books and curricula preserved from those times prove our statements true. High mathematical knowledge would be necessary to build those mosques and schools, to do the calculations inevitable in the performance of worships such as paying zakât and dividing the inheritance, to do buying and selling properly, and to keep the accounts of companies and pious foundations. Parents raced with one another to send their children to those schools at very early ages. Magnificent and splendid ceremonies were held and feasts were given when the children began to go to school. Souvenirs of such occasions, such as the sequined and gilded clothes worn by the child being sent to school, the ornamented satchel it carried,

the decorated cart on which it rode to school, and the pictures taken during the performance of the mawlid,^[1] were kept by the family and gave the child honour and pride throughout its life as signs of the importance and value which its family attached to knowledge and learning. Those who had graduated from the madrasa with a degree were exempted from military service and were appointed to higher positions, which in turn motivated the young people to go to school. Even the village shepherds were surprisingly learned in religious and ethical knowledge. This prosperity lasted until 1255 [1839 C.E.], when the **Law of Reformation**, which Reshid Pâsha, a freemason who co-operated with the British in their intrigues to demolish Islam, had prepared during his office as the foreign minister, was passed. Today also Muslims have many books teaching the essentials of the Islamic religion. How lucky for us that we have attained the honour of preparing some of them. Our book **Could Not Answer** and this book, which you are reading presently, have been prepared in a plain style, and the principle of ‘sweet language’, which the Westerners boast having in their books, has been observed in its full sense. All our books contain the judgements and comments made on Christianity and Islam by the greatest scholars of the East and the West. We have translated and published some of these books in European languages. We take pride in the palpable effects of these books, both at home and abroad, all over the world. Letters of appreciation and gratitude which we receive from all the countries of the world make us forget the pains we have taken in preparing these books. Most of the innumerable letters we have received contain acknowledgements such as, “I have learned true Islam from these letters of yours.” We cannot imagine a greater reward. Any Muslim who reads these books will easily give the proper answer to any question he is asked about religions and his knowledge in this subject will command the admiration of anyone talking with him.

There cannot be a single person who will not be infatuated with the charms of the Islamic religion once he has learned its true essence. A Muslim who has read these books of ours will only sneer at the aforesaid fallacious propaganda of missionaries.

[1] Mawlid means birth. In this context it means the eulogy recited for the honour of Muhammad ‘alaihi-salâm’, especially on certain occasions such as marriage ceremonies, births, circumcision ceremonies, sacred nights, etc.

For their assertion that Christianity brings welfare, riches, abundance and happiness is without foundation. The events of the Middle Ages, when Christianity dominated over the European states, are the historical evidence of the fact that not only is Christianity far from a factor conducive to the social, cultural and economical improvement of a country, it is the sole impediment to progress. The fanatical Christians prevented progress, stigmatized every new scientific or technical discovery as a sin, asserted that man has come to this world only to suffer, annihilated the works belonging to the ancient Greek and Roman scientists, burned and destroyed the works of art surviving from the ancient civilization, and thus turned the earth into a dark heap of ruins. However, after Islam's appearing and spreading over the world, the works of art belonging to the ancient civilizations were recovered by Muslims, who raked into the ancient scientific knowledge, enriched it with their new discoveries, began to teach them in the Islamic universities they had established, promoted industry and trade, and thus guided humanity to peace and welfare. Because science and medicine were peculiar only to the Muslims, Pope Silvester II received his education in the Andalusian Islamic University, and Sancho, a king of Spain, applied to the Muslim doctors to receive treatment. Muslims were the true composers of **Renaissance**, which was the commencement of a new era. This fact is admitted by all the conscientious European men of knowledge today.

The best explanation of what Christianity brought to humanity came from the German philosopher Nietzsche:

“The Christian pessimism that imbues an ugly and evil world has made the world really ugly and evil.”

As for the second assertion of missionaries, i.e. today's flourishing Christians versus the poor and destitute people living in Muslim countries; it is true, yet it has nothing to do with religion. Any person with common sense will see that the privations that Muslims have been suffering today cannot be imputed to the great but neglected religion of Muslims, Islam, if not to those people who do not know the essentials of this religion, or who are remiss in practising them though they know them. And also he will see that the scientific improvements that Christians have been enjoying are due not to the Holy Bible, which is the kind of a book you have seen above, but to their own laborious efforts, integrity, and determination, which they have

learned from the Qur'ân al-kerîm^[1] and practised by holding fast to its lightsome principles though they do not believe in it. Our religion repeatedly commands to work, to be honest, to have determination, and to learn everything; those who neglect this commandment will no doubt incur the wrath of Allâhu ta'âlâ. In fact, Muslims are lagging behind not because they are not Christians, but because they are not true Muslims.

As you see, the Japanese people are not Christians, but they have surpassed the Germans, in optics, and the Americans, in the automobile technology, owing to the emulative ardour, determination to work, and integrity commanded in the Qur'ân al-kerîm. In 1985, to the amazement of the entire world, five and a half million cars were made in Japan. The Japanese people are living in welfare. Japan is well ahead of the world in the electronics industry, too. Each of us has a calculator in our homes. I wonder what the mendacious missionaries will say about this? Do all the so many Japanese bicycles, Japanese microscopes, Japanese typewriters, Japanese telescopes and Japanese cameras, which cover the entire world, have anything to do with Christianity?

We shall come back to this subject later and contemplate once again the obligations that a true Muslim has to fulfill today.

Dear readers! You have seen today's Holy Bible. We have done a brief scan of that book before your eyes. Now the turn comes for the Qur'ân al-kerîm, the Holy Book of our religion. We shall study it together, objectively again. When this study of ours is over, you, too, will see once again in full clarity which book is the true Word of Allah.

Revelations to Prophets were hundred and four Messages, Four of which were Books, and a hundred are called Pages.

Zebûr^[2] He gave to Dâwûd,^[3] and to Mûsâ^[4] was revealed the Torah; Afterwards Jebrâil^[5] took the Injil^[6] to Îsâ,^[7] wallah.^[8]

[1] or from the few Christians who examined the Qur'ân al-kerîm or the works of Islamic scholars, who, it goes without saying, had an education based on the Qur'ân al-kerîm and wrote their books in the light of the Qur'ân al-kerîm.

[2] The Holy Book revealed to Dâwûd (David) 'alaihi-salâm'

[3] The Prophet David 'alaihi-salâm'.

[4] The Prophet Moses 'alaihi-salâm'.

[5] The Archangel Gabriel 'alaihi-salâm'.

[6] The original Bible.

[7] The Prophet Jesus 'alaihi-salâm'.

[8] I swear in the name of Allah.

***Then He brought the Qur'ân to Habîbullah,^[1] when required,
Completing it in twenty-three years; then Revelation expired.***

***I believe in that Prophets are innocent and sinless,
Pure, trustworthy, loyal in conveying Allah's commandments.***

***From treason, sinning, idiocy, lying, giving up secrets
Were free and far all Prophets, this is exceptionless.***

***Some scholars said: it is wâjib^[2] to know Prophets' names,
Allah, in Qur'ân, gives us twenty-eight of their names.***

***Hadrat Âdam is the first of all Prophets;
The last is Muhammad Rasûlullah, the highest of Prophets.***

***Between the two, Prophets that came are some myriad;
None but Allah knows how many in such a long period.***

***The Messengers' canons with their death will not expire;
Compared with all the angels, the Prophets are higher.***

***Our Prophet's dispensation is valid forever;
With his canon will Allah judge all in the Hereafter.***

***Whatever communicated to us the Darling of Allah,
I accept as such, in submission to Word of Allah.***

[1] The Beloved of Allah, i.e. Muhammad 'sall-Allâhu 'alaihi wasallam'.

[2] Open commandments in the Qur'ân al-kerîm are called farz (or fard).
When it is not understood from the Qur'ân al-kerîm whether a certain
thing is farz or not, it is termed **wâjib**.

THE QUR'ÂN AL-KERÎM

It is written in the Bible that a final Prophet 'alaihi-salâtu wa-s-salâm' will come after Îsâ 'alaihi-salâm'. The sixteenth verse of the fourteenth chapter of the Gospel of John quotes Îsâ 'alaihi-salâm' as having said:

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;” (John: 14-16) The twenty-sixth verse reads as follows: “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (ibid: 26) And it is written in the thirteenth verse of the sixteenth chapter: “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.” (ibid: 16-13). [Christians insistently interpret the word ‘Comforter’ as ‘Ghost’.]

Furthermore, it is written in the Old Testament part of the Holy Bible that a Prophet belonging to the Arabian race will come. The fifteenth verse of the eighteenth chapter of Deuteronomy quotes Mûsâ 'alaihi-salâm' as having said to the Israelites: “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;” (Deut: 18-15) The word ‘brethren’ of the Israelites used in this text means ‘Ismâîlîs (Ismaelites)’, i.e. ‘the Arabs’. The last Prophet whose advent is given as good news in the Bible and the Torah is Muhammad ‘sall-Allâhu ‘alaihi wa sallam’. The religion he brought is **Islam**. Those who believe in this religion are termed **Muslim**. The Holy Book of Muslims is the **Qur’ân al-kerîm**. The Qur’ân al-kerîm was revealed in the Arabic language to our Prophet Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ by Allâhu ta’âlâ. Despite the fourteen hundred years ever since, not a single word or a single letter in it has been changed. Anyone who reads it, no matter in what religion he is, admires its grandeur and sublime style. Even those who do not know Arabic acknowledge the power of its tremendous textuality when they read its translations in other languages.

The book **Mir’ât-i-kâinât**, by Nişancızâde Muhammed

Efendi,^[1] contains the following information concerning the three heavenly books:

“After serving Shuayb (Jethro) ‘alaihi-salâm’ for ten years in Medyen (Midian), he^[2] left for Egypt to visit his mother and his brother. En route to Egypt, on Mount Tûr (Sinai), he was notified that he was the Prophet. He went to Egypt, where he invited Pharaoh and his tribe to his religion. On his way back he made a visit to Mount Sinai again and talked with Allâhu ta’âlâ. The Ten Commandments (**Awâmîr-i-’ashara**) and the Torah, which consisted of forty books, were revealed to him. Each book contained a thousand chapters, of which each comprising a thousand verses. To read one book would take a year. With the exception of Mûsâ (Moses), Hârûn (Aaron), Yûsha’, Uzeyr, and Îsâ (Jesus) ‘alaihi-us-salâm’, no one was able to memorize the Tawrât (Torah). After Mûsâ (Moses) ‘alaihi-salâm’ various copies of the Torah were written. With the command of Allâhu ta’âlâ, Mûsâ ‘alaihi-salâm’ made a chest from gold and silver and placed in it the Torah that had been revealed to him. He was one hundred and twenty years old when he passed away somewhere in the vicinity of Jerusalem. In 668 [1269 C.E.] the Egyptian Sultan Baybars had a tomb built over his grave. Yûsha’ ‘alaihi-salâm’ captured Jerusalem from Amâlîka. In a long process of time the Israelites were degenerated religiously and morally. Buhtunnasar (Abuchadnezzar) came from Babel and invaded Jerusalem. He demolished the Masjîd-i-Aqsâ, which had been built by Suleymân (Solomon) ‘alaihi-salâm’. He burnt all the copies of the Torah. He slew two hundred thousand people. He captivated seventy thousand men of religion. He transported them to Babel. When Behmen became the king he emancipated the slaves. Uzeyr ‘alaihi-salâm’ recited the Torah. Those who listened to him wrote it down. After Uzeyr ‘alaihi-salâm’ Jewry degenerated again. They martyred one thousand Prophets. They lived under Iran’s domination until the time of Alexander. After Alexander they lived under the governors appointed by the Greek.

“As for the Bible; neither was it preserved in its original purity. For one thing, no one knew the Bible by heart. There is not a single record showing that the Apostles knew the Bible by heart. Detailed information is given about the Bible in the initial

[1] Nişancızâde passed away in Edirne in 1031 [1622 C.E.].

[2] Mûsâ (Moses) ‘alaihi-salâm’

part of our book. On the other hand, because the Qur'ân al-kerîm was revealed gradually in twenty-three years, the Believers memorized every passage as soon as it was revealed. Yet, when seventy of the hâfizes (Muslims who had committed the entire Qur'ân al-kerîm to their memory) were martyred during the war of Yamâma,^[1] 'Umar 'radiy-Allâhu 'anh', anxious about the decrease in the number of the people who knew the Qur'ân al-kerîm by heart, applied to the time's Khalîfa, Abû Bakr 'radiy-Allâhu ta'âlâ 'anh', advised and requested that the Qur'ân al-kerîm should be compiled and written down. Upon this Hadrat Abû Bakr ordered Zayd bin Thâbit 'radiy-Allâhu ta'âlâ 'anh', who had been a secretary for Muhammad 'alaihi-salâm', to write down the sûras (chapters) of the Qur'ân al-kerîm on separate pieces of paper. The Qur'ân al-kerîm had been revealed in seven different dialects, including the Qoureishi dialect. In fact, sometimes, when people could not properly pronounce a certain

[1] Wahshî bin Harb Habashî 'radiy-Allâhu 'anh' was formerly the slave of one of the unbelievers of Qoureish. He was bribed to kill Hadrat Hamza 'radiy-Allâhu 'anh', a blessed paternal uncle of the Messenger of Allah and one of the early Muslims, in the war of Uhud, the second Holy War between the Believers and the unbelievers. When the war was over, the Messenger of Allah pronounced a malediction over some of the unbelievers. The name of Wahshî was not among the people accursed, though the Prophet 'sall-Allâhu 'alaihi wa sallam' knew that he had killed his uncle. When he was asked why he would not curse Wahshî the blessed Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **“On the night of Mi'râj** (Hadrat Muhammad's ascent to heaven) **I saw Hamza** (the Prophet's blessed paternal uncle) **and Wahshî entering Paradise arm in arm.**” After the conquest of Mekka Wahshî and other people from Tâif visited the Prophet in the mosque in Medina and became Muslims. The Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' forgave him and ordered him to go to some place in the vicinity of Yamâma and live there. He felt so embarrassed for what he had done to Rasûlullah's uncle that he lived the rest of his life with his head dropped. During the eleventh year of the Hegira a vehement battle took place between the Muslims and the renegades commanded by Musaylama-t-ul-kazzâb, who claimed to be a prophet. Wahshî 'radiy-Allâhu 'anh' joined the battle and killed the false prophet, with the same sword he had used to martyr Hadrat Hamza. It was then realized what a great miracle (mu'jiza) it was that the Prophet had sent him to Yamâma. Wahshî 'radiy-Allâhu 'anh' joined various other Holy Wars and passed away during the caliphate of 'Uthmân 'radiy-Allâhu 'anh'.

word in the Qur’ân al-kerîm, they were permitted to use another word with the same meaning. For instance, there was a villager who always mispronounced the word ‘taâm-ul-esîm’ and said ‘tâmmul-yetîm,’ instead. Abdullah ibni Mes’ûd ‘radiy-Allâhu ta’âlâ ’anh’ said to him, ‘If you cannot pronounce this word, say ‘taâm-ul-fâjir,’ which is its synonym.’ However, this variety of choice in reciting the Qur’ân al-kerîm in different dialects and the option to use synonymous substitutes gave birth to disputes on the superiority of the dialects to one another. Consequently, the time’s Khalîfa, ’Uthmân ‘radiy-Allâhu ta’âlâ ’anh’ convened a commission under the presidency of, again, Zayd bin Thâbit ‘radiy-Allâhu ta’âlâ ’anh’, and commanded them to re-write and re-arrange the Qur’ân al-kerîm, this time only in the Qoureishi dialect. The sûras (chapters) were chosen from the pages written in the Qoureishi dialect. Seven copies of the Qur’ân al-kerîm were written in the same way and they were sent to different provinces. Thereby the Qur’ân al-kerîm which the Messenger of Allah ‘sall-Allâhu ’alaihi wa sallam’ and Jebrâîl (Gabriel) ‘alaihi-salâm’ had recited together twice in the year coinciding with the Prophet’s passing away, was written down. The copies in other dialects were annihilated. The copies of the Qur’ân al-kerîm existing in the Muslim countries all over the world are exactly concordant with the **Mushaf-i ’Uthmânî** (the copy of the Qur’ân al-kerîm written upon the command of Hadrat ’Uthmân), both in arrangement and in phraseology. Not a single letter of it has been changed ever since.”

It is written in the Persian book entitled **Riyâd-un-nâsihîn:** “When ’Uthmân ‘radiy-Allâhu ta’âlâ ’anh’ was the Khalîfa, he convened the As-hâb-i-kirâm ‘ridwânullâhi ta’âlâ ’alaihim ajma’in’. They decided in consensus that that was the same Qur’ân al-kerîm which Rasûlullah ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’ had recited during the year of his passing away. It was not wâjib for the Ummat (Muslims) to make a choice among the seven dialects; it was only permissible.”

The Islamic religion has four sources: The Qur’ân al-kerîm, the hadîth-i-sherîfs (utterances of the Messenger of Allah), the ijma’-i-ummat, and the qiyâs-i-fuqahâ. Ijma’ means consensus, unanimity. The unanimity of the As-hâb-i-kirâm, as well as the unanimity of the leaders of the four madh-habs, is a documentary source for Muslims. For Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ stated, “**My Ummat (Muslims) never reach a consensus on**

something wrong.” This hadîth-i-sherîf, too, foretells that the religious knowledge inferred by way of *ijmâ’* will be correct. Therefore, this copy of the Qur’ân al-kerîm on which the As-hâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum aĵma’în’ unanimously agreed is correct. It is harâm (forbidden) to read a copy in another dialect. Besides, there is not a copy in any dialect except the one in the Qoureishi dialect today. All the seven dialects have changed, been forgotten, and disappeared in the course of time. Understanding the Qur’ân al-kerîm by means of the various Arabic lexicons being in use today requires reading books of tafsîr (explanation of the Qur’ân al-kerîm) and thereby learning the meanings in which words were used in the age when the Qur’ân al-kerîm was revealed.

Various Western scholars and writers have expressed their admiration for the Qur’ân al-kerîm. Goethe (d. 1248 [1749 C.E.]), a famous writer, after reading an incorrectly translated German version of the Qur’ân al-kerîm, could not help saying, “I felt bored with the repetitions it contained. Yet I admired the grandeur of its phraseology.”

Beoworth Smith, a British priest, states as follows in his book **Muhammad and Muhammad’s Votaries** ‘sall-Allâhu ta’âlâ ‘alaihi wasallam’: “The Koran is a miracle of pure style, knowledge, philosophy, and truth.”

And Arberry, who translated the Qur’ân al-kerîm into English, states, “Whenever I listen to the azân^[1] being called, it impresses me very deeply. Beneath the flowing tunes I feel as if I hear a drum being beaten. This beating is like the beating of my heart.”

Marmaduke Pisthal’s views about the Qur’ân al-kerîm is as follows: “A most inimitable harmony, and a most determined diction! A force that arouses an inclination to weep or feelings of infinite love and affection in the human heart!” These people are only a few of the many Western philosophers, scientists and politicians who have expressed their great respect, appreciation and admiration for the Qur’ân al-kerîm. However, these people consider the Qur’ân al-kerîm not as a Book of Allah but as a great and valuable work of art written by Muhammad ‘alaihi-

[1] The call to prayer. Please see the book **Endless Bliss**, third fascicle, eleventh chapter.

salâm'. If this were not the case, all these admirers would necessarily have become Muslims by now.

See what even Lamartin has to say:

“Muhammad is not a lying Prophet. For he believed that he had been chosen by God to spread a new religion.” This shows: Western men of knowledge argue that “Muhammad ‘alaihi-salâm’ was not a liar, but he thought that the Qur’ân al-kerîm, which was actually his brainchild, was a revelation of Allâhu ta’âlâ to him.” According to them, Muhammad ‘alaihi-salâm’ was not lying. He really considered himself a Prophet and believed that his utterances were inspired by Allâhu ta’âlâ.

The Qur’ân al-kerîm is a peerless miracle. As we shall exemplify down below, it contains the most profound pieces of knowledge and scientific information, essentials of law and jurisprudence that would provide a basis for all the forms of civil law that have ever been established up to now, a number of unknown facts about ancient history, the most comprehensive ethical principles that could be given to humanity, valuable pieces of advice, the most logical explanatory rudiments about this world and the next, and many other similar facts, which no one knew, or could ever know, or even imagine until the time of its advent. And all these facts are expressed in such a high style as could not be within anyone’s capacity.

Muhammad ‘alaihi-salâm’ was ummî (illiterate). That is, he had not studied with anyone, learned from anyone, or written anything. The forty-eighth âyat of ‘Ankabût Sûra purports, “[O Muhammad ‘alaihi-salâm’! Before this Qur’ân al-kerîm was brought down to you,] **thou wast not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hand: In that case, indeed, would the talkers of vanities (polytheists) have doubted** [and said that you had learned the Qur’ân al-kerîm from someone else or copied it from other heavenly books. And the Jews would have doubted, saying, ‘It is written in the Torah that the new prophet will be illiterate. Yet this person is not illiterate.’]” (29-48) Muhammad ‘alaihi-salâm’ was forty years old when Jebrâîl (Gabriel) ‘alaihi-salâm’ brought him the first piece of wahy (revelation of the Qur’ân al-kerîm) on the mount of Hira, where he had secluded himself for worship. He was so overwhelmingly bewildered and stricken with awe that he ran home with fright, asked his blessed wife Hadîja ‘radiy-

Allâhu 'anhâ' to make him lie on his bed and to cover him tightly with something thick, and did not recover for a long time. Is this the way that a person who assumed exceptional spirituality and great superiority and who wished to prepare a new religious book for the humanity would be? First of all, would not he have acquired knowledge ample enough to write such a tremendous work of art, reading volumes of books and making the long preliminary studies? As a matter of fact, Muhammad 'alaihi-salâm' was taken along in two different business expeditions to Damascus as he was a child, was charged only with the protection and security of the commercial goods and the management of the caravans in these expeditions, and accomplished these duties owing only to HIS EXCEEDINGLY LOFTY MORAL QUALITY AND INTEGRITY and unbelievably high intellectual merits. This sudden, unexpected revelation, which he had not even imagined, frightened, rather than pleased him. However, as the events of revelation recurred, he gradually realized that Allâhu ta'âlâ had decreed to assign him a considerably important and heavy task, committed all his existence to obeying the commandments of Allâhu ta'âlâ, and began to publicize the **Islamic religion**, which He had communicated to him and which was based on the 'Unity of Allah'. Muhammad's 'alaihi-salâm' spreading Islam provided him no worldly benefits, but on the contrary all the Meccans became his enemies. He is known to have stated, **"No other Prophet suffered so much as I have, nor did any one of them experience the same distresses as I have."** This hadîth-i-sherîf is recorded in books. These facts show that Muhammad 'alaihi-salâm' did not seek any worldly advantages or any personal aspirations in spreading a new religion. In fact, as we have already pointed out, his educational background and the social environment he had found himself living in would hardly promise him any success in the realization of so great a dream.

Then, it would be impossible to quite out of the question to believe that Muhammad 'alaihi-salâm' might have arranged the Qur'ân al-kerîm by himself. So let us now reason on the conjecture that the Qur'ân al-kerîm may be a stupendous masterpiece revealed by Allâhu ta'âlâ.

When a new Prophet appears, people around him anticipate miracles from him. Both Mûsâ (Moses) 'alaihi-salâm' and Îsâ (Jesus) 'alaihi-salâm' had to display miracles to prove their

prophethood. Actually, these miracles took place only with the command and permission and creation of Allâhu ta'âlâ. Yet they were recorded as “the miracles of Mûsâ and Îsâ ‘alaihim-as-salâm’ ” by historians. In reality, Prophets ‘alaihimussalawâtu wattaslîmât’, who are merely human beings like us, cannot perform miracles on their own. Miracles are created only by Allâhu ta'âlâ. And Prophets can display only the miracles created by Allâhu ta'âlâ.

As the greatest miracle of Muhammad ‘sall-Allâhu ‘alaihi wa sallam’, Allâhu ta'âlâ revealed the Qur’ân al-kerîm to him. The Qur’ân al-kerîm is the greatest book, and it is definitely a miracle. Despite this fact, the Arabs demanded Muhammad ‘alaihis-salâm’ that a Book be sent down from heaven or he change a mountain into gold. The Qur’ân al-kerîm explains this subject in an exquisite style. The fiftieth and fifty-first âyats of ‘Ankabût Sûra purport, **“Yet they (polytheists) say: ‘Why are not Signs, [which will denote Muhammad’s ‘alaihis-salâm’ prophethood, like the meal table of Îsâ ‘alaihis-salâm’ and the rod of Mûsâ ‘alaihis-salâm’,] sent down to him from his Lord (Allâhu ta'âlâ)?’ [O My Messenger!] Tell them that the Signs are indeed with Allâhu ta'âlâ.** [They depend on His Will. He creates them whenever He wishes and in whatever manner He chooses. These things are not within my capacity.] **And I am indeed a clear Warner of His torment.” “And is it not enough for them [as a miracle] that we sent down to thee the Book which is rehearsed to them? Verily, in it is Mercy and a Reminder to those who believe.”** (29-50, 51) Then, the Qur’ân al-kerîm is the greatest miracle of Muhammad ‘alaihis-salâm’. As for those who may assert that “it is not a Book of Allah; it was written by Muhammad;” Allâhu ta'âlâ gives them their answer in the forty-eighth âyat of ‘Ankabût Sûra, which we have quoted and explained above. Thereby He dispels any possible doubts in this respect beforehand. Allâhu ta'âlâ emphasizes that Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ does not have the capacity to write a book in that level and that He Himself revealed the Qur’ân al-kerîm. As a matter of fact, He purposely chose an illiterate person, Muhammad ‘alaihis-salâm’, as the Prophet, so that people, seeing that he had not learned how to read and write, would incontestably realize that the Qur’ân al-kerîm could have been revealed only by Allâhu ta'âlâ. The tafsîr (explanation) of this âyat-i-kerîma contains detailed information on this subject. The greatest personal signs testifying to the prophethood of Muhammad ‘alaihis-salâm’ are his

EXTRAORDINARY QUALITIES such as HONESTY, INTEGRITY, FAITHFULNESS, VALOUR, PATIENCE, and EFFICIENCY, as well as his high knowledge. Allâhu ta'âlâ declares, as is purported in the eighty-second âyat of Nisâ Sûra, **“Do they not consider the meanings in the Qur'an al-kerîm (with care)? Had it been from other than Allâhu ta'âlâ, they would surely have found therein much discrepancy.”** (4-82) How true it is! Today's Holy Bible, which we have already realized is not the Word of Allah, contains so many discrepancies, which proves that it is man-made.

Now let us perform an extremely patient and thoroughly impartial observation to see whether the Qur'ân al-kerîm is really a great miracle. A book's being a miracle requires its having been written in a very eloquent language, its divulging such facts and prodigies as nobody else knows or has heard of yet, and its having been arranged in such an order as no human being could imitate.

We have given many examples about the eloquence of the Qur'ân al-kerîm. Indeed, this fact is admitted by the entire world. No one so far has denied the eloquence of the Qur'ân al-kerîm.

Did the Qur'ân al-kerîm mention facts that no one else knew as of that time? Let us see.

Today's major encyclopaedias and books written by scientists contain the following information concerning the formation of our earth:

“Billions of years ago the entire universe consisted of a single piece. Suddenly, a big explosion took place in the middle of that piece. Consequently, the big piece broke into a number of smaller pieces, and each of the smaller pieces began to move in a different direction. Finally, some of the pieces united with one another, forming the so many various planets, galaxies [milky ways], suns, and satellites [moons]. Because there was no resistance left against the initial ‘big bang’ in space, the planets, the satellites, and the galaxies they were in continued to float in space, revolving in their orbits. The world is in a galaxy which contains the sun, too. There are innumerable galaxies in the universe. The universe is an ever-enlarging system. Other galaxies are gradually becoming farther and farther away from the world, because the universe is enlarging continuously. If their speed become equal with the speed of light, we will no longer see the galaxies. We have to begin making more powerful telescopes. For we fear that

it will soon be impossible for us to see them.”

We talked with some scientists and asked them when they had reached that conclusion. Their answer was, “For the recent fifty or sixty years, scientists the world-over have been unanimously sharing this theory.” A period of fifty or sixty years is a rather short time within the context of worldly life.

Now let us presently turn our attention to the Qur’ân al-kerîm and see what Allâhu ta’âlâ declares:

The thirtieth âyat of Enbiyâ Sûra purports, **“Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation), before We clove them asunder?...”** (21-30) The thirty-seventh and thirty-eighth âyats of Yasîn Sûra purport, **“And a Sign for them, (for the unbelievers,) is the night: We withdraw therefrom the day, and behold they are plunged in darkness;”** **“And the sun runs his course [in its orbit]...”** (36-37, 38) That means to say that it was fourteen hundred years ago when Allâhu ta’âlâ intimated to us the creation of the earth, which scientists have been aware of only for the recent five or six decades. Now let us go back to scientists.

Biologists explain the earliest life on the earth as follows: “The first earthly atmosphere contained ammonia, oxygen, and carbonic acid gas. With the effect of thunderbolts, amino-acids came into being from these substances. Billions of years ago protoplasms came into existence in water. These substances developed into the earliest amoebas, whereby the earliest life began in water. Later the living beings that came out to land from water absorbed amino-acids from water, giving birth to beings containing proteins in their constructions. As is seen, water is the origin of all living beings, and the earliest living being came into being in water.”

It was fourteen hundred years earlier when the Qur’ân al-kerîm announced that life was first created in the sea.

The thirtieth âyat of Enbiyâ Sûra purports, **“(Do not they know that) We made from water every living being? ...”** (21-30) The fifty-fourth âyat of Furqân Sûra purports, **“It is He (Allâhu ta’âlâ) Who has created man from water; then has He established relationships of lineage and marriage: ...”** (25-54) The thirty-sixth âyat of Yâsîn Sûra purports, **“Allâhu ta’âlâ is far from all sorts of fault or deficiency: He created in pairs all things that the earth produces, as well as their own (human) kind AND (OTHER)**

THINGS OF WHICH THEY HAVE NO KNOWLEDGE.” (36-36) In this âyat-i-kerîma, the expression **“and other things of which they have no knowledge,”** makes references both to botanists and zoologists and to those scientists who will be doing research for new sources, e.g. atomic energy, which humanity will discover gradually in the course of time. As a matter of fact, the twenty-second âyat of Rûm Sûra purports, **“And among His Signs is the creation of the heavens and the earth, and the variations of your languages and your colours: verily in that are Signs for those who know.”** (30-22) That means to say that variations of languages and colours embody some very subtle ultimate divine causes that we do not know yet. They will be discovered in process of time.

Now let us study our knowledge about the end of the world. Scientists argue that “There will certainly be an end of the world. As a matter of fact, sometimes a planet breaks into pieces and disappears in space. According to our observations, there will be a time, which we cannot calculate beforehand, when our earth will lose its balance and break into pieces.” The Qur’ân al-kerîm, on the other hand, announced this fact fourteen hundred years before now. The first and second âyats of Zilzâl Sûra purport, **“When the earth is shaken to her (utmost) convulsion,” “And the earth throws up her burden [treasures and corpses] (from within),”** (99-1, 2) The thirteenth âyat-i-kerîma of Mu’min Sûra purports, **“He it is who showeth you His Signs, [which signify His existence and unity], and SENDETH DOWN SUSTENANCE for you FROM THE SKY: but only those receive admonition who turn to Allah.”** (40-13)

Some scholars conjecture that the expression, “who sendeth down sustenance for you from the sky,” may refer to the sugary substance which descended from heaven to Mûsâ ‘alaihis-salâm’ and his people whenever they lost their way in the desert, and which still appears in waterless areas. The books of tafsîr explain the expression that purports, “who sendeth down sustenance for you from the sky,” as “It is Allâhu ta’âlâ who sends you from heaven the causes of your sustenance, such as rain and others, [snow, moisture].” Indeed, Allâhu ta’âlâ sends our food from heaven. Let us explicate this fact. Today’s most eminent scientists explain the formation of albumens and proteins as follows: “On rainy days, the oxygen and the nitrogen in air combine with each other with the effect of thunderbolts and lightnings, and produce

the gas called nitrous monoxide, which, in its turn, makes another compound with oxygen, i.e. the orange coloured nitrous dioxide. In the meantime, again with the effect of thunderbolts and lightnings, the moisture and the nitrogen in air combine to make ammonia. Owing to the moisture in air, the nitrous dioxide changes into nitric acid, which in its turn combines with the ammonia and the carbonic acid in air, hence ammonium nitrate and ammonium carbonate. The salts formed in this way fall on to the earth with rain. Once these salts reach the earth they combine with the calcium salts to make the compound termed calcium nitrate. This salt is absorbed by plants and makes them grow. These substances change into various proteins, [e.g. albumens,] in the human beings and animals that eat these plants, and feed the people who consume the meat, the milk, and the eggs of those animals.” Then, people’s food, as is stated in the Qur’ân al-kerîm, comes from heaven.

The information given above is at the same time an answer to those who slander the Qur’ân al-kerîm by saying that “the things stated in it do not agree with scientific knowledge.” The Islamic scholars ‘rahima humullâhu ta’âlâ’, the experts of the knowledge of tafsîr (explanation of the Qur’ân al-kerîm), explained the âyat-i-kerîmas within the scientific knowledge of their time. What we want to do now is to prove that not only is the Qur’ân al-kerîm in conformity with the scientific knowledge of every age, but the newest explorations will find their references in it. Each âyat-i-kerîma has an infinite number of meanings. As all the attributes of Allâhu ta’âlâ are boundless, so His attribute Kelâm (word, speech) has no limits. It is only the Owner of the Qur’ân al-kerîm, i.e. Allâhu ta’âlâ, who knows all those meanings. And He has intimated most of them to His Prophet ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’. And this blessed Prophet of His ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’, in his turn, informed his Sahâba (Companions) ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’ about the ones that he considered suitable for them. We assume that the information we have given above could be a few drops from that ocean of meanings.

Now, if we ask these scientists, “Do you think a person who had not learned how to read and write could conceive these facts fourteen hundred years ago?” they will say, “It is impossible. Obtaining these facts today have cost humanity centuries spent reading innumerable books and doing countless experiments.

And doing all those experimentations requires reading for years, establishing huge laboratories, and preparing and using delicate instruments.”

Then, is it something conceivable that a person who had not learned anything and who had grown up in a vulgarly ignorant society should have discovered and propounded such tremendous scientific facts on his own? Of course, not. Then, it is impossible to accept the allegation that the Qur’ân al-kerîm was written by Muhammad ‘alaihi-salâm’. A book that announced to us fourteen hundred years ago today’s facts which have been obtained after long, painstaking endeavours can only be the BOOK of ALLÂHU TA’ÂLÂ. Human beings cannot have such stupendous power. ALLÂHU TA’ÂLÂ, alone, possesses such power. Anyone who reads the aforesaid facts with attention will believe this. One should be extremely bigoted, stubborn, and ignorant to deny it. As Muhammad ‘alaihi-salâm’ publicized the chapters of the Qur’ân al-kerîm, he conveyed only the statements that Allâhu ta’âlâ had been revealing to him, and as others learned them, so did he.

Now let us touch upon the second sign demonstrating the fact that the Qur’ân al-kerîm is really a greatest miracle: the arrangement of its contents.

When the Qur’ân al-kerîm is examined with computers, which are the latest instruments of today’s high-level technology, it will be seen that it has been established on an inconceivably terrific mathematical basis. The result is perplexingly significant. This result is only a miracle of Allâhu ta’âlâ.

Before penetrating deeper into the inner essence of the experiment done, let us study how the Qur’ân al-kerîm was revealed, and what Allâhu ta’âlâ stated to His Messenger ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ during the revelation. For this has to do with the arrangement of the Qur’ân al-kerîm. The Qur’ân al-kerîm was not revealed in the same order as today’s arrangement. The earliest revelation was the ‘ALAQ Sûra. First, five âyats of ‘Alaq Sûra were revealed to Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’. They purport, **“O Muhammad! Read! In the name of thy Lord and Cherisher, Allah, Who created everything.”** **“Created man, out of a (mere) clot of congealed blood [‘alaq]:”** **“Read, and thy Lord (Allah) is Most bountiful,”** **“He Who teacheth (with the use of) the Pen,”** **“Teacheth man that which he knoweth not.”** (96-1, 2, 3, 4, 5)

We have already touched upon the awe and the alarm that the Messenger of Allah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ felt with this first revelation. He had never imagined that Allâhu ta’âlâ would assign him the extremely great and heavy task of announcing a new religion. Contrary to the recurrent Christian allegations, the initial five âyats of the Muzammil Sûra, which purport, **“O thou, (Muhammad), folded in garments!” “Stand to prayer by night, but not all night,” “Half of it, or a little less,” “Or a little more; and recite the Qur’ân in slow, measured rhythmic tones.” “Soon shall We send down to thee A WEIGHTY TASK QUITE DIFFICULT TO CARRY,”** (73-1, 2, 3, 4, 5) indicate that he was not a self-appointed prophet and that he did not even know that Allâhu ta’âlâ was going to give him a great task and he was going to endure inconceivably heavy burdens.

How challenging the task was is apparent in the fact that as soon as Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ began to publicize Islam he was surrounded by a number of enemies. Despite all his efforts, the number of Believers was no more than fifty-six, forty-five men and eleven women, [according to the account given in **Medârij** and **Zerkâmî**], by the sixth year of Islam, as of the day when ‘Umar ‘radiy-Allâhu ‘anh’ joined the Believers. Nevertheless, having an utterly honest, pure, and perfect personality, and recognizing the paramount importance of the duty Allâhu ta’âlâ had given him, the Prophet ‘sall-Allâhu ‘alaihi wa sallam’ faced the dangers and endured the difficulties with great intrepidity and determination, and accomplished the task with success.

Let us repeat once again that the entire world respects the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ and no one, with the exception of a few bigoted priests, has ever criticized him. Let us read together an article about Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ and Islam, which appeared in an encyclopaedia entitled **Kurschner**, published in Stuttgart, Germany, in 1305 [1888 C.E.]. We have chosen that encyclopaedia as the source of our citation because books in that category have to abide by the truth as long as it is possible. What concerns us in this connection is its comments on the moral quality and the virtues of our Prophet ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’. Since it reflects the opinions which the Christian scientists of the previous century entertained concerning the Islamic religion, we have paraphrased the following passage in its entirety:

“Muhammad’s ‘alaihis-salâm’ registered name is Abul-qâsim bin Abdullah. He is the founder of the Islamic religion. He was born in the city of Mecca in 571, on the twentieth of April. From his childhood, he engaged in trade, made numerous journeys(!), established contacts with people, and evinced an omnifarious interest in learning. He married Hadîja, the young widow of a deceased wealthy merchant, who had hired him for the management of the business she had inherited from her husband. In 610 he came up with the conviction that he was a prophet receiving messages from Allah, and embarked on an assiduous activity to communicate to the idolatrous Arabs the CONCEPT of ONE ALLAH. Muhammad ‘alaihis-salâm’ believed with all his heart that Allâhu ta’âlâ had given him this duty. Although the majority of Meccans were against him, rejected his ideas vehemently, and even tried to kill him, he would not give up his struggle, and went on with his activity. Eventually, when the oppressions of his adversaries were too heavy for him to bear, he left the city of Mecca, and migrated to Yathrib [Medina]. Muslims call his migration Hijrat (Hegira) and accept the date as the beginning of their calendar. Muhammad ‘alaihis-salâm’ found many supporters in Medina. What he wanted to do was to correct the Arabs’ religion, idolatry, and to prove to them the unity of Allah. According to Muhammad ‘alaihis-salâm’, the religious essentials communicated by the Prophets Ibrâhîm (Abraham), Mûsâ (Moses), and Îsâ (Jesus) ‘alaihim-us-salâm’ were the same, and the religions taught by these Prophets were true. Later, however, the last two religions were interpolated and turned into Judaism and Christianity with the wrong tenets and heresies inserted into them in the course of time. Muhammad ‘alaihis-salâm’ was telling everybody that all those former religions were the continuations of one another and that Islam was the most consummate and the purest form of all those religions.

“Islam means ‘to submit oneself entirely (to Allah’s Will).’ The Qur’ân al-kerîm is the Holy Book of the Islamic religion. Whereas in the holy books belonging to the other religions mention is made only to spiritual matters, the Qur’ân al-kerîm also contains social, economical and jurisprudential teachings. These teachings include a number of principles that people should observe in worldly life, and even several principles of civil code. In addition, it contains commandments as to how to perform acts of worship, how to fast, and how to wash, as well as admonitions that other people and votaries of other religions should be treated

kindly. The Qur'ân al-kerîm commands to struggle against those non-Muslim governments that perpetrate cruelty. Its basic essential is to worship one Allah. It prohibits religious images and icons. It forbids wine and pork. It accepts Mûsâ (Moses) and Îsâ (Jesus) 'alaihmassalâm' as Prophets. Yet it holds these two Prophets inferior to the final Prophet Muhammad 'alaihissalâm'. [It is a definite fact. For the qualities and superiorities of Muhammad 'alaihissalâm' are written in the Torah and in the Injîl (Bible), which were revealed to Mûsâ and Îsâ 'alaihmassalâm', respectively. Mûsâ and Îsâ 'alaihmassalâm' were aware of this fact and they therefore begged and prayed very earnestly that they be joined into his Ummat (Muslims). Îsâ's 'alaihissalâm' prayers were accepted, and Allâhu ta'âlâ raised him up to heaven, alive. Towards the end of the world he will come back down to earth, follow, and spread, the Shari'at of Muhammad 'alaihissalâm'.] It gives the good news that those who accept the Islamic religion and lead a life in conformity with its commandments will go into Paradise, wherein are worldly pleasures, rivers, fruits, and sofas covered with silk, and will be given young and beautiful houris (maidens of Paradise).

“Muhammad 'alaihissalâm' was extremely beautiful-tempered, friendly, well-mannered, and utterly honest. He always avoided anger and vehemence, and was never oppressive. He asked Muslims to be always good tempered and friendly, and stated that the way to Paradise went through mildness and patience. He said that veracity, mercy, charity to the poor, hospitality, and compassion were the permanent essentials of Islam. He always lived in contentment, and avoided luxury and ostentation. He rejected all sorts of discrimination among Muslims, and showed the same respect to every Muslim. He never had recourse to coercion, unless it was inevitable, tried to settle all sorts of problems in a peaceful, placatory, admonitory and explanatory way, in which he was mostly successful. [Throughout his lifetime, he did not hurt or offend anyone. He was never angry with anyone in a matter where his own person was involved. He was never heard to say, “No,” to a request. If he had what was asked of him, he would give it; if he did not have it, the sweetness of his silence would satisfy well beyond appeasement. He was the darling of Allâhu ta'âlâ. He was the sayyid, the master of all people, past, present, and future.] In 630 he returned to Mecca, conquered the city easily, and in quite a short time transformed the semi-wild Arabs into the most civilized people of the world.

“The Islamic religion allows men to practise polygamy with the proviso that each wife shall enjoy equal rights. Muhammad ‘alaihi-salâm’ passed away in 632, on the eighth of June.” This is the end of our translation from the encyclopaedia Kurschner.

The following conclusion can be drawn from this passage in the encyclopaedia: Although the historian who wrote this passage does not seem to believe in the full sense that Islam is the religion of Allâhu ta’âlâ, he admits that it is a perfect religion, that it enjoined belief in one Allah, and that it made a civilized nation from the savage Arabs, and he specially praises and lauds our Prophet. In fact, Muhammad ‘alaihi-salâm’, who the entire world acknowledges is the most perfect human being, was called **‘Muhammad-ul-emîn = Muhammad the Trustworthy’** by his arch enemies, the most implacable unbelievers, owing to his superlative honesty and faithfulness. He carried on this sacred task despite all sorts of unfavourable conditions. After a short while Jebrâil ‘alaihi-salâm’ (the Archangel) brought him the remaining fourteen âyats of ‘Alaq Sûra. Muhammad ‘alaihi-salâm’ began to recite to the Meccans the âyats of the Qur’ân al-kerîm that were being revealed to him, and to invite them to the true religion, despite their cruel reactions. The Meccans would laugh at him and scoff at him. Whenever they saw him performing (the prayer called) namâz, they would eye him with the same consternation you would feel when you saw someone worshipping an invisible idol, and they would exclaim, “You must have gone crazy!” Then Allâhu ta’âlâ revealed to him the first four âyats of Qalam Sûra, which purported, **“Nûn. By the Pen and by the (Record) which (men) write,—” “Thou art not, by the Grace of thy Lord (Allah), mad or possessed.” “Nay, verily for thee is a Reward unfailing;” “And thou (standest) on an exalted standard of character.”** (68-1, 2, 3, 4)

Then âyat-i-kerîmas were revealed to refute those who argued that the Qur’ân al-kerîm was not the Word of Allah but it had been prepared by Muhammad ‘alaihi-salâm’.

The eighty-eighth âyat of Isrâ Sûra, for one, purported, **“Say: If the whole of mankind and Jinns were to gather together to produce the like of this Qur’ân [in rhetoric, in beautiful poesy, and in the perfection of its semantic completeness], they could not produce the like thereof, even if they backed each other with help and support.”** (17-88)

The third and fourth âyats of Najm Sûra purported, **“Nor does**

he (Muhammad ‘alaihi-salâm) say (ought) of (his own) desire. [For he has been commanded to announce tawhîd (the unity of Allah), to annihilate polytheism, and to spread the Sharî‘at].” **“It is no less than revelation sent down to him.”** (53-3, 4)

The hundred and tenth âyat of Kahf Sûra purported, **“Say (to them): I am but a man like yourselves, (but) the revelation has come to me, that your Allah is one Allah; [His Person hath not a likeness, nor art there any partners for His Attributes.] Whoever expects to attain his Lord (Allah), let him work with righteousness, and, in the worship of his Lord (Allah), admit no one as partner.”** (18-110)

Eventually, the Muddaththir Sûra was sent down to reassure those who still harboured doubts as to the fact that the Qur’ân al-kerîm was the Word of Allah.

The initial ten âyats of that Sûra purported: **“O thou, (Muhammad), wrapped up (in a mantle)!” “Arise and deliver thy warning [about the imminent torment of Allâhu ta’âlâ to those who will not believe]!” “And thy Lord do thou magnify!” “And thy garments keep free from stain!” “And all abomination shun = (Keep away from what I am going to prohibit)!” “Nor expect, in giving, any increase (for thyself) = (Never embarrass others by reminding them of the favours you have done for them)!” “But for thy Lord’s (Cause), be patient and constant!” “Finally, when the trumpet is sounded,” “That will be – that Day – a Day of Distress, – ” “Far from easy for those without Faith.”** (74-1 to 10)

And its âyats from the twenty-fourth onwards purported, **“Then said he: This is nothing but magic, derived from of old;” “This is nothing but the word of a mortal!” “Soon will I cast him into Hell-fire!” “And what will explain to thee what Hellfire is!” “Naught doth it permit to endure, and naught doth it leave alone [those who enter it]!” “Darkening and changing the colour of man!” “Over it are nineteen [angels inflicting torment]!” “And We have set none but angels as guardians of the Fire (so that they shall torment who deserved the Fire). And We have fixed their number only as a trial for unbelievers, – in order that the People of the Book [Jews and Christians will see that the number given here is the same as the number given in their Book (the Torah and the Bible) and consequently they will] arrive at certainty [about the prophethood of Muhammad ‘alaihi-salâm’ and] about the Qur’ân. And the Believers may increase in Faith, – and that no doubts [as to the verity of this number] may be left for the**

People of the Book and the Believers, and that those in whose hearts is a disease and the Unbelievers may say, What symbol doth Allah intend by this [number nineteen]?” “Thus doth Allah leave to stray whom He pleaseth, [i.e. the evil people], and guide whom He pleaseth, [i.e. the good]: and none can know the forces of thy Lord, [i.e. the number of the angels that He created to inflict punishments on the people of Hell,] except He. [These nineteen angels are the chiefs of the other angels]...” (74-24 to 31)

Number nineteen in this Sûra, which is an answer to those who are skeptical of the fact that the Qur’ân al-kerîm is the Word of Allah, was stated in the Torah, too.

In the Islamic religion, sacrosanctity of something requires its having stated to be so in one of the four basic sources of Islam called **Edilla-i-shar’iyya**. The numbers ‘nineteen’ and ‘seven hundred eighty-six’ have never been stated to be sacrosanct. Accordingly, these numbers are not sacred. In **Bahâism**, a heresy that appeared in the name of religion in the late nineteenth century and which spread over the world in a short time, number nineteen has been sanctified. Their fasting period is nineteen days a year. Each Bahâî has to invite nineteen other Bahâîs to his home every nineteen days. The assembly in charge of their religious matters consists of nineteen members. They have all but replaced this number nineteen for the six essential tenets of Islamic belief. They call themselves Muslims, and they mention the Islamic names such as Allah and the Qur’ân, yet they have nothing to do with Islam. They are clandestine enemies of Islam.

Another group of heresy lurking behind the name Muslim are the votaries of **Qâdiyânî**, or **Ahmadiyya**, which was founded by the British in India in 1298 [1880 C.E.]. These people claim that Ahmad Qâdiyânî (d. 1326 [1908 C.E.]), the puppet founder of the heresy, is a prophet, so much so that they even hold him superior to our Prophet. They belittle Îsâ ‘alaihîs-salâm’, too. All the Islamic states decided unanimously that Qâdiyânîs were not Muslims. They wrote this decision in their books and announced it worldwide. A Qâdiyânî of Pakistan named ‘Abd-us-salâm won the Nobel Prize in Physics. Some people rejoiced at the event, thinking that it was a Muslim’s success. On the contrary, this success is identical with the Russians being rewarded for a lunar mission. Because these disbelievers, consciously or inadvertently, follow the working principles prescribed in the Qur’ân al-kerîm in their worldly activities, Allâhu ta’âlâ makes them attain their

goals in the world. Yes, successes achieved by such people are embarrassing for Muslims, though advantageous for humanity. Like these disbelievers, Muslims, too, should obey the Qur'ân al-kerîm, work hard, make scientific discoveries useful for humanity, and lead the entire world by personal example in science, as well as in belief and morals.

The Qur'ân al-kerîm possesses a third miracle. Let us observe it.

The pre-Islamic Arabia was a desert inhabited by wandering, semi-barbarous Bedouins. They were idolatrous heathens. They led a primitive life. They practiced the horrible custom of burying their daughters alive. Because the so-called peninsula did not occupy any of the world's important passageways, the universally known invaders, such as Alexander the Great, the Persians and the Romans, who fought against whoever happened to stand in their way, were not even aware of the Arabs, nonetheless for fighting with them. Therefore the Arabs were not smeared with the immoralities, the cruelties, and the rogueries practised by the Iranians and Romans. They preserved their manly and naive manners. That incompetent and wretched, but pure and unsophisticated nation, under the leadership of Muhammad 'alaihi-salâm', and with the guidance of the Qur'ân al-kerîm which he brought to them, underwent a sudden transformation, attained the zenith of civilization, and with an extraordinary effort developed into an astoundingly powerful Islamic state including Turkistan and India in the East within its borders, in thirty years' time. They achieved gigantic improvements in knowledge, in science and in civilization, and explored many facts unknown until that time. They reached the highest levels in all branches of knowledge such as science, medicine and literature. As we have mentioned earlier in the text, they were so much advanced in knowledge that the Andalusian universities afforded an education even to Popes, and people from all parts of the world raced to this country to get their shares from the teachings its educational institutions dispensed. The following comments have been paraphrased from **The Spiritual Development of Europe**, by John W. Drapper, an impartial historian who wrote about that epoch in Europe: "Europeans of that time were barbarians in the full sense of the word. Christianity had proven short of saving them from barbarism. What Christianity had failed to do Islam managed. The Arabs who came to Spain taught them how to wash

themselves first. Then they relieved them of the tattered and lousy animal hides with which they had been covering their bodies, and gave them clean and lovely clothes to wear. They built houses, villas, and palaces. They educated the natives of the land. They established universities. Religious bigotry aggravated by deep-seated rancour urges the Christian historians to hush up the truth, and they can never get themselves to acknowledge the gratitude the European civilization owes to Muslims.”

Thomas Carlyle, who admits the abovesaid facts in their entirety, adds, “A heroic Prophet led the Arabs with a book that they understood very well. Then the Islamic religion sparkled. It ignited an enormous stretch of land from India to Granada, and illuminated the entire world that had been dark until that time.”

La Martine had to say about Muhammad ‘sall-Allâhu ‘alaihi wa sallam’: “A philosopher, an orator, a prophet, a commander, a person who cast a spell on human thoughts, who put new principles, and who established a tremendous Islamic state. This person is Muhammad ‘alaihi-salâm’. Measure him with all sorts of gauges used to assess the greatness of people. Is there a man greater than he? Impossible!”

Gibbon’s opinion about the Qur’ân al-kerîm is as follows: “... and the Koran is a glorious testimony to the unity of God.”^[1]

Michael H. Hart, an American astronomer, studies all the great people from Âdam ‘alaihi-salâm’ to our time, picks out one hundred of them, and chooses Muhammad ‘alaihi-salâm’ as the best of the one hundred best people. He observes, “His power originated from the Qur’ân al-kerîm, the tremendous masterpiece which he believed Allâhu ta’âlâ had inspired to him.”

Jales Massermann, a renowned Jewish psychologist and a professor in the University of Chicago, U.S.A., presents a list of great people who occupy the annals of history as guides for humanity under the caption **Where Are the Great Leaders?** in the July 15, 1974, special edition of **Time**, where he studies and analyzes their lives, chooses Muhammad ‘alaihi-salâm’ as the greatest, and concludes that “Next after Muhammad ‘alaihi-salâm’ is Mûsâ (Moses) ‘alaihi-salâm’. Jesus (Îsâ ‘alaihi-salâm’) and Buddha were not people good enough for leadership.” Being

[1] **The Decline and Fall of the Roman Empire**, Gibbon; edited by Dero A. Saunders, 1952, chap. 16, div. 2, p. 653.

a Jew, he would normally be expected to prefer Mûsâ ‘alaihi-salâm’ to Muhammad ‘alaihi-salâm’. Yet he prefers the reality to bigotry.

It was Muhammad ‘sall-Allâhu ‘alaihi wa sallam’, again, who came up with the majority of the votes in a public opinion poll conducted in the United States to choose the ‘Greatest Man of all Times’.

It is not something that an ordinary person, an average leader or a usual commander could do to elaborate a small crowd of barbarians into the greatest, the most civilized, the most virtuous, the highest-charactered, the most valiant, the most knowledgeable nation of the world. This is a miracle made only by Allâhu ta’âlâ, who sent the Qur’ân al-kerîm through Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ to the Arabs and made them accomplish all these things. This unbelievable great result came about only as a consequence of following the Qur’ân al-kerîm and obeying the commandments of the Qur’ân al-kerîm.

Do not all these facts we have stated and the divine orderliness in the arrangements of its contents show you that the Qur’ân al-kerîm is the greatest miracle of the world? As you see the third miracle of the Qur’ân al-kerîm is its guiding the world to civilization in a short time.

Ahmed Cevdet Pâşa ‘rahima hullâhu ta’âlâ’, a great historian, who passed away in Istanbul in 1312 [1894 C.E.], states as follows in his book **Qisâs-i-Enbiyâ** (History of Prophets): “Forty years after Îsâ’s ‘alaihi-salâm’ ascension^[1] to heaven, the Romans attacked Jerusalem, killed some of the Jews and captivated others. They sacked Jerusalem and razed the Bayt-ul-muqaddas, i.e. the Mesjîd-i-Aqsâ (al-Aqsâ). Jerusalem turned into a wilderness. Jewry never recovered after that havoc, nor were they ever again able to re-establish a government. They dispersed to various places, where they led a despicable life. Îsâ ‘alaihi-salâm’ was thirty years old when he was given the message notifying his prophethood. Twelve people believed in him. These people are

[1] We do not mean the ‘ascension’ mentioned in Christian literature. According to Islam, Îsâ (Jesus) ‘alaihi-salâm’ was not crucified. Judas Iscariot, his betrayer, was arrested and crucified. Allâhu ta’âlâ raised Îsâ ‘alaihi-salâm’, alive, up to heaven. This is the ‘ascension’ we mean.

called **Hawâriyyûn** (Apostles, or disciples). When he was raised up to heaven alive, the Apostles dispersed, each going to a different place to spread the new religion. Some time later, books were written in the name of Bible. They were history books telling about Îsâ ‘alaihis-salâm’. The genuine Bible (Injîl) has never been obtained. Unbelief and polytheism prevailed everywhere. Îsâ’s ‘alaihis-salâm’ religion was kept hidden for three hundred years. People who were found to have belief in it were subjected to persecution. The Roman emperor Constantine declared that religion free in 310, and he himself became a Christian, too. He built the city of Istanbul and moved his throne from Rome to Istanbul. However, because the essentials of that religion had already been defiled and forgotten, it was degenerated into a plaything in the hands of priests. In the three hundred and ninety-fifth [395] year of the Christian Era, the Roman Empire was broken into two different religious states. Those who remained adherent to the Pope in Rome were called **Catholic**, while the people who attached themselves to the Patriarch in Istanbul were termed **Orthodox**. Churches were filled with images and icons. Other nations had already been living in nescience and polytheism. The Romans captured the entire Europe, Egypt, Syria, and Iraq. They were advanced in science and arts, yet degenerated in morals. They took to dissipation and cruelty. They spread their immoralities in the countries they captured. Fortunately, they did not attack the Arabian peninsula.

“The Arabs, in the meantime, remained intact in their ignorant world. Some of them had somehow found themselves in Christianity, some had been practising the Judaic religion, a great majority had been worshipping idols, and others were still adherent to the old traditions and customs surviving from the dispensations of Prophets Ibrâhîm (Abraham) and Ismâîl (Ishmael) ‘alaihim-as-salawâtu wa-t-taslîmât’. Most of the inhabitants of Mekka were idolaters. The Ka’ba was awash in idols and icons. And the entire world was in darkness and heresy. Stranded as the Arabs were scientifically, they importantly concerned themselves with literature. There were eloquent orators and influential poets among them. Most people boasted with their poetic skills. This general tendency and emulation towards perfection was a portent of the Holy Book Allâhu ta’âlâ was soon to reveal.” This is the end of our translation from Ahmed Cevdet Pâşa.

No wonder if Allâhu ta'âlâ should inflict in the next world the severest torment on those who insist on their denial despite all the so palpable proofs testifying to the fact that the Qur'ân al-kerîm is the true Book of Allâhu ta'âlâ. Christians' arguments that "the Qur'ân al-kerîm contains utterly cruel principles," should be answered as follows: "No. There are many passages in the Qur'ân al-kerîm stating that Allâhu ta'âlâ is extremely compassionate and forgiving. If a sinful person repents for his wrongdoings, Allâhu ta'âlâ will forgive him. Yet it would by no means be cruelty to employ eternal torture on those who will not believe in the Qur'ân al-kerîm in the face of so many obvious proofs.

Being a true Muslim means not only performing the acts of worship in the superficiality of practising a custom, but also acquiring beautiful moral habits, observing one's social duties, and being extremely pure spiritually. If a person does his worships regularly but at the same time associates deceitfulness with intelligence, cheats people, sometimes even succumbs to vicious propaganda and commits homicide, burns and destroys places, and lies, he is not a true Muslim, even though he may claim to be one. Allâhu ta'âlâ dictates how a Muslim should be in the **Furqân** Sûra of the Qur'ân al-kerîm. The true Islamic scholars called Ahl-as-sunna 'rahima-humullâhu ta'âlâ' wrote an exceeding number of books to explain it. But we still cannot purge ourselves of bad habits, do not work as hard as the Qur'ân al-kerîm commands us to, do not obey the commandments of Allâhu ta'âlâ, cannot abide by our promises, make our streets piles of dirt and ruins, and cannot purify ourselves physically and spiritually. This is the case in the face of the fact that we have the Word of Allah, the **Qur'ân al-kerîm**, with all its clear commandments, instructions and prescriptions, the commandments of our Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam', and the so many books written by the scholars of Ahl-as-sunnat.

Allâhu ta'âlâ declares as follows, as is purported in the twenty-eighth âyat of the Fat-h Sûra of the Qur'ân al-kerîm:

"It is Allâhu ta'âlâ Who has sent His Prophet Islam the Guidance and the religion of Truth, to proclaim it over all religions: and enough is Allâhu ta'âlâ for a Witness (to testify to the fact that) [Muhammad 'alaihi-salâm' is] (the true Prophet)" (48-28)

The ninth âyat of Saff Sûra purports, **"It is Allâhu ta'âlâ Who has sent His Messenger (Muhammad 'alaihi-salâm') with the**

Qur'ân [which is the Guidance] and Islam (which is the Religion of Truth), that He may proclaim it over all religions, even though the pagans may detest (it)." (61-9)

And Allâhu ta'âlâ promises:

“ALLÂHU TA'ÂLÂ SHALL REWARD THE PEOPLE OF GRATITUDE.”

The word 'gratitude' in the context means 'being a Muslim in the full sense of the word specified in the Qur'ân al-kerîm, and using the blessings He has given us in compliance with His instructions.' We have stated earlier in the text that there are more than a billion Muslims on the earth today. Which means to say that every fourth person is a Muslim. If these Muslims obey the command of Allâhu ta'âlâ and become entirely clean people both spiritually and physically, establish brotherly ties with one another, work and make progress in all areas, Allâhu ta'âlâ will reward them, and then Muslims will regain the same leadership of civilization as they enjoyed in the Middle Ages.

***Thy love has infatuated me;
O my Allah, I love Thee!
Thy love is so sweet, really;
O my Allah, I love Thee!***

***Neither wealth pleaseth me,
Nor do I worry about poverty.
Thy love, alone, makes me happy;
O my Allah, I love Thee!***

***Thou hast commanded us to pray,
And advised to keep in the right way;
Thine blessings to enjoy in endless way.
O my Allah, I love Thee!***

***The nafs^[1] I have is so treacherous;
Poor me, with this being so lecherous!
I've found the real delight, so gorgeous;
O my Allah, I love Thee!***

[1] Nafs is a malignant force in human nature. It always urges man to turn away from Allâhu ta'âlâ. It is the most stupid being, for all its wishes are harmful to it. It is, again, this malignant force that causes a Muslim who overcomes it to attain a degree higher than that of some angels.

***Doing the prayers properly,
And also earning the worldly,
Is what I do daily and nightly.
O my Allah, I love Thee!***

***Love is not only words, O Hilmi!^[1]
Thy Allah commandeth drudgery;
Let your manners testify to thee!
O my Allah, I love Thee!***

***Islam's enemies are so many,
Attacking the religion insidiously;
How could one ever sit idly!
O my Allah, I love Thee!***

***A lover simply will not sit lazily,
Lest his darling should be hurt slightly.
Silence the enemy, and then say honestly:
O my Allah, I love Thee!***

[1] The author of this hymn, Hüseyin Hilmi Işık Efendi, addresses himself.

MIRACLES of MUHAMMAD ‘alaihi-salâm’

The following passages have been paraphrased from **Mir’ât-i-kâinât**. That book gives also the sources of most of the miracles related, yet we have not written the sources. And we have abridged most of the miracles.

There are a considerable number of witnesses testifying to the fact that Muhammad ‘alaihi-salâm’ is the true Prophet. Allâhu ta’âlâ acclaims him with the following complimentary inspiration: **“Had it not been for thee, (O My beloved Messenger,) I would not have created anything!”** All beings signify not only the existence and unity of Allâhu ta’âlâ, but also the prophethood and the superior virtues of Muhammad ‘alaihi-salâm’. All the miracles, (which are called kerâmat,) that happen through the Awliyâ among his Ummat (Muslims) are, in actual fact, his miracles, (which are called mu’jiza, as we have explained earlier). For kerâmats happen through people who follow him and adapt themselves to him. In fact, because all the other Prophets ‘alaihim-us-salawâtu wa-t-taslîmât’ yearned to be among his Ummat (Muslims), or, rather, because all of them were created from his nûr (light, halo), their miracles, too, may be said to be Muhammad’s ‘alaihi-salâm’ miracles. **Qasîda-i-Burda**, by Imâm-Busayrî [d. 695 (1295 C.E.), Egypt], is a pulchritudinous expression of this fact.

With respect to time, the miracles of Muhammad ‘alaihi-salâm’ fall into three categories:

In the **first category** are those miracles that took place in the period beginning with the creation of his blessed soul and ending with his **Bi’tthat**, (which is the time when Allâhu ta’âlâ appointed him His Messenger, which He notified to him through His angel Jebrâil ‘alaihi-salâm’).

The **second category** consists of those which took place within the time from the Bi’tthat to his transposition to the Hereafter.

Into the **third category** fall his miracles that have happened since his passing away, as well as those which will take place till the end of the world.

Miracles in the first category are called **Irhâs**, i.e. the beginners. Each category is divided into two classes: Miracles that

were seen; and those which are inferred mentally. All these miracles are so many that it has never been possible to tally them. Miracles in the second category are estimated to be around three thousand. We shall relate eighty-six of them in the following paragraphs.

1– The greatest miracle of Muhammad ‘alaihi-salâm’ is the Qur’ân al-kerîm. All the poets and men of literature that have come up to today have acknowledged their shortcoming and admiration about the poetic and semantic superiority of the Qur’ân al-kerîm. They have not been able to rehearse a literary piece approximating to the sublime standard of any one of its âyats. With respect to eloquence and rhetoric, it is quite dissimilar to the human language. A single verbal addition or excision spoils the beauty in its phraseology and purport. Efforts to substitute even one of its words have proven futile. Its poetic style is unlike any one of those of Arabian poets. It informs about many a past and present event. The more you read it or hear it, the more enthusiasm will you feel to read or hear it. Tired as you normally may be, you never feel bored. It is a fact established with innumerable events experienced that reading it or listening to someone reading it cures melancholy. Awe-strickenness or sudden feelings of fear upon hearing it being read or recited are not rare events, and some people have even died with its effect. Many implacably inimical hearts became mollified when they heard the Qur’ân al-kerîm being read or recited, and their owners became Believers. Some enemies of Islam, particularly those insidious heretics disguised in Muslim names, i.e. the groups called Muattalâ, Melâhida and Qarâmita, attempted to change, to defile, and to substitute the Qur’ân al-kerîm, yet their attempts ended in disillusionment. The Torah and the Bible, on the other hand, have been changed continuously, and they are still being changed, by people. The Qur’ân al-kerîm contains information about all scientific facts, including those that cannot be obtained by way of experimentation, beautiful ethical principles and methods that will equip a person with superior merits, goodnesses that will bring happiness in this world and the next, the earliest creatures as well as the last ones, and things from which man can reap benefits as well as those which will cause harm, and all these things are stated expressly or symbolically. And there are people who can understand the symbolical statements. The Qur’ân al-kerîm is an embodiment of all the open and hidden facts

contained in the Torah, in the Bible, and in the Zebûr.^[1] Allâhu ta'âlâ, alone, knows all the information contained in the Qur'ân al-kerîm. He has intimated most of it to His beloved Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. Alî and Huseyn 'radiy-Allâhu ta'âlâ 'anhumâ' stated that they knew a major part of that knowledge. It is a grand blessing to read the Qur'ân al-kerîm. Allâhu ta'âlâ has bestowed this blessing on the Ummat (People) of His Habîb (beloved one, darling, i.e. Muhammad 'alaihi-salâm'), (that is, on Muslims). Angels are deprived of this blessing. For this reason, they gather together at places where people are reading the Qur'ân al-kerîm and listen to it. All the books of tafsîr explain only a tiny part of the information contained in the Qur'ân al-kerîm. On the Day of Judgement, Muhammad 'alaihi-salâm' shall mount the minbar and recite the Qur'ân al-kerîm. People who listen to him will understand it in its entirety.

2- One of the greatest and universally known miracles of Muhammad 'alaihi-salâm' is his dividing the moon into two. No other Prophet was blessed with this miracle. Muhammad 'alaihi-salâm' was fifty-two years old. One day, in Mekka, the chieftains of Qoureishi unbelievers came to him and challenged, "If you are the Prophet, divide the moon into two." Feeling a strong yearning that everybody, especially his kith and kin should join the Believers, Muhammad 'alaihi-salâm' raised his hands and invoked. Allâhu ta'âlâ accepted his invocation and divided the moon into two. One half of the moon was on a mountain, while the other half appeared on another. The unbelievers said, "Muhammad performs magic," and they persisted on their denial. A stanza reads as follows:

***When dogs look at the moon, they bark.
Why should we blame the moon? Hark!
You know, a dog will always bark!***

And a distich:

***Loss of taste is symptomatic of loss of health,
Delicious drinks taste bitter to one with bad health.***

[1] The Holy Book which Allâhu ta'âlâ sent down to Dâwûd 'alaihi-salâm' (David). That Holy Book was in the Hebrew language. Christians call it 'The Psalms'.

3- In some Holy Wars, at times of shortage of water, Muhammad ‘alaihi-salâm’ put his blessed hand into a container, water poured down from between his fingers, and the container continuously overflowed with water. The number of people who consumed that water was sometimes eighty, sometimes three hundred, sometimes fifteen hundred, and sometimes, e.g. in the Holy War of Tabuk, seventy thousand, the number of their animals excluded. The pouring of water stopped when he took his blessed hand out of the container.

4- One day he visited his paternal uncle Abbâs in his home. He asked his uncle and his uncle’s children to sit beside him. Then he covered them with ihrâm^[1] and invoked, “**Yâ Rabbî (O my Allah)! This is my uncle and my father’s brother. And these people are my Ahl-i bayt. Cover them and protect them from Hell-fire, as I cover them with this blanket.**” A voice that seemed to be coming from the walls said, “Âmîn,” three times.

5- One day, when some people asked him to show them a miracle, he called to a tree in the distance, asking it to come before him. The tree uprooted itself, moved towards him, with its roots dragging behind, came before him, greeted him, (i.e., said “As-salâmu ‘alaikum,”) and said, “**Esh-hadu an lâ ilâha il-l-Allah, wa esh-hadu anna Muhammadan ‘abduhu wa Rasûluh**”, (which means, “I believe in and testify to that Allâhu ta’âlâ exists and He is One. And again, I believe in and testify to that Muhammad ‘alaihi-salâm’ is His born slave and His Messenger.”) Then it moved back to its place and resumed its stand.

6- During the Holy War of Hayber, when they put poisoned mutton kebâb on the table before him, a voice was heard to say, “**Yâ Rasûlallah (O the Messenger of Allah)! Don’t eat me. I am poisoned.**”

7- One day he said to a man with an idol in his hand, “**Will you become a Believer if the idol speaks to me?**” The man defied, “I have been worshipping it for fifty years, and it has never said a word to me. How will it speak to you now?” When Muhammad ‘alaihi-salâm’ asked, “**O thou idol! Who am I?**” a voice was heard to say, “You are the Prophet of Allah.” Upon this the owner of the idol joined the Believers.

[1] Seamless garment worn by Muslim pilgrims in Mekka. Please see the seventh chapter in the fifth fascicle of **Endless Bliss**.

8- There was a date stump in the Masjîd-i-Nabawî (the Prophet's Mosque) in Medina. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would lean on that stump whenever he made (the speech called) Khutba. The stump was called Hannâna. When a minbar (pulpit in a mosque) was made, he did not go to the stump to lean on it. The entire congregation heard a voice crying from within it. The blessed Messenger dismounted the minbar and gave Hannâna a hug. It was no longer crying now. The Best of Mankind 'sall-Allâhu ta'âlâ 'alaihi wa sallam' explained, **“Had I not hugged it, separation from me would make it cry till the doom of the world.”**

Many other similar miracles were seen and reported.

9- Another frequently seen event was that gravels or pieces of food in his hand would say tasbîh of Allâhu ta'âlâ like the droning of bees. (That is, they would say, “Subhânallah,” which means, “I know Allâhu ta'âlâ far from all sorts of imperfection.”)

10- One day an unbeliever came to him and said, “How do I know that you are a Prophet?” Rasûlullah 'sall-Allâhu 'alaihi wa sallam' asked, **“Will you believe in me if I beckon to that cluster of dates on that palm and they (obey me and) come to me?”** The unbeliever replied he would. When the Messenger of Allah beckoned the cluster of dates came, jumping. When the Messenger of Allah ordered, **“Go back to your place,”** the entire cluster went up to its place, hanging there as before. Upon seeing this, the unbeliever became a Believer.

11- In Mekka a pack of wolves attacked a flock of sheep and dragged away one of the sheep. When the shepherd charged at them and grappled the sheep back, one of the wolves began to talk, remonstrating, “Aren't you afraid of Allâhu ta'âlâ, that you deprive us of our food, which Allâhu ta'âlâ has sent to us?” Astounded, the shepherd mumbled, “Oh, a wolf talks!” The wolf went on, “Shall I tell you something which is even more surprising? Muhammad 'sall-Allâhu ta'âlâ 'alaihi wa sallam', the Prophet of Allâhu ta'âlâ, is displaying miracles in Medina.” The shepherd went to Rasûlullah 'sall-Allâhu 'alaihi wa sallam', related what had happened, and became a Muslim.

12- Muhammad 'sall-Allâhu ta'âlâ 'alaihi wa sallam' was strolling through a field, when he heard a voice saying, “Yâ Rasûlallah (O the Messenger of Allah)!” three times. He turned to the direction whence the voice came, to see a deer tied up. By

its side slept a man. He asked the deer what she wanted. "This hunter has ensnared me," whimpered the deer. "I have two sucklings on the hill over there. Please do let me go! I'll go, milk them, and come back." The Prophet 'alaihi-salâm' asked, "**Will you keep your promise and come back?**" The deer pledged, "I promise in the name of Allâhu ta'âlâ that I shall come back. If I don't, then may the torment of Allâhu ta'âlâ be on me!" The Messenger of Allah set the deer free. She ran away, coming back sometime later. The Messenger of Allah tied her again. When the man woke up and asked, "O the Messenger of Allah! Is there something you want to order me to do?" the Prophet stated, "**Emancipate this deer!**" The deer was so happy that she stomped her two feet on the ground, exclaimed, "**Ash-hadu an lâ ilâha il-Allah wa annaka Rasûlullah** (I believe in and testify to that Allah exists and He is One and you are His Messenger)," and capered away.

13- One day he invited a villager to become a Believer. The villager defied, "I have a Muslim neighbor. I will believe in you if you resuscitate his dead daughter. They went to the girl's grave, where Rasûlullah pronounced her name aloud and called her. A voice answered from the grave, and she came out. "**Would you like to come back to the world,**" questioned the Messenger of Allah. The girl said, "Yâ Rasûlallah! I do not want to go back to the world. I feel more comfortable here than I used to back in my father's home. A Muslim is better off in the Hereafter than in the world. When the villager saw this he joined the Believers.

14- Jâbir bin Abdullah 'radiy-Allâhu ta'âlâ 'anh' roasted a sheep. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' and his Sahâba^[1] ate it. "**Do not break the bones,**" ordered the blessed Messenger. He gathered the bones together, put his blessed hands on them, and prayed. Allâhu ta'âlâ enlivened the sheep.

15- A child was brought to Rasûlullah. It could not talk, though it was old enough. "**Who am I?**" asked the Messenger. The child replied, "You are the Messenger of Allah." From then on he began to talk and did not lose its speech till death.

[1] A Muslim who saw, or talked to the Messenger of Allah at least once when the Messenger was alive is called a Sahabî. The Sahâba or the As-hâb-i-kirâm means all the Sahabîs, i.e. the Companions of the Messenger of Allah.

16– Someone inadvertently stepped on the eggs of a snake and lost his sight entirely. They brought him to Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’. When he put his blessed spittle on the man’s eyes, he began to see again. In fact, he was eighty years old when he still could thread a needle.

17– Muhammad bin Khatîb relates: “I was small. Boiling water poured on me, scalding my body all over. My father took me to Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’. The Messenger put his blessed spittle on the scalded parts of my body and prayed. I recovered immediately.”

18– A woman came with her bald son. The Messenger of Allah rubbed his blessed hands gently on the boy’s head. He healed. His hair began to grow.

19– According to a report which is written in two different books of **Sunan** written by Tirmuzî and Nesâî, one day a man with both eyes blind came to him and implored, “Yâ Rasûlallah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’! Please pray to Allâhu ta’âlâ so that I should regain my sight.” The Messenger of Allah recommended him the following prescription: “**Make a faultless ablution! And then invoke like this: Yâ Rabbî (O my Allah)! I beg Thee. I ask of Thee through the intercession of Thy beloved Prophet Muhammad ‘alaihi-salâm’. O my darling Prophet Muhammad ‘alaihi-salâm’! I beg my Rabb through thee. I ask Him to give me for thine sake. Yâ Rabbî! Make this exalted Prophet my intercessor! For his sake, accept my invocation!**” The man made an ablution and said the prayer. His eyes opened at once. Muslims have always said this prayer and attained their goals.

20– One day the Messenger of Allah and (his paternal uncle) Abû Tâlib were making a trek across a desert. Abû Tâlib said he was very thirsty. Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ dismounted the animal and said, “**Are you (thirsty)?**” When he hit the ground with his blessed heel, water sprang up. He said, “**Uncle, drink from this water!**”

21– During the Holy War of Hudaibiya they encamped by a waterless well. The soldiers complained about the shortage of water. The Messenger of Allah asked for a bucket of water. He made an ablution with the water in the bucket, then spat into it, and then had the water in it poured into the well. Then he fetched an arrow and threw it down into the well. Upon this the well was

seen to fill up with water.

22– In another Holy War the soldiers complained that they did not have enough water. The Messenger ‘alaihi-salâm’ sent two soldiers to look for water. They came back with a woman riding a camel. She had two qirbas of water. (A qirba is a leather container which was formerly used to carry fresh water.) The Messenger ‘alaihi-salâm’ asked the woman for some water. He poured the water that she gave into a container. The entire army utilized the water in the container. The soldiers made a queue, filled their own containers and tulum (goat-skin bottles). In return, they gave the woman some dates and filled her tulum, too. The Prophet ‘alaihi-salâm’ said to her, **“We have not decreased the amount of your water. It is Allâhu ta’âlâ who gave us the water.”**

23– He was making (the speech termed) Khutba in Medina, when someone said, “Yâ Rasûlallah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’! Our children, animals and fields are perished with drought. Please do come to our rescue!” The Prophet raised his blessed hands and said his prayer. It was a cloudless day, yet he had hardly rubbed his blessed hands on his face when clouds covered the entire sky. Presently rain poured down. It rained continuously for several days. He was on the minbar preaching, again, when the same person complained, “Yâ Rasûlallah! We will perish with this rain.” Upon this the Rasûl ‘alaihi-salâm’ gave his usual radiant smile, and invoked, **“Yâ Rabbî! Bestow Thy Compassion on Thy other slaves as well!”** The clouds cleared away and the sun shone brightly.

24– Jâbir bin Abdullah ‘radiy-Allâhu ta’âlâ ‘anh’ relates: I was badly in debt. I told Rasûlallah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ about it. He came in the yard of my house and walked around the pile of dates, making three rounds. Then he ordered, **“Bid your creditors to come here.”** Each creditor was given his due, and there was no decrease in the pile of dates.

25– A woman sent some honey as a present. The Messenger ‘alaihi-salâm’ accepted the honey, sending the empty container back. Some time later the container came back, full of honey again. The woman was there in person this time. She said, “O the Messenger of Allah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’! Why don’t you accept my present? What is the sin that I have committed?” The blessed Prophet said, **“We have accepted your present. The honey that you see is the barakat which Allâhu ta’âlâ has given you in return for your present.”** The woman and her

children ate the honey for months. It never decreased. One day they inconsiderately put the honey into another container. When they ate it from that container, the honey was finished soon. When they reported this event to the Messenger of Allah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’, he stated, **“If the honey had remained in the container that I had sent back, there would be no decrease in the honey even if they ate it till the end of the world.”**

26– Abû Hureyra reports: I went to the Messenger of Allah with a few dates and asked him to invoke a blessing on them. He prayed so that they would have barakat, and warned me, **“Take them and put them in your container. Whenever you need dates, pick them with your hand. Never attempt to pour them lest they should scatter around.”** I always kept the bag containing the dates with me, day and night, and ate them continually till the time of ‘Uthmân ‘radiy-Allâhu ‘anh’. They were so abundant that people who were with me for various occasions ate plenty of dates, and I gave handfuls of dates as alms. On the day when ‘Uthmân ‘radiy-Allâhu ‘anh’ was martyred, the bag with the dates disappeared.

27– Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa-sallam’, like Suleymân (Solomon) ‘alaihis-salâm’, understood all sorts of animal language. Animals would frequently come to him and complain about their owners or other people. Events of this sort were seen by others many times. Each time an animal came to him, the Messenger of Allah would explain it to the As-hâb-i-kirâm (his Companions). During the Holy War of Hunayn, he said to the white mule named DULDUL which he was riding: **“Get down.”** When Duldul knelt down with the command, he took a handful of sand from the ground and scattered it over the unbelievers.

28– Another frequently seen miracle of the Messenger of Allah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ is his informing about the unknown. There are three different groups of these miracles:

The first group of miracles consists of questions he was asked about events previous to his time. The answers he gave to these questions caused many unbelievers and implacable enemies to embrace Islam.

In the second group are his miracles whereby he informed about the events that happened during his time as well as those which were going to happen later.

The third group embodies his prophesies of the events that

will happen in the world till Doomsday and also those which will happen in the Hereafter. We shall tell about some of the miracles in the second and third groups.

[During the early years of the call to Islam some of the As-hâb-i-kirâm migrated to Abyssinia (Ethiopia) because of the persecutions perpetrated by the unbelievers. The Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ and the Sahâbîs who stayed with him in Mekka lived for three years under multifarious embargo which deprived them of all sorts of social activity; so much so that they were not allowed to visit, to talk with or to trade with anyone except their Muslim co-religionists. The unbelievers of Qoureish wrote a unilateral pact containing the paragraphs of that embargo and hung it on the wall of Ka’ba-i-muazzama. Allâhu ta’âlâ, the Almighty, set a worm called **Arza** upon that written document. That tiny worm ate up the entire document, with the exception of the part containing the expression **Bismikallâhumma** = in the name of Allâhu ta’âlâ. Allâhu ta’âlâ informed our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ about this event through Jibrîl-i-emîn (Gabriel the trustworthy). And our Prophet ‘sall-Allâhu ‘alaihi wa sallam’, in his turn, told his paternal uncle Abû Tâlib about it. The following day Abû Tâlib went to the eminent ones of the unbelievers and conveyed to them what the blessed Prophet had told him, adding, “Muhammad’s Rabb (Allah) told him so. If his allegation proves to be true, then raise that embargo and do not prevent them from going about and seeing other people like before. If it is not true, I shall no longer protect him.” The eminent ones of Qoureish accepted this suggestion. They gathered together and went to Ka’ba. They took the written pact down, opened it, and saw that, as Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ had stated, all the writings had been eaten up, and only the expression **Bismikallâhumma** had remained intact.]

Husrav, the Persian emperor, had sent envoys to Medina. One day Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ sent for them and, when they came, said to them, “**Tonight your Chosroes was killed by his own son.**” Some time later intelligence was received that Chosroes had been killed by his own son. [Iranian Shahs are called Chosroes.]

29– One day he said to his wife Hafsa ‘radiy-Allâhu ‘anhâ’, “**Abû Bakr and your father will preside over my Ummat.**” By saying so, he gave the good news that Abû Bakr and Hafsa’s

father 'Umar 'radīy-Allâhu 'anhum' were going to be Khalīfas.

30– He had put Abû Hureyra 'radīy-Allâhu ta'âlâ 'anh' in charge of the dates that had been (given by rich people as the zakât of their property and) brought to Medina. Abû Hureyra 'radīy-Allâhu 'anh' caught someone stealing dates. He told the man that he would take him to the Messenger of Allah. Yet when the man said that he was poor and had a crowded family to support, he succumbed to his beggings and set him free. The following day, the Messenger of Allah sent for Abû Hureyra and asked him, **“What had the man that you caught last night done?”** When Abû Hureyra related what had happened, the blessed Prophet said, **“He deceived you. He will come back.”** Indeed, the following night the man came again and was caught. He begged again, “For the sake of Allah, let me go,” and was let go again. The third night his begging was no good. So this time he had recourse to another method. “If you let me go I'll teach you something which will be very useful to you,” he proposed. When Abû Hureyra accepted it, he said, “If you recite (the âyat of the Qur'ân al-kerîm termed) **Āyat al-kursî** before you go to bed every night, Allâhu ta'âlâ will protect you and Satan will never approach you,” and left. The next day, when Rasûlullah asked Abû Hureyra what had happened the previous night, he told him everything. Upon this the Messenger said, **“He told the truth this time. However, He is an abject liar. Do you know who you have been talking with for three nights?”** “No, I don't.” **“That person was Satan.”**

31– He sent troops to a region called **Mûta** to fight against the armies of the Byzantine Emperor. Four of the Sahâbîs, who were the commanders of the troops, were martyred, one after another. In the meantime the blessed Messenger was in Medina, preaching on the Minbar. Allâhu ta'âlâ showed him one by one all four martyrdoms, and he in turn related the events to the people with him.

32– As he was sending Mu'adh bin Jabal 'radīy-Allâhu ta'âlâ 'anh' as the governor to Yemen, he saw him to the city borders and gave him plenty of advice, finally saying, **“You and I cannot meet again till the Rising Day.”** Mu'adh was still in the Yemen when Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' passed away in Medina.

33– As he was passing away, he said to his daughter Fâtima, **“Of all my relatives, you will be the first to meet me again.”** It

was six months later when Fâtima ‘radiy-Allâhu ‘anhâ’ passed away, and no other relative of the Prophet had passed away yet.

34- He said to Qays bin Shemmâs ‘radiy-Allâhu ‘anh’, **“You will lead a beautiful life and then die as a martyr.”** Qays attained martyrdom in the battle fought against Musaylama-t-ul Kazzâb in Yamâma during the caliphate of Abû Bakr ‘radiy-Allâhu ta’âlâ ‘anh’.

He also foretold of the martyrdoms of ‘Umar-ul-Fârûq, ‘Uthmân, and ‘Alî ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’.

35- He gave the good news that the lands belonging to the Persian emperor Chosroes and the Byzantine Kaiser would be conquered by the Muslims and their treasuries would be spent and dispensed for the sake of Allah.

36- He prophesied that a considerable number of his Ummat would go out for a Holy War on the sea and that Umm-u-Hirâm ‘radiy-Allâhu ta’âlâ ‘anhâ’, one of the Sahâba, would be in that Holy War. During the caliphate of ‘Uthmân ‘radiy-Allâhu ta’âlâ ‘anh’, the Muslims sailed to Cyprus and made a war there. The blessed woman mentioned above was with them. She attained martyrdom there.

37- One day the Rasûl ‘alaihi-salâm’ was sitting on a raised place. He turned to the people with him and said, **“Do you see what I see? I swear (in the name of Allah) that I see the fitna (mischief, insurrection, malice) that will take place amongst your houses and in the streets.”** During the days when ‘Uthmân ‘radiy-Allâhu ‘anh’ was martyred, and also in the time of Yezîd, great commotions erupted in Medina, many people were slain and blood flowed along the streets.

38- One day he foretold of an event wherein one of his wives would revolt against the Khalîfa. When Âisha ‘radiy-Allâhu ta’âlâ ‘anhâ’, (his beloved wife,) was amused at his words, he said, **“Yâ Humeyrâ^[1] Do not forget this word of mine! Mightn’t you as well be that woman!”** Then he turned to Alî ‘radiy-Allâhu ‘anh’ and said, **“If you should have the authority to decide about her, behave tenderly towards her!”** It was thirty years later when Âisha ‘radiy-Allâhu ‘anhâ’ made a war against Alî ‘radiy-Allâhu

[1] A word of endearment which our blessed Prophet called his blessed wife, Hadrat Âisha, the (spiritual) mother of all Muslims.

'anh', (who was the Khalīfa at that time,) suffered a defeat and was held captive. Alī 'radiy-Allāhu 'anh' showed her kindness and deference and sent her from Basra to Medina.

39- He said to Mu'âwiya 'radiy-Allāhu 'anh' [d. 60 (680 C.E.), Damascus], **"If you should dominate over my Ummat one day, reward those people who do goodness, and forgive the malefactors!"** Mu'âwiya 'radiy-Allāhu 'anh' was the governor of Damascus for twenty years during the caliphate of 'Uthmân 'radiy-Allāhu 'anh', and later he occupied the office of caliphate for twenty years.

40- One day he said, **"Mu'âwiya will never suffer a defeat."** When Alī 'radiy-Allāhu ta'âlâ 'anh' heard about this hadîth-i-sherîf during the battle of Siffîn he said, "I would never have fought against Mu'âwiya 'radiy-Allāhu 'anh' had I heard about it before."

41- He said to Ammar bin Yâser 'radiy-Allāhu ta'âlâ 'anh', **"You will be killed by rebellious people, by bâghîs."** Indeed, Ammar attained martyrdom as Alī 'radiy-Allāhu 'anh' and he was fighting against Mu'âwiya 'radiy-Allāhu 'anh'.

42- He said about Hasan, his daughter Fâtima's son 'radiy-Allāhu ta'âlâ 'anhumâ', **"This son of mine is a source of khayr (goodness). Owing to him, Allāhu ta'âlâ will make peace between two great armies of Muslims."** Years later, he was about to enter into a war against Mu'âwiya 'radiy-Allāhu 'anh', when he decided to give up and renounced his right of caliphate to Mu'âwiya 'radiy-Allāhu 'anh' in order to prevent fitna and consequent bloodshed of Muslims.

43- Abdullah bin Zubeyr 'radiy-Allāhu ta'âlâ 'anhumâ' saw Rasûlullah 'sall-Allāhu ta'âlâ 'alaihi wa sallam' being cupped, and drank the blood coming out. When the blessed Messenger noticed this he stated, **"Do you know the things that you will suffer from people? And they will suffer much from you. The fire of Hell will not burn you."** When Abdullah bin Zubeyr declared himself the Khalīfa in Mekka years later, Abd-ul-melik bin Merwan sent a huge army under the command of Hajjâj from Damascus. Abdullah was caught and killed.

44- One day he looked at Abdullah ibni Abbâs's mother 'radiy-Allāhu ta'âlâ 'anhum ajma'în' and said, **"You are going to**

have a son. Bring him to me when he is born!” Later, when the baby was born, they brought it to him. He recited the azân and the iqâmat into its ears and put his blessed spittle into its mouth. He named it ‘Abdullah’ and gave it back to its mother. **“Take the father of Khalifas with you!”** he said. When Abbâs ‘radiy-Allâhu ‘anh’ heard about it, he visited the blessed Prophet and politely asked him why he had said so. The Prophet explained, **“Yes, I said so. This child is the father of Khalifas. Among them there will be (a person named) Seffâh, (one named) Mahdî, and a person who will perform namâz with Îsâ ‘alaihis-salâm’.”** Many Khalifas presided over the Abbasid state. All of them descended from Abdullah bin Abbâs.

45– One day he stated, **“Among my Ummat there will come numerous people called Râfidî. They will leave the Islamic religion.”**

46– He pronounced benedictions over many of his Sahâba, all his benedictions were accepted and were of benefit to the people concerned.

Alî ‘radiy-Allâhu ta’âlâ ‘anh’ related: Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ wanted to send me as the Qâdî [Judge] to Yemen. I said, “Yâ Rasûlallah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’! I do not know the job of a qâdî.” He put his blessed hand on my chest and invoked, **“Yâ Rabbî! Intimate to this person’s heart whatever is right. Bless him with the quality of always telling the truth!”** From then on I always sensed the right one among the complaints that came to me and my decisions were always correct.

47– The ten people whom the Messenger of Allah gratified with the good news that they would go to Paradise are called **‘Ashara-i-mubashshara**. Sa’d bin Ebî Waqqâs ‘radiy-Allâhu ‘anh’ was one of them. In the Holy War of Uhud the blessed Messenger invoked a blessing on him, saying, **“Yâ Rabbî! Make his arrows reach their targets and also accept his invocations!”** From then on all the prayers Sa’d said were accepted, and every arrow he threw hit the enemy.

48– He put his blessed hands on the forehead of his paternal uncle’s son, Abdullah bin Abbâs ‘radiy-Allâhu ‘anhumâ’ and made the following prayer: **“Yâ Rabbî! Make this person a profound scholar in the religion and an owner of hikmat! Bestow on him the**

knowledge of the Qur’ân al-kerim!” From then on, he was peerless in his time in all branches of knowledge, especially in tafsîr, in hadîth, and in fiqh. The Sahâba and the Tâbi’în^[1] learned from him whatever they wanted to know. He made fame with nicknames such as ‘Terjumân-ul-Qur’ân’, ‘Bahr-ul-’ilm’, and ‘Raîs-ul-mufasssîrîn’.^[2] His numerous disciples enriched the Muslim countries.

49– He pronounced the following benediction for Enes bin Mâlik ‘radiy-Allâhu ta’âlâ ’anh’, one of his servants: **“Yâ Rabbî! Make his property abundant and children numerous. Make his life long, and forgive him his sins!”** As time passed, there was a gradual increase in his property. His orchards and vineyards yielded plenty of fruit every year. The number of his children reached beyond one hundred. He lived for a hundred and ten years. Towards the end of his life he supplicated, “Yâ Rabbî! Thou hast accepted three of the benedictions that Thy Beloved one pronounced over me, and Thou hast given me all these blessings. I wonder if Thou wilt accept the fourth one and forgive me my sins?” A voice was heard to say, **“I have accepted the fourth one as well. Keep your heart good!”**

50– He invoked the following blessing on Mâlik bin Rebî’a ‘radiy-Allâhu ta’âlâ ’anh’: **“May you have profuse progeny!”** Mâlik had eighty sons.

51– There was a widely-known poet named Nâbigha. When he recited some of his poems the blessed Messenger invoked on him the following blessing, which was widespread among the Arabs: **“May Allâhu ta’âlâ not let your teeth fall down!”** Nâbigha was a hundred years old, and his white teeth still shone like beads of pearls.

52– He said the following prayer about Urwa bin Ju’d ‘radiy-Allâhu ta’âlâ ’anh’: **“Yâ Rabbî! Make his trade prolific!”** Urwa

[1] As we have explained earlier, a person who saw or spoke with the Messenger of Allah at least once, he is called a Sahâbî. If a person did not see the Prophet but if he saw or spoke with at least one Sahâbî, he is called **Tâbi’**. The plural form of Tâbi’ is **Tâbi’în**, which means those fortunate people who saw at least one of the Sahâba. People who did not see at least one Sahâbî, but who saw at least one of the Tâbi’în, are called Taba-i-Tâbi’în.

[2] These terms mean, respectively, ‘Interpreter of the Qur’ân’, ‘Ocean of knowledge’, and ‘Chief of Mufasssîrîn (Scholars deeply learned enough to explain the Qur’ân al-kerim).’

acknowledges: “From then on, all my trade activities brought in profits. I never lost.

53– One day his daughter Fâtima ‘radiy-Allâhu ta’âlâ ‘anha’ came near him, white with hunger. He put his blessed hand on her bosom and invoked: **“O my Rabb (Allah), Who satiates hungry people! Do not let Fâtima the daughter of Muhammad go hungry!”** Presently Fâtima’s face became healthful and lively. She never felt hungry again till death.

54– He pronounced a benediction on Abd-ur-Rahmân bin Awf, who was one of the ‘Ashara-i-mubashshara. There was such a great increase in his property that he became a subject of folk-tale.

55– He stated, **“Every Prophet’s prayers are accepted. And every Prophet invoked blessings on their ummats. And I am praying for a permission to intercede for my Ummat on the Judgement Day. Inshâ-Allah, my prayer will be accepted. I shall intercede for all, except polytheists.”**

56– He went to some villages in Mekka and did his best to persuade the villagers to become Believers. They refused. He pronounced a malediction over them so that they should suffer a catastrophe similar to the famine that had befallen the Egyptians in the time of the Prophet Yûsuf (Joseph) ‘alaihis-salâtu wassalâm’. That year famine struck the area, and the villagers ate carrion.

57– ‘Utayba, a son of the Prophet’s uncle Abû Lahab, was at the same time the Prophet’s ‘alaihis-salâtu wassalâm’ son-in-law. That person not only persisted in his denial of the Messenger of Allah, but also caused bitter grief to that Sarwar (Master of Prophets, Best of Mankind) ‘sall-Allâhu ‘alaihi wa sallam’. He divorced his wife Ummu Ghulthum, the Prophet’s blessed daughter. He even hurled some vulgar invectives at her. Deeply grieved, the Darling of Allâhu ta’âlâ supplicated, **“Yâ Rabb! Set one of Thine canines on him!”** Before long, ‘Utayba and his friends set out for a trade expedition to Damascus. Enroute, they made a halt for the night. They were sound asleep, when they had a silent intruder, a lion. The fierce animal smelled all the members of the group one by one. When it came to ‘Utayba, it grabbed him and tore him to pieces.

58– There was a person who always ate with his left hand. When the Prophet said to him, **“Eat with your right hand,”** the

unfortunate man had recourse to lying and said that his right hand would not move. **“May your right hand never move again,”** was the Prophet’s malediction. That person was never able to move his right hand towards his mouth till his death.

59– He sent a letter to the Persian Emperor Husrav Perviz, calling him to Islam. Being an ignominious person, Husrav tore the letter to pieces and martyred the envoy who had brought him the letter. Upon hearing about this, the Rasûl ‘alaihi-salâm’ felt badly disappointed and invoked evil on the emperor, saying, **“Yâ Rabbî! Tear his property to pieces, in the same as he tore my letter!”** Rasûlullah was still alive when Husrav was sliced with a dagger by his own son Shîravayh. And later, during the caliphate of ‘Umar ‘radiy-Allâhu ta’âlâ ‘anh’, Muslims conquered the entire Persia, so that there was neither progeny nor property left from Husrav.

60– As the Rasûl ‘alaihi-salâm’ gave advice and performed amr-i-ma’rûf and nahy-i-munker^[1] in the marketplace, a villain named Hakem bin Âs, who was at the same time Merwân’s father, followed Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ from behind, closed his eyes in mockery and pulled funny faces. When the Messenger ‘alaihi-salâm’ turned back and saw him, he accursed, **“May you remain as you represent yourself to be.”** So the villain’s face maintained its funny pull until his death.

61– Allâhu ta’âlâ always protected His Habîb (Darling) against disasters. Abû Jahl was the most implacable enemy of the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’. One day, that avowed unbeliever took a big stone and raised it to hit the Prophet’s blessed head. Suddenly he saw two snakes on Rasûlullah’s shoulders, one on each shoulder. He dropped the stone and took to his heels.

62– One day the Messenger of Allah was performing (the prayer termed) namâz beside the Kâ’ba-i-muazzama, when that same villain, Abû Jahl, grabbed the opportunity and tiptoed towards the blessed Messenger with a dagger in his hand. Suddenly he stopped, agape with fright, turned back and ran away. When afterwards his friends asked him what had made him

[1] To perform amr-i-ma’rûf and nahy-i-munker means to encourage others to obey the commandments of Allâhu ta’âlâ and to admonish them from committing His prohibitions.

run away in such terror, he explained, “Suddenly a ditch of fire appeared between me and Muhammad ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’, and quite a number of people were awaiting me. If I had made one more step they would catch me and hurl me into the fire. When the Muslims heard about the event, they asked Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ what the matter had been. The blessed Messenger explained, **“The angels of Allâhu ta’âlâ would catch him and tear him to pieces.”**”

63– During the Holy War of **Qatfân** in the third year of the Hijrat (Hegira), the Rasûl ‘alaihi-salâm’ was lying under a tree, alone, when an unbeliever named Da’sûr, who was a wrestler at the same time, came with a sword in his hand and said, “Who will rescue you from me now?” **“Allah will,”** was Rasûlullah’s answer. When the blessed Messenger said so, the angel named Jebrâîl appeared in human guise and hit the unbeliever on the chest. He fell down and dropped the sword on the ground. The Rasûl ‘alaihi-salâm’ took the sword in his hand and said, **“Who will rescue you from me?”** The man begged, “There is not a person better than you are to rescue me.” The blessed Prophet forgave him and let him go. The man joined the Believers and caused many other people to embrace Islam.

64– In the fourth year of the Hijrat, as Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ was talking with his Sahâba under the walls of the fortress belonging to the Jews in **Benî Nadîr**, a Jew intended to throw down a big mill-stone. As soon as he held out his hand to hold the stone, his both hands became crippled.

65– It was the ninth year of the Hegira, and crowds of people were coming from distant countries to embrace Islam. Two unbelievers named Âmir and Erbed mixed into the masses (with the intention to kill Muhammad ‘alaihi-salâm’). As Âmir feigned that he wanted to become a Muslim before Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’, Erbed prowled behind the Holy Prophet. When he attempted to unsheathe his sword, his hand would not move, as if paralyzed. Âmir, just opposite him, made a sign as if to say, “Why are you dithering?” Upon this the Rasûl ‘alaihi-salâm’ stated, **“Allâhu ta’âlâ has protected me from the harm of you two.”** When the two villains left together, Âmir asked Erbed why he had not abided by his promise. The latter explained, “How could I have? I attempted to draw my sword a couple of times. At each attempt I saw you between us?” A few days later, on a sunny day, suddenly the sky was covered with

clouds and Erbed and his camel were stricken to death by a thunderbolt.

66– One day the Messenger ‘alaihi-salâm’ made an ablution, put on one of his mests,^[1] and was about to put on the other one, when a bird came fluttering, snatched the mest and shook it in the air. A snake fell out of the mest. Then the bird left the mest on the ground and flew away. From that day on, it has been sunnat^[2] to shake your shoes before putting them on.

67– The Rasûl ‘alaihi-salâm’ had appointed special guards to protect him in Holy Wars and in deserts. When the sixty-seventh âyat-i-kerîma of Mâida Sûra was revealed, which purports, **“Allah will protect thee from the harms of human beings,”** he gave up the practice of having personal guards. He would walk about alone among the enemies and sleep alone without feeling any fear.

68– Enes bin Mâlik ‘radiy-Allâhu ta’âlâ ‘anh’ had a handkerchief with which the Messenger of Allah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ had dried his blessed face once. Enes would dry his face with that handkerchief and put it in a fire when it became dirty. The dirt would burn while the handkerchief remained unburnt and became extremely clean.

69– He drank water out of a bucket pulled up from a well and then poured the remaining water back into the well. From that time on the well always smelled of musk.

70– ‘Urwa bin Firqad ‘radiy-Allâhu ‘anh’ caught the illness termed rash. The Rasûl ‘alaihi-salâm’ took his clothes off, spat on his own blessed hands, and rubbed his body with his hands. The patient recovered. For a long time his body smelled of musk.

71– Selmân-i-Fârisî ‘radiy-Allâhu ta’âlâ ‘anh’ left Iran and set out on a journey over various countries in quest for the true religion. He joined a caravan belonging to the tribe called Benî Kelb and headed for Arabia. When they reached an area called Wâdi’-ul-qurâ enroute to Arabia, his companions committed the treason of selling him as a slave to a Jew, who in turn sold him as a slave to his Jewish relative from Medina. This event coincided with the Hegira (Hijrat), and when Selmân was in Medina he

[1] Soleless leather boots worn under the shoes.

[2] Any behaviour which is not commanded by Allâhu ta’âlâ but which is done and recommended by our Prophet ‘alaihi-salâm’.

heard about Rasûlullah's 'sall-Allâhu ta'âlâ 'alaihi wa sallam' honouring Medina with his presence. He was very happy because he was a Nazarene scholar and had made that long trek all the way to Arabia with a view to becoming a Believer of the latest time's Prophet, as he had been advised by a great scholar, his last spiritual guide. That great scholar had taught him Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' personality traits and had told him that the Prophet would accept presents and refuse alms, that there was a prophetic seal (a beauty-spot) between his two shoulders, and that he had many miracles. Selmân-i-Fârisî 'radiy-Allâhu 'anh' took some dates to Rasûlullah 'sall-Allâhu 'alaihi wa sallam', saying that they were alms. The blessed Messenger would not eat any of them. Then he took him some twenty-five dates in a plate, and said that they were intended for a present. The Messenger of Allah ate some of them, and offered the rest to his Sahâba. So all the As-hâb-i-kirâm ate dates. A thousand stones remained from the (twenty-five) dates eaten. And Selmân saw that miracle of Rasûlullah's, too. The following day there was a funeral, and Selmân wished to see the prophetic seal. The Messenger of Allah somehow sensed this, stripped off his shirt, and the muhr-u-nubuwwa (the prophetic seal) was seen. Selmân 'radiy-Allâhu 'anh' became a Believer at once. An agreement was made (between Selmân and his Jewish owner) that he would be manumitted in return for three hundred date-palms and sixteen hundred dirhams of gold in a couple of years. Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' heard about this. He planted two hundred and ninety-nine date-palms with his own blessed hands. The same year the palms yielded fruit. One palm, which had been planted by 'Umar 'radiy-Allâhu ta'âlâ 'anh', was fruitless. Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' uprooted that palm and then replanted it with his blessed hands. Dates appeared on the palm at once. Then they gave Selmân 'radiy-Allâhu ta'âlâ 'anh' a gold as big as an egg, which had been taken as a ghanîma in a Holy War. Selmân took it to Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' and said that the gold was too small to weigh sixteen hundred dirhams. The Messenger held the gold in his blessed hands and gave it back to Selmân, telling him to take it to his owner. Half of the gold sufficed to pay his debt to his owner, and the remaining half became Selmân's 'radiy-Allâhu 'anh' property.

72- One day the Rasûl 'alaihi-salâm' was performing namâz, when Satan came and attempted to distract him from namâz. He

caught the devil with his blessed hands, and let him go only after the latter had promised not to attempt to spoil namâz.

73– Abdullah bin Ubayy, the chief of the hypocrites in Medina, sent for the Messenger of Allah towards his death and begged him, “Please make me a shroud from the shirt you are wearing.” It being the blessed Prophet’s habit to give whatever was asked of him, he presented his shirt to him and also (when that person died) performed (the prayer called) the janâza^[1] for him. Admiring this exemplary generosity of the Messenger of Allah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’, one hundred other hypocrites in Medina embraced Islam altogether.

74– Among the unbelievers of Qoureish, Welîd bin Mughîra, Âs bin Wâil, Hâris bin Qays, Aswad bin Yaghûs, and Aswad bin Muttalib were ahead of others in persecuting and tormenting the Messenger of Allah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’. Jebrâîl ‘alaihi-salâm’ came and brought the ninety-fifth âyat of Hijr Sûra, which purported, **“We shall punish those who make fun of the...,”** and pointed to Welîd’s foot, to the second one’s heel, to the third one’s nose, to the fourth one’s head, and to the fifth one’s eyes. Welîd was wounded with an arrow, which went deep into his foot. Being an extremely arrogant person, he did not stoop to pull the arrow out. So the metal part of the arrow penetrated into the tendon of the ankle and caused sciatica. Âs stepped on a sharp thorn, which entered deep into his heel and caused it to swell like a bag. Hâris’s nose bled continuously. Aswad was sitting happily under a tree, when he hit his head on the tree. And the fifth person, who was named Aswad, too, became blind. All those five people perished in the end.

75– Tufeyl, the chieftain of the tribe called Daws, had become a Believer in Mekka, before the Hegira. He asked Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ for a symptom with which to invite his tribe to belief in Islam. The blessed Messenger invoked, **“Yâ Rabbî! Bestow an âyat (a sign, a symptom, an evidence) on this person.”** When Tufeyl went back to his tribe, a nûr (light) shone between his eyebrows. Tufeyl invoked, “Yâ Rabbî! Remove this symptom from my face and place it somewhere else on me. Seeing it on my face, some people may suppose it is a sign of punishment inflicted on me because I have abandoned their

[1] See **Endless Bliss**, fifth fascicle, fifteenth chapter.

religion.” His invocation was accepted. The halo left his face and shone like a candle-light on the tip of his whip. His tribesmen embraced Islam in the course of time.

76– There was a pretty woman among the tribe of Benî Nejjâr in Medina. She was haunted by a jinnî who had fallen in love with her. One day, after the Messenger’s ‘alaihis-salâm’ migration to Medina, the jinnî was sitting under the wall in front of the woman’s house, when the woman saw him and asked, “Why aren’t you visiting me any more?” “The Prophet of Allâhu ta’âlâ ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ has forbidden fornication and other acts of harâm,” was the jinnî’s reply.

77– In the battle called Bi’r-i-Ma’ûna, the unbelievers reneged on their promise and martyred seventy of the Sahâba. Among them was Âmir bin Fuheyra ‘radiy-Allâhu ta’âlâ ‘anh’, one of the earliest Believers and a former slave manumitted by Abû Bakr ‘radiy-Allâhu ta’âlâ ‘anh’. When this blessed Muslim was bayonnetted to death, angels raised him up to heaven before the unbelievers’ eyes. When they reported this event to Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’, the blessed Messenger explained, **“He was interred by the angels of Paradise, and his soul was raised up to Paradise.”**

78– Hubeyb bin Adî ‘radiy-Allâhu ‘anh’, one of the Sahâba, was caught by the unbelievers, who took him to Mekka and executed him there. They did not take him down from the gallows so that the other unbelievers would enjoy watching him. He remained on the gallows for forty days. Yet his body did not rot or putrify, but it continuously bled flesh blood. When the Messenger of Allah received intelligence about the event, he sent Zubeyr bin Awwâm and Mikdâd bin Aswad ‘radiy-Allâhu ‘anhumâ’ to take the corpse back home. These heroes took the corpse down from the gallows and galloped their horses back towards Medina. They were quite near Medina when seventy horsemen from the unbelievers’ encampment caught up with them. The two Muslims put Hubeyb’s body on the ground to defend themselves. The earth split and Hubeyb disappeared into the crevice. When the unbelievers saw this miracle they turned back and galloped away.

79– Sa’d bin Mu’âdh ‘radiy-Allâhu ta’âlâ ‘anh’ was wounded in the Holy War of Uhud and attained martyrdom before long. Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ informed that

seventy thousand angels attended the salât of janâza^[1] performed for him. As his grave was being dug, a smell of musk suffused the entire place.

80– In the seventh year of the Hegira, Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ sent letters to the Abyssinian emperor Negus, to the Byzantine emperor Heraclius, to the Persian emperor Husrav, to the Byzantine governor in Egypt, Muqawqas, to the Byzantine governor in Damascus, Hâris, and to the Umman Sultan, Semâma, inviting them to Islam. The envoys carrying the letters did not know the languages of the countries they were sent to. However, the following morning they began to speak those languages.

81– Zayd bin Hârîsa ‘radiy-Allâhu ta’âlâ ‘anh’, one of the greatest Sahâbîs, set out for a long journey. The man that he had hired to take care of his mule attempted to kill him. Zayd asked for respite so that he could perform two rak’ats of namâz. After the namâz he said, “**Yâ Erham-ar-râhimîn** (O, Thou, the Most Merciful of the merciful),” three times. After each time he said this invocation, a voice was heard to say, “Do not kill him.” Each time the voice was heard, the muleteer went out to see the person calling, and came back in, (for there was noone outside.) After the third attempt, a horseman rushed in with a sword in his hand and butchered the muleteer. Then he turned to Zayd and explained, “I was in the seventh sky when you began to say the invocation, ‘Yâ erham-ar-râhimîn!’ By the time you said it the second time, I had already reached the first sky. And I was with you at the third time.” So Zayd realized that the horseman was an angel.

82– A Sahabî named Sefîna, who had been manumitted by Ummu Salama ‘radiy-Allâhu ta’âlâ ‘anhâ’, one of Rasûlullah’s ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ blessed wives, would never be remiss in his service with the Messenger of Allah. In a Holy War fought against the Byzantine armies he was captivated by the enemy. Somehow he escaped and was on his way back home, when he suddenly encountered a lion. He said, “I am the servant of the Messenger of Allah,” and told the lion everything he had experienced. The lion began to walk along with him, rubbing its face and eyes on him as they walked, and keeping close to him lest the enemy should harm him. When the Muslim troops came into sight, the lion turned back and walked away.

[1] See the seventy-third miracle.

83– Someone named Jehjâh-i-Ghaffârî rose against the Khalîfa, 'Uthmân 'radiy-Allâhu ta'âlâ 'anh'. He broke the rod which Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' used to carry in his hand, with his knee. A year later his knee caught a disease called anthrax, which caused him to die.

84– Mu'âwiya 'radiy-Allâhu ta'âlâ 'anh' left Damascus for Mekka for the purpose of hajj (pilgrimage of a Muslim). En route, he went to Medina and attempted to take Rasûlullah's 'sall-Allâhu ta'âlâ 'alaihi wa sallam' minbar with him to Damascus, for the purpose of benefiting from its spiritual blessings. As soon as they moved the minbar only a little, a solar eclipse took place. It was dark everywhere, so much so that the stars appeared in the sky.

85– In the Holy War of Uhud one of Abû Qatâda's 'radiy-Allâhu ta'âlâ 'anh' eyes came out of its socket and fell on his cheek. They took him to Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. With his own blessed hand the Messenger put the eye back into its socket and invoked, "**Yâ Rabbi! Make his eye beautiful!**" So this eye of Abû Qatâda's was more beautiful than his other eye, and its sight was more powerful than the other one's. (Years later,) one day one of Abû Qatâda's grandsons was in the presence of 'Umar bin Abd-ul-'Azîz, the time's Khalîfa. When the Khalîfa asked him who he was, he recited a couplet saying that he was the grandson of the person whose eye the Messenger of Allah had replaced with his blessed hand. When the Khalîfa heard the couplet, he treated him with utter respect and generous kindness.

86– Iyâs bin Salama relates: During the Holy War of Hayber, the Messenger of Allah sent me for Alî 'radiy-Allâhu 'anhumâ'. Alî had a sore eye and walked with difficulty. So I helped him, holding him by the hand. The Messenger spat on his own blessed fingers and rubbed them gently on Alî's eyes. He handed him the banner (of Islam), and sent him off to fight before the gate of Hayber. The gate was so huge that they had not been able to open it for a long time. Alî 'radiy-Allâhu 'anh' pulled the door off its hinges, and the As-hâb-i-kirâm' entered the fortress.

He had many other miracles written in various books, particularly in **Shewâhid-un-nubuwwa**, by Molla Abd-ur-Rahmân Jâmî 'rahima-hullâhu ta'âlâ', and in **Hujjatullâhi 'ala-l-'âlemîn**, by Yûsuf Nebhânî. **Shawâhid-un-nubuwwa** is originally in Persian and has a Turkish version as well.

VIRTUES of MUHAMMAD ‘alaihi-salâm’

There are hundreds of books telling about the virtues of Muhammad ‘alaihi-salâm’. Virtue means superior quality.

The following are eighty-six of his superior qualities.

1– Of all the creatures, Muhammad’s ‘alaihi-salâm’ soul was the first to be created.

2– Allâhu ta’âlâ wrote his name on the ‘Arsh, on the Gardens of Paradise, and on the seven skies.

3– The expression, “**Lâ ilâha il-l-Allah Muhammadun Rasûlullah** (There is no god but Allahu ta’âlâ, and Muhammad ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ is His Messenger),” is written on the leaves of a rose growing in India.

4– A fish that had been caught in a river in the vicinity of Basra had the name of Allah on its right flank and the name Muhammad ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ on the left. There are many other similar events. The hundredth page of **A History of Fish**, which was printed in London in 1975, contains the picture of a fish with the writing that says, “Shânullah”, on its tail. It is stated there also that the phrase ‘Lâ ilâha il-l-Allah’ is written on the other side of the tail. There are many other examples to this effect.

5– There are angels whose sole duty is to say the name of Muhammad ‘alaihi-salâm’.

6– The reason why angels were commanded to prostrate themselves before Âdam ‘alaihi-salâm’ was that he had the nûr (light, halo) of Muhammad ‘alaihi-salâm’ on his forehead.

7– The azân (or adhân)^[1] that was called in the time of Âdam ‘alaihi-salâm’ contained the name of Muhammad ‘alaihi-salâm’, too.

8– Allâhu ta’âlâ commanded each and every one of His Prophets: “If Muhammad ‘alaihi-salâm’ should be the Prophet in your time tell your people to believe in him.”

9– The Torah, the Injîl (Bible) and the Zebûr contained

[1] The prescribed call to prayer.

passages eulogizing and praising Muhammad ‘alaihi-salâm’, his four Khalîfas, (i.e. Abû Bakr, ‘Umar, ‘Uthmân, and ‘Alî ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’), his Sahâba, and some of his Ummat (Muslims). Allâhu ta’âlâ derived the word ‘Muhammad’ from His own Name ‘Mahmûd’ and gave it as a name to His Habîb (Darling, Beloved one, Most Beloved). Allâhu ta’âlâ blessed His Habîb with His Names ‘Raûf’ and ‘Rahîm’.

10– When he came to the world he was circumcised by angels.

11– When he was about to come to the world, many omens were seen that betokened his advent. They are written in history books as well as in books of mawlid, (i.e. books expatiating on the birth of the Best of Mankind and on the events that took place before the birth, during it, and afterwards.)

12– After he came to the world, devils could no longer ascend to heaven or steal information from angels.

13– When he came to the world, all the idols on the earth and the statues that had been being worshipped fell flat on their faces.

14– Angels would rock his cradle.

15– As he was in his cradle he would talk with the moon, which would move with the movement of his finger.

16– He began to talk in cradle.

17– As a child, wherever he went, a cloud above his blessed head moved with him, continuously protecting him in its shade. This miracle continued until the beginning of his prophethood.

18– Once, when he was three years old, once again, when his prophethood was notified to him when he was forty years old, and once again, when he was fifty-two years old and was being raised to heaven on the night of Mi’râj, angels cleaved his chest, took out his heart, and washed it in a basin that they had brought from Paradise.

19– Each Prophet had his prophetic seal on his right hand. Muhammad ‘alaihi-salâm’ had it on the skin of his shoulder-blade, on line with his heart. When Jebrâîl ‘alaihi-salâm’ washed his heart and closed his chest, he put the seal that he had brought from Paradise on his back.

20– He saw what was behind him as well as things before him.

21– He saw in the dark as well as in the light.

22– He saw the seven stars in the cluster called Pleiades in constellation Taurus [bull], and said their number. This cluster of stars is also called Seven Sisters.

23– His spittle sweetened bitter water, cured diseased people, and fed babies like milk.

24– As his blessed eyes slept, his blessed heart stayed awake. This was the common quality of all Prophets ‘alaihim-us-salawātu wa-t-taslîmât’.

25– Throughout his lifetime he never yawned. Nor had any other Prophet ‘alaihim-us-salawātu wa-t-taslîmât’.

26– His sweat had a fragrant smell, like that of a rose. A poor man came to him and told him that he needed help for his daughter’s matrimony. The blessed Messenger had nothing to give him at that moment. So he had some of his sweat put in a small bottle and gave the bottle to the man. Whenever the girl put a bit of the sweat on herself, her house would smell of musk.

27– Although he was medium of stature, he would look taller than tall people standing beside him.

28– When he walked in the sun or in the moonlight his shadow would not fall on the ground.

29– Flies, mosquitos or other insects would not alight on his body or on whatever he was wearing.

30– His underwears would never become dirty however long he wore them.

31– Whenever he walked, angels followed behind. He would have his Sahâbîs ‘radiy-Allâhu ta’âlâ ’anhum ajma’in’ walk ahead of him, telling them to leave the space behind him unoccupied “for the angels.”

32– When he stepped on a rock, his foot would make a print on the rock. When he walked on sands, on the other hand, he would leave no footprints behind. When he relieved nature in the open, the earth would split apart, swallow the urine or the faeces, and radiate fragrant odours. This was the case with all the other Prophets as well.

33– When he heard that some people had drunk his blood that had been taken out by cupping, he stated, “**The Hell-Fire shall**

not burn him (who has done so).”

34– One of his greatest miracles is his ascent called Mi’râj. On a beast of Paradise called Buraq, he was taken from Mekka to Jerusalem, and thence up to heavens and to the ’Arsh. He was shown extraordinary things there. He saw Allâhu ta’âlâ, with real seeing but in a manner beyond the human knowledge. [That seeing took place outside of the world of matter, i.e. in the Hereafter.] In a moment he was taken back home. No other Prophet was blessed with the miracle of Mi’râj.

35– It was made farz (obligatory) for his Ummat (Muslims) to recite (a certain prayer called) Salawât^[1] at least once in their life time. Allâhu ta’âlâ and angels, too, say the prayer of Salawât and Salâm for him, continuously.

36– Of all the human beings and angels, he was given the most knowledge. Although he was ummî, i.e. he had not learned anything from anybody, Allâhu ta’âlâ made him know everything. As Âdam ‘alaihi-salâm’ was made to know the name of everything, so he was made to know the name and the knowledge of everything.

37– He was made to know the names of all his Ummat and all the events that would (and will) take place among them.

38– His mental abilities were superior to those of all other human beings.

39– He was endowed with all the beautiful moral qualities and habits that mankind could possess. When the great poet ’Umar bin Fârid was asked why he would never praise the Messenger of Allah, he answered, “I have realized that I will not be able to praise him. I cannot find words to eulogize him.”

40– In the Kalima-i-shahâdat, in the azân (or adhân), in the iqâmat, in the (prescribed prayer recited during) tashahhud (sitting posture and saying prayers) in namâz, in many prayers, in some acts of worship and khutbas, in pieces of advice, (in prayers

[1] In this prayer a Muslim invokes a blessing on the Prophet, and on the Prophet’s household, including all his descendants that will come to life till the end of the world. The prayer is: “**Allâhumma salli ’alâ Sayyidinâ Muhammadin wa ’alâ âli Sayyidinâ Muhammad.**” It is a recommended behaviour to say this prayer whenever you say, write, hear or read the Prophet’s blessed name.

said) at times of trouble or melancholy, in the grave, at the place of Judgement, in Paradise, and in languages spoken by all creatures, Allâhu ta'âlâ put his name beside His Own Name.

41– The highest of his superiorities is that he is the Habîbullah (the Beloved One of Allâhu ta'âlâ). Allâhu ta'âlâ made him a darling, a friend to Himself. He loves him more than He does any other person or any angel. Allâhu ta'âlâ says in a hadîth-i-qudsî, **“As I have made Ibrâhîm (Abraham) Halîl (to Myself), so I have made thee Habîb to Myself.”**

42– The fifth âyat-i-kerîma of Dhuhâ Sûra, which purports, **“I shall give thee all thou wantest, till thou art contented,** [i.e. till you say, ‘Enough’],” promises that Allâhu ta'âlâ shall bestow on His Prophet ‘sall-Allâhu ta'âlâ ‘alaihi wa sallam’ all sorts of knowledge and superiority, the tenets of Islam, help against his enemies and victory over them, conquests and victories that will be realized by his Ummat, and all sorts of intercession and manifestation on the Rising Day. When this âyat-i-kerîma came down, the blessed Messenger looked at Jebrâîl ‘alaihis-salâm’ and said, **“I shall not be contented if one (single member) of my Ummat is left in Hell.”**

43– His blessed heart was always with Allâhu ta'âlâ, at night, when asleep as well as when awake, when in company as well as when alone, at home as well as on a voyage, in warlike situations, when weeping and when happy alike. In fact, there were times when his heart was only with Allâhu ta'âlâ. In order to carry on his worldly duties and to turn his blessed heart back to the human world, he would go near his blessed wife Âisha and say, **“O Âisha! Talk with me a little** [so that I may come back to myself].” and then he would go out to see his Sahâba, to preach and guide them. After performing the (part which is not obligatory but which Muslims perform in order to follow the Prophet, and which is called) sunnat of the morning prayer at home and then talking with Âisha ‘radiy-Allâhu ‘anh’ for a short while, he would leave for the mosque, in order to conduct the farz (obligatory two rak’ats of morning prayer) and perform it with his Sahâba. That state is (called) hasâis-i-peyghamberî, (and it was peculiar only to the Prophet). If he had gone out without having talked to Âisha ‘radiy-Allâhu ‘anhâ’, no one would have had the power to look at him on the face, on account of the divine manifestations and nûrs (lights, haloes) on his face.

44– Allâhu ta'âlâ mentions all His Prophets with their names

in the Qur’ân al-kerîm. As for Muhammad ‘alaihi-salâm’; He addresses him with laudatory expressions such as, **“O My Messenger, O My Prophet.”**

45– His speech was extremely clear and easily comprehensible. He had visitors from various places, and he spoke to his visitors in their own languages. People listened to him with admiration. He stated, **“Allâhu ta’âlâ has given me a beautiful training and education.”**

46– With few words he said much. His more than one hundred thousand (utterances termed) hadîth-i-sherîfs are a demonstration of the fact that he was **Jawâmi-ul-kalîm**. According to some scholars, Muhammad ‘alaihi-salâm’ stated the four essentials of Islam with four hadîth-i-sherîfs, which are as follows:

“Actions are evaluated in accordance with the intentions (in doing them).”

“Halâl (permission) is obvious, and harâm (prohibition) is obvious.”

“The plaintiff has to produce witnesses, and the defendant has to swear an oath.” and

“Unless a person wishes for his Muslim brother whatever he wishes for his own self, he will not be a perfect Believer.”

The first of these four hadîth-i-sherîfs form the basis for the knowledge pertaining to acts of worship, the second one for the knowledge pertaining to transactions, (e.g. buying and selling, renting, joint-ownership, etc), the third one for the knowledge pertaining to jurisprudence and politics, and the fourth one for knowledge pertaining to manners and ethics.

47– Muhammad ‘alaihi-salâm’ was innocent. He never committed sins, neither intentionally nor inadvertently, neither grave sins nor venial ones, neither before he was forty years old nor afterwards. He was never seen to behave in an unseemly manner.

48– It is a religious precept to invoke a blessing on Muhammad ‘alaihi-salâm’ by saying, **“As-salâmu ’alaika ayyuha-n-nabiyyu wa rahmatullâhi,”** during the sitting posture in namâz. Islam does not contain another religious precept commanding that you should invoke blessings on other creatures, such as another Prophet or an angel, which is done when performing namâz.

49– Instead of demanding position or sovereignty, he preferred poverty. One morning, during a dialogue with Jebrâil ‘alaihis-salâm’, he said that they had not had a morsel to eat the previous night. At that moment Isrâfil ‘alaihis-salâm’ came and offered, “Allâhu ta’âlâ has heard what you said, and He has sent me. Let any piece of stone you touch with your hand turn into gold, silver or emerald, if you like. And you may carry on your prophethood as an angel if you like. Rasûlullah answered, **“I wish prophethood as a born slave,”** and repeated the same statement three times.

50– Whereas other Prophets ‘alaihimussalawâtu wattaslîmât’ served as Prophets in certain times and certain countries, Muhammad ‘alaihis-salâm’ was sent as the Prophet for all the human beings and genies on the earth till the end of the world. There are scholars who argue that he was the Prophet of genies, animals, plants and lifeless creatures, i.e. all creatures.

51– The compassion which Allâhu ta’âlâ has bestowed on him reaches all beings and gives them benefits. These benefits are conspicuous on Believers. Unbelievers living in the times of other Prophets ‘alaihimussalawâtu wattaslîmât’ were tormented as they still lived in the world, then they were annihilated. Those who denied Muhammad ‘alaihis-salâm’ were not tormented in the world. One day he asked Jebrâil ‘alaihis-salâm’, **“Allâhu ta’âlâ has declared that I am (His) compassion over the classes of beings. Have you had a share from my compassion?”** Jebrâil answered, **“Sensing the awe-inspiring greatness of Allâhu ta’âlâ, I had always looked forward to my destiny with terror. When I brought to you the âyats [the twentieth and twenty-first âyats of Tekvîr Sûra] purporting that I am trustworthy, I felt relieved from that terrible fear owing to that praisal, and began to feel secure. Can there be anything else bearing more compassion than this?”**

52– Allâhu ta’âlâ willed that Muhammad ‘alaihis-salâm’ should feel fully contented. [As we have stated in the forty-second virtue, Allâhu ta’âlâ shall give him whatever he likes until he feels contented. This fact is declared in Dhuhâ Sûra.]

53– Other Prophets made their own refutations of unbelievers’ slanders. On the other hand, Allâhu ta’âlâ defended Muhammad ‘alaihis-salâm’ by answering the slanders perpetrated against him.

54– The number of Muhammad’s ‘alaihis-salâm’ Ummat is above the total number of other Prophets’ ‘alaihimussalawâtu

wattaslîmât' ummats.

55– As it is written in the book **Mawâhib-i-ladunniyya**, there is a widely-known hadîth-i-sherîf which states, **“I entreated Allâhu ta’âlâ not to let my Umma reach a consensus on dalâlat (something wrong, aberration, heresy). He accepted my entreatment.”** Another hadîth-i-sherîf reads as follows: **“Allâhu ta’âlâ has protected you against three things: First; He has protected you from unanimity on dalâlat. Second; a Muslim who dies from a contagion will earn as much thawâb (blessings) as if he attained martyrdom. Third; if two sâlih (pious, devout) Muslims attest to a Muslim’s goodness, that third Muslim shall enter Paradise.”** And there is another hadîth-i-sherîf which states, **“The disagreements among my Sahâba, (on some minor details pertaining to religious practices,) are (the fruits) of (Allâhu ta’âlâ’s) compassion over you.”** Another similar hadîth-i-sherîf states, **“Disagreements among my Ummat, [which gave birth to different ways, Madh-habs, in matters pertaining to acts of worship,] is compassion (of Allâhu ta’âlâ).”** As his Ummat (Muslims) exert themselves to find the truth and the right way, differences of opinion take place among them. Their exertions move (Allâhu ta’âlâ’s) compassion. This hadîth-i-sherîf has been denied by two sorts of people. The first one is a person called ‘mâjin’, and the second sort is termed ‘mulhid’. Mâjin is a deceitful person who tries to exploit the religion for the realization of his worldly aspirations. And mulhid is a heretic who has become a disbeliever by contorting the meanings of âyat-i-kerîmas in a way as it suited his mundane advantages. As Yahyâ bin Sa’îd observes, the Islamic scholars make things easy. Whereas one of them says that something, (an act, behaviour, etc.) is halâl (permitted by Islam), another one says that it is harâm (forbidden). Sometimes, while they say to pious people that a certain behaviour is halâl, at times of mischief they say, ‘harâm’ about the same behaviour.

As the hadîth-i-sherîfs quoted above indicate, the **ijmâ-i-ummat**, which means a consensus reached by those profound scholars called ‘mujtahid’,^[1] is one of the **Adilla-i-sher’iyya**. In

[1] Ijtihâd means to infer meanings from the figurative âyat-i-kerîmas in the Qur’ân al-kerîm. A scholar who is learned enough to perform ijtihâd is called a mujtahid. Performing ijtihâd requires first learning the basic essentials of Islam, the Qur’ân al-kerîm, all the hadîth-i-sherîfs with all the particulars and details entailed, such as the time of

other words, it is one of the basic sources of Islam. The four different (ways, or paths of Islam called) Madh-habs, (which are, namely, **Hanafî**, **Shâfi'î**, **Mâlikî** and **Hanbalî**.) are true and right. These Madh-habs are (Allâhu ta'âlâ's) compassion for Muslims.

56– The blessings that will be given to Rasûlullah are multiples of the blessings that will be given to the other Prophets. When a person does an act of worship or another pious act accepted by Allâhu ta'âlâ, not only this person but also his religious teacher will be rewarded for this pious act. The blessings that will be given to the teacher's teacher are four times the blessings to be given to the teacher. While the third teacher in retrospect will be rewarded eight times as much, the blessings to be given to the fourth one backwards are sixteen times multiple. Likewise, each teacher next in retrospect will be blessed twice as well as the one previous to himself till the chain of teachers reaches back to the Messenger of Allah. For instance, the twentieth teacher backwards will receive five hundred and twenty-four thousand and two hundred and eighty-eight times (524288) more blessings. Muhammad 'alaihis-salâm' will be rewarded for each pious deed performed by each and every one of his Ummat. In consideration of this calculation by which Muhammad 'alaihis-salâm' will be rewarded for each pious deed performed, no one but Allâhu ta'âlâ knows the amount of reward that Muhammad 'alaihis-salâm' will enjoy. It has been stated (by the Islamic scholars) that the Salaf-i-sâlihîn, (i.e. the early Islamic scholars,) are superior to their successors. This superiority is indisputably obvious in the light of the aforesaid calculation.

57– It was forbidden (harâm) to call him by name, to talk loud

revelation of each âyat-i kerîma, where and upon what event it was revealed, the âyat-i-kerîmas that invalidated others, which ones invalidated which ones, and so forth, learning all the scientific branches of the time, which in turn requires years of lucubration and self-sacrifice. This book would be too short even to explain all the requirements. Our aim here is to help our readers to develop an idea as to the stupendous size of the job of ijtihâd. Those scholars who devoted all their worldly lives to this unutterably painstaking job of ijtihâd did us so great a favour by doing so that any degree of gratitude on our part would fall short of paying them their dues. May Allâhu ta'âlâ reward them copiously in the Hereafter! Please read **The Sunni Path** and the five fascicles of **Endless Bliss** for more detailed information.

in his presence, to shout at him from a distance, or to walk ahead of him. The ummats of other Prophets ‘alaihimussalawātu wattaslîmât’ used to call them by name.

58– Isrâfîl ‘alaihis-salâm’, too, visited Muhammad ‘alaihis-salâm’ several times. Other Prophets ‘alaihimussalawātu wattaslîmât’, on the other hand, were visited only by Jebrâîl ‘alaihis-salâm’.

59– He saw Jebrâîl ‘alaihis-salâm’ in his own angelic guise twice. In contrast, the angel never appeared to another Prophet ‘alaihimussalawātu wattaslîmât’ in his own guise as an angel.

60– Jebrâîl ‘alaihis-salâm’ paid him twenty-four thousand visits. Of all the other Prophets ‘alaihimussalawātu wattaslîmât’, Mûsâ ‘alaihis-salâm’ received the most visits: four hundred visits.

61– It is permissible to swear an oath to Allâhu ta’âlâ in the name of Muhammad ‘alaihis-salâm’. It is not permissible in the name of any other Prophet or any angel.

62– It was forbidden to marry Muhammad’s ‘alaihis-salâm’ blessed wives ‘radiy-Allâhu ta’âlâ ’anhunna’ after his passing. Islam has declared them to be mothers of Believers.

The wives of other Prophets ‘alaihimussalawātu wattaslîmât’ were either harmful to them or at least not useful to them at all. On the contrary, the blessed wives ‘radiy-Allâhu ta’âlâ ’anhunna’ of Muhammad ‘alaihis-salâm’ assisted him in all matters, worldly and next-worldly alike, endured poverty with gratitude nonetheless with patience, and rendered meritorious services in the promulgation of Islam.

63– Rasûlullah’s blessed daughters and wives ‘radiy-Allâhu ta’âlâ ’anhunna’ are the highest of the worldly women. And also all his Sahâba occupy the highest ranks in humanity next below those of Prophets. Their cities, first, Mekka-i-mukarrama and next, Medîna-i-munawwara are the most valuable cities of the earth. One rak’at of namâz performed in his blessed mosque, (Masjîd-i-sherîf,) will deserve the same blessings that could be earned by performing a namâz of a thousand rak’ats. The same rule applies to the other sorts of worship. The space between his grave and his minbar is a Garden of Paradise. He stated, “**A person who visits me after my death is as if he visited me when I was alive. A Believer who dies in one of the (places called) Haremeyn will be resurrected with a sense of security on the**

Rising Day.” The two blessed cities, Mekka and Medina, are called **Haramayn**.

64– Kinship through blood or through nikâh (marriage contract prescribed by Islam) will be of no value in the Hereafter. Not so is the case with Rasûlullah’s ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ relatives.

65– Each person’s progeny goes down through a chain of sons. However, Muhammad’s ‘alaihi-salâm’ progeny goes down from his daughter Fâtima. This fact is stated in a hadîth-i-sherîf.

66– True Believers carrying his blessed name will never enter Hell.

67– Every statement he made is true, and so is everything he did. Every ijtihâd he performed was corrected by Allâhu ta’âlâ.

68– It is farz for everybody to love him. He stated, **“He who loves Allâhu ta’âlâ will love me.”** The indication of loving him is to adapt yourself to his religion, to his way, to his Sunna, and to his moral beauty. He was commanded to say, as is purported in the Qur’ân al-kerîm, **“If you follow me, Allâhu ta’âlâ will love thee.”**

69– It is wâjib to love his Ahl-i-Bayt. He stated, **“He who feels enmity towards my Ahl-i-bayt is a munâfiq (hypocrite).”** His Ahl-i-bayt are his relatives who are forbidden to be paid (Islam’s obligatory alms called) zakât. They are his wives and those Believers descending from his grandfather Hâshim. They are at the same time the descendants of ‘Alî, of ‘Uqayl, of Ja’fer Tayyâr, and of Abbâs.

70– It is wâjib to love all his Sahâba ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’. He stated, **“Do not perpetrate enmity towards my Sahâba after me. To love them means to love me. Enmity towards them means enmity towards me. He who hurts them will have hurt me. He who hurts me will have hurt Allâhu ta’âlâ. And Allâhu ta’âlâ will torment those who hurt Him.”**

71– Allâhu ta’âlâ created four assistants to Muhammad ‘alaihi-salâm’, two in heaven and two on the earth. They are Jebrâîl, Mikâîl, Abû Bakr, and ‘Umar ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’, respectively.

72– Every human being has a jinnî friend, who is a fiend, an unbeliever, and always infuses qualms into his heart, trying to take away his îmân (belief) and to beguile him into committing

sins. The Rasûl ‘alaihi-salâm’ converted his jinnî friend to Islam.

73– Every person who dies after reaching the adult age, male and female alike, will be questioned about Muhammad ‘alaihi-salâm’ in their graves. The question, “Who is your Rabb (Lord, Allah),” will be followed by the question, “Who is your Prophet?”

74– It is an act of worship to read (or recite) the hadîth-i-sherîfs of Muhammad ‘alaihi-salâm’. A person who does so will be given blessings (thawâb). And it will cause more blessings to consummate this act of worship with some other meritorious acts called mustahab.^[1] These are to make an ablution before reading hadîth-i-sherîfs, to wear clean garments, to spray on fragrant perfumes, to put the book of hadîth-i-sherîfs on something higher (than your navel), for the person reading them not to stand up to meet the newcomers, (if there should be any,) and for those who are listening not to talk among themselves. People who read hadîth-i-sherîfs habitually have shining, lightsome and beautiful faces. The same manners, (which are called adab,) should be observed when reading (or reciting) the Qur’ân al-kerîm.

75– When Rasûlullah’s ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ time of death was quite near, Jebrâîl ‘alaihi-salâm’ visited him, told him that Allâhu ta’âlâ was sending His salâm (greeting and best wishes) to him and asking how he felt, and added that death was quite close. Then he gave him abundant amounts of good news concerning him and his Ummat.

76– In order to take away his blessed soul, Azrâîl ‘alaihi-salâm’ (Angel of Death) came in human guise and asked if he could “come in.”

77– The soil in his blessed grave is more valuable than any other place, including the Ka’ba [and the Gardens of Paradise].

78– In his grave he leads a life unknown to us. He recites the Qur’ân al-kerîm and performs namâz in his grave. So is the case with all the other Prophets ‘alaihimussalawâtu wattaslîmât’.

[1] Mustahab means behaviour, an act, an utterance, an intention, or a thought, for which Allâhu ta’âlâ will give blessings in the Hereafter. Blessings deserved for pious acts are called **thawâb** in Islamic literature.

79– Angels hear the people reciting the Salawât for Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ all over the world, bring all the prayers of Salawât recited to his grave and convey them to him. Thousands of angels visit his grave daily.

80– Every morning and every evening, the deeds and the acts of worship performed by his Ummat are shown to him. He sees the people doing those acts, and entreats Allâhu ta’âlâ for the forgiveness of wrongdoers.

81– It is mustahab, also for women, to visit his grave. Women are permitted to visit other graves only when there are no men around.

82– After the blessed Prophet’s death as well as when he was alive, Allâhu ta’âlâ accepts the prayers and entreatments of all those people who supplicate through him and ask for his sake, no matter in what part of the world they are. One day a villager visited his blessed grave and supplicated, “Yâ Rabbî! It is Your commandment to manumit slaves. This is Your Prophet, and I am one of Your slaves. For the sake of Your Prophet, manumit me from the Fire of Hell!” A voice was heard to say, “O My slave! Why have you besought for emancipation only for yourself instead of asking for it on behalf of all My slaves? Go now! I have manumitted you from Hell.”

Hâtim-i-Esam Belhî [d. 237 (852 C.E.)], one of the widely-known Awliyâ, stood beside Rasûlullah’s grave and entreated, “Yâ Rabbî! I visit Thy Prophet’s grave. Please do not let me go back empty-handed!” A voice was heard to say, “O My slave! I have accepted thy visiting My Beloved One’s grave. I have forgiven thee and those who were with thee during the visit.”

Imâm-i-Ahmad Qastalânî ‘rahmatullâhi ‘aleyh’ relates, “I suffered from a certain illness for a few years. Doctors could not cure it. One night, in Mekka, I begged the Messenger of Allah very earnestly. After I went to sleep that night, I dreamt of a person holding a piece of paper in his hand. It said on the paper, ‘Herein is Rasûlullah’s permission concerning the illness of Ahmad Qastalânî and the prescription for its treatment.’ By the time I woke up, the illness was already gone.”

Qastalânî, again, relates: “There was a girl suffering from epilepsy. I begged the Messenger of Allah very earnestly to intercede so that the poor girl could recover. In a dream they brought me the jinnî that had made the girl epileptic. I shouted at

him and scolded him. He swore an oath that he would never hurt the girl again. Then I woke up. Before long I heard that the girl had recovered from epilepsy.

83– Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ shall be the first human being to rise from his grave. He shall be wearing garments of Paradise. He shall ride (the beast of Paradise called) Buraq to the place of gathering (called the place of mahsher in Islamic literature), holding the flag ‘Liwâ-i-hamd’ in his hand. All people, including Prophets, shall stand under this flag. There shall be a thousand years’ waiting, an utterly tiresome waiting for all people. Fed up, people shall beseech each and every Prophet to intercede for the commencement of the Last Judgement, beginning with Âdam and then going to the others, namely to Nûh (Noah), to Ibrâhîm (Abraham), to Mûsâ (Moses), and to Îsâ (Jesus) ‘alaihimussalawâtu wattaslîmât’. Each Prophet shall make an excuse and will be either too shameful before Allâhu ta’âlâ or too afraid of Him to intercede. Finally, they shall come to Rasûlullah, begging. He shall prostrate himself and pray, and his intercession shall be accepted. The Judgement shall begin, his Ummat (Muslims) being the first people to be judged. After the Judgement Muslims shall pass the (bridge that cannot be described with worldly experience and which is called) Sirat and enter Paradise. Wherever they go they shall fill the entire place with haloes. As Fâtima ‘radiy-Allâhu ‘anhâ’ passes the Sirât, a voice shall call, “Let everybody close their eyes! The daughter of Muhammad ‘alaihis-salâm’ is coming.”

84– He shall intercede at six different places.

First, with his intercession called **Maqâm-i-Mahmûd**, he shall rescue the entire humanity from the torment of waiting at the place of gathering.

Second, with his intercession he shall cause many people to enter Paradise without being called to account.

Third, he shall rescue some Believers from the torment which they deserve (for their sins that could not be pardoned otherwise).

Fourth, he shall rescue some gravely sinful Believers from Hell.

Fifth, some people will be waiting at a place called **A’râf**, (which is neither Paradise nor Hell,) because their pious deeds and sins are equal. He shall intercede for those people and they

shall enter Paradise.

Sixth, he shall intercede for the promotion of the people of Paradise. Each of the seventy thousand people whom he shall save from being called to account by interceding for them shall intercede for seventy thousand other people, who shall enter Paradise without being called to account at all.

85– It was declared in a hadîth-i-qudsî,^[1] **“Were I not to create thee, I would not create anything.”**

86– The rank position which Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ shall be occupying in Paradise is called **Wasîla**. It is the highest rank in Paradise. The tree of Paradise called **Sidra-t-ul-muntahâ**, each one of whose branches shall reach an inhabitant of Paradise, thus everybody enjoying one of its branches, shall have its roots up in that highest rank. Each and every blessing that the people of Paradise will be enjoying shall be coming through these branches.

***Do not boast about your wealth, O thou, owners of wisdom!
Life is beset with vicissitudes, and all have their end.
When time of death comes, none shall come to save you;
Curb your desires, you will turn into soil in the end.***

***Keep on the right path, Allah will protect you from shame!
Think of the eternal life, do not embellish the shade;
Read BOOKS of AHL AS-SUNNA, give up this obstinacy;
Wake up before it is too late, life is too short to waste;***

***You may end up in ruination, so give up this evil tendency.
Keep on the right path, Allah will protect you from shame!
Satan will scoff at you, seeing this unawareness;
Come to yourself, lest that heinous being should mock thee.***

***Avoid villainy, let pride and fame be others’ property;
Above all worldly values is beautiful moral quality.
Keep on the right path, Allah will protect you from shame!
With Allah ta’âlâ standing bail for your sustenance,***

***Bowing your head before others is not worthy of you.
Afflictions befall on you in return for your own indulgence,
Let these be a sage’s pieces of advice to you.
Keep on the right path, Allah will protect you from shame!***

[1] A hadîth-i-qudsî is a Word of Allah which He inspired into His blessed Prophet ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’.

RASÛLULLAH'S 'sall-Allâhu 'alaihi wa sallam' BEAUTIFUL MORAL QUALITIES and HABITS

Down below are fifty of the beautiful moral qualities and habits of the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sallam':

1- Resûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' was superior to all the other Prophets in knowledge, in irfân (enlightenment, culture), in fehm (comprehension, intellect, understanding), in yaqîn (certitude, positive knowledge), in wisdom, in mental capacity, in generosity, in modesty, in hilm (tenderness, mildness, moderation), in compassionateness, in patience, in enthusiasm, in patriotism, in faithfulness, in trustworthiness, in courage, in grandeur, in bravery, in eloquence, in rhetoric, in intrepidity, in beauty, in vara' (avoiding worldly pleasures about which one is doubtful whether they are permitted by Islam), in chastity, in kindness, in fairness, in hayâ (bashfulness, sense of shame), in zuhd (the highest degree of avoiding worldly pleasures), and in taqwâ (avoiding acts that are forbidden). He would forgive other people for their malevolent behaviours against him, friend and foe alike. He would never retaliate against them. When they caused his blessed cheek to bleed and broke his blessed tooth during the Holy War of Uhud, he pronounced the following benediction about the people who gave him those harms: **“Yâ Rabbi! Forgive them! Pardon them for their ignorance.”**

2- He was extremely compassionate. He would water the animals. He would hold the water container with his hand until the animals became satiated. He would wipe the dirt off the horse he rode.

3- When people called him, whosoever they were, he would reply, “Labbayk (Yes, sir).” He would never stretch his legs when in company. He would sit on his knees. Whenever he saw a pedestrian as he was riding an animal, he would let that person sit behind him on the animal.

4- He would not look down on anybody. During an expedition, one of his companions undertook the killing of the sheep they were going to eat, another one took the skinning on himself, and another one said he would do the cooking. When

Rasûlullah said he would supply the firewood, they said, “O The Messenger of Allah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’! Please do sit and rest! We’ll get the firewood, too.” Upon this the blessed Prophet stated, **“Yes, you will! I know that you will do all the work. But I would not like to keep myself apart and sit while others are working. Allâhu ta’âlâ dislikes a person who sits aloof from his companions.”** He stood up and walked away to find firewood.

5– Whenever he joined a group of his Sahâba ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’ sitting together, he would never occupy the most striking seat. He would seat himself on the first unoccupied place he noticed. One day he went out with his walking stick in his hand. People who saw him stood up. He warned them, **“Do not stand up for me like some people who stand at attention for one another! I am human, like you. I eat, like any other person. And I sit when I am tired.”**

6– He would mostly sit on his knees. He is also reported to have been seen to squat with his arms around his knees. He would not exclude his servants from his daily activities such as eating, attirement, etc. He would help them with the work. He was never seen to beat anyone or to swear at anyone. Enes bin Mâlik, who was continuously in his service, states, “I served the Messenger of Allah for fourteen years. The service he did to me was more than the service I did to him. I never saw him cross with me or rebuke me.”

7– He would patch and mend his clothes, milk his sheep, and feed his animals. He would carry his shopping home. When on a voyage, he would feed his animals. Sometimes he would even curry them. Sometimes he would do these services by himself, and sometimes he would help his servants do them.

8– When some people sent their servants for him, he would go with the servants, walking hand in hand, as it was customary in Medina.

9– He would pay visits to people taken ill and attend at funerals. In order to appease disbelievers and hypocrites, he would visit their bedstricken relatives, too.

10– After conducting the morning prayer (in the mosque), he would ask, **“Do we have any brothers ill at home? (If there are any,) let us visit them.”** When there was no one ill, he would ask, **“Is there any family (who need help) with their funeral? Let us go**

and help them.” If there was a funeral, he would help with the washing and shrouding of the corpse, conduct the (special prayer performed before the burial of a Muslim and which is called the) namâz of janâza, and walk with the procession to the grave. When there was not a funeral to be attended, he would state, **“If you have a dream to be interpreted, I will. Let me listen to it and interpret it!”**

11– When he did not see one of his Sahâba for three days running, he would inquire after him. If the Sahabî concerned had gone on a journey, he would invoke a blessing on him. If the Sahabî was said to be in town, he would pay him a visit.

12– When he met a Muslim on his way, he would anticipate him in the salutation.

13– He would ride a camel, a horse, a mule, or an ass, and sometimes he would have someone else sit behind him on the animal.

14– He would serve his guests and his Sahâba, and would say, **“The master and the noblest member of a community is the one who serves them.”**

15– He was never seen in a burst of laughter. He would only make silent smiles. And when he smiled his blessed front teeth would be seen.

16– He would always look pensive and sad, and he would talk little. He would begin to talk with a smile.

17– He would never say anything unnecessary or useless. He would talk briefly, effectively, clearly, and when it was necessary. Sometimes he would repeat the same statement three times so that it should be understood well.

18– He would play jokes on strangers and acquaintances, on children and old women, and on his blessed wives. Yet these jokes would never cause him to forget about Allâhu ta’âlâ.

19– He had such an awe-inspiring appearance that no one dared to look at him on the face. A visitor who looked at his blessed face would sweat. Thereupon he would say, **“Do not feel worried! I am not a king, and I am not cruel at all. I am the son of a woman who ate dried meat.”** These words would expel the man’s fears and he would say what he wished to.

20– He did not have guards or doormen. Any visitor would

easily go in and talk with him.

21– He had a powerful sense of modesty. In fact, he was too bashful to look at a person on the face.

22– He would not fling a person’s fault in his teeth. He would not complain about anyone or talk behind a person’s back. When he did not like someone’s behaviour or words, he would say, **“I wonder why some people do so?”**

23– Although he was the darling, the most beloved one and the chosen Messenger of Allâhu ta’âlâ, he used to say, **“Among you I am the one who knows Allâhu ta’âlâ best and fears Him most.”** Another statement he used to make is: **“If you saw what I see, you would laugh little and cry much.”** When he saw clouds in the sky he used to say, **“Yâ Rabbî! Do not send us torment through these clouds!”** Whenever a wind blew, he would pray, **“Yâ Rabbî! Send us useful winds.”** When he heard a thunder, he would invoke, **“Yâ Rabbî! Do not kill us with Thy Wrath, and do not perish us with Thy Torment, and before this, bless us with good health.”** Whenever he performed namâz, sounds of sighing would be heard from his chest as if there were someone sobbing within. The same sounds would be heard when he recited the Qur’ân al-kerîm.

24– His heart had an astonishing degree of fortitude and valour. During the Holy War of Hunayn, the Muslims dispersed for the purpose of collecting the booties and only three or four people remained with him. The unbelievers launched a sudden and collective offensive. The Messenger of Allah stood against them and defeated them. The same incident took place several times. He never receded.

25– In the second chapter of the third part of **Mawâhib-i-ladunniyya** Abdullah ibni ‘Umar is quoted to have said that he had not seen anyone stronger than the Fakhr-i-kâinât (the Master of universe). According to a narration conveyed by Ibni Is-haq, there was a famous wrestler named Rughâna in Mekka. He met the Messenger of Allah somewhere outside of town. The Messenger asked him, **“O Rughâna! Why don’t you convert to Islam?”** “Can you produce a witness to testify to your prophethood,” was the latter’s question. Upon this the blessed Prophet defied, **“Let us have a wrestling-match. Will you become a Believer if your back touches the ground?”** “Yes, I will,” was the reply. The match had hardly begun when Rughâna’s back

touched the ground. Stupefied, Rughâna said, “It was a mistake. Let us wrestle again.” So the match was repeated three times, and at each time Rughâna was flat on his back. The same event is related in the initial pages of the third chapter of **Shawâhid-un-nubuwwa**. According to this narration, Rughâna said after the third match, “I did not intend to convert to Islam. Yet I never expected to lose. I see with surprise and admiration that you are stronger than I am.” So he gave half of his flock as a present to the Messenger of Allah, and left. The Messenger of Allah was herding the flock towards Mekka, when he came back, running. He said:

– O Muhammad! What will you answer if the Meccans ask you where you have found the flock?

– I will say, “Rughâna gave them to me as a present.”

– And what will you say if they ask why.

– I will say, “We made a wrestling-match. I beat him and made his back touch the ground. So he liked my strength and gave the flock to me.”

– Please do not tell them so! I will fall into disesteem. Tell them that I gave them because I liked the way you spoke.

– I have promised to my Rabb (Allah) never to lie.

– Then I will take the flock back.

– Well, take them back if you like! I would sacrifice a thousand flocks to please my Rabb.

Falling in love with this strong belief and integrity of the Messenger of Allah, Rughâna uttered the (expression of confirmation called) **Kalima-i-shahâdat**, (which has been explained earlier in the text,) and became a Muslim.

There was another wrestler, named Abul-Aswadil Jumahî. He would stand on a cattle hide, ten other strong people would tug at the hide until the hide tore to pieces, and they would fail to move the wrestler even a bit. One day that person promised to the Messenger of Allah that he would become a Muslim if he lost in a wrestling match against him. So they had a match, which ended with the wrestler lying flat on his back. However, he would not become a Believer.

26– Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ was extremely generous. He would donate hundreds of camels and

sheep without keeping a single head for himself. Many a hard-hearted unbeliever observed his generous acts of charity with admiration and joined the Believers.

27– He was never heard to say, “No,” for something asked from him. If he had what was asked of him, he would give it. And his silence would signify that he did not have the thing needed.

28– Despite the divine offer wherein Allâhu ta’âlâ had promised, “**Ask of Me, and I shall give thee,**” he would not ask for worldly property. He never ate bread made from sifted wheat-flour. He always ate bread made from unsifted barley-flour. He was never seen to eat till he was full. He would eat bread alone, and sometimes with dates, with vinegar, with fruit, with soup, or by dipping pieces of bread into olive-oil. He would eat chicken as well as flesh of rabbit, camel, or antelope, fish, dried meat, and cheese. He liked meat from the forelegs. He would hold the meat with his hands and eat it by taking bites. It is permissible as well to use knife (and fork). He would frequently have milk or eat dates. Sometimes they would not cook anything or make any bread for two or three months in his home, so he would eat only dates for months. There were times when he ate nothing for two or three days running. After he passed away, a Jew was found to be keeping his coat of mail as a pawn for thirty kilograms of barley which the blessed Prophet owed to him.

29– He was never heard to say that he did not like a certain kind of food. He would eat what he liked, and he would only not eat the food he did not like, yet he would say nothing.

30– He had one meal a day. Sometimes he had his daily meal in the morning, and sometimes he ate in the evening. When he went home, he would say, “**Is there something to eat?**” He would fast if the answer was in the negative.

Instead of putting the food on something like a tablecloth, a tray or a table, he would place it on the floor, get down to his knees, and eat without leaning against anything. He would say the Basmala^[1] first and then start eating. He ate with his right hand.

[1] To say the Basmala means to say the word ‘Bism-illâh-ir-Rahmân-ir-Rahîm’, which means, “In the name of Allah, who is Merciful and Compassionate.”

31– Sometimes he laid aside the amount of barley and dates that would sustain his nine wives and a few servants for one year, giving some of that amount as alms to the poor.

32– Mutton, broth, pumpkin, desserts, honey, dates, milk, cream, water melon, melon, grapes, cucumbers, and cool water were the kinds of food (and drink) he specially liked.

33– When he drank water, he would say the Basmala, take small swallows slowly, and make two pauses, (thus dividing an act of drinking into three). He would say, “**All-hamdu-lillâh,**” after drinking. (Al-hamdu-lillâh means, “May gratitude and praise be to Allah.”)

34– Like other Prophets, he would refuse to be given alms or zakât. He would accept presents, mostly giving much more in return.

35– He would wear whatever he found of the sorts of garments that were permissible to wear. He used to cover himself with seamless garments made from thick material, like ihrâm, wrap waist-cloths around himself, and wear shirts and long and ample robes. These garments were woven from cotton, wool, or hair. Sometimes he wore a white garment, and sometimes he was clad in a green one. There were also times when he wore sewn garments. On Fridays, on special days such as the days of ‘Iyd, during diplomatic receptions, and at times of battle, he wore valuable shirts and robes. His garments were mostly white. There were also times when he wore green, red or black garments. He would cover his arms down to the wrists and his blessed legs down to the mid-shins.

It is stated as follows in the book **Shemâil-i-sherîfa**, by Imâm-i-Tirmuzî ‘rahima-hullâhu ta’âlâ’: “Rasûlullah liked to wear a shirt (called qamîs). The sleeves of his shirt reached his wrists. There were no buttons on the sleeves or on the collar. His shoes were of leather, and each shoe had one strap with two cords going between two toes and connecting the strap to the front of the shoe. Convention should be observed in wearing garments and shoes. Defying the convention causes fame. And fame, in its turn, is something that should be avoided. When he entered Mekka, he was wearing a black turban wrapped around his blessed head.”

36– He wrapped a strap of mostly white and sometimes black muslin as a turban around his head, letting a span-long of its end hang down between his two shoulders. His turban was neither too

big nor too small; it was three and a half meters in length. He wore his turban without a skull-cap. However, sometimes he wore a skull-cap with a cord and without a turban.

37– As it was customary in Arabia, he would grow his hair as long as it reached the mid-sections of his ears, having it trimmed when it grew longer. He applied special ointment to his hair. He took the bottle of ointment with him whenever he went on a voyage. When he applied the ointment, he would first cover the ointment with a piece of muslin and then put on his headgear, so that the ointment would not be seen from without. Sometimes he let his hair grow long and hang before him on both sides. On the day when he conquered Mekka he had two curls of hair hanging in this manner.

38– He would put musk and other sorts of perfume on his hands and head, and incense himself with aloe wood and camphor.

39– His bed was made of tanned leather stuffed with date threads. When they offered him a bed stuffed with wool, he refused it, saying, “**O Âisha! I swear in the name of Allah that Allâhu ta’âlâ would keep piles of gold and silver with me everywhere if I wished.**” Sometimes he slept on felt mats, on wooden beds, on the floor, on rugs woven with wool, or on dry soil.

[Ibni ‘Âbidîn ‘rahima-hullâhu ta’âlâ’ states in the initial part of the chapter about fasting, “Acts which Rasûlullah and his four Khalifas succeeding him did steadily are called **sunnat**. (With respect to importance, there are two categories of sunnat.) It is makrûh^[1] to omit (an act which is) **sunnat-i-hudâ**. Yet it is not makrûh to omit (acts that are) **sunnat-i-zâida**.”

Abdulghanî Nablusî ‘rahima-hullâhu ta’âlâ’ [d. 1143 (1731 C.E.), Damascus] says in his book **Hadiqa**, “**Sunnat-i-hudâ** is an act of worship which Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ performed but did not admonish other Muslims for omitting it. If it is an act of worship which he performed steadily, it is called **sunnat-i-muakkada**. Acts which the Messenger of

[1] An act, behaviour, a word that the Messenger of Allah avoided although it was not prohibited directly in the Qur’ân al-kerîm is called **makrûh**. The Messenger not only avoided such behaviour, but also recommended that Muslims should avoid it.

Allah did habitually are called **sunnat-i-zâida**, or **mustahab**. An example of these acts is to begin from the right-hand side and to use the right hand when you are to do something useful, such as building a house, eating, drinking, sitting down, standing up, [going to bed,] putting on your clothes, using tools, etc. It is not *dalâlat* (deviation from Islam) not to observe this kind of sunnat or to observe acts of custom established in the course of time after the establishment of Islam and which are termed **bid'at in convention**, e.g. using new gadgets such as sieves, spoons, etc. Acts of this sort are not sinful.” Hence, it is permissible to eat meals at a table, to use forks and spoons, to sleep on comfortable beds, to use radios, television sets, tape recorders at conferences, in schools, during classes of ethics and science, to use all sorts of transportation, and to utilize technical facilities such as spectacles and calculators. These things are within the area of bid'at in convention. Something that was established afterwards is called **bid'at**. It is *harâm* (forbidden) to use things and inventions that are within the area of bid'at in convention in committing acts that are *harâm*. There is detailed information in the (Turkish) books **Se'âdet-i Ebediyye** (Endless Bliss) and **Islâm Ahlâkı** (Ethics of Islam) about using radios, loud-speakers and tape recorders during prayers of *namâz*, *azân* (*adhân*), preaches and *khutbas*. It is a grave sin to invent bid'ats or to make even the slightest alteration in the acts of worship. *Jihâd*, Holy War, is an act of worship. And it is not an act of bid'at to use all sorts of technical implementations in a war. On the contrary, it brings about many blessings. For it is a commandment of Islam to use all sorts of scientific media in a war. It is necessary to invent facilities that will be helpful in performing acts of worship. Yet it is an act of bid'at to invent facilities that will encourage forbidden acts or to invent any changes in worships. For instance, it is necessary to climb the minaret to call the *azân* (*adhân*, the call to prayer). Yet it is an act of bid'at to call the *azân* through a loud-speaker. For it is not a commandment (of Islam) to call it through an implementation. The commandment dictates that human voice should be used in calling it. Moreover, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ prohibited to announce the prayer times or to perform other acts of worship by ringing bells, sounding horns, or playing musical instruments.]

40– Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ would not grow his beard longer than one handful. He would have it shortened when it exceeded that limit. [It is sunnat to keep your beard one

handful long. And it is wâjib to do so in places where it is customary for men to have a beard. It is sunnat to shorten it when it exceeds the limit. It is an act of bid'at to have it shorter than one handful. It is wâjib to let such beard to grow till it reaches the length of one handful. It is makrûh to shave your beard. However, it is permissible to shave it when you have an excuse.]

41– Every night he put kohl (a certain protective substance) on his eyes.

42– A mirror, a comb, a container for the substance that he put on his eyes every night, a miswâk,^[1] scissors, thread and needle were never absent among his personal possessions at home. He would take these things with him when he went on a voyage.

43– He enjoyed beginning everything from the right hand side and doing everything with his right hand. The only thing he did with his left hand was cleaning himself in the toilet.

44– With kinds of work done in numbers, he preferred odd numbers whenever possible.

45– After the night prayer, he would sleep until midnight, get up and spend the rest of the time worshipping till morning prayer. He would lie on his right flank, put his right hand under his cheek, and recite some sûras (chapters of the Qur'ân al-kerîm) until he fell asleep.

46– He preferred tafa'ul, (which means to draw good omen from things.) In other words, when he saw something for the first time or all of a sudden, he interpreted it optimistically. He did not interpret anything as ominous.

47– At times of sorrow, he would think pensively, holding his beard.

48– Whenever he felt sad, he would begin performing namâz. The flavour and the pleasure he felt during the namâz would eliminate his sadness.

[1] A short stick (about 20 centimetres long and no more than one centimetre thick) cut from a certain shrub called Erâk (salvadora persica) growing in Arabia. One end of the miswâk is pounded into fibres and used as a toothbrush.

49– He would never listen to a backbiter or a gossipper.

50– Whenever he wanted to look at something on one side or behind, he would turn with his entire body, instead of turning only his head.

ATTENTION: Islamic scholars ‘rahima-humullâhu ta’âlâ’ divided the aforesaid behaviours of our master the Prophet ‘sall-Allâhu ’alaihi wa sallam’ into three categories. The first category consists of behaviours that must be imitated by Muslims. They are called **sunna(t)**. The second category contains behaviours that are peculiar only to our Prophet ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’. They are called **Khasâis**. It is not permissible to imitate them. In the third category are behaviours integrated to convention. Every Muslim should imitate them depending on the convention valid in his country. Imitating them without adapting them to the rules of convention in your country will cause fitna (instigation). And causing fitna, in its turn, is harâm.

***Worldly property, gold’n silver are no one’s eternally;
Pleasing a broken heart is what will promote thee.***

***The earth is ephemeral, it turns continuously;
Mankind is a lantern, which will go out eventually.***

PART THREE

ISLAM and OTHER RELIGIONS

In this chapter of our book, we shall tell you about Islam, as we have done so far, evoke your memories of the old pages of history, and provide valuable pieces of information concerning the essentials of all religions. We hope that you read this chapter with the same enjoyment as you have felt throughout the earlier chapters. As we have frequently repeated; today, on the threshold of the twenty-first century, people have little time, much work to do, and a variety of problems to cudgel their brains with. Moreover, today's people are equipped with quite new pieces of knowledge. They assess every book they read with these new pieces of knowledge. Therefore, the ideas that we are to communicate to them have to be scientific, logical, documentary, and in concordance with today's level of knowledge and living conditions. Any degree of thanksgiving would prove short of expressing our gratitude to Allâhu ta'âlâ for enabling us to write and (translate into English and) publish this book, which we have perfected by adding new parts yearly. The blessings of Allâhu ta'âlâ are boundless.

Seeing the letters of appreciation that we receive, we realize that our book is being read and those who read it reap benefits, and we pay our hamd (thanks and praise) to our Rabb (Allâhu ta'âlâ). The blessings that our readers invoke on us and the thanks they give us are our greatest gains. These letters and calls of appreciation encourage us to work even harder.

So sad to say, recently there has been a decrease in the number of people capable of understanding the books written by Islamic scholars and simplifying them to a level comprehensible to average people. In fact, there are almost no experts of religion left. Since Islam is the latest, the most perfect and the most logical religion, writing an Islamic book requires having a high level of education, knowing Arabic and Persian in addition to (at least) one European language, and being fully equipped with the Islamic branches of knowledge in addition to the most up-to-date natural and scientific information. Our books are simplifications and explanations from books written by authorities of religion and expert scientists, and we have paid meticulous attention to this delicate job. We have always avoided bigotry. We examine the letters we receive carefully and give them scientific and logical

answers. Some parts of our books, (which are originally in Turkish), have been translated into English, French and German, and spread throughout the world. Another fact we are happy to see is that other Islamic societies know of our books, like our books, and allot portions for commentaries of our books in their publications. We are not boasting about these things. For what we have been doing is to merely read and study the valuable and worldly widespread books written by Islamic scholars, classify them in categories, make comparisons, sift reasonable and logical facts from them, and publish these facts in such simplicity and fluency as will be read and understood easily by everybody. The books we have been publishing contain no additions on our part. We lay these pieces of information, which cost us considerably painstaking and onerous labour, before our reader, thus enabling him to read and learn them with ease. It is up to the reader to draw conclusions from them. Our duty is to prepare this material. And we are doing this willingly, without expecting any worldly returns. We expect the rewards from Allâhu ta'âlâ. Those who read this chapter of our book will learn that the Islamic religion is the only access to knowing Allâhu ta'âlâ and becoming close to Him, that human beings cannot live without a religion, that religion will correct people's moral attitudes and can never be exploited for worldly advantages and political stratagems, that it cannot be a tool for personal interests and sordid purposes, and that attaining happiness in this world and the next is dependent solely on adapting yourself to Islam.

Although Islam is the truest and the most logical religion, very little effort is being made for its spread. The organizations which Christians establish in order to publish Christianity are both numerous and enormous. The book **Diyâ-ul-qulûb**, published in 1294 [1877 C.E.] and written by Is-haq Efendi of Harput, a valuable Islamic scholar whose books are one of the main sources we have utilized in writing this book and to whom we shall refer later ahead, contains the following information:

“The British Protestant society called Bible House, which was established in 1219 [1804 C.E.], had the Bible translated into two hundred and four (204) different languages. By the year 1872, the number of the books printed by that society was seventy million. The money spent for the spread of Christianity by the society was two hundred and five thousand and three hundred and thirteen (205,313) British gold coins, which is equal to forty-five billion

Turkish liras according to today's rate of exchanges, [when a British gold coin cost two hundred and twenty thousand (220,000) Turkish liras]." The society is still active today, establishing infirmaries, hospitals, conference halls, libraries, schools, cinemas and other recreation and sports institutions in many places of the world, and making great efforts to Christianize people who haunt those places. Catholics do not fall behind in these activities. In addition, they entice poor populations towards Christianity by finding jobs for young people and by providing medicinal help.

Today, there are some small (Islamic) societies in some Muslim countries such as Pakistan, South Africa and Saudi Arabia, and a few small Islamic centers in European countries and in America. These centers carry on Islamic publications. However, because these centers are supported by a variety of different groups, their publications criticize one another, impair the Islamic unity commanded by our religion, and give rise to separatism. The capacity of our company, IHLÂS, allows only a limited number of young students to read our books. For all the unfavourable conditions, our humble publications are being read all over the world and thereby the number of Muslims on the right path is increasing every year. The number of Muslims, which was only one-third that of Christians a hundred years ago, is almost half their number today. For Muslims are faithful to their credal tenets and raise their children with an Islamic education. In contrast, younger generations in the Christian world see that Christianity is in counterpoint to recent scientific improvements and modern technical findings, and become convinced atheists. Communist states, on the other hand, annihilate and prohibit religion altogether. In some of them, e.g. in Albania, under an excessively communistic regime,^[1] religions are presented as objects of derision in public places called 'Museums of Atheism'. It is a fact reported in British publications that the number of atheists in Britain, where most of the aforesaid gigantic Christian organizations are located, is already thirty per cent of the entire population.

Then, what is the reason for this ever-increasing appreciation for our publications versus the ineluctable sinking of Christianity despite all the efforts contrarywise? The reason is obvious. Islam

[1] The communistic regime has been overthrown now.

is the most civilized, the most plausible, and the truest religion. Islam is explained in such a sincere and clear language in our books that any unprejudiced and cultured person who reads them will see that Islam is the latest true religion, that it is agreeable with all modern sciences and understandings, that it does not contain any superstitions, and that its creed is based on the unity of Allah instead of a preposterous dogma called Trinity, and will presently believe in Islam. An attentive retrospection will reveal that belief in the unity of Allah is the basic and unchanged element in the succession of true religions, that, whenever a true religion was disfigured by people, Allâhu ta'âlâ sent a new Prophet 'alaihi-salâm' to restore it, and that Islam is the final, the most scientific, and the most consummate link in this chain of true religions. In this connection, the comparison made between Islam and Christianity by Is-haq Efendi of Harput, who occupies a few of the previous lines and a considerable amount of the following passages of our book, divulges the fact that the two religions share the same basic credal tenets and that Christianity was interpolated and defiled by Jews afterwards.

Another point that must be dwelt on is the comparison of Islam and Christianity on the ethical platform. A close study of this chapter of our book, reinforced with a scanning of the eighth chapter of **Could Not Answer**, another book we have published, will uncover the fact that the two religions treat the same subjects in identical manners and enjoin identical commandments on humanity. Today, if a Christian believes in one Allah instead of three gods and in Muhammad 'alaihi-salâm' the final Prophet, he will become a Muslim. Most of today's common-sensed Christians reject the dogma of Trinity, provide various explanations to interpret this dogma, and believe in one Allah. A number of Christians have realized this fact and become Muslims willingly. These things are dealt with in the initial part of our book, under the caption **Why Did They Become Muslims**. Human soul is fed on religion. A person without a religion is identical with a body without a head. As the body needs to breathe, to eat and drink, likewise the soul needs religion to realize a perfect personality, to purify itself, and to attain peace. An irreligious person is no different from a machine or from an animal. Religion is the greatest element that makes man know his Allah, protects him against malpractice, clears his way, salves his brain, consoles him at times of affliction, gives him material and spiritual power, provides him respectability, honour and affection in society, and

protects him against the fire of Hell in the Hereafter.

By the time you finish reading this part of our book, you will see that all the heavenly religions are successions of one another, that the true unitarian religions which Allâhu ta'âlâ substituted for one another and renewed various times are actually one religion, one belief, that whenever a true religion sent by Allâhu ta'âlâ was interpolated by people it was corrected by the Prophets 'alaihimsalâm' appointed and sent by Allâhu ta'âlâ, and that the latest religion is **Islam**, which was brought by Muhammad 'alaihissalâm'.

The bitterest enmity against Islam is of British origin. For the British state policy is essentially based on the exploitation of the natural resources in Africa and in India, the employment of their inhabitants like beasts, and the transference of all their gains to Britain. People who have been honoured with Islam, which commands justice, mutual love and help, obviate the British cruelty and duplicity. On the other hand, the British government has established a **Ministry of Colonies** and is attacking Islam with inconceivably treacherous plans and with all their military and political forces. The confessions which Hempher, one of the thousands of male and female spies supervised by that ministry, made concerning his activities beginning in 1125 [1713 C.E.], explain a few of those heinous plans, which are an awful shame for humanity. These confessions were published in Arabic, in English and in Turkish by Hakikat Kitabevi in 1991.^[1]

***The philomel for the roses blossoming in the garden of love,
The Hero Islam was awaiting with strong yearning,
The lover with his darling's love burning to ashes;
Let the time that hath not seen thee bemoan!***

***In knowledge and sagacity, thou art called 'Sila';^[2]
For thou hast combined two main branches of knowledge.
Diving into that ocean that hath no end to reach,
Thou hast had the biggest share from the ocean of dhikr!***

[1] Confessions of A British Spy, 1991, Hakikat Kitabevi, Fatih, Istanbul, Turkey.

[2] A nickname for Imâm-i-Rabbânî Mujaddid-i-elf-i-thânî 'quddisa sirruh' [d. 1034 (1624 C.E.), Serhend, India]. Please see **The Proof of Prophethood**, the English version of his book **Ithbât-un-Nubuwwa**. Letters from his valuable work **Maktûbât** occupy a major part of our book **Endless Bliss**. 'Sila' means 'combiner'. He was called so because

**Some people go to the shore, and say, “Enough for me.”
Some see it from afar, and become infatuated, dizzy.
Some only watch, and others merely take a sip.
Thou art the one who drank from the ocean till satiety!**

**Thy work comes next after the Qur’ân and hadîths in priority;
Thy words, so blessed, offer the souls medicinal candy;
Thou art the commander of the world of spirituality;
‘Mujaddid-i-elf-i-thâni’^[1] is the title granted to thee!**

**Who made us know of thee, by nature thy friend,
The only scholar fast to thy blessed trend,
Is ‘Sayyid Abdulhakîm’, ablaze with thy love.
For his sake, please bless us with thy shefâ’at.^[2]**

**What illuminates the universe again with thy work,
Attracts, us powerfully towards its wake,
And eliminates the darkness of fourteenth century,^[3]
Is the light of ‘Arwâs’,^[4] the rest is mere reverie!**

**We are his disciples and he is thy admirer;
Thy lightsome hearts will sure reflect on each other.
You are, no doubt, in love with each other,
Those who know Maktûbât will love thee and one another!**

he combined two extensive branches of Islamic knowledge, i.e. the Sharî’at, which contains all the Islamic canonical principles, laws, commandments, prohibitions, etc, and the Tarîqa, which is the collection of all spiritual paths and orders in Islam. These two branches had been considered apart from each other until his time.

- [1] Muhammad ‘alaihi-salâm’ is the last Prophet. No prophet shall come after him. Islamic scholars will teach Islam to people till the end of the world. The greatest ones of these scholars are called ‘mujaddid’. Every thousand years after Muhammad ‘alaihi-salâm’, Allâhu ta’âlâ will restore the Islamic religion and protect Muslims from degeneration through a very profound Islamic scholar called ‘mujaddid’. Imâm-i Rabbânî ‘quddisa sirruh’ is the first of such mujaddids. ‘Mujaddid-i-elf-i-thâni’ means ‘the restorer of the second millennium’.
- [2] Intercession. In the Hereafter, pious Muslims, people loved by Allâhu ta’âlâ will intercede with Allâhu ta’âlâ for the forgiveness of sinful Muslims. This intercession is called shefâ’at.
- [3] Islamic century is meant.
- [4] A village in the vicinity of Van, a city in eastern Turkey.

ISLAM IS NOT A RELIGION OF SAVAGERY

If you climb the mount of Kahlenberg, where the Ottomans established their military headquarters during the siege of Vienna in 1095 [1683 C.E.] because it offered an ideal observation of the city from favourable elevation, you will see a monument with a sign on it that says, “May God protect us against the evils of plague and Turks.” Right beneath the sign is a concocted lithograph illustrating Turks slaughtering Christian women and children. At that time Christians represented the Turks as the most savage, the most cruel, and the most barbarous people of the world. They said that the Turks would not be cruel or barbarous if they were Christian. Those who alleged that Islam was a religion of savagery were the Christian priests, who were the cruel and tyrannical dictators of that time. This falsification always occupied a major part of the religious lessons given in schools, and thereby the Christian children were brainwashed with the inculcation that Islam was a religion of savagery. This awful vilification was carried on throughout centuries, preserving its vehemence till our time. Is-haq Efendi of Harput ‘rahima-hullâhu ta’âlâ’, in his book, makes the following quotation from a booklet which a priest wrote for the purpose of traducing Islam in 1860:

“Îsâ ‘alaihi-salâm’ always treated people with affection, kindness, compassion and helpfulness in communicating his religion. It is for this reason that five hundred people became Christians within the first few years of Christianity. In contrast, Islam, a religion of savagery, was imposed on people with force and under threat of death. Muhammad ‘alaihi-salâm’ tried to spread Islam by means of force, threat, fighting and holy war. Consequently, thirteen years after his claim to prophethood the number of people who accepted Islam as a result of mere communication was around one hundred and eighty. This would be enough to demonstrate the difference between Christianity, a true and humanitarian religion, and Islam, which is a religion of savagery. Christianity is a perfect and humanitarian religion which penetrates the human heart, inspires mercy and compassion, and never uses force or compulsion. One indication of the fact that Christianity is the only true religion is that the advent of Christianity invalidated Judaism, which was the unitarian religion previous to it. When Allâhu ta’âlâ sends a new

Prophet, the religions previous to him must be invalidated. Because Jewry refused Christianity, various disasters befell on them, and they suffered humiliation and degradation. For the advent of a new Prophet signifies the fact that the previous religions have been spoilt. On the other hand, the advent of Muhammad 'alaihi-salâm' did not abrogate Christianity, nor did various disasters befall on Christians, which had been the case with Jews, but, on the contrary, Christianity spread all the wider. Despite all the Muslims' efforts, massacres and church-destructions, (for instance, four thousand churches were destroyed in the time of caliph 'Umar,) Christians are daily increasing in number and improving in welfare, whereas Muslims are suffering indignities, becoming poorer and poorer, and losing their value and importance world-wide."

Is-haq Efendi 'rahmatullâhi 'aleyh' gives the following answer to the priest's denigrations:

First of all, the information and the numerical figures provided by the priest run counter to facts. **Qur'ân al-kerîm**, Islam's Holy Book, contains the injunction, "**There is no compulsion in the religion.**" Although Muhammad 'sall-Allâhu 'alaihi wa sallam' never had recourse to compulsion or threat as he communicated the Islamic religion, the number of people who embraced Islam willingly and of their own accord increased in a short time. The statements made by SALE, a Christian historian and a translator of the Qur'ân al-kerîm, corroborate our argument. [George Sale died in 1149 [1736 C.E.]. He was a British priest. He translated the Qur'ân al-kerîm into English in 1734. He gave detailed information about Islam in the introduction of his work.] He states as follows in his **Translation of the Koran**, which was printed in 1266 [1850 C.E.]: "The Hegira had not taken place yet when Medina already did not contain a house without Muslim residents." That means to say that urban people who had not even seen the face of a sword accepted Islam willingly only owing to the greatness and trueness of this religion and the nonpareil literary perfection of the Qur'ân al-kerîm. The following numerical figures are an indication of Islam's rapid spread. By the time Muhammad 'sall-Allâhu 'alaihi wa sallam' passed away, the number of Muslims was one hundred and twenty-four thousand (124,000). Four years after the passing away of the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sallam', 'Umar 'radiy-Allâhu 'anh' sent a forty-thousand-strong Muslim army, and that army

conquered Iran, Syria, a part of Anatolia up to Konya, and Egypt. 'Umar 'radiy-Allâhu ta'âlâ 'anh' never had recourse to tyranny. He never displayed cruelty to those Christians and fire-worshippers living in the countries that he captured from cruel dictators. His justice is acknowledged by the entire world, friend and foe alike. Most of the people living in these countries saw the justice and the ethical perfection inherent in the Islamic religion and became Muslims willingly. Very few of them remained in their former religions, such as Christianity, Judaism and Magi. Thus, as historians unanimously acknowledge, the number of Muslims living in Muslim countries reached twenty or thirty million in ten years, which is a comparatively short period in the context of its time. 'Umar 'radiy-Allâhu 'anh', let alone destroying four thousand churches, gave an harsh answer to the people who asked him what church he was going to convert into a mosque, when he entered Jerusalem, and performed his first namâz outside of the church.

Three hundred years after Îsâ 'alaihi-salâm' was raised up to heaven, (alive as he was,) Constantine I accepted Christianity. With his support and compulsive methods, the number of Christians reached only three million. Any Jew who refused Christianity would be subjected to chastisements dictated by Constantine such as mutilation of ears and pelting with stones.

As for the allegation that when Christianity appeared Judaism was abrogated and Jews suffered sundry disasters; it shows that the priest has not studied history well enough and therefore is not aware of the facts. For it was a fairly long time before the rise of Christianity that Judaism was contaminated, Jerusalem was destroyed first by the Assyrian king Buhtunnassar (Abuchednezzar) [604-561 B.C.], and later by the Romans. After these destructions, Jewry suffered utter social disruptions from which they never recovered. Because all these events took place before the advent of Christianity, they have nothing to do with Christianity. Today, as we are to enter the twenty-first century, we see a Jewish state before us. Obviously, therefore, Judaism survives despite Christianity. As a matter of fact, before the establishment of today's Israel, Jews occupied the leading positions in the European monetary sources, banks, institutions of press and heavy industry, and Jewish lawyers enjoy universal popularity. The Jewish population in Britain produced the

Empire's wealthiest lord, Lord Disraeli.^[1] Rothschild^[2], another Jew, was the world's richest person. Even today, European and American bourses and most of the companies are in the possession of Jews. That means to say that the priest is completely wrong in his assertion that as soon as Christianity appeared Judaism disappeared and various disasters befell on Jews, which is no more than a hallucination that was conjured up in his mind.

Christian priests announce that Christianity is based on essentials such as affection, compassion, mercy, and mutual help. We had a Christian neighbor, a priest. We asked him about a passage that we had read on the hundred and sixty-ninth page of the Turkish version of the Holy Bible which was printed in Istanbul in 1303 [1886 C.E.]. The passage, the tenth through eighteenth verses of the twentieth chapter of Deuteronomy in the Old Testament, reads as follows in the Authorized (King James) version:

“When thou comest nigh unto a city to fight against it, then proclaim peace unto it.” “And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.” “And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:” “And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:” “But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.” “Thus thou shalt do unto all the cities which are very far off from thee, which are not of the cities of these nations.” “But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:” “But thou shalt utterly destroy them; namely, the Hittites, and the Am’or-ites, the Canaanites, and the Per’iz-zites, the Hi’vites, and the Jeb’u-sites; as the LORD thy God hath commanded thee:” “That they teach you

[1] Benjamin Disraeli, (1804-1881), English Premier in 1868, and again in 1874, until 1880.

[2] Meyer Arschel Rothschild, (1743-1812), German banker and the founder of the international banking firm, House of Rothschild; and also his son. Nathan Meyer Rothschild, (1777-1836), British banker.

not to do after all their abominations, which they have done unto their Gods; so should ye sin against the LORD thy God.” (Deut: 20-10 to 18)

We said to our Christian neighbour, “Your Holy Bible enjoins utterly cruel behaviour towards weak people. This commandment, which exists in your Holy Bible, has no proximity to the so-called Christian compassion and mercy which you repeat so frequently. Where is your mercy and compassion? This passage in the Holy Bible is a commandment of terrible savagery and cruelty. In contrast, our Holy Book, the Qur’ân al-kerîm, does not contain a single word encouraging such horrible behaviour towards the enemy. So your religion incites you to cruelty. On the contrary, the Qur’ân al-kerîm abounds with expressions of mercy, compassion, and forgiveness, and prohibiting cruelty. Then, how can Christian priests dare to allege that Islam commands savagery and Christianity is a religion of compassion? Here is a passage from your sacred book, the Holy Bible! This means to say that, contrary to your claim, the Holy Bible commands savagery, barbarism, and cruelty. How will you explain this?”

The priest first had recourse to prevarication, saying that he did not know of the passage. When we had the aforesaid Turkish version of the Holy Bible fetched and showed him the hundred and sixty-ninth page, he said, “Well, this passage has nothing to do with Îsâ ‘alaihi-salâm’. The passage is a quotation from the Torah, which belongs to Moses. The commandment you criticize is the one which Allâhu ta’âlâ gave the Mosaic people so that they should revenge for their expulsion from Egypt. The Egyptians refused the time’s true religion and even attempted to kill Moses (Mûsâ) ‘alaihi-salâm’. Upon this Allâhu ta’âlâ commanded the Jews to revenge on them by annihilating the so-called nations of disbelievers. That is the meaning of this passage, which was added to the Holy Bible. It has nothing to do with Christianity.” Upon this we said to him: “Every religion has a holy book. Believers of a religion have to believe in its holy book in its entirety. Where its passages were taken from, or how they were organized, is not a matter of question. A holy book is believed as a Book of Allah and the passages it contains as the commandments of Allah. The holy book of Christians is the **Holy Bible**, i.e. the Torah and the Bible. Therefore, you have to recognize all the passages in the Holy Bible as the commandments of Allah. You cannot divide your Holy Bible by categorizing its passages with respect to their

authenticities, for instance by stigmatizing one passage as obsolete, another as concerning Jewry, and another as Mosaic or non-Christian. You cannot believe in one part and reject another. You have to believe in it as a whole. If this passage from the Biblical book **Deuteronomy** has nothing to do with Christianity, your ecumenical councils should have excised it from the Holy Bible or at least announced all over the world that it was a superstition inserted into the Bible afterwards. Since they did not do so, you should be believing in this passage as a commandment of Allah. Accordingly, you have to acknowledge that Christianity is an extremely savage, cruel, ruthless and death-dealing religion.”

The Christian priest was consternated. Because he had never read the Holy Bible completely, and had not even taken a look at the Old Testament and therefore it was the first time that he had ever seen it, he was agape with astonishment. Finally, he said to us, “You have embarrassed not only me but the entire Christendom. I am not a theologian, and I must confess that I am not very pious. I thought the Holy Bible contained only compassion, mercy and forgiveness. This terrible passage of savagery has had a disastrous effect on me. I am ashamed also that I am a priest. When I go back home, I shall tell some learned theologians about this. I shall apply to the authorities for the excision of this passage from the Holy Bible. This passage is certainly a superstition. For Allah would not give such a horrendous command. This passage must be a Jewish fabrication.” We consoled him. We gave him one of our publications in English, namely **Islam and Christianity**. We said, “If you read this book you will see that the Holy Bible contains many other errors. In fact, these errors are about twenty thousand according to a report!” The previous section, ‘**The Qur’ân al-kerîm and Today’s Copies of the Torah and the Bible**’, contains a comparison of the Bible and the Qur’ân al-kerîm. Please review that section!

The **Holy Bible**, which Christians believe in as a heavenly book revealed by Allâhu ta’âlâ, contains a high number of passages commanding cruelty and savagery. We will quote an insignificant number of them only as a lesson to the so-called innocent and compassionate Christians who call Muslims barbarians and Islam a religion of barbars.

The twenty-third and twenty-fourth verses of the twenty-third chapter of Exodus read as follows: “For mine angel shall go

before thee, and bring thee in unto the Am'or-ites, and the Hittites, and the Per'iz-zites, and the Canaanites, ...: and I will cut them off." "... but thou shalt utterly overthrow them, and quite break down their images." (Ex: 23-23, 24)

In the beginning of the thirty-first chapter of Numbers "the LORD" commands Moses to "Avenge the children of Israel of the Mid'i-an-ites: ..." (Num: 31-2) And the seventh and later verses read as follows: "And they warred against the Mid'i-an-ites, as the LORD commanded Moses; and they slew all the males." (ibid: 7) "And the children of Israel took all the women of Mid'i-an captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods." "And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire." (ibid: 9, 10) It is written in the later verses that Mûsâ 'alaihi-salâm' was angry with his officers because they had left the women alive, and that he commanded the slaughter of the male children of all the women. (ibid: 14, 15, 16, 17) A later verse, on the other hand, (verse 35) states that the number of girls unkilld was thirty-two thousand. Just imagine the number of the people slaughtered!

The initial verses of the seventh chapter of Deuteronomy read as follows: "When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Gir'ga-shites, ... and the Am'or-ites, and the Canaanites, and the Per'iz-zites, seven nations greater and mightier than thou;" "And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:" (Deut: 7-1, 2)

The twenty-seventh verse of the thirty-second chapter of Exodus reads as follows: "And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour." (Ex: 32-27)

It is written in the eighth and later verses of the twenty-seventh chapter of I Samuel that Dâwûd (David) 'alaihi-salâm' and his soldiers "invaded the Gesh'u-rites, and the Gez'rites, and the Am'a-lek-ites" and "left neither man nor woman alive." (I Sam: 27-8, 9)

It is written in the eighth chapter of II Samuel that Dâwûd ‘alaihi-salâm’ “slew of the Syrians two and twenty thousand men,” (II Sam: 8-5) and that later he slew “eighteen thousand men.” (ibid: 13) It is stated in the final part of the tenth chapter that he “slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen,” (10-18) while the twelfth chapter reports that he killed the inhabitants of the cities that he had captured “under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln.” (12-31)

It is written in the Old Testament that after Mûsâ ‘alaihi-salâm’, Yûshâ ‘alaihi-salâm’ had millions of people slaughtered. (Josh: 8, and also later chapters)

The thirty-fourth verse of the tenth chapter of Matthew quotes Îsâ ‘alaihi-salâm’ as having said, “Think not that I am come to send peace on earth: I came not to send peace, but a sword.” (Matt: 10-34)

It is written in the fifty-first verse of the twelfth chapter of Luke that Îsâ ‘alaihi-salâm’ said, “Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:” (Luke: 12-51)

Again, the thirty-sixth verse of the twenty-second chapter of Luke quotes Îsâ ‘alaihi-salâm’ as having said, “... But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.” (Luke: 22-36)

A reasonable person who reads the **Holy Bible** will see that it abounds in scenes of savagery and cruelty, and that all those scenes are ascribed to Prophets and to Allâhu ta’âlâ’s beloved slaves.

Following the commandments of that book, which they believed to be the Word of Allâhu ta’âlâ, Christians persecuted both one another and Muslims and Jews, perpetrating massacres that were written with blood in history. It is stated as follows on the twenty-seventh page of the book **Kasf-ul âsâr wa fî qisâs-i-Enbiyâ**, which was originally written in English by Alex Keith and translated into Persian by a priest named Merik: “Constantine the Great commanded the mutilation of all the Jews in his country by cutting their ears and exiled them to various places.” A book written by priests and entitled **Siyar ul-mutaqaddimîn** contains the following information: “In 372 C.E., the Roman emperor

Gratianus, after a consultation with his commanders, commanded the Christianization of all the Jews in the country and the killing of those who would resist.”

It is written in a book that was written by priests and which was printed in Beirut in 1265 [1849 C.E.] that two hundred and thirty thousand Protestants were slaughtered by Catholics on the grounds that they would not accept the Pope. It is written on the forty-first and forty-second pages of a book that was translated from English into Urdu by a Catholic priest named Thomas and which was printed with the title *Mir'ât us-sidq* in 1267 [1851 C.E.] that the Protestants appropriated six hundred and forty-five (645) monasteries, ninety (90) schools, twenty-three hundred and seventy-six (2367) churches and one hundred and ten (110) hospitals from the Catholics and sold them for nothing. With the command of Queen Elizabeth, numbers of Catholic priests were boarded on ships and hurled into the sea. Volumes of books were written to tell about these cruelties and disasters in detail. These books written by priests prove that the real barbarians are the Christians who stigmatize Muslims as barbarians.

Christian priests cannot find a single word in the *Qur'ân al-kerîm* to corroborate their allegation that Islam is a religion of barbarity. On the other hand, the passage above which we have quoted from the Old Testament shows that Christianity, instead of Islam, is a religion of utter barbarity. How can the Christian priests ever have the face to call Islam a religion of barbarity with such commandments of barbarity in their Holy Bible? Let them first examine their own holy book, read about the savageries perpetrated in the name of Christianity, and feel shame, at least a little.

The so-called innocent, civilized and compassionate Christians organized **Crusading Expeditions** in order to save the sacred homeland of *Îsâ 'alaihi-salâm'* and Jerusalem from the hands of Muslims, whom they call barbarians. The Christians of that time were leading a semi-wild life, whereas the Muslims had reached the zenith of civilization and were guiding the entire world in knowledge, in science, in arts, in agriculture, and in medicine. Wealth and welfare that they had been enjoying were the natural fruits of the high civilization they had reached. That high degree of welfare was dazzling the eyes of the half-naked Christian peoples, and they were covetous of the blessings the Muslims had been enjoying. All their thoughts were fixed on how to plunder

the rich Muslim countries. A pretext was finally found. It was necessary to recapture the sacred lands belonging to Îsâ 'alaihi-salâm' from the Muslims.

A money-and-blood-thirsty and sadistical priest named Pierra L'Ermite came up with the claim that he had had a dream in which Îsâ 'alaihi-salâm' had appeared to him and wailed for help, saying, "Rescue me from the hands of Muslims!" He launched a military campaign for the rescue of Jerusalem, continuously provoking and encouraging people. It was an opportunity looters were looking forward to. Dreaming that they would obtain valuable goods in the places they would go to, they joined the first crusading expedition mounted by Pierre L'Ermite. Their commanders were the lunatic priest L'Ermite and the poor knight Gauntier. Consisting of mere looters, the first crusaders had not left their countries yet when they began looting. They pillaged some cities in Germany. When they entered Istanbul, they pillaged the affluent Byzantine city with complete unaffectedness despite the cries of the owners of the goods they were stealing. Completely on the loose, the crusaders were making their way through towns and villages, attacking people and places at random, when they were stopped and annihilated by the Seljuki Turks before reaching Jerusalem. Then other crusaders appeared. Gradually, crusading became a matter of honour, and eminent kings joined the expeditions, which meant tremendous armies. According to a report, a one-million-strong, [or at least 600,000,] set forth to attack. The crusading expeditions continued for a hundred and seventy-four years, from 489 [1096 C.E.] to 669 [1270 C.E.], in eight waves. Later, crusaders were organized against the Turks. The Ottoman Turks made holy wars against the crusading armies and routed them in Nighbolu and Varna. Some fanatical Christians include even the Balkan War, which took place in 1330 [1912/13 C.E.], in those expeditions, and consider that war, which they fought against the Turks, as a crusading expedition.

The German emperor Friedrich Barbarossa, Friedrich II, Conrad III, Heinrich VII, the British king Richard the Lion-hearted (Couer de Lion), the French kings Philip Auguste and Saint Louis, the Hungarian king Andreas II were among the many kings and princes who joined the crusades. Perpetrating all sorts of savagery on the way and, as we have already stated, burning, destroying and plundering Istanbul, which belonged to

their co-religionists, the Byzantines, they arrived in Jerusalem. The following is a passage paraphrased from a five-volumed book about the crusading expeditions, by Michaud:

“In 492 [1099 C.E.], the crusaders were able to force their way into Jerusalem. When they entered the city they slaughtered seventy-thousand of its Muslim and Jewish inhabitants. The streets were flooded in blood. Heaps of corpses blocked the roads. The crusaders were so barbarous that they slaughtered ten thousand Jews that they met on the banks of the Rhine in Germany.” The Muslim Turks, on the other hand, did not slay a single woman or child in Vienna. The lithograph on the mount is imaginary. The crusaders’ savageries in Jerusalem, however, are blatant facts.

Ahmed Cevdet Pasha, ‘rahima-hullâhu ta’âlâ’ states as follows in his book **Qisâs-i-Enbiyâ**:

“The crusading army invaded Jerusalem in 492 [1099 C.E.]. They put all its inhabitants to the sword. They slaughtered more than seventy thousand Muslims who had sheltered in the Masjid-i-aqsâ. A considerable number of those Muslims were imâms (religious leaders), scholars, zâhids (extremely pious Muslims), and people too old to use a gun. The Christian barbarians plundered the innumerable gold and silver candle-sticks and invaluable historical items in the treasury near the valuable stone called **Sahratullah**. Most of the Syrian cities came into the possession of the crusaders, and consequently a **Kingdom of Jerusalem** came into being. For many long years hundreds of battles were fought between that kingdom and the Muslims. Eventually, Salâhaddîn-i-Eyyûbî ‘rahima-hullâhu ta’âlâ’ [d. 589 (1193 C.E.)], won a victory, called Hattin, after various battles, and entered Jerusalem on a Friday which coincided with the twentieth day of the blessed month of Rajab, in 583 [1186 C.E.]. Within the following few years he purged many cities from the crusaders and rescued hundreds of thousands of Muslims from captivity. The patriarch of Jerusalem, the bishops and priests put on their mourning garments and made tours in Europe to propagate vengeance. The pope died of grief when he received the news of defeat. A new pan-European army of crusaders was established. The German emperor Friedrich, the king of France Philip, and the king of England Richard, wearing crosses up to their chests, came with their armies. Yet their efforts to recapture Jerusalem ended in failure. In 690 [1290 C.E.], the Egyptian Sultan Melik Eshref

‘rahima-hullâhu ta’âlâ’ conquered Akkâ, which was the center of the crusaders, as well as the other cities, thus putting an end to the crusades.”

Remaining in the possession of Christians for eighty-eight years, i.e. from 1099 to 1187, Jerusalem was eventually rescued by Salâhaddîn-i-Eyyûbî, in the latter date mentioned. That blessed commander captured Richard the Lion-heart. However, instead of treating him as a prisoner of war, he showed him the same extremely kind and mild hospitality as he would have shown to the king of a neighbouring country paying him a courtesy visit. That was a prime example to show the difference between the ‘wild Islam’ and the ‘affectionate Christianity’!

It is true that Muslims converted some churches into mosques. Yet no churches were destroyed. On the contrary, many of them were reconstructed. When Sultân Muhammad Khân ‘rahima-hullâhu ta’âlâ’ conquered Istanbul, he converted Saint Sophia, which was a church, into a mosque. It was one of the conditions stipulated during the negotiations for peace. It was not only a religious event but also a monument representing the Turks’ greatest victory. Our Prophet ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’ had foretold the conquest of Istanbul and had said, “**How lucky for them ...**,” about the would-be conqueror and his army. Fâtih Sultân Muhammad Khân, who ushered a new era by conquering Istanbul, had to announce the event to the entire world by converting Saint Sophia, which had been a symbol of Christianity, into a mosque, a symbol of Islam. Fâtih Sultân Muhammad Khân never destroyed Saint Sophia. On the contrary, he had it repaired. The Qur’ân al-kerîm does not contain a commandment concerning the demolition of churches. As we shall see later ahead, Muslim governments have always protected churches and other temples against transgression.

Now we shall tell you about the conversion of a mosque into a church accomplished by Christians, who consider themselves as affectionate, innocent, and compassionate. The following passage is a paraphrased translation from **Spaneien=Spain**, prepared in cooperation by Prince Salvatore, Prof. Graus, theologian Kirchberger, Baron von Bibra, and Ms. Threlfall, and published in the Würzburg city of Germany in 1312 [1894 C.E.]:

“Cordoba (Qurtuba in the Arabic literature) is one of the most important cities of Spain. It was the capital of the Arab Andalusian state in Spain. When Muslims under the command of

Târiq bin Ziyâd ‘rahima-hullâhu ta’âlâ’ (crossed the Gibraltar and) landed in Spain in 95 [711 C.E.], they made the city their capital. The Arabs brought civilization to the city and developed it from a semi-wild habitation into the cultural hub of Spain. They built a grand palace [Al-Qasr], in addition to hospitals and madrasas (Islamic universities). Besides these, they established a Jâmi’a [grand university], which was at the same time the first university established in Europe. Up until that time the Europeans had been far behind civilization in knowledge, in science, in medicine, in agriculture, and in the humanities. Muslims brought them knowledge, science, and culture, and tutored them.

“Abd-ur-Rahmân bin Muâwiya bin Hishâm bin Abd-ul-Melik I ‘rahima-humullâhu ta’âlâ’ [d. 172 (788 C.E.)], the founder of the Islamic state of Andalusia, intended to have a grand mosque built in Qurtuba (Cordoba). He wanted the mosque to be larger, lovelier and more gorgeous than the mosques in Baghdâd. He found a plot that he thought would be most suitable for the mosque. The plot belonged to a Christian. The money he demanded for his plot was very high. Being an extremely just ruler, Abd-ur-Rahmân I did not have recourse to compulsion for the expropriation of the plot, which he could have done quite easily. He paid the owner of the plot the money he demanded. The Christians used the money to build a small church for themselves. The Muslims began to build the mosque in 169 [785 C.E.]. During the construction, Abd-ur-Rahmân worked for a few hours with the other workers every day. Materials necessary for the construction were brought from diverse places of the orient. The lumber necessary for the wooden parts was transported from Lebanon, famous for its valuable trees, huge lumps of coloured marble were brought from various parts of the east, and precious stones, pearls, emeralds and ivory were imported from Iraq and Syria, and all these materials formed large heaps on the plot. Everything was extremely beautiful and plentiful. Gradually, the walls of the mosque began to reach the heights to offer the first glimpses of a magnificent building. Abd-ur-Rahmân I did not live long enough to see the completion of the mosque. He passed away in 172 [788 C.E.]. Owing to the great efforts of Hishâm, his son, and Hakem I, his grandson, “rahima-humallâhu ta’âlâ’ who succeeded him, respectively, the mosque was completed in ten years. However, with the annexes added in the course of years, it was not before 380 [990 C.E.], which means two hundred and five

years later, that the mosque attained its consummate perfection. In 366 [976 C.E.] Hakem II^[1] had a minber built of gold for the mosque. It cost all those long years of hard work to bring the mosque to the perfection of a stupendous, resplendent and extremely pulchritudinous masterpiece. The mosque was in a rectangular shape, with dimensions 120x135 metres. Two parallel arms, each 135 metres, extended from the main body to make up an open yard adjacent to the mosque. There were one thousand, four hundred and nineteen (1419) pillars, each ten metres tall, in the mosque. These pillars were made from the world's best quality marble. The arches on the pillars were made from pieces of marble cut from variegated marble. When you entered the mosque your eyes were lost in the exquisite scenery offered by that forest of pillars.

“The marble captions of the pillars commanded so strong admiration from the spectators that as soon as a visitor entered the mosque he would be infatuated with their beauty. It was such beauty as the world had not seen until that time.

“There were twenty entrances into the mosque. Before each entrance was a special orange-garden, whereby the mosque was surrounded with a verdant strip. Around the mosque were other sorts of gardens, ponds with water jets, and fountains. A number of shadirwâns (reservoirs with faucets at the sides) were built so that Muslims could make ablution. The floor of the mosque was of the most valuable marble ornamented with rare wood. The valuable Lebanese wood used for the construction of the ceiling provided the mosque with exceptional beauty and grandeur. There were carvings, engravings, reliefs, and beautiful writings on the walls and on the ceiling. If you entered the mosque and took a look around, you would feel as if there were not an end of that sumptuous jungle of pillars. At night the interior of the mosque became a dreamland with coloured lights gushing from the thousands of candles.

“It is written in a book entitled **Naf-ut-tîb min-ghasnî Andulus-ir-rafîb**, by the renowned historian Ahmad al-Maqqarî [d. 1041 (1632 C.E.), in Egypt], that the number of the lamps and candles illuminating the mosque was seven thousand four hundred and twenty-five (7425), that half of that number was used to illuminate the nights of the average days of the year, that

[1] Hakem II passed away in 366 [976 C.E.].

all of them were lit in the nights of Ramadân and 'Iyd as well as during the other sacred nights, that twenty-four thousand (24000) oqqas (67200 lb.) of olive oil was used to light the lamps and candles, and that 120 oqqas (236 lb.) of ambergris and aloewood was burned to perfume the mosque.

“The minarets were crowned with captions in the shape of a pomegranate. The captions were ornamented with precious jewels, pearls and emeralds, and the spaces between the stones were covered with pieces of gold. **Munjid**, a lexicon written by Christian priests in Lebanon, contains two exquisite pictures of the mosque of Qurtuba.

“When Christians annihilated the Andalusian state and invaded Qurtuba in 897 [1492 C.E.], the first thing they did was to attack the mosque. They rode their horses into the extremely beautiful and magnificent mosque, and ruthlessly slaughtered the Muslims who had sheltered in the mosque, so much so that blood flowed out through the doors of the mosque. Then they broke the gold minber and shared the pieces among themselves. Also, they shared the ivory rahlas (low desks used for reading). There was a splendid copy of the Qur'ân al-kerîm hidden in a secret drawer on the minber. Embroidered with pearls and emeralds, it was an exact copy of the Qur'ân al-kerîm handwritten by 'Uthmân 'radiy-Allâhu 'anh'. They found that beautiful book and trampled it under their feet. Thus the two peerless and exquisite masterpieces, the minber and the copy of the Qur'ân al-kerîm, were destroyed completely. The ferocious Spaniards Christianized all the Muslims and the Jews by force of the sword. Those Jews who managed to escape their talons took refuge with the Ottoman Empire. The Jews living in Turkey today are the grandchildren of those people. On the other hand, Muslims, the earlier conquerors of the country, had never disturbed the Christians or Jews living there, nor had they prevented them from practicing their religious acts of worship.

“After annihilating the Muslims and Jews with unprecedented acts of barbarism, the Christian Spaniards began to demolish the masterpiece, the mosque. First they got down the pomegranate-shaped, gold-and-emerald-ornamented captions on the minarets and looted them. They substituted them with ugly captions made from ordinary stones, which so to speak, represented angels. They tore down the wooden ornaments on the ceilings, and broke the marble floors to pieces, putting ordinary stones in their places.

They scraped down the ornaments on the walls. They tried to pull down the pillars, in which they were partly successful. They whitewashed the pillars that survived the destruction. Hundreds of the pillars were pulled down and made a huge heap of marble on the ground. Most of the twenty entrances were closed with walls built with stones. As a final act of barbarism, they decided to convert the mosque into a church, in 929 [1523 C.E.]. They applied to the time's emperor of Spain and Germany, Carlos V [Charles Quint (906-966 [1500-1558])], for permission to do so. Charles Quint first refused to give the permission. Yet the bigoted cardinals importuned him persistently, defending that it was a religious precept that had to be carried out. Ahead of them all was the cardinal Alonso Maurique, who had much clout, and who had already coaxed an approval from the Pope. Seeing that the Pope also was for the conversion of the mosque into a church, Charles Quint succumbed to the ecclesiastical cabal. It was decided that conversion into a church necessitated the demolition of many other pillars. So the number of the pillars that remained in the mosque was reduced to eight hundred and twelve, which means that at least six hundred of those valuable marble pillars were demolished. The church that was built impersonated an unsightly shape of the cross, with dimensions 52 to 12, in the middle of the mosque. When Charles Quint went to Cordova and saw the church, he felt so grieved that he castigated the cardinals, saying, 'This primitive sight fills me with remorse over having given you the permission to do the conversion. Had I known that you would devastate that beautiful work of art which did not have an equal on the earth, I would not have given you my approval, and I would have punished you all. This ugly church that you have constructed is no more than a run-of-the-mill building that you can see anywhere. But it is impossible to build another mosque as magnificent as the one you have demolished.' Today, visitors to that gorgeous building feel deep admiration for the beauty and greatness of that grand work of the Islamic architecture across all the vandalisms, sneer piteously at the dwarf-like church in the middle, and vent their grievances on the vulgarity that truncated such a magnificent masterpiece into that pitiable shack." This is the end of our paraphrase from Spaneien.

The passage you have read above was written by a group of Christians among whom there were priests. It is the plain truth. Here you are: See who forced others to change their religion, who burned and plundered religious temples, and who perpetrated

cruelty. The name of the mosque in Cordoba is the ‘La Mezquita Church’. This word, ‘mezquita’, is a borrowing from the (Arabic) word ‘mesjîd’, (which means a place where Muslims prostrate themselves during the performance of [the prayer called] namâz, or salât. Hence, mosque. That means to say that the building still carries the name of mesjîd, and the visitors who come to see it look on it not as a church, but as a great and majestic masterpiece of the Islamic civilization.

Abd-ur-Reshîd Ibrâhîm Efendi [d. 1944, in Japan] states as follows in the chapter about ‘The British Enmity Against Islam’ in the second volume of his book ‘**Âlam-i-Islâm**, which was printed in Istanbul in 1328 [1910 C.E.]: “The primary aim of the British is the abrogation of the Khilâfat-i-Islâmiyya (Islamic Caliphate). The Crimean War, which was a result of their insidiously provocative policy and during which they purposely supported the Turks, was one of the stages in their plans for annihilating the institution of caliphate. The Treaty of Paris is a blatant disclosure of their stratagem. [Also, the propositions they made during the peace negotiations in Lausanne reveal their hostility.] All the disasters that befell on the Turks throughout history are of British origin, regardless of the cloak used to disguise the real purpose. British policy is based on the annihilation of Islam. This policy proceeds from their fears from Islam. In order to mislead Muslims, they exploit dishonest mercenaries. They represent them as Islamic scholars, as heroes. The gist of our words is this: the most formidable enemies of Islam lurk under British identity.” Brian William Jennings, an American jurist and politician, is famous for his books, conferences, and membership of the House of Representatives in the American Congress between 1891 and 1895. Between 1913 and 1915 he was the Foreign Secretary of U.S.A. He died in 1925. He enlarges on the British enmity towards Islam, their barbarities and cruelties in his book **The British Domination in India**.

The wildest and the most monstrous examples of the Christian cruelties and persecutions towards Muslims were perpetrated by the British in India. It is stated as follows in the book **As-sawrat-ul-Hindiyya**, which means ‘The Indian Revolution’, by Allâma Fadl-i-Haqq Khayr-âbâdî, a great Islamic scholar in India, and also in its commentary entitled **Al-yawâqît-ul-mihriyya**, written by Mawlânâ Ghulâm Mihr ’Alî and printed in India in 1384 [1964 C.E.]: “As the first stage, in 1008 [1600 C.E.], the British received

Ekber Shâh's approval to open trade centers in the Calcutta city of India. During the reign of Shâh-i-Âlam, they bought land areas in Calcutta, and brought troops for the protection of those areas. Later the permission was developed into a privilege that they could enjoy throughout India as a reward for their successful medical treatment of Sultân Ferruh Sîr Shâh. Infiltrating Delhi during the time of Shâh-i-Âlam II, they seized the executive power and began to perpetrate cruelty. In the meantime, the Wahhâbîs living in India stigmatized the Sunnî, Hanafî and Sôfî Sultân Bahadîr Shâh II as a heretic, a vilification which gradually developed into calling him an unbeliever. Supported by those slanderers, by the unbelievers called Hindus, and especially by the perfidious vizier Ahsanullah Khân, the British troops entered Delhi. They raided houses and shops, plundering goods and money. They put many people to the sword, women and children alike. It was impossible to find water to drink. They arrested the very old Shâh and his household, who had sheltered in the mausoleum of Humâyûn Shâh, and drove them towards the fortress with their hands tied behind them. On the way, Patriarch Hudson had the Shâh's three sons stripped of their clothes, leaving only their underwears on them, and martyred them by shooting bullets into their chests. He drank from their blood and had the corpses hanged on the entrance of the fortress. The following day he took their heads to the British commander Henry Bernard. Then, boiling the heads in water, he took the soup to the Shâh and his wife. The hungry pair spooned the soup into their mouths at once. Yet they could not chew or swallow it, although they did not know what kind of meat it was. They took the contents out of their mouths and put them on the ground. Hudson, the villainous priest, mocked them, saying, 'Why don't you eat it? It is delicious soup. I had it cooked from your sons' flesh.' Then they exiled the Sultân, his wife and other close relatives to the city of Rangoon^[1] and imprisoned them there." The Sultân passed away in the dungeon, in 1279. In Delhi they martyred thirty thousand Muslims, three thousand of them by shooting and twenty-seven thousand by slaughtering. The only survivors were those who escaped at night. In the other towns and villages as well, innumerable Muslims were slain by Christians, who burned historical works of art, loaded peerless and invaluable pieces of jewelry on ships, and sailed them to London.

[1] The former name for **Yangon**, the capital city of Myanmar (Burma).

Allâma Fadl-i-Haqq was martyred in a dungeon on the Endomen island in 1278 [1861 C.E.].

It is stated as follows on the back of the sheet dated 28 Dec. 1994 of the calendar issued by the Turkish daily newspaper *Türkiye*: “During the British reign of India, seventy Muslims were shot to death in the city of Amir on the pretext that a British girl riding a bicycle had been jeered at. When the (British) governor was asked what the reason for that heavy punishment was, he answered, ‘A British girl is more valuable than their gods.’ ” A picture that appeared on the 31 Dec. 1994 issue of the Turkish daily newspaper *Türkiye* illustrated a Bosnian girl lying in blood on the street and a Serbian soldier standing in a gale of laughter by her side. The subtitle said, “The seven-year-old Nermin, slain by the Christian barbarians in Sarajevo in Nov. 1994.”

When the Russians invaded Afghanistan in 1400 [1979 C.E.] and began to play havoc with the country, destroying the Islamic works of art and martyring the Muslims, they first martyred the great scholar and Walî İbrâhîm Mujaddidî, his wife and daughters, and his hundred and twenty-one disciples by shooting them. The British, again, were the cause of that barbarous massacre. For, when Hitler, the chancellor of Nazi Germany, defeated the Russian armies and was about to enter Moscow in 1945, he announced to the British and American authorities on the radio his wish to annihilate the Russians, saying, “I admit the defeat. I shall surrender to you. But let me go on with my war. Let me rout the Russian army and save the entire world from the nuisance called communism.” Churchill, the British premier, refused his request. The American and British forces continued to support the Russians and did not enter Berlin before the Russians arrived. It was their policy whereby the Russians continued to be a nuisance for the world.

We do not intend to make a list of the various barbarisms perpetrated by Christians or to enlarge on them. History teems with innumerable acts of cruelty. The tribunals termed Inquisition, the carnage called Saint Bartholomew and many other massacres perpetrated in the name of religion are the blatant examples of the inconceivable cruelties which Christians displayed against Christians of other sects and against people of other religions. None of the Muslim rulers or commanders or statesmen ever had recourse to the cruelties approximating to those perpetrated by Christians or deigned to cloak such cruelties

under religious causes or provoked the Muslim world against Christians. Islam never approves of cruelty towards any creature. All Muslim religious authorities dissuaded Muslims from cruelty. Here is a small example for you:

It is stated as follows in the eighth edition of **Fazlaka-i-Târih-i-'Uthmânî** (A Summary of the Ottoman History), and also in the third edition, in 1325 [1907 C.E.], of **Târih-i-Dawlat-i-'Uthmâniyya** (A History of the Ottoman State), by Abd-ur-Rahmân Şeref Bey, director of the Maktab-i-Sultânî (The Sultan's School): "Sünbül Agha, a retired Agha of Dâr-us-sa'âda, was sailing to Egypt, when his ship was attacked by the Maltese pirates, who martyred the Agha during the attack. The troops landing on Morea (Peloponnesus) from Venetian ships slaughtered thousands of Muslims, children and women alike. The eighteenth Ottoman Pâdishâh, Sultân Ibrâhîm, was an extremely compassionate person. He grieved deeply over the barbarity perpetrated by Christians. In 1056 [1646 C.E.] he issued a firman commanding retaliation against the Christian guests living under the Ottoman administration, [which meant slaughtering them,] for the Muslims massacred. Abu-s-Sa'id Efendi 'rahima-hullâhu ta'âlâ', the time's Shaikh-ul-Islâm (The Chief of Religious Affairs), taking along the Bostancıbaşı (Commander of the Imperial Guards) with him, entered the presence of the Pâdishâh (Ottoman Empire). He said that the decree meant unjust homicide, which in turn was incompatible with the Islamic religion. Being strongly adherent to the Holy Book of Allâhu ta'âlâ, which was a common quality of all the Ottoman Sultâns, Sultân Ibrâhîm 'rahima-hullâhu ta'âlâ' took the advice and rescinded his decree."

Shems-ud-dîn Sâmî Bey [d. 1322 (1904 C.E.)] states as follows in **Qâmûs ul-a'lâm**: "Sultân Ibrâhîm had well-proportioned stature and figure, and a beautiful face with lovely eyes. He was well-known for his tender and generous personality." Such was the Islamic religion. While the Muslim men of religion were saving Christians from death, Christian popes, patriarchs and priests were calling the entire world to kill Muslims. Despite this obvious fact, these shameless people have the face to allege that Islam is a religion of barbarity, and by quoting Îsâ 'alaihi-salâm' as having said, 'And unto him that smiteth thee on the one cheek offer also the other; ...' (Luke: 6-29), a piece of advice that they flouted throughout history, they do not spare the blushes of their co-religionists.

[Misguiding Muslims' children with lies and slanders and with promises pertaining to money and position, the British and their Jewish collaborators demolished the Muslim Ottoman state. They popularized irreligiousness and spread it as a fashion among younger generations. They rationalized women's going out without properly covering themselves in a manner prescribed by Islam, indecencies, alcohol parties, immoralities, and irreligiousness by calling them modern life styles. They annihilated Islamic scholars and Islamic knowledge. British spies and masonic agents disguised themselves as men of religion and ruined Islam's beautiful ethical entity and its original system of religious practices. Islam was gone in essence, although it survived in name. In the time of the Party of Union, even the legislators, beys and pashas became enemies of Islam. They passed laws destructive of Islam. Adherence to one's religion and belief was represented as a misdemeanour. Numbers of Muslims were hanged and butchered. Pious acts such as promulgating Islam's commandments and avoiding Islam's prohibitions were stigmatized as separatism. Those who performed emr-i-ma'rûf, i.e. who taught the true essence of Islam, were called enemies of the regime. Al-hamd-u-lillah (may praise and gratitude be to Allah)! The Christian aggressions have come to an end. The Islamic sun is shining again in our blessed country, (Turkey). The enemy's lies and treacheries have come to light. True religious teachings are being written freely. Today every Muslim has to show gratitude for this freedom and do his best to learn the true essence of our sacred religion for whose sake our ancestors sacrificed their lives. If we do not teach our religion to our children and discipline them to adapt themselves to the Shari'at (way of life prescribed by Islam), the enemies lying in wait and the idiots bought by them will resume their aggressions and begin to deceive our children. All the peoples of Europe and America believe in rising after death, in the existence of Paradise and Hell. Every week they fill their churches and synagogues. Their school curricula contains compulsory religious lessons. If a person says that Europeans and Americans are wise, modern and civilized and boastingly imitates them in lying, drinking, indecency and fornication, on the one hand, and does not believe as they do, on the other, is not he a liar? We Muslims say that Christians are ignorant, idiotic, and regressive. For they divinize Îsâ 'alaihis-salâm' and his blessed mother. They idolize him, worship him, and thus become polytheists. Among them there are people who work compatibly

with the Sharî'at of Muhammad 'alaihi-salâm' in their worldly affairs. These people attain the blessings of Allâhu ta'âlâ, living in comfort and peace. However, because they do not believe in that exalted Prophet and in his Sharî'at, they shall suffer the eternal fire of Hell.]

Now, in order to show you how a true Muslim should behave, we shall translate a letter of our Prophet 'sall-Allâhu 'alaihi wa sallam':

The letter which our master the Prophet 'sall-Allâhu 'alaihi wa sallam' had written (by his secretary) addresses to all Muslims and reads as follows: [The original copy of the letter exists on the thirtieth page of the first volume of **Majmû'a-i-Munshaa-tus-salâfîn**, by Feridun Bey.]

“This letter has been written to inform of the promise that Muhammad 'sall-Allâhu 'alaihi wa sallam', the son of Abdullah, has made to all Christians. Janâb-i-Haqq has given the good news that He has sent him as His compassion, and has assigned to him the task of safekeeping the deposit entrusted to mankind. This Muhammad 'sall-Allâhu 'alaihi wa sallam' has had this letter recorded for the purpose of documenting the promise he has given to all non-Muslims.

“If anyone acts contrary to this promise, whether he be a sultan or else, he will have revolted against Janâb-i-Haqq and derided His religion, and will therefore deserve His condemnation. If a Christian priest or tourist is fasting with the intention of worship in a mountain, in a valley, in a desert, in a verdure, in a low place or in the sand, I, on behalf of myself, my friends and acquaintances and all my nation, have revoked all sorts of obligation from them. They are under my protection. I have forgiven them all sorts of taxes that they have had to pay as a requirement of the agreements that we made with other Christians. They may not pay *jizya* or *kharâj*, or they may give as much as they wish. Do not force or oppress them. Do not depose their religious leaders. Do not evict them from their temples. Do not prevent them from travelling. Do not demolish any part of their monasteries or churches. Do not confiscate things from their churches or use them in Muslims' mosques. Whoever does not obey this will have disobeyed the command of Allah and His Messenger and will therefore be sinful. Do not impose such taxes as *jizya* or *gharâmat* on those people who do not trade but are always busy over worshipping, no matter where they are. I will

preserve their debts on sea or land, in the east or in the west. They are under my protection. I have granted them immunity. Do not impose (the taxes called) kharâj and 'ushr [tithe] for the crops of those who live in mountains and are busy with worship. Do not allot a share for the Bayt-ul-mâl [the State Treasury] out of their crops. For, their agriculture is intended only for subsistence, not for making profit. When you need men for Jihâd (Holy War), do not resort to them. If it is necessary to impose jizya [income tax] (on them), do not take more than twelve dirhams yearly, however rich they may be and however much property they may have. They are not to be taxed with troubles or burdens. If there should be an argument with them, they shall be treated only with pity, kindness and compassion. Always protect them under your wings of mercy and compassion. Wherever they are, do not maltreat Christian women married to Muslim men. Do not prevent them from going to their church and doing the worships prescribed by their religion. Whoever disobeys or acts contrary to this commandment of Allâhu ta'âlâ will have revolted against the commandments of Allâhu ta'âlâ and His Prophet 'sall-Allâhu 'alaihi wa sallam'. They shall be helped to repair their churches. This agreement shall be valid and shall remain unchanged till the end of the world, and no one shall be allowed to act contrary to it."

This agreement was written down by 'Alî 'radiy-Allâhu 'anh' in the Masjîd-i-sa'âdat in Medina on the third day of the month of Muharram in the second year of the Hijra. The signatures affixed are:

Muhammad bin 'Abdullah 'sall-Allâhu 'alaihi wa sallam'.

Abû Bakr bin Ebî Kuhâfa, 'Umar bin Hattâb, 'Uthmân bin Affân, 'Alî bin Ebî Tâlib, Abû Hurayra, 'Abdullah bin Mes'ûd, 'Abbâs bin 'Abd-ul-muttalib, Fadl bin 'Abbâs, Zubayr bin Awwâm, Talha bin 'Abdullah, Sa'd bin Mu'âz, Sa'd bin Ubâda, Thâbit bin Qays, Zayd bin Thâbit, Hâris bin Thâbit, 'Abdullah bin 'Umar, 'Ammar bin Yâsir 'radiy-Allâhu ta'âlâ 'anhum ajma'in'.

As is seen, our exalted Prophet 'sall-Allâhu 'alaihi wa sallam' commands that people of other religions should be treated with utmost mercy and kindness and Christian churches should not be harmed or demolished.

Now let us read the translation of the **Immunity** which 'Umar

‘radiy-Allâhu ’anh’, who is alleged to have destroyed four thousand churches, granted to the people of Elijah during his caliphate. The name of Ilyâs ‘alaihi-salâm’ is known as ‘Elijah’ among Christians. Likewise, they call Jerusalem ‘Ilyâ (Elijah)’.

“Herein is the letter of immunity granted by ’Umar ul-Fârûq ‘radiy-Allâhu ta’âlâ ’anh’, the Emîr of Muslims, to the inhabitants of Jerusalem, and has been written so as to comprehend their existence, their lives, churches, children, the invalid ones as well as the healthy ones, and all other people; as follows:

“Muslims shall not intrude into their churches, demolish any part of their churches, appropriate even a tiniest piece of their property, or use any sort of enforcement to make them change their religion or modes of worship or convert to Islam. No Muslim shall give them the smallest harm. If they want to leave their hometown by their own accord, their lives, property and chastity shall be protected till they have reached their destination. If they want to stay here they shall be in total security. Only they shall pay the jizya [income tax] which is incumbent upon the inhabitants of Jerusalem. If some of the people of Jerusalem and Byzantines want to leave here together with their families and portable property and evacuate their churches and other places of worship, their lives, churches, travel expenses and possessions shall be protected till they reach their destinations: The aliens shall not be taxed at all till harvest, no matter whether they stay here or go away.”

Signature:

Muslims’ Khalîfa ’Umar bin Hattâb

Witnesses:

Khâlid bin Welîd

’Abd-ur-Rahmân bin ’Awf

’Amr ibn-il ’Âs

Mu’âwiya bin Ebî Sufyân

’Umar ‘radiy-Allâhu ’anh’ attended the siege of Jerusalem with his blessed presence. Christians accepted to pay the jizya and went under the protection of Muslims. They handed the keys of Jerusalem to ’Umar ‘radiy-Allâhu ’anh’ himself. Thus they were freed from the heavy taxations, persecutions, torments, oppressions and cruelties of their own state, Byzantium. Soon they

saw the justice and mercy in Muslims, whom they had been looking on as enemies. They realized that Islam was a religion commanding goodness and beauty and guiding people to happiness pertaining to this world and the next. Without the least compulsion or threatening, they accepted Islam in large groups which were mostly the size of a quarter of a town.

A close examination of the two documents provided above will show you once again that the true Muslims, the true religious guides showed great toleration towards all the other religions, helped Christians and Jews, and even repaired their churches and temples, how much less to force them to convert to Islam or destroy their temples. Were not there any Muslims who maltreated Christians? Perhaps, there were some. Yet they were only a small number of ignorant people who were unaware of the commandments of our religion. Those people did so in consequence upon their sensuous indulgences, and were chastised by other Muslims. No Muslim with common sense and with sufficient knowledge of the commandments of Islam followed them. Those people, who were Muslims only in name, persecuted not only Christians but also Muslims. Their misdemeanour has nothing to do with Islam. Allâhu ta'âlâ declares in the hundred and sixty-eighth âyat of Nisâ Sûra of the Qur'ân al-kerîm: **“Those who reject Faith and do wrong, –Allah will not forgive them, nor guide them to any way.”** (4-168)

If explanations of the Qur'ân al-kerîm are examined, it will be seen that Allâhu ta'âlâ commands (Muslims) always to treat other people with mercy, compassion and forgiveness, to forgive those who harmed you, always to smile benignly and to speak softly, to be patient, and to prefer amity in social relations. It is written in the annals of the world that our Prophet 'sall-Allâhu 'alaihi wa sallam' always recommended amity and offered a compassionate hand even to those who were opposed to him.

Because Christian priests shut their eyes to truth, represent Islam as a religion of barbarism, and educate young Christians with this fallacy, the trepidation which those poor Christians feel during their first visit to Muslim countries change to astonishment upon learning the fact. We shall give a few examples. The following are passages paraphrased from books written on this subject by Christians. It is written as follows in a book entitled **Letters from Constantinople**, written by Ms. Georgina Max Müller, who had lived in Istanbul, and published in 1315 [1897 C.E.]:

“When we were in school, we were taught that Muslims were uncultivated people and that the Turks, especially, were altogether ruthless barbarians. That preconception was so deeply-rooted in my sub-conscience that I cannot describe the horror and the dismay I felt when I heard that my son, a civil servant in the Foreign Ministry, was assigned a duty in Istanbul. On the contrary, the days I spent in Istanbul were the happiest days of my life. After my son went to Istanbul, my husband Prof. Müller and I decided to visit him. My husband was a universally famous person doing research in historical events. He did not share my fears concerning the Turks, and wanted to pursue some research in those historical places. Throughout my preparations for the journey I shivered with the phobia ingrained in me. How were those savage Muslims going to behave towards us? At last we arrived in Istanbul. The first impression we had of Istanbul was its graceful scenery, which had an emollient effect on us. The real astonishment, however, came with the Muslims that we contacted for the first time. They were extremely polite, ultimately decorous, and utterly civilized people. As we strolled along the crowded streets of Istanbul, visited mosques, observed the Byzantine works of art forsaken in remote places, no thought of fear or danger occurred to us. All the people we met were extremely friendly towards us. They always offered us facility. That we were of another religion, let alone arousing antagonistic feelings, did not even make any difference to them. They showed the other religions the same respect as they did to their own religion. As I saw these, I felt burning indignation towards those who had given us that wrong information and education. Quite contrary to the fallacies with which we had been schooled, they did not hate Îsâ ‘alaihi-salâm’, but they believed in him as another Prophet. They did not interfere with or make fun of our religious rites. They respected us as human beings. In contrast to our looking on Muslims as Godless followers of the devil, they did not utter even a slightly unpleasant word about our religion.

“The axiom, ‘Civilizations cannot be brought together with Islam,’ which had been inculcated to us, should have been an excessively inflated form of a tiny seed of truth. That seed of truth is that Muslims are staunchly adherent to their customs and traditions and therefore reject some dirty customs that run counter to their conventions and which western people cherish in the name of civilization. However, it takes only a little more discerning to realize that these things are mere trivialities that have

nothing to do with civilization.

“The Turks are extremely staunch to their conventions and to Islam’s beautiful ethical principles. They always observe these values in arranging their daily lives. As far as I am concerned, the Turks are the best Muslims. When I compare them with those Muslims that I met in Iran and in Arabia, I see that they have the merit of true Muslims much more than the others do. It gives you a great pleasure to see the heartfelt sincerity with which the Turks perform their Islamic duties, and consequently you feel yourself closer to them, have deeper sympathy and respect for them. In the streets, in the fields, gardens and orchards, in market places and shops, you can see people of all classes and professions, soldiers, porters and beggars alike, kneeling down and prostrating themselves, or saying their prayers with their hands extended. All these performances are never intended for ostentation. A Muslim with true belief returns to his work as soon as he gets through with his prayer, which takes quite a short time. Muslims hold fast to the ethical principles written in the Qur’ân al-kerîm. One thing we should never forget is that these beautiful ethical principles have preserved their pristine purity for thirteen and a half centuries, without undergoing an iota of change. Most of these facts are not known in a European capital city. What makes today’s Muslims to be looked on as enemies of civilization is the Europeans’ ignorance of these beautiful ethical principles put by Muhammad ‘alaihi-salâm’. On the other hand, they do not seem to have heard about that great Prophet’s ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ utterance, which reads as follows: **‘I am none but a human being. When I communicate to you a commandment of Allâhu ta’âlâ, accept it immediately. However, when I say something from myself about worldly affairs, it is not a commandment of Allâhu ta’âlâ. I say it as a human being.’** There have been great improvements in scientific information since the time of Muhammad ‘alaihi-salâm’. The Islamic religion commands that the techniques used in those days should be modified so as to suit the new conditions. If this modification is managed in conformity with the ever-changing requirements of the time, the Islamic religion will not suffer any erosion, and it will always hold the limelight as a civilized religion.

“The Turks are so faultless in their benignancy towards the votaries of other religions that many of the state’s scientific and technical positions are occupied by Christian experts today. Then,

why don't we consider religious knowledge and science on separate platforms? As a matter of fact, we should not forget that in the west religious and scientific matters were separated from each other afterwards and it was with considerable difficulty that Christian priests were curbed from exploiting the religion in their political machinations. It was not a smooth business that Christians realized the evils of exploiting the religion in worldly occupations. Yes, the commandments of Allâhu ta'âlâ cannot be changed. The principles of worship, justice and morals communicated have to be maintained. For instance, the Church of Scotland declared that it would be sinful to play the organ in a church and announced that those who allowed the organ in their church would go to Hell. This reaction of the church shows that it would be wrong to attenuate the solemnity of the religious matters with scientific instruments that are used for worldly pleasures. On the other hand, the Ottoman counterparts of the European hidebound conservatives resisted against scientific and cultural renovations, rejected every new scientific discovery by saying that it was 'a devilish contrivance', and thus slandered the Islamic religion. In the course of time, Muslims will certainly rid themselves of these ignorant bigots.

“Europeans consider themselves as cruel and truculent people. However, all the stories told for the purpose of demonstrating their so-called cruelties come from mediaeval sources. Now let us put our hand on our heart and do some conscientious reasoning: Did not Europeans perpetrate cruelties in the Middle Ages? In my opinion, we Europeans were rough barbarians in those years. Our history teems with blatant examples of cruelty and torture. The Qur'ân al-kerîm, on the other hand, commands that prisoners of war should be treated well and priests, old people, women and children should not be hurt even during process of a battle. There were some Muslim commanders who violated these restrictions enjoined by the Qur'ân al-kerîm. Yet they were people who had not read the Qur'ân al-kerîm and who had learned religious knowledge from ignorant tutors. It will be very useful to have the Qur'ân al-kerîm translated and explained in all religions. However, I think some more time is needed for the realization of that task. For, in all Muslim countries it is considered sinful to use any language except Arabic in religious practices. Some years ago a Muslim in Madras in India was condemned because he had recited a couple of Koranic verses in Hindi instead of in Arabic in a mosque. [For it was done not as an

explanation of the Qur'ân but in the name of reciting the Qur'ân.] The Qur'ân al-kerîm is an extremely civilized and logical religious book. Some Muslims who do not understand the Qur'ân al-kerîm become playthings in the hands of fanatics who impose on them their personal absurd ideas and heretical beliefs. However, the Islamic scholars who study the Qur'ân al-kerîm see the fact that their religion is an extremely useful one and that the wrong indoctrinations being spread in some places are quite contrary to the Qur'ân al-kerîm. I assert openly that no other two religions are as identical in essence as ISLAM and CHRISTIANITY. These two religions are brothers. They are like the children of the same pair of parents. They have been inspired from the same soul." [The lady author of the book says so and thinks so under the influence of the fallacies inculcated into her during her childhood. The fact is quite the other way round. The Qur'ân al-kerîm has been translated into a number of languages and explained in various languages. It would be wrong, however, to look on these translations and explanations as the Qur'ân al-kerîm itself or to recite them in acts of worship such as namâz.]

The letter paraphrased above divulges various facts. Islam never prohibits to translate the Qur'ân al-kerîm into other languages or to explain it in other languages. What Islam prohibits is to mistranslate the Qur'ân al-kerîm into, let alone other languages, Arabic itself, be it done for insidious and perfidious purposes or as a result of ignorance. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated, **"A person who translates the Qur'an al-kerîm in accordance with his personal understanding will become a disbeliever."** If everyone explains it as he understands it, there will appear erroneous explanations as many as the number of the heads, turning the Islamic religion into a crowd of inconsistencies and contradictions like today's Christianity. Our Prophet 'sall-Allâhu 'alaihi wa sallam' explained the entire Qur'ân al-kerîm to his Sahâba. He communicated the murâd-i-ilâhî (what Allâhu ta'âlâ meant) to them. The Sahâba taught these meanings to the Tâbi'în, who in their turn wrote them in their books. There are thousands of books of tafsîr (explanations of the Qur'ân al-kerîm) written. Numbers of tafsîrs in Persian and in Turkish and thousands of religious books were written. One of the tafsîrs in Persian is **Mawâhib-i-aliyya**, which was written in the city of Hirât by Huseyn Wâ'iz Kâshifî 'rahima-hullâhu ta'âlâ' [d. 910 (1505 C.E.), in Hirât], three and a half centuries before the birth of this lady. The Ottoman Sultâns and

scholars stated that his tafsîr was very valuable, and translated it into Turkish, giving it the title **Mawâkib**. The person condemned in Madras was a heretic, an insidious enemy of Islam whose real purpose was to defile the Islamic religion. He was condemned because he attempted to give wrong, heretical meanings to the Qur'ân al-kerîm. Those who condemned him were great Islamic scholars who had written religious books in the Persian and Hindi languages.

Now let us turn our attention to the reflections of another foreign lady on this subject. The following excerpts have been paraphrased from **Twenty-Six Years on the Bosphorus**, written by a British lady, named Ms. Dorina L. Neave, who lived in Istanbul between 1881 and 1907 [1325 A.H.].

After praising Muslims for their politeness and giving a few examples of the open-mindedness that they show to the votaries of other religions, Ms. Neave also dwells on some culpabilities and criticizes them. Please read what she says:

“There is a religious rite observed in the name of Muharram^[1] here. I have been staying for years in Istanbul, and I have never gone to see that religious rite. The people who went to see them tell us that those Muslim rites are extremely severe and dreadfully wild. People who perform those rites come forward with the upper parts of their bodies naked, shout the names of Hasan and Huseyn, (the names of the Prophet's two blessed grandsons,) and hit their naked bodies vehemently with the heavy chains they hold in their hands, which makes them bloody all over.”

Ms. Neave writes as follows about a rite of Rufâ'îs which her acquaintances attended: “As my friends told me, dervishes, [or Rufâ'îs,] naked down to their bellies and yelling, make a line, saying the (expression called) Shahâdat aloud and rocking their bodies backwards and forwards. Then, accelerating their movements gradually, shouting wild cries and yells in a sort of ecstasy or a fit of epilepsy, they spring in the air until they lose consciousness. Meanwhile, they stab themselves repeatedly with the knives they are holding in their hands, so much so that some of them fall down on the floor, their bodies bleeding all over. On the other hand, some Turkish women who believe that these men are fully blessed and sacred in this state of ecstasy bring their invalid children with them and throw the poor creatures under the

[1] The first Islamic month.

men's feet so that they should recover from their illnesses. For they believe that if these Rufâ'îs trample the children under their feet during their ecstasy the children will get rid of all their illnesses. I think that the crazy men trample the children to death, thus ridding them of their illnesses. How can people hold such beliefs? The cries of the Rufâ'îs in their convent, accompanied by the smells of onions and garlies suffusing the entire convent, make the visitors sick. After telling me all these, my friends added, 'These eccentricities reminded us of the savageries of the middle ages. We have not seen such primitive behaviour in any other place. The terrible and horrendous sight made us sick.' "

Now let us carry on our examination of the two different texts. To a certain point Ms. Müller is right and seems to have studied Islam fairly well. Ms. Neave, however, is quite wrong. She associates with Islam the rite of Muharram, which has nothing to do with Islam and which was invented by ignorant people, and the rite of Rufâ'î, which, again, has no share from Islam, and concludes that this religion is wild and primitive. These rites were invented after Hadrat Ahmad Rufâ'î [d. 578 (1183 C.E.), in Egypt] and by religiously ignorant people. It is a mistake made by most Europeans to waste their long stay in an Islamic country and insult it on account of a few pieces of hearsay without inquiring into the matter, instead of utilizing all those years going around and observing the scientific and religious lessons taught in the hundreds of madrasas and the prayers of namâz which hundreds of thousands of Muslims make ablution and perform in perfect physical and spiritual cleanliness and with deep pious reverence in mosques. It is rooted in Christian bigotry and an enmity against Islam.

Ms. Georgina Müller's suggestions, i.e. translating the Qur'ân and not exploiting the religion for worldly advantages, are only two of the many Islamic requirements always preached by true religious scholars and applied by governments who followed them. Owing to the books written by the scholars of Ahl as-sunna 'rahima-humullâhu ta'âlâ', the heretics belonging to the seventy-two aberrant groups, which were foretold by our Prophet 'sall-Allâhu 'alaihi wa sallam', and the stupid rites fabricated by false and subversive sufis for the purpose of demolishing Islam from within have been disassociated from the Islamic religion. These great scholars announce to the entire world that the beastly rites called the rites of Muharram and the rites concocted and practised

by the heretics called Rufâ`îs have nothing to do with Islam. Rites of this sort were prohibited by Muslim states. As it is written in various books, such as in **Fatâwâ-i-hadîthiyya**, in the final part of the two hundred and sixty-sixth letter in **Mektûbât**, in **Hadîqa** and in **Berîqa**, there is a fatwâ^[1] stating that such rites are harâm (forbidden by Islam).

Islam is not based on games, music, magic, or feats of skill. Ahmad ibni Kemâl Efendi `rahima-hullâhu ta`âlâ [d. 940 (1534 C.E.)], one of the great scholars who occupied the rank of Shaikh-ul-Islâm (Chief of Religious Affairs) in the Ottoman State, makes the following observation in his book **Al-Munîra**: “What is principally incumbent on a shaikh (a spiritual leader) and on his murîds (disciples) is to adapt themselves to the Sharî`at, which consists of the commandments and prohibitions of Allâhu ta`âlâ. Our Prophet `sall-Allâhu `alaihi wa sallam` stated, **‘If you see a person flying in the air or walking on the surface of the sea or putting pieces of fire into his mouth and swallowing them, and yet if his words and deeds are incompatible with the Sharî`at, know him as a magician, a liar, and a heretic misguiding people!’**” The true Islamic religion communicated by the scholars of Ahl as-Sunna `rahima-humullâhu ta`âlâ` is far from all sorts of superstition and responsive to common sense. Islam’s Holy Book is the Qur`ân al-kerîm. The Qur`ân al-kerîm commands that only Allâhu ta`âlâ should be worshipped and teaches that the manner of this worship is prescribed by Him, alone. They are the most elegant, the most dignified, the most salutary acts of worship which befit a slave best. According to the teaching of the Qur`ân al-kerîm, all Muslims are equal in the view of Allâhu ta`âlâ. The only grounds whereon a Muslim can have superiority on another are taqwâ and knowledge. Taqwâ means to fear Allâhu ta`âlâ. The thirteenth âyat of Hujurât Sûra of the Qur`ân al-kerîm purports, **“The most valuable and the most virtuous of you in the view of Allâhu ta`âlâ is the one who fears Allâhu ta`âlâ most.”** Compulsion in converting people to Islam takes place only as a prohibition in the Qur`ân al-kerîm. Jihâd (Holy War) is made to communicate Islam, not to make people Believers. Qur`ân al-kerîm commands always to show mercy and compassion to

[1] An explanation given by an Islamic scholar as an answer to Muslims’ questions. The sources whereon the fatwâ is based have to be appended to it.

people. People who flout these commandments have no ties with Islam.

There are still passages containing the commandments of Allâhu ta'âlâ in today's Holy Bible. These passages, like the Qur'ân al-kerîm, advise to treat people with compassion. The Islamic scholars acknowledge that the Pentateuchal and Biblical passages that are in agreement with the Qur'ân al-kerîm are the Words of Allâhu ta'âlâ. Nasrâniyyat, the original form of Christianity, was a religion commanding belief in the Unity of Allah. The dogma of Trinity, or Tripartite Godhead, was the result of misinterpretation which provided opportune material for Jews to play upon in their activities to demolish Nasrâniyyat. Îsâ 'alaihis-salâm' advised, "And unto him that smiteth thee on the one cheek offer also the other; ..," (Luke: 6-29) and invoked a blessing on his persecuters, saying, "... Father, forgive them; for they know not what they do. ..." (ibid: 23-34) While both religions communicate mercy and compassion, and while both of them are based on patience and goodwill, why is all this enmity and cruelty against each other through the centuries? These savageries and cruelties are unilateral, and they have always been perpetrated by Christians, who acknowledge this fact.

The aforesaid horrendous events have been derived from literature written by Christian priests and Christian historians. There might be some justification for scepticism if we had obtained this information from books written by Islamic scholars. How long did these cruelties against Muslims continue? Let us refer to foreign sources to see how long these cruelties and the tribunals called Inquisition continued. According to European sources, the tribunals of Inquisition continued for six long centuries, from 578 [1183 C.E.] to 1222 [1807 C.E.], and in those hideous tribunals, which had branches in Italy, in Spain and in France, an untold number of people were unjustly slaughtered, burned, or tortured to death either in the name of religion or for the sake of priests' personal interests or because they had propounded new ideas.

The Jewish and Muslim populations in Spain suffered from those tribunals until their complete extirpation was accomplished, whereupon the Spanish King Ferdinand V [d. 922 (1516 C.E.)], who had sentenced his own son to death in these tribunals, voiced his pride by saying, "There are no Muslims or other irreligious people left in Spain now." The tribunals of Inquisition, which

stigmatized all sorts of scientific improvements and technical inventions as sinful, annihilated not only the votaries of other religions, but also all the illuminated members of the society.

Even Gallilee was sued in the court of Inquisition for his declaration that the earth was a round planet rotating and revolving, a fact which he had learned from the Muslims, and it was only his own official retraction that saved his head. The tribunals of Inquisition were supervised by members of the church, all the proceedings were conducted in strict secrecy, and the sittings and hearings were held behind the scenes. The Inquisition is a shame for the history of humanity, particularly for Christianity. Napoleon Bonaparte had to overcome a series of severe difficulties to abrogate Inquisition in Spain in 1222 [1807 C.E.]. Some time later the ferocious tribunals arose again, and sank in the pages of history in 1250 [1834 C.E.]. Although there is not a precisely known number of the death sentences pronounced by the myriad tribunals of Inquisition, that it is beyond millions is doubtless. As a matter of fact, saying that a small court of Inquisition in Spain alone sentenced twenty-eight thousand people to death would be enough of a standard whereby to make at least a rough guess of the number of the executions imposed by those highly numerous tribunals. Is-haq Efendi of Harput 'rahima-hullâhu ta'âlâ', in his book **Diyâ-ul-qulûb**, gives an estimate of the number of the (religious) transgressions, persecutions, and massacres perpetrated by Christians against Muslims and Jews, by Catholics against Protestants, and by Protestants against Catholics. Accordingly, the total number of the people who lost their lives during the crusades, in the battles fought for the annihilation of non-Christians during the reign of Emperor Theophilus and his wife Theodora, in the mass-executions carried out upon the command of the Pope Gregorius VII, in the massacres perpetrated in order to Christianize people by force, during the mass-butcherly of the Muslim and Jewish populations living under the Andalusian state in Spain, during the blood-baths which Catholics perpetrated for the extirpation of Protestants, first on the night known as Saint Bartholomew and later in Ireland, in the bloody pogrom of Catholics organized and commanded by the British Queen Elizabeth, and in other similar carnages, amounts to twenty-five million, which is a fact written by Christian historians.

The mass-slaughters perpetrated by the Russians various times, e.g. in Central Asia in 1321 [1903 C.E.], during the Bolshevik

Revolution in 1917, all over the world after the First World War, and especially in Afghanistan in 1406 [1986 C.E.], compound that number several-fold.

The aforesaid documentaries, most of which have been borrowed from Christian sources, reveal the following facts:

1– Islam has never been a religion of savagery, and Muslims have never transgressed against Christians, none the least for bloody purposes. On the contrary, Muslims have protected Christians whenever they needed protection.

2– In contrast, Christians have provoked one another against Muslims and Jews, against their co-religionists belonging to other sects, perpetrated all sorts of persecution and barbarism against them, and turned the religion of *Īsā ‘alaihis-salām* into mere savagery.

Whatsoever the motives in the minds of those people who manipulated those barbarisms, be they personal interests, patriotic fantasies, plundering intentions, feelings of grudge and vengeance, which have nothing to do with religion, or be they sheer religious purposes, the outcome was the lives of innocent people.

Religion means **THE WAY WHICH ALLĀHU TA’ĀLĀ APPROVES**, which equips with pure moral qualities, which commands mercy and compassion, obedience towards elders and seniors and affection towards younger people and juniors, which guides people to truth, and which it is a grave sin to exploit for personal advantages. It is a desecration of religion to use it as a tool for political advantages or other harmful purposes and interests or to provoke some ignorant people in the name of religion. This is the most wicked sin in the view of *Allāhu ta’ālā*, the Most Forgiving and the Most Compassionate. Can a pope or a cardinal who gathers people for the purpose of having Muslims slaughtered at the cost of violating his own holy book be said to be a religious man? What is Islamic in the demeanour of those bigots who incite Muslims against their *Pādishāh* and statesmen by clamouring that “The people are losing their religion”? *Al-hamdu-lillāh* (May praise and gratitude be to Allah) that today’s society hardly holds any idiots ignorant enough for the religious and scientific impostors to misguide. Today, owing to improved communicative facilities and the high speed in transportation, young Christians and Muslims learn each other’s religion, visit

each other's country, meet one another and make friends. Now Christians also see the fact that Islam is not a barbarous religion and realize that the two religions are essentially identical.

Many Christians today state that they feel deep sorrow at the Christian cruelties they read about in history, that they no longer agree with those ignorant people, and that they know Islam as the most civilized religion and true Muslims as mature, civilized, well-behaved and affable people. In fact, they give the necessary answers to any remarks contrary to these facts. Let us pray so that people will know religion as RELIGION, so that they will not impudently use it for sordid personal purposes, and so that they will cooperate, struggle against irreligious Communists and endeavour for the liberation and rights of those nations who have fallen victim to their talons and people who have been moaning under their persecutions! May Allâhu ta'âlâ bless the entire humanity with the honour of Islam, which is the only true religion in His view, and with the fortune of perfect obedience to Him. Âmîn.

MUSLIMS ARE NOT IGNORANT

One point of agreement conspicuous in the Western publications concerning Islam and in the books which travellers wrote about Islam is that Muslims are extremely ignorant, that most of the Muslim people they contacted in Asia and Africa did not know how to read and write, and that there is not a Muslim name among the scientists who made a reputation in science or culture throughout the years covering the eighteenth and nineteenth centuries. Some of those Western sources make a narrow-minded diagnosis, alleging that the Islamic religion is an impediment to progress, while others reach the ungrounded conclusion that it is this ignorance that blindfolds Muslims from the greatness of Christianity and hampers them from accepting Christianity despite all the efforts of missionaries.

A retrospective look into history will reveal that the truth is quite counter to the Christian allegations. For Islam always commends knowledge and encourages Muslims to learn. The ninth âyat-i-kerîma of Zumar Sûra purports, “... **Say: Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition.**” (39-9) The following commandments of our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ are universally known: “**Even if knowledge is in China, go and learn it.**” “**There is Islam wherever there is knowledge.**” “**It is farz (Islam’s commandment) for Muslim men and Muslim women to look for knowledge and learn it!**” Islam holds knowledge equal with worshipping, and the ink used by scholars equal with the blood of Muslims. Muslims reject Christianity because the Islamic religion is much more logical and much more true than Christianity.

Islam is not a regressive religion, but on the contrary it commands to follow all the renovations, to explore new facts daily, and to always make progress. It is for this reason that from the earliest days of Islam great value was attached to men of knowledge, the Muslim Arabs reached the highest summits in medicine, in chemistry, in astronomy, in geography, in history, in literature, in mathematics, in engineering, in architecture, and in ethical and social sciences, which are the bases for all those sciences, educated valuable scholars, judges, experts and masters, who are still being remembered with deep reverence today, and

became the teachers of the entire world and the guides of civilization. Europeans, who were semi-barbarians in those times, studied science in Muslim universities, and even Christian religious authorities, such as Pope Sylvester, attended lectures in the Andalusian universities. A number of scientific terms used in European languages today are of Arabic origin, e.g. 'Chemistry' from 'Kimyâ', 'Algebra' from 'Al-jebîr'. For it was the Muslim Arabs who taught these sciences to the world.

Europeans were loitering around the misconception that the earth was a flat space of ground surrounded with walls, when Muslims explored that it was a round, rotating planet. The length of a meridian which they measured in the wilderness of Sinjar in the vicinity of Mousul astoundingly concurs with today's measurements. It was the Muslim Arabs, again, who protected from extinction and annihilation the ancient Greek and Roman books of philosophy, which were vehemently banned by the vulgarly ignorant and bigoted priests of the Middle Ages, by undertaking their translation. It is a fact acknowledged by reasonable Christians today that the real Renaissance, (which means the revival of the ancient valuable sciences,) came not in Italy, but in Arabia, during the reign of Abbasids; that is, a very long time before the European Renaissance. It is a shame, though, that the giant progress suddenly lost its impetus in the seventeenth century. What fostered this catastrophic breakdown was the masonic and Jewish policy which was formulated to obviate further scientific research on the part of Muslims by infusing recessive notions into them, such as, *"Everything made by Christians is a heresy forbidden (harâm) for Muslims. Those Muslims who adopt or imitate them will become disbelievers,"* and those religiously ignorant bigots who believed them. In recent centuries the Ottomans were the greatest guides of Muslims in knowledge. The entire Christendom launched political and military offensives for the debilitation of that Islamic Empire in order to reduce it to a state of disinterestedness towards the improvements and explorations taking place in the world. Crusading attacks, on the one hand, and the subversive and separatist activities of the heretical Muslims employed by them, on the other, sabotaged the Ottoman guidance in science and technology. The aggressions coming both from without and from within caused lasting damages to the Turks. They were no longer able to make effective new weapons. Nor could they properly tap the great resources in the possession of their country. They had to

forfeit the industry and the trade of their own country to foreigners. They became poor.

Continuous improvements in all areas are daily events in the world. We have to follow them continuously, learn them, and teach them. We should follow our ancestors, not only in industry and technology, but also in religious and moral attitudes, and we should raise believing and decent generations. Let us give you a small example:

The Turks were universally known as invincible wrestlers. Indeed, they always won the international wrestling championships. In recent years, however, we have scarcely made ourselves felt in the rings. Do you know why? Formerly, Europeans did not know wrestling. They learned it from us, improved it and perfected it, adding new and swift acts, new tricks, and new techniques. On the other hand, we still insist on the old styles, which we do not know, either. We have not yet been able to examine the improvements in wrestling properly. Nor do we seem to be willing to learn lessons from foreign wrestlers. So, owing to the new techniques they have developed, they easily wrestle our players to the ground. Therefore, we have to learn worldly practices from people who know and do them better than we do. A person who considers himself to be better than others in everything is either an idiot or a megalomaniac.

Our religion has separated religious knowledge from scientific knowledge. It has vehemently forbidden to make a slightest alteration in religious teachings, in Islamic ethical principles, or in the modes of worship. When it comes to worldly affairs and scientific knowledge, however, Islam commands us to keep pace with all the improvements, to learn and utilize all the new inventions. The so-called intellectuals who seized power in the Ottoman administration reversed this set of instructions. Falling for the masonic ruses, they attempted to modify religious teachings and to demolish the essentials of Islam. They closed their eyes to the scientific improvements and new explorations taking place in Europe. In fact, they martyred the progressive-minded Ottoman emperors who intended to follow the time's scientific knowledge and modern technology. Quite deprived of their personal initiatives in the hands of freemasons, they sought progress in religious reforms and separatism. Astonishing to say, the heinous attempts to pollute the pure religious teachings became a trend among political parties and maintained its grip

until recent years. Some politicians were carried away by that vicious fad with such blind zealotry as to stigmatize some true Muslims whose only fault was to show little interest in politics, or rather, not to support their party. May infinite thanks be to Allâhu ta'âlâ that He eventually created the saviors to **stop** those people from leading our pure and noble people to disasters. Otherwise, we would have been deprived of our blessed religion and beautiful country, and fallen into the paws of communists. Al-hamd-u-lillâh 'alâ hâzih-in-ni'mah!

Today, [in 1985 C.E.], there are nineteen universities in Turkey. Young Muslim Turks are trying to learn modern worldly knowledge and positive sciences and thereby to guide other Muslim countries. As of 1981-82, the number of the students coming to Turkish universities from Muslim countries was several thousand. The following is an excerpt translated from an article published by a reasonable European concerning the scientific research carried on in Muslim countries. The article, written by a French writer named Jean Ferrera, appeared in the number 724 issue, dated January 1978, of a periodical entitled **Science et Vie**. The headline of the article was **Les Universites du Petrole** = (Petroleum Universities). Some of Ferrera's observations are as follows:

“Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ passed away in the arms of his beloved wife Âisha in Medina in 632. In the course of the following years the Muslims, moving from their homeland which is called Saudi Arabia today, established a colossal Islamic Empire astride a vast area extending from the Atlantic Ocean to the river of Amur. Extremely strong, patient and brave people as the Muslims were, they demonstrated great compassion in the aftermath of their victories. At each place they passed by, they established a civilization whose immense size most of us still do not know. The Islamic universities, established on a vast area extending between Baghdâd and Cordova, resuscitated the ancient civilizations which the European ignorance was about to eradicate. While translating into Arabic the works of Ptolemy, Euclid and Archimedes, the Muslims also rendered into their language the works written by Indian scientists, studied them, and republished them worldover. A group of envoys sent by the Caliph Hârûn-ur-reshîd to visit Aix la-Chapelle de Charlemagne for the first time in the eighth century were appalled to find the people in the palace mostly ignorant and illiterate. Europeans’

first experience with figures was in the ninth century, when the Muslims taught them numbers, beginning with zero. In actual fact, Indians were the explorers of **zero**. It was the Muslims, however, who transmitted it to Europeans. Likewise, the Muslims were the earliest tutors who taught trigonometry to Europeans. The Muslim teachers in Muslim universities taught sine, cosine and, some time later, trigonometry to their European pupils. Whatsoever progress was made in the name of knowledge in the world between the ninth and twelfth centuries originated from one source of knowledge: Muslim universities.

[The number of the men of knowledge and science educated in the Ottoman Empire defies computation. The great services that those people rendered to today's civilization are reflected in their books. One of those great people is Mustafâ bin Alî Efendi 'rahima-hullâhu ta'âlâ', the muwaqqit (timekeeper) of the mosque of Yavuz Sultân Selîm 'rahima-hullâhu ta'âlâ', [d. 926 (1520 C.E.)] in Istanbul, and the Reîs-ul-munajjimîn (Chief Astrologer of the Sultân). He passed away in 979 [1571 C.E.]. His geography book **I'lâm-ul-ibâd** and his books of astronomy, **Teshîl-ul-mîqât fî-'ilm-il-awqât**, **Teysîr-il-kawâkib** and **Kifâyat-ul-waqt fî rub'-i-dâira**, contain astounding information. Also, the book **Kifâyat-ul-waqt li-ma'rifat-i-dâir**, by Abd-ul-'Azîz Wafâî 'rahima-hullâhu ta'âlâ' [d. 874 (1469 C.E.)], provides modern astronomical information.]

“Because books of medicine written by the ancient Greeks were burned by the ignorant Christians of the Middle Ages, we do not have their original copies today. A few pieces of those original texts were forgotten here and there and thereby survived the barbarous destructions. Those pieces were translated into Arabic by Huseyn ibni Johag of Baghdâd. That great celebrity translated also the works of Plato and Aristotle into Arabic.

“Muhammad bin Mûsâ Harazmî, one of the three brothers educated as scholars of arithmetics, geometry and astronomy in Baghdâd during the caliphate of Ma'mûn,^[1] calculated the altitude of the sun and the length of the equator, and made the instruments called usturlâb (astrolabe) [rub'-i-dâira] and used to determine the prayer times. His book entitled Jebr (Algebra) was

[1] The seventh Abbâsîd Khalîfa. A son of Hârûn-ur-reshîd, the fifth Khalîfa. He was born in the vicinity of Baghdâd in 786, and passed away in 833. He was buried in Tarsus.

translated into English, and his book *Usturlâb* (Astrolabe) was translated into Latin. He passed away in 233 [847 C.E.].

“Proving that the earth has a spherical shape, the Muslim astronomers wiped out the European superstition that ‘the earth is flat like a tray. If you go on a long sea voyage you will fall down.’ They managed to measure correctly the circumference of the earth. Sad to say, the Abbasid Empire, who taught many facts to Europeans and who prepared the conditions that would give birth to Renaissance, began to suffer a gradual decline, which reached its nadir with the Mongols’ invasion of Baghdâd in 656 [1258 C.E.]. Burning and devastating the city, the Mongols put an end to a civilization established by the Muslims. How are the situations now? Should we expect another renaissance in the Islamic civilization?”

“In the Middle Ages, Muslims looked for gold, valuable spices, odorous-scented wood [such as aloe wood, etc.], and exported some of them to Europe. Today, black gold has superseded these things, [as was the case in the time of Suleymân (Solomon) ‘alaihîs-salâm’.] I wonder if Muslims will manage to establish once again a state as enormous as the empires established by Alexander [d. 323 B.C.] and Napoleon [1769-1821 C.E.]? The present Arab welfare is due to petroleum. They are trying to become powerful by utilizing this rich treasure in their hands. The strategy conceived by Prof. Muhammad al Shamalî, Director of Kuwait Research center, is as follows: First of all, we have to make progress in knowledge and science. This, in its turn, requires increasing our efforts in scientific research and educating men of knowledge.”

This is the end of the passage translated from the article by the French writer Ferrera.

Islamic scholars state that **Islamic knowledge** consists of two parts: **Religious knowledge**, and **Scientific knowledge**. For being an Islamic scholar it is necessary to learn both these parts. Every Muslim has to learn and practice the religious knowledge, (the first part). In other words, it is **farz-i-’ayn**. As for the scientific knowledge, (i.e. the second part;) it is to be learned, as much as necessary, only by those Muslims whose professions necessitate to do so. In other words, it is **farz-i-kifâya**. A nation which carries out these two precepts will certainly make progress and attain civilization. Allâhu ta’âlâ purports in the twentieth âyat of the

Shûrâ Sûra of the Qur'ân al-kerîm, **“To any that desires the tilth of the Hereafter, We give increase in his tilth; and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter.”** (42-20) Desires are not obtained with mere words. It is necessary to hold fast to the causes, i.e. to work. Allâhu ta'âlâ promises to give the wishes of those who exert themselves to obtain the blessings of this world and the next. He declares that He will give anyone who works, Muslim and non-Muslim alike. Europeans, Americans, and Communists attain worldly blessings because they work for them. Muslims of the Middle Ages were the guides of civilization because they worked as required. The subversive activities carried on by the enemies who had begun to undermine the Abbasids and the Ottomans from within as well as from without prevented them from learning and teaching science and from doing any work in science and arts. Consequently, the great empires collapsed. The religious knowledge consists of îmân (belief), worship, and moral behaviour. Absence of any one of these three components means that the religious knowledge is incomplete. And something incomplete, in its turn, is useless. The ancient Romans and Greeks and all the European and Asian states had scientific knowledge. Yet their religious knowledge was incomplete. For this reason, they misused the blessings that they had attained in science and technology. They used some works of art in indecencies, while some of them used their technological inventions in tormenting and persecuting other people. Let alone attaining civilization, they broke to pieces, collapsed, and perished.

By the same token, despite the present dazzling and flourishing state of advancement that some non-Muslim but theoretically Islamic socialist states have attained in science and technology, they are deprived of all the three components of the religious knowledge. They are committing the most vicious sorts of atrocity which wildest people, let alone civilized ones, would be disgusted to do. States of this sort, entirely devoid of Islamic knowledge, are doomed to extinction. History consists of repetitions. Countries like Saudi Arabia should learn lessons from history and correct their belief and morals instead of only working for worldly blessings. Mere scientific progress will not guide them to civilization or save them from perdition.

The Turks, working like their ancestors, have become the

scientific guides of other Muslim nations. However, if some young people fall for some deceitful political trends, become involved in sectarian squabbles and try to strangle one another instead of studying science and medicine and working for the welfare of their country, alas for the pains taken for their future, alas for the hopes placed on them, and alas for our poor country! The only thing that will protect our young people from such harmful thoughts, heretical ideas and wrong ways is for them to purify their hearts and beautify their moral attitudes. And the source of these two virtues, in its turn, is religion. For religion, as we have repeatedly stated, protects a person from doing vices and deviating into heresies, attaches him to his country and to the heroes of his country, and shows him the truest way. What we mean by 'religion' is the 'true religion', 'Islam', and 'to learn it correctly'. The aberrant and heretical beliefs which some hypocritical miscreants advocate in the name of religion for the purpose of misleading young people have nothing to do with religion! The Islamic religion is productive. It has never been destructive or separative. O you valuable youngsters! Keep away from those people who try to provoke you into subversive and separative acts! For those people are the enemies of Islam and our country.

RELIGIONS, DOGMAS, AND THE DIFFERENCE BETWEEN RELIGION AND PHILOSOPHY

There is only one Allah; there is only one way to Him. Since religion is the means whereby to know Allâhu ta'âlâ, there must be only one religion all over the world. Today, there are many different religions and dogmas in the world. If we look closely, it will be understood that the three great religions —Judaism, Christianity and Islam— believe in only one Allah and have the same basic principles of faith, and that these three religions complement each other. These three religions are just like three successive links in a chain. As the centuries passed away, the corrupt and changed religions were purged and corrected until finally Allâhu ta'âlâ sent **“Islam”**, which is the most perfect and the truest religion. As we have repeatedly mentioned in this book, the word **“Islam”** has two meanings. It means to give oneself up to Allâhu ta'âlâ, and it is the name of the final religion conveyed by Muhammad ('alaihi 's-salam). Ahl-i kitâb (religions with holy books) is the name of the other two religions.

We shall try to tell you how these religions were sent by Allâhu ta'âlâ. We shall explain their fundamentals. Beside these three great religions, there are some religions without the concept of Allah, which are based on moral principles only. These are irrelevant to our subject, but they are believed to be religions by great masses of people in the world. Therefore, we think that it will be a good idea to first give information about them before dealing with the main subject.

Brahmanism, Zoroastrianism, and Buddhism are the most important ones among them. A short time ago, these three religions were the faiths of one and a half billion people. Indians, Burmese, Laotians, Japanese, Chinese, Malays, Koreans, and various other peoples that are their neighbours used to believe in these religions. It is possible to meet some Buddhists among Europeans and Americans, but they are very few. According to the latest international statistics, the number of those holding these religions decreased to as low as 400 million. The reason for this is the affectiveness of communistic propaganda and the fact that the young generation in China does not attach any importance to any religion. Now, let us examine these religions in detail and see the human role in them.

The RELIGION of BRAHMANISM

Brahma means holy word. Madhhar-i Jân-i Jânân^[1], an Islamic scholar of India, states in his fourteenth letter, “This religion was invented in India centuries before Îsâ (Jesus) ‘alaihi-salâm’. It was a true heavenly religion. Its followers became kâfir (disbelievers) after they corrupted it.” Brahman is the name of those who are the leaders of the people who believe in this religion. One of the Brahmans was deified. Brahma is said to have four sons. One of them is believed to have come into existence from his mouth and the other three from his hands and feet. Because of his four sons, people are divided into four classes by the Brahmans:

1) Brahmans: These are the holy monks of Brahmanism. Reading and explaining the holy book called **Veda** and guiding the other members of Brahmanism are their tasks. They have the most influence. Nobody can revolt against their orders. Everybody fears them.

2) The Combatants: This class includes rulers, rajahs, great statesmen and soldiers. These are called “Krishna.”

3) Merchants and farmers. These are called “Vayansa.”

4) Peasants, workers, employees, and so on. Anyone outside these four classes is called “Pariah.” A pariah has no right to live a decent life. They are treated like animals. There are idols in Brahmanism. These idols and their meanings, what is eatable and uneatable, crimes and the punishments for them are all written in their holy book, **Manava Dharina Shastra**, [which means: the religious book of Manu]. The Brahmans are polytheistic. The greatest God is “Krishna,” who is believed to be incarnate to eradicate evils. The second greatest God is “Vishnu.” “Vishnu” is very important. It means “the thing that can penetrate the human body. Their third God is “Siva.” Vishnu is seen as a figure with four hands and its colour is deep blue. It is seen either on its own eagle called “Garuta” or on a flower of lotus or on a snake. According to Brahmanism, Vishnu descended into this world nine times in different shapes, [such as human, faunal and floral shapes]. He is also expected to descend for a tenth time.

[1] Madhhar-i Jân-i Jânân was martyred in Delhi in 1195 (1781 A.D.).

In the religion of Brahma, killing creatures is permissible only in warlike situations. During other times, living creatures, human or animal, cannot be killed. Human beings are deemed to be sacred creatures. They believe in “**transmigration**” of the soul. That is, after a human being dies, his soul will return to this world in another shape. Since it is believed that Vishnu could come to this world in the shape of an animal, killing any animal is absolutely prohibited. This is why the zealots among them never eat meat.

According to the book **Manava Dharina Shastra** human life is divided into four groups:

- 1- Inactivity;
- 2- Married life.
- 3- Living alone;
- 4- Begging.

Mazhar-i Jânân (rahmatullahi ‘alaih), one of the great Islamic scholars of tasawwuf (sufism) in India, wrote “the ceremonies of Indian disbelievers” in his fourteenth letter in the Persian language. He says: “Allâhu ta’âlâ showed all human beings, including people living in India, the way to happiness. He sent a book with the names of **Veda** and **Bid** by an angel called Berniha. That book had four parts. The mujtahids (great scholars) of that religion derived six madhhabs from it. They called the section concerning belief ‘Dahran Shaister.’ They divided human beings into four classes. They called the section concerning worships ‘Karm Shaister.’ They divided the lifetime of a man into four periods. Each period was called ‘juk.’ All of them believed in the oneness of Allâhu ta’âlâ, the transitoriness of this world, and the Day of Judgement, whereon human beings will be interrogated and punished. They can perform miracles, revelations or divinations by fighting against their own nafs (evil desires within man). The innovations made in this religion by succeeding generations caused them to become disbelievers. When Islam appeared, their religion became invalid. The ones among them who did not become Muslim are classified as disbelievers. We cannot comment on the ones who were dead before Islam.”

“**Zoroastrianism**” is one of the branches of Brahmanism. They idolize fire, cows and crocodiles. They are the followers of a false religion established by someone who was called Zardusht

during the era of Kushtusab, one of the Shahs of Persia called Chosroes, and it is unknown if he lived or not. They do not bury their dead. They keep them in specific towers and let vultures eat the corpses. The beard is deemed to be sacred among another group called “**Sih.**” They never cut their beards. Another group is called “**Hinduist.**” These people believe in all the myths of the lower classes. These beliefs are so primitive that they are completely off the right course.

Brahmans encourage everybody “to listen to the monks of Brahmanism, to obey their monks, to follow the book Manu, not to associate with the people called pariah, and not to kill any living creature.” They never give any information concerning the soul or body. They believe that human beings are sacred creatures. The river Ganj in India is deemed to be sacred, too. It is a holy task for them to drink the water of this river, to have a bath in it, and to throw their corpses into it.

The religion of Brahmanism needed to be renewed, purged, and updated. The religion of Brahmanism had almost become synonymous with idolatry; they even worshipped some idols. Unfortunately, a hundred years later, this religion was completely corrupted by a man named **Buddha**, who was born 600 years before Îsâ ‘alaihi-salâm’. It is possible to compare Buddha with Luther, who abrogated a lot of the myths in the religion of Catholicism, but who also established a new heretical sect called Protestantism.

BUDDHISM

Buddha was born approximately 560 years before Îsâ 'alaihissalâm' in India, in a village called "Kapilovastu" (its other name is Lumpini), which is 160 kilometres north of the city of Benares. His original name is "Guatama" or "Gotama." Buddha was his nickname and it meant "educated, brightened, divinized". Buddha was a human being. His father was the ruler of a region. As it has been told, Buddha's mother had some dreams and told them to her husband. His father kept Buddha in his palace because he did not want his son to be a sovereign or a man given over to divination. However, Buddha fled from the palace when he was twenty-nine. He lived alone in a forest under a self-imposed state of riyâdat (starvation). When he realized that starvation would not be enough, he left the forest and returned to a normal life. He again plunged into meditation. At last, when he reached the age of thirty-five, while sitting under a fig (bo) tree on the banks of a river named Naranjara, he plunged into contemplation and was enlightened mentally, and thereby attained divination. So, Guatama became **Buddha** at last. He strove to spread his ideas until he died at the age of eighty. Buddha said that the faith of Brahminism was corrupt; it was wrong to worship idols, and ordered that idols be broken into pieces. The people listening to him admired his new ideas. They followed him. Hence a new religion named "Buddhism" was formed. Buddha said he himself was a human being, and he never claimed to be a god. But after his death, his disciples idolized him. They built temples in his name, and, after erecting statues of him, they began to worship him. In this way, they turned it into a false religion. There is no God in Buddhism. Buddha is considered to be God. That is why, until the end of the last century, they believed that Buddha was God and that he had not been born and never lived in this world. But when some authentic information was discovered concerning his place of birth and his places of habitation and other biographical facts, it was understood that he was a man.

Buddhism is based on four fundamental principles:

1- Life is full of troubles. Pleasure and enjoyment is something like a phantom and a misleading dream. Birth, old age, illness and death are bitter facts.

2- The main hindrance preventing us from getting rid of all these troubles is our strong desires, which originate from our ignorance, and our wish to live anyhow.

3- To overcome these troubles, it is necessary to extinguish our permanent desires for living as well as our temporary wishes.

4- Man attains beatitude after the elimination of the desire for living. This condition is called "Nirvana." Nirvana means one who has lost wishes or ambitions. By refraining from worldly pleasures, he attains holy rest. Buddha recommends eight articles for attaining comfort. These are written below:

- 1- Good faith
- 2- Good decisions
- 3- Good word
- 4- Good action
- 5- Good life
- 6- Good work
- 7- Good contemplation
- 8- Good mind

All the castes (classes) in the religion of Brahmanism are rejected by Buddha. He does not accept the privileges granted to the classes of Brahmanism. They are not given superiority. He embraces (loves) the people called pariah. Human beings are not considered to be holy creatures. On the contrary, he claims that human beings are very deficient but they can get rid of their sins by being satisfied with the least amount, by behaving friendly towards everybody, and by fasting. It is a reality that there are some people among the Buddhists who perform amazing miracles as a result of making their nafs (a force within man prompting him to do evil) bright by fasting for a long time under very heavy conditions. This is why some senses within these people become so prominent that they can carry out some astonishing skills supernaturally. But these skills have no connection with religion or with love of Allâhu ta'âlâ. Their souls are empty. For, Buddhism does not contain belief in (Allah).

Burma, an Asian country between Thailand, Bangladesh and Malaysia, has a nescient and immoral population. It was five hundred and forty-three years before the Christian Era when Buddhism arrived in that country. Being utterly devoid of right and mercy, which are indispensable components of a heavenly

religion, it spread quickly among the wild people. Ten centuries later Muslim merchants from India brought Islam with them. Islamic knowledge and Islamic morals also spread. Then came the British, to exploit the natural sources, which they ungratefully paid back with their worldwide policy: Using all sorts of mendacity, weaponry, espionage and missionary trickery and coercion, they disseminated a biased aversion to Islam. When the British left the country after the Second World War, what they left behind was a horde of wild beasts attacking Islam. As we learn from the letters coming from the religious men who managed to escape the cruelties, the Burmese squads were raiding the houses, slaughtering the men, taking away the women and girls, perpetrating all sorts of indecency, butchering their private parts, carved their eyes out, and finally leaving them for dead. We believe that Allâhu ta'âlâ anaesthetizes martyrs against the pain that their wounds and broken bones will cause. Their only desire is to “come back to the world and enjoy once again the delicate flavour tasted during martyrdom.” On the other hand, the Burmese villains who executed the British plans against the Muslims will join their British coaches as they suffer the divine torment in both this world and the next.

Confucius, a Chinese philosopher, was seventy years old when he passed away four hundred and seventy-nine years before the Christian Era. He attained fame with the books he wrote on ethics state administration. Afterwards, his philosophy was mutated into a religious sect. His books do not contain any information pertaining to heavenly religions.

The RELIGION of JUDAISM and the JEWS

A study of holy books, historical proofs, and the works that survived to our day will show that the religion which orders people to believe in one Allah, that is, Islam, has existed since the time of Adam ('alaihi 's-salâm). After men appeared on the earth, although many Prophets ('alaihimussalawâtu wattaslîmât) were sent to them during the time between Hadrat Adam ('alaihi 's-salâm) and Hadrat Ibrahim (Ibrahim 'alaihi 's-salâm), they were not sent a large book. Allâhu ta'âlâ sent them small-sized booklets called "suhuf." There were one hundred suhuf, ten of which were sent to Ibrahim (Ibrahim, 'alaihi 's-salâm). According to historians, Hadrat Ibrahim (alaihissalâtuwassalâm) was born 2122 years before Îsâ 'alaihissalâm' in a town situated between the Euphrates and Tigris rivers. As it has been told, he died after he lived for 175 years in a town called "**Halîlurrahmân**" (Hebron) near Jerusalem. According to the book **La Bible a Dit Vrai** (The Holy Bible Tells The Truth) published by an author named Marston, many possessions which belong to Hadrat Ibrahim were recently found in those places. Hence, the fact that he lived in the above-mentioned time can be easily understood. His stepfather's name was "**Azer.**" His own father was "**Taruh**" who died when he was a child. Azer was an artist who made idols. When Hadrat Ibrahim (alaihi 's-salam) was a child yet, he knew that idols should not be worshipped.

He broke into pieces the idols made by his step-father and began arguing on religious matters with the sovereign of their country, that is, with Nimrod, the King of Babel (Babylon). Nimrod was a cruel and merciless ruler. As it is told, Nimrod was not his real name, it was a nickname [like Parao]. When Nimrod was a small child, a young serpent entered through his nostril, and caused him to become extremely ugly. He was so ugly that even his own father could not stand seeing his ugly face. Consequently, he decided to kill him. But upon his mother's request, he was not killed. Instead he was delivered to a shepherd. Since the shepherd could not tolerate looking at his ugly face either, he left Nimrod alone somewhere on a mountain. A female tiger named Nimrod prevented the child from dying by suckling him. The name Nimrod comes from the tiger. After his father's death, Nimrod succeeded to his position, and deemed

himself to be God and wanted people to worship him. This wild, tough man was invited to the true religion by Ibrâhîm ('alaihi 's-salâm). He also strove to keep his people away from worshipping idols and Nimrod. But they would not give up this practice. All the people of the Chaldean nation used to gather in a place once a year to have a festival. Then, they used to go to the house of idols to prostrate themselves before the idols. After that, they would return to their homes. Once, during the time of the festival, Ibrâhîm ('alaihi 's-salam) went into the house of idols and broke all the small idols with an axe. He then ran away leaving the axe hanging from the neck of the biggest idol. When the people of Chaldean entered the house of idols, they saw all the idols broken.

They wanted to catch the man who broke them and to punish him. They brought Ibrâhîm ('alaihi 's-salâm) and asked him if he had done it. Ibrâhîm ('alaihi 's-salam) answered, "I think the biggest idol with the axe must have done it because it did not want the others to be worshipped. But, why don't you ask the biggest idol?" They responded, "How is it you want us to talk to an idol when you know that an idol is not able to talk?" Upon this, he answered, "Why do you worship idols which cannot speak or prevent themselves from being broken, then? Shame on you and your idols!" So, he wanted them to give up worshipping idols. But his attempt was in vain. This fact is stated in the fifty-second verse and onward. They reported this event to Nimrod. Nimrod wanted to see Ibrâhîm ('alaihi 's-salam). When he was in the presence of Nimrod, he did not prostrate before him. When Nimrod asked why he did not prostrate, he answered, "I prostrate before no one except Allâhu ta'âlâ, who created me." Nimrod was unable to refute the proofs given by Ibrâhîm ('alaihi 's-salâm). When Hadrat Ibrâhîm told him that Allah was One, All-superior and Ever-lasting and that Nimrod was no more than a human being, Nimrod became very angry with him. After being encouraged by his men, he decided to throw Hadrat Ibrahim into a fire in order to burn him alive. This fact is written in the Qur'an al-kerîm (Sûra Baqara 258): **"Have you heard what the man, granted sovereignty by Allah, told Ibrahim about the Lord? Ibrahim had said, 'My Lord gives death and life.' He responded, 'I can kill and revive, too.' When Ibrahim said, 'Allâhu ta'âlâ brings the sun from the east, if you are God bring it from the west,' the denier was confused. Allâhu ta'âlâ does not let those who act cruelly attain the right way.'** Sûra as-Sâffât, 97: **"The**

idolaters said: ‘Erect a building and throw him from there into the fire.’ But, when they built it and Hadrat Ibrâhîm was thrown from there into the fire, the fire became a flower garden.’ As it is told, the fire became a pond with a lot of fish in it. The fish were created from wood. This fact is declared in the Qur’ân al-kerîm (Sûra Anbiya 68-69): **“Do something if you can, be helpful towards our gods” they said. We said: “O, fire! Be cool and harmless towards Ibrâhîm. They sought to lay a snare for him, but they themselves were ruined.”** The name Nimrod is not in the Qur’ân al-kerîm, but the name Nimrod is in the Torah (the “Old Testament” section of the Bible). Today there is a pond named “Ayn-i Zalîka” or “Halîlurrahmân.” It is fifty by thirty square metres in the city of Urfa. This pond is considered to be the place where Hadrat Ibrâhîm was thrown into the fire, and where the fish in the pond are believed to have been created out of wood. Visitors to the pond never harm them.

Hadrat Ibrâhîm got married twice. Even though his first wife Sarah (Sâra) was seventy years old, she had no children. Upon this, Hadrat Ibrâhîm (‘alaihi ’s-salâm’) married a jâriya, named Hajar (Hagar) who was given to him as a present by the pharaoh of Egypt. He had a son from her named Ismâ’îl. Upon this Sarah prayed to Allâhu ta’âlâ to give her a child, too. Allâhu ta’âlâ granted her a child. The name Ishaq was given to him. Ismâ’îl (‘alaihi ’s-salâm) and Ishaq (‘alaihi ’s-salâm) are the forefathers of the Arabs in Arabia (Hejaz), and the Hebrews, respectively. That is, the Arabs and the Hebrews (Jews) are brothers coming from the same father but different mothers. Ibrâhîm (‘alaihi’s-salâm) is one of the grandfathers of Muhammad (‘alaihi’s-salâm).

Ibrâhîm (‘alaihi ’s-salâtu wassalâm) became a prophet at the age of ninety. He preached monotheism. The interpretative meaning of the sixty-seventh verse of Chapter Âl-i-’Imrân in the Qur’ân al-kerîm is: **“Hadrat Ibrâhîm is neither a Jew nor a Christian. He is “hanîf” which means the one who turned towards the right, and a “muslim”, that is, the one who gave himself up to Him.”**

The Prophet who conveyed the fundamentals of Judaism is Hadrat Moses. Mûsâ (Mûsâ [‘alaihi’s-salâm]) was born about 1705 years before Îsâ ‘alaihis-salâm’ in the city of Memphis, Egypt. Since there are different tales about his date of birth, it is not clearly known which pharaoh was reigning in Egypt during that time. Since Pharaoh had a dream wherein he saw that a boy

who would be born in that year would kill him, he ordered his men to kill all the boys born in that year. That is why Hadrat Moses' mother left her son on the Nile river by putting him into a coffer [wooden case], while praying to Allâhu ta'âlâ to keep him safe. This coffer, with the boy in it, was found by Pharaoh's wife. The boy was seen by Paharaoh, too. But, when Paharaoh and his wife saw the wooden case on the river his wife made a proposal suggesting: "If there is a living thing in that coffer let it be mine, if property, it will be yours. Okay?" Since this was accepted by him, he did not bring any harm unto the baby.

The name Mûsâ means "saved from water." Christians call him "Moses" or "Mois." Hadrat Mûsâ's mother managed to have herself employed in Pharaoh's palace as a wet nurse for the boy. As a result, she was able to raise her own son. When he was forty, he heard that he had relatives. He left the palace in order to live with them. He met his brother Hârûn ('alaihi 's-salâm), who was three years younger than him. Mûsâ ('alaihi 's-salâm) revolted against Pharaoh after seeing the unfair treatment he meted out towards the Hebrews. Mûsâ ('alaihi's-salâm) strove to protect them. One day, an Egyptian kâfir (disbeliever) was torturing a Jew. While Musa was trying to save the Jew, the Egyptian [Coptic] died. In fact, Mûsâ had only wanted to prevent the torture. Upon this, he had to immigrate from Egypt. He moved to the city of Madyan. There, he served Shu'aib ('alaihi 's-salâm) for ten years. He married his daughter, Safûrâr (Tsippore). Ten years later, Mûsâ ('alaihi 's-salâm) returned to Egypt. On his way to Egypt, he went up to Mount Tur. There he heard the word of Allâhu ta'âlâ. At that moment, he was given risâlat (prophethood). Also, the fact that Allâhu ta'âlâ is One, that Pharaoh is not a god, and many other things were revealed to him. Then, he went to Pharaoh in Egypt. He invited him to believe in One God. He wanted freedom for the Banî Israel, but Pharaoh rejected. Pharaoh became extremely angry with him. He said: "Mûsâ is a great magician. He wants to seize power over our country by means of his tricks. "He then asked for the opinions of his viziers. They advised him saying, "Collect the magicians. Ask them to beat Mûsâ." The magicians were collected, and the Egyptian people gathered to see what would happen. Those magicians put the ropes in their hands on the ground. All the ropes turned into snakes and began to move towards Mûsâ ('alaihi 's-salâm). But when Hadrat Mû'sâ threw the rod in his hand on the ground, it became a very big snake and

swallowed the others. Upon this, the magicians admired Mûsâ and believed in him, saying: “This man is telling the truth.” This incident is mentioned in the 111-123 rd verses of Sûra A’râf in the Qur’ân al-kerîm. Thereupon, Pharaoh became more and more angry. He said, “He was your master, wasn’t he? I shall cut off your hands and legs. I shall hang you on the branches of date-palms.” They responded, “We believe in Mûsâ. We want to be under the protection of his Lord. We want His mercy, and to be pardoned by Him, only.” Pharaoh did not let the Banû Israel leave Egypt. If he had, they would lose these people who were their servants and slaves. Then the water used by the disbelievers turned into blood. Frogs came down like a shower. Skin diseases and a three-day darkness possessed the people. Pharaoh became frightened after seeing these mu’jizas (miracles), and he permitted them to leave. While Mûsâ (‘alaihi ’s-salam) and the Banû Israel were on their way to Jerusalem, Pharaoh became deeply regretful. With a great army, he ran after them with the intention of killing all the Jews. When the Jews arrived at the Red Sea, it allowed them to pass through a channel which was opened supernaturally. But while Fir’awn (Pharaoh) and his army were in this channel, trying to catch the Jews, the sea closed in upon them and they were all drowned. During this great immigration, Mûsâ (‘alaihi ’s-salâm) prayed imploringly to Allâhu ta’âlâ on Mount Tur, and he wanted Allâhu ta’âlâ to show Himself to him. His prayer was not accepted by Allâhu ta’âlâ. But, He talked with him again on “Mount Sinai.” Mûsâ (‘alaihi ’s-salâm) stayed on Mount Sinai for forty days and forty nights and he fasted. Allâhu ta’âlâ sent him the holy book Torah through the angel Gabriel (‘alaihi ’s-salâm), which was written on tablets. Previously he had been given ten commandments to be adopted by his followers, which were written on tablets too. Those ten commandments (**Awâmîr-i ashara**) are in Jewish books. They begin with the last verse of the fifth chapter of the book of Deuteronomy, and end with the beginning of the twentieth chapter in the book of Exodus. They are as follows:

1. I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.
2. Thou shalt have no other gods before me. Thou, shalt not make thee any graven images, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth.

3. Thou shalt not take the name of the Lord thy God in vain.
4. Keep the Sabbath day to sanctify it. Six days thou shalt labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work.
5. Honour thy father and thy mother.
6. Thou shalt not kill.
7. Neither shalt thou commit adultery.
8. Neither shalt you steal.
9. Neither thou bear false witness against thy neighbour.
10. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man servant, or his maid servant, his ox, or his ass, or any thing that is thy neighbour's.

When Mûsâ ('alaihi 's-salâm) returned from Mount Sinai, he saw that his community, whom he left under the leadership of his brother Hârûn ('alaihi 's-salâm), had deviated from the right way and begun to worship an idol which was in the form of a calf made of gold. Mûsâ (alaihi 's-salâm) was a man who had a stately, grand stature with keen eyes. He made a great impression on the people he met. But, when he was only a year old, he caused Pharaoh (Fir'awn) to become angry by plucking the hairs of his beard, which were adorned with pearls. He wanted to kill Moses, but with the intervention of his wife, Âsiya, he tested him first. When a tray with gold and fire on it was put in front of Mûsâ, he extended his hand towards the gold, but Gabriel ('alaihi 's-salâm) turned his hand towards the fire. When he put the fire in his mouth, the front edge of his tongue was burned; hence, he threw the fire down. That is why, in the beginning, his speech was defective, and when it was necessary for him to address people he used to assign that task to his brother, Hârûn ('alaihi 's-salâm), who could speak fluently. But, when he became a prophet, this defect vanished. He was granted the ability of speaking more fluently than Hârûn ('alaihi 's-salam). While he was on Mount Sinai, the good preaching of Hârûn could not prevent the community from deviating. Mûsâ ('alaihi 's-salam) went back to Mount Tur and implored Allâhu ta'âlâ to forgive his nation. His people promised not to do it again. Leading them, he went into the desert to find Arz-i mev'ûd (the promised land), which was promised to them by Allâhu ta'âlâ. They stayed in the desert of Tih for forty years.

There, in the desert, Allâhu ta'âlâ fed them **manna**^[1] and the meat of quail (selvâ). Hadrat Mûsâ could only come as far as a hill called Nebo next to the city of Ariha from which Arz-i mev'ûd could be seen. He died there when he was, as it is told, 120 years old. His brother Hârûn ('alaihi 's-salam) had died three years before him. Entering the city of "Ariha" in the land called Arz-i mev'ûd was granted to his successor, the Prophet Yûshâ.

[In his book "**Qisâs-i Anbiyâ**, the great historian and jurist, Ahmad Jawdat Pasha, states^[2]: "The son of Hadrat Ishaq (Isaac), who was the son of Hadrat Abraham (Ibrâhîm), was Hadrat Ya'qûb (Jacob). His real name was "**Isrâel.**" The people who came from his lineage are called "**Banû Isrâel,**" which means "**the sons of Isrâel.**" Yusuf (Joseph ['alaihi's-salâm]) was one of Hadrat Ya'qûb's (Jacob) twelve sons, and he was also a prophet. After Hadrat Joseph, the Banû Isrâel followed the Sharia (divine laws of the religion) of Jacob and Joseph ('alaihima 's-salâm), and they lived in Egypt. The nation called "Kibt" was the early inhabitants of Egypt. They worshipped stars and statues, in other words, idols. They considered the Israelites natural slaves. Banû Isrâel always desired to immigrate back to a place called "Canaan" (Ken'ân), which was their ancestors' country. But the pharaohs would not allow them to go. For, they made the Israelites do heavy work, such as build new cities and buildings. They always dreamed of getting away from the cruelty of the pharaohs. Moses (Mûsâ), the son of Imrân, was put into a wooden coffer and dropped into the Nile river by his own mother. "**Âsiya,**" the wife of pharaoh took him out and adopted him. After Mûsâ ('alaihi 's-salâm) had accidentally killed a kibt, he immigrated from Egypt to the city of "**Madian.**" He lived there for ten years. He returned to Egypt together with the daughter of Shu'ayb ('alaihi 's-salâm). On his way to Egypt, he was beckoned to **Mount Tur.** There, he was honored with talking to Allâhu ta'âlâ. Prophethood was also given to him. He was ordered to invite Pharaoh into the religion. Pharaoh did not accept. Mûsâ ('alaihi 's-salam) gathered all the Israelites, and they left Egypt altogether. Passing through the **Red Sea,** they approached a place called "Ariha," but the Israelites said, "We can not go there. We do not want to fight against those people called the

[1] **Manna:** food provided by Allâhu ta'âlâ for the Israelites during their forty years in the desert.

[2] Jawdad Pasha, of Lophja, passed away in Istanbul in 1312 (1894).

‘Amâlîka.’ That is why they were cursed. Mûsâ (‘alaihi ’s-salâm) went to **Mount Sinai** after leaving the Jews under the leadership of his older brother, Hârûn (‘alaihi ’s-salâm). He talked with Allâhu ta’âlâ again. He was given the “**Torah.**” His nation repented and moved to a place south of the Dead Sea. They settled opposite the city of Arîha, in other words, on the eastern side of the Shari’a river. He appointed Yûshâ (‘alaihi ’s-salâm) for his place and passed away.

The book **Mir’at-i-Kâinât** says: “Moses (Mûsâ ‘alaihi’s-salâm]) went up to Mount Tur three times. The first time, he was given risâlat (prophethood). The second time the holy book “Torah” (**Tawrât-i sherîf**) and “the ten commandments” (**Awâmîr-i ashara**) were revealed to him. The Torah was in forty parts. There were one thousand chapters in each part. There were one thousand verses in every chapter. There are not so many verses in the Torahs of today. This is because, as the Qur’ân al-kerîm states, the “Torah” and “Bible” were changed and falsified by man over the course of time.

The “Torah,” which was conveyed by the angel Gabriel (‘alaihi ’s-salâm) to Mûsâ (‘alaihi ’s-salâm), was memorized by Mûsâ, Hârûn, Yusha, Uzair and Jesus (Îsâ) (‘alaihi ’s-salâm). The book **Kamûs-ul A’lâm** says: “When the sovereign of Assyria, Buhtunnasâr, seized Jerusalem and pulled down Masjid-i Aqsa, he burned all the copies of the Torah. Furthermore, he captured seventy thousand Jewish scholars, including Daniel and ‘Uzair (‘alaihi ’s-salâm), and sent them to Babylonia. [The fact that ‘Uzair (‘alaihi ’s-salâm) was called Ezrâ by the Jews is written in the book “**Munjîd.**” However, the book of Ezrâ, and some other books, which are included in the Old Testament of today’s Holy Bible, are not ‘Uzair’s (‘alaihi ’s-salâm). The man named Ezrâ was a Hebrew Rabbi, a man of religion.] Jews neglected the holy “Torah” and became immoral. They did not believe in the Prophets who were sent to warn them. They martyred most of these Prophets. Bahman Kayhusrav, the Shah of Iran, defeated the Assyrians, and let all his Jewish captives free, including Daniel (alaihi ’s-salam). The number of people worshipping in Masjid-i Aqsa increased. When Alexander the Great seized Jerusalem, a Jewish man from Jerusalem named “Herodas” was assigned governor of Jerusalem. This vile governor martyred Yahyâ (John the Baptist (‘alaihi-s-salâm). He tyrannized the people to a great extent. Later, Jerusalem was seized by the Romans. In the 135th year of the Christian era, after the Jews

revolted, Adrian destroyed the city of Jerusalem and massacred the Jewish people. Those Jews who managed to escape from the massacre went to different places, but were oppressed and treated harshly by Christian natives. When the religion of Islam arose, they attained peace and comfort. The city of Jerusalem was restored by Roman emperors and given the name “Iliya” (Ilya). Jerusalem was rebuilt by Abdulmalik, the fifth khalifa of the Umayyades. The city was destroyed again by Christians during the Crusades. Saladin (Salahaddîn-i Ayyûbî) restored it. The Ottoman khalifas repaired and ornamented the city.”

Another Judaic holy book after the Torah was the **Talmûd**. **Mûsâ (Moses** [‘alaihi’s-salâm]) taught what he heard from Allahu ta’âlâ on Mount Tur to Harûn, Yushâ and al-Ya’âzâr. Those words were communicated to the succeeding Prophets, finally they were taught to the holy Yahûda. During the second century of the Christian era, those words were written into a book by this holy Yahûda over a forty year period. This book was named **Mishna**. Two annotations were written for the **Mishna** during the third and sixth centuries of the Christian era, in Jerusalem and in Babylon, respectively. These annotations were given the name **Gamârâ**. Each one of the two Gamârâ books was put into a single book with the **Mishna** and given the name “**Talmûd**.” The Talmûd containing the Gamârâ written in Jerusalem and the Mishna is called **The Talmûd of Jerusalem**. The other Talmûd containing the Gamârâ written in Babylon and the Mishna is called **The Talmûd of Babylon**. Christians are the enemies of these three books. Christians believe that one of the men who preached the teachings of Mishna was Sham’ûn, who carried the cross which was used to crucify Jesus. Some of the precepts in the Talmûd that are harmful for humanity have been written at the end of our Turkish book “**Cevâb Veremedi,**” which has been translated into English and published with the title “**Could Not Answer.**” The fact that the above-mentioned name “Al-Ya’âzâr” was the son of Shuayb (‘alaihi’s-salâm) is written in the book **Mir’ât-i Kâinât**. The so-called “Holy Bible” of Christians consists of two parts: “the Old Testament” and “the New Testament.” Only the Old Testament is believed and considered a Holy Book by Jews. They do not like the idea of this section being called the old Testament. They want it to be called the “Torah.”

They say the “Torah” is in three parts. The first part is called “Tawrat.” The Tawrat consists of five parts:

1. Genesis
2. Exodus
3. Leviticus
4. Numbers
5. Deuteronomy

These five books in totality are called: Pentateuch.

In the second verse of Chapter Isra in the Qur'ân al-kerîm, this is declared: **“We gave Moses the Book.”** But over years many foreign writings have been inserted into the Torahs of today.^[1] So, there is no relationship between the original Torah revealed to Moses (‘alaihi ’s-salâm) and today’s Torahs.

The fact that Allâhu ta’âlâ would send a final prophet named Muhammad (aleyhissalevâtu wataslimât) was written in the original Torah. When Hadrat Moses went up to Mount Tur for the second time seeking forgiveness for his deviated nation, what Allâhu ta’âlâ told him is written in the 155-157 th verses of Chapter al-A’râf of the Qur'ân al-kerîm: **“Mûsâ: O my Lord! If it had been Thy Will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us? This is no more than Thy trial: by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path. Thou art our Protector: So forgive us and give us Thy mercy; for Thou art the Best of those who forgive. And ordain for us that which is good in this life and in the Hereafter: For we have turned unto Thee.”** Allâhu ta’âlâ said to him: **“With My Punishment I visit whom I will. But My Mercy extendeth to all things. We shall ordain for those that keep from evil, give alms,^[2] and believe in Our signs, and to those who follow the Apostle -the Unlettered Prophet- whom they find mentioned in their own Scriptures. That Prophet commands them what is just and forbids them what is evil. He allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the Light — which is sent down with him— It is they who will prosper.”**

[1] See that section of this book entitled “Qur'ân al-kerîm and Injils” for more information.

[2] Its technical word in Islam is “zakât,” which is paid once a year, and it amounts to one-fortieth of one’s property.

There is no doubt that Jews believed in the final Prophet and waited for him to appear. Furthermore, it is said in some interpretations that during wars, Jews used to invoke, saying: “O, My Lord! For the sake of your final Prophet (aleyhissalawâtu wataslimât) that you promised to send, help us, please.” And they used to experience victory in those battles.

Hadrat Dâwûd and Hadrat Sulaymân, who are among the Prophets (aleyhimussalawâtu wataslimât) sent to the Hebrews after Hadrat Mûsâ, did their best to spread the true religion. We can briefly express the main points of the religion of Judaism as follows:

Faith: There is one God. He is self-existent, that is, His existence is from Himself. He sees and knows everything. He was not born and He does not bear children. Forgiving and punishing are under His power.

Morals: The fundamentals of their morality are the ten commandments, that is, **Awâmîr-i ashara**. People have to adapt themselves to those ten commandments, exactly. The soul and body of human beings are different from each other. The soul does not die until Doomsday. It is necessary to believe in the spiritual life of the second world.

Religious fundamental: Non-Jews are deemed to be idolaters. It is necessary to stay away from them. As far as possible, it is necessary to be disconnected from them. It is necessary to sacrifice with or without blood. [Jews used to sacrifice every animal, including pigeons, but mostly sheep, goats and cattle. In time, the buns made of saltless dough and flat bread called “unleavened bread” were judged to be sacrificial too. It has been categorized as “the sacrifice without blood” to deliver them.] They punish according to the law of the talion (retribution). A man who does an evil act is subjected to the same thing, in the same manner. Boys are circumcised by a rabbî [a Jewish religious man]. The animals to be eaten must be slaughtered. The meat of an animal which is killed in any other way cannot be eaten. [Even today, in the United States and in Europe, in Jewish butcher shops there are labels stamped “kosher”, which signifies that the meat of the animals sold in those shops were slaughtered in a certain manner as prescribed by a rabbi. Jews can eat only meat prepared in this way. Muslims eat only the meat of animals slaughtered by repeating the name of Allâhu ta’âlâ. Muslims never eat pork.] Jewish women have to

cover their heads after they get married. Today, Jewish women in Europe fulfill this obligation by wearing a wig. It is also prohibited for Jews to eat pork.

There are different ceremonies for different Jewish acts of worship. Saturday is their holy day. They never work or even light a fire on that day. Saturdays are considered to be feast days (holy days), and they celebrate them. They call it “Sabbath.” In addition to this, they have some other holy days, namely, Passover, Shawwat, Rosh-ha-Shanah, Kipur, Sukkot, Pirem, Hanuqa, and so on. Passover is considered a commemoration of their departure from Egypt. Shawwat is said to be the feast of roses, which is considered a celebration marking the revelation of the Torah and the Awâmir-i Ashara (ten commandments). Kipur is a great fasting day, which is considered a day signifying their being forgiven after their penitence. Succoth is the feast of tabernacles, which is considered a memorial of the life in the desert.

In contrast to a priest, a rabbi has no authority to hear a confession. They only conduct the ritual ceremonies. In the sight of Allâhu ta’âlâ all Jews are equal, no difference is there between one or the other.

After Hadrat Mûsâ, the number of their religious ceremonies and the way rabbis conduct them were enhanced, changed, or new principles were added to them by different Prophets (alayhimussalawâtu wataslimât). After Hadrat Dâwûd, reciting the holy book of **Psalms** accompanied with musical instruments was added to their worships.

Dâwûd (’alaihi ’s-salâm) was born about one thousand years before Îsâ ’alaihi-salâm’. (Although the era of Hadrat Dâwûd’s sovereignty is said to be 1015-975 B.C., by some European historians, it is not known with certainty.) Hadrat Dâwûd was formerly a shepherd. Since he had a very attractive voice, he was taken to Tâlut,^[1] the head of state. Afterwards he became his zither player. First, they became good friends and Tâlut made him his own intimate. But, Hadrat Dâwûd ’alaihi-salâm’ was becoming more well known day by day. At the age of thirty he killed Goliath, a very huge man, with a stone thrown from his sling; upon this, the people admired him even more. However, Tâlut was alarmed and kept Dâwûd ’alaihi-salâm’ away from

[1] Internationally, the name Saul is used instead of Tâlut.

himself. However, after Tâlut had passed away. Dâwûd ‘alaihi-salâm’, based on public demand, became his successor. It was he who, for the first time, ordered Jerusalem to be a capital city. The sovereignty of Dâwûd ‘alaihi-salâm’ lasted forty years. The fact that he received the holy book Psalms (**Zabûr**) is written in the 163rd verse of Chapter Nisa and the 55th verse of Chapter Isra in the Qur’ân al-kerîm. It is certain that Dâwûd ‘alaihi-salâm’ implored Allâhu ta’âlâ for mercy and forgiveness. In today’s Psalms, in the Holy Bible, there are some false scriptures which were added by an unscrupulous type. Because of these additions, it has lost its originality completely. Allâhu ta’âlâ granted Dâwûd ‘alaihi-salâm’ many great endowments. The meanings of the 10th verse of Chapter Saba: **“We bestowed Grace aforetime on Dâwûd from Ourselves. O ye Mountains! sing ye back the praises of Allah with him! and ye birds (also)! And We made the iron soft for him.”** And the meanings of the 17th-19th verses of Chapter Sâd: **“O Muhammad! Remember Our slave Dâwûd. For he ever turned to Allah. It was We that made the mountains join him in praise morning and evening, and the birds, too; all were obedient to him.”** And the meaning of the 25 th verse of Chapter Sâd: **“In our sight Dâwûd has a great rank and a good future.”** The ugly story written in today’s Tawrat and Bible stating: “The adventure between slave and his officer Uria’s wife named Bathseba”^[1] is not true. Hadrat Ali (radiy-Allâhu ’anh), the fourth khalifa declared that he would beat those who told this false story by hitting them with a stick 160 times. The interpretation of the 26 th verse of Chapter Sâd written in the tafsîr book **Mawakîb** is: “Urya sent a message to a girl named Teshamu to inform her that he wanted to marry her. Though the girl accepted, her relatives did not. They spoke ill of Urya to the girl. Meanwhile, Dâwûd ‘alaihi-salâm’ also wanted to marry Teshama. After Urya had died in a war, the girl married Dâwûd ‘alaihi-salâm’. However, Allâhu ta’âlâ did not like it because of the fact that Teshama was a betrothed girl. After Dâwûd ‘alaihi-salâm’ realised that he had blundered, he repented and Allâhu ta’âlâ forgave him.” There is no clear information in the Qur’ân al-kerîm on this matter. Nevertheless, it is revealed that Hadrat Dâwûd always had fear of Allah; he had been granted knowledge of science and the ability to distinguish right from wrong. In the 24th verse of Chapter Sâd, it is purported that he had imploringly

[1] 2 Sam: 11

prostrated himself before Allâhu ta'âlâ to be granted a just decision in a matter concerning a sheep; he always begged Allâhu ta'âlâ for mercy, and he was very prayerful. All the Islamic scholars unanimously agree with the fact that the myth of Urya was added to the Tawrat and the Bible afterwards. Though these invented stories called "Isrâleeyat" infected some ignorant Muslims, Islamic scholars declared they were myths.

Sulayman^[1] ['alaihi's-salâm] the son of Dâwûd ('alaihi's-salâm) succeeded his father and became the prophet and the sovereign of the Israelites. He could speak to jinns, wild animals and birds. The era of Sulaymân ('alaihi 's-salâm) was the best era for the Israelites. Until the era of Sulaymân ('alaihi 's-salâm) Jewish sovereigns did not know what a palace was. The house of Tâlut, mentioned above, was not so different from that of an ordinary peasant. It is he who, for the first time, established the city of Jerusalem and built a palace there. He had a lot of buildings, palaces, gardens, ponds, places to slaughter animals, and places of worship built. The name of his most magnificent temple, built in Jerusalem, was Masjîd-i Aqsâ (Bayt-i Muqaddas/The House of the Holy One.) He invited Phenician architects to build this mosque. And the creatures called "jinn" worked on the construction. The construction materials used in this building were very valuable. It appeared as if it was a piece of shining gold when it was seen from afar, and the people looking at it could not help becoming overawed. The construction lasted for seven years. Unfortunately, this beautiful masjîd was burned by Buhtunnasar, the second of the Assyrian sovereigns, when he captured Jerusalem. Though Kayhusrav repaired it, afterwards the Romans burned it again. It states in the book **Kâmûs-ul 'a'lâm**: "After that disaster, the restoration, building and improvements in Jerusalem were not done by the Israelites. Later, Byzantine emperors repaired Masjîd-i Aqsâ, and they named Jerusalem "**Ilia.**" Our Prophet Muhammad (sall-Allâhu 'alaihi wa sallam) performed prayer in Masjîd-i Aqsâ. The city of Jerusalem was conquered by Muslims in the 16th year of the Hegira, during the time of Hadrat 'Umar (radiy-Allâhu 'anh). The present masjîd was built during the time of Abdulmalik (rahima-hullah)." The remaining foundation walls are called "The Wailing Walls" by present day Jews, and they

[1] Sulaiman 'alaihi 's-salâm (Solomon). The era of his sovereignty is estimated to be 965-926 B.C.

pray in front of these Walls.

The best and the richest city in the world was Jerusalem during the era of Sulaymân ('alaihi 's-salâm). Countless stories are told among the people about the palaces built by Sulaymân ('alaihi 's-salâm) in Jerusalem, and about the rooms and the valuable furnishings in them. It can be said that no sovereign, up to now, has lived as magnificent a life as that of Sulaymân ('alaihi 's-salâm). Sulaymân ('alaihi 's-salâm) had numerous wives and jâriyas (female slaves). Since he attached great importance to trade, he got richer all the time. He adorned his palaces with new, valuable, and beautiful goods and fed an untold number of valuable horses, birds and other animals. Every day, thirty cows, one hundred sheep, dozens of deer and gazelles were slaughtered in his palace. Sulaymân ('alaihi 's-salam) always kept the peace and tried to establish friendships and good relationships with his neighbours. He married Pharaoh's daughter who was his neighbour; furthermore, he invited Balkîs, the Queen of Sheba, to the true religion. He extended friendship to her, and according to Islamic historians, he married her, too. The fact that Balkîs was invited to the true religion by Sulaymân ('alaihi 's-salam) is written in the 29-32 verses of Chapter Naml in the Qur'ân al-kerîm.

Sulaymân ('alaihi 's-salâm) was an extremely just sovereign like all the other Prophets (aleyhimussalawâtu wattaslîmât). "The justice of Solomon" has been taken as an example for justice all over the world, and so has that of Umar (radiy-Allâhu 'anh). Sulaymân ('alaihi's-salâm) tolerated other faiths. In spite of the protest made by fanatical Jews, he had temples for other religions built, too. So, he was given regard and respect all over the world and became a good example. He carried out the Sharia (religious law) of his father, Dâwûd ('alaihi 's-salâm).

Sulaymân ('alaihi 's-salam) is written about in the Qur'ân al-kerîm. The meaning of the 12th verse of Chapter Saba is: **"To Sulaymân We subdued the wind, travelling a month's journey morning and evening. We made a font of molten brass to flow for him. And there were jinns that worked in front of him, by the leave of his Lord. And if any of them turned aside from our command, We made him taste of the penalty of the blazing fire."** And the meaning of the 30-39th verses of Chapter Sad is: **"To Dâwûd We gave Sulaymân as a son. He was a good slave. Ever did he turn to Us. One evening, his prancing steeds were ranged**

before him. Sulaymân said: “My love for the good things of life has caused me to forget my Lord. For now, the sun has vanished behind the veil of darkness.” He was very sorry. “Bring them back to me” [he said], and he started to cut their legs and necks. [He delivered their meat to the poor.] Then he did turn to Us. He said: “O my Lord! Forgive me. And grant me such power as shall suit none after me.

For You are the Grantor of bounties (without measure). So We subdued the wind to him, so that it blew at his bidding wherever he directed it; and the devils, too, among whom were builders and divers and others bound with chains. Such are Our gifts. Whether you bestow them on others or withhold them. No account will be asked. In the world to come he shall be honoured and well received.” According to Jewish and Christian publications, three parts of the Holy Bibles in their hands have been quoted from the Book of Solomon (‘alaihi ’s-salam). These are “The Proverbs,” “Ecclesiastes,” and “The Songs of Solomon.” It is said in the Torah that the wind, the birds and the other animals were at Solomon’s (‘alaihi ’s-salâm) disposal. He could speak their languages. The birds and the other animals immediately did whatever they were ordered. Various constructions were completed in a short time with the help of spirits who were under his control.

During the time of Sulaymân (‘alaihi ’s-salâm), the people were given civil rights more than in the era of Dâwûd (‘alaihi ’s-salam). According to new laws a father had innumerable rights over his children. A child, no matter how old he was, had to fulfill the orders of his father. The share of inheritance for the older child was doubled. For those matters concerning engagements or marriages, the prominent ones of the family were given authority. The candidates had to accept the ones selected for them. A divorced woman was paid some money called “**mahr.**” A widow with or without children had to marry her brother-in-law. The first child after this marriage was judged to belong to the dead husband; therefore, the child was the dead husband’s legitimate heir. A man was given permission to marry more than one woman.

After Sulaymân’s (‘alaihi ’s-salâm) passing away, the Israelites broke into twelve tribes, which struggled against one another. The divisions had started before the death of Sulaymân (‘alaihi ’s-salâm). But, with the help of Allâhu ta’âlâ, Sulaymân

(ʿalaihi ʿs-salâm) managed to keep them united. Rehoboam, the son of Sulaymân (ʿalaihi ʿs-salâm) became his successor. But, only two of the twelve tribes followed him. The state of Israel divided into two parts. One of them was named “**Israel**” and ten of the tribes settled in it. The remaining two tribes formed the “**Yahûda**” state. This state presided over Jerusalem. Eventually, they lost their morality. Allâhu taʿâlâ became angry with them and punished them. They lived for some time under the control of the Assyrian state. Buhtunnasar (Nebukadnezar), the sovereign of the Assyrian state, destroyed and burned down the city of Jerusalem in 587 B.C. By force, he expelled them from Jerusalem to Babylonia. But, after Keyhusrav (Cyrus) the Shah of Iran defeated the Assyrians, he allowed the Israelites to return to Jerusalem. They attempted to repair the burned city of Jerusalem. First, they lived under the sovereignty of Iran and then under Macedonia. The Romans entered Jerusalem in 64 B.C. They destroyed and burned down the city again. The Romans, once again, devastated Jerusalem in 70 A.D. It was Titus, the Roman emperor, who burned Jerusalem to the ground.

While the Israelites were under the control of the Romans, Îsâ (ʿalaihi ʿs-salâm) was born. During the days of those calamities, the original copies of the Torah were destroyed. Some new books were written and were given the name Torah. Many foreign passages and even myths were added to them. That is why Allâhu taʿâlâ sent Îsâ (ʿalaihi s-salâm) as a prophet to convert the Israelites (and other human beings) back to the right path. The Israelites did not want to accept Îsâ (ʿAlaihi ʿs-salâm) as a prophet. They were waiting for a prophet exactly like the one explained in the Torah. They thought that the Prophet would be very powerful, very brave and that he would successfully do whatever he wanted, and that they would be saved from the hands of the Romans with the help of that Prophet. When they saw that Îsâ (ʿalaihi ʿs-salâm) was a very tenderhearted man, they did not like him. They thought that he was a false prophet. They slandered his mother, Hadrat Maryam (the Virgin Mary). Today there are about 15 million people known as Jews. No one among them follows the true Tawrat (Torah). According to the “**Britannica of the Year,**” the international almanac, it is questionable if they all believe in the same religion since there are so many sects among Jews.

The RELIGION of CHRISTIANITY

Îsâ (Jesus) [‘alaihi ’s-salâm] was sent to improve the religion of the Israelites. That means, true Christianity is only the reformed religion of the Israelites. Îsâ (‘alaihi ’s-salâm) says in the seventeenth verse of the fifth chapter of the book of Matthew, “Think not that I am come to destroy the law, or the Prophets. I am not come to destroy, but to fulfill.” It will be unnecessary to repeat the same explanations given in the section “Qur’ân al-kerîm and the Bibles,” but we kindly request our dear readers to refer to that section. The original Bible containing the initial scriptures of Christianity conveyed by Hadrat Îsâ (‘alaihi ’s-salâm) was changed many times and a great deal of foreign scriptures and myths were added. As a result of these invented myths being mixed with the words and orders of Allâhu ta’âlâ, the Bible lost the characteristics of being a holy book. In his Turkish book **Izâhulmerâm fî Kashfîz-zulâm**, the great Islâmîc scholar Alhaj Abdullah Ibn Dastân Mustafa (rahimahullâhu ta’âlâ), who died in 1303 [1885], explains what the book that was sent to Hadrat Îsâ and that was mentioned in the Qur’ân al-kerîm was. That book states as follows: “When the Jews tried to kill Hadrat Îsâ (‘alaihi ’s-salâm), they seized him and burnt the Bible he had with him or they tore it into pieces. Until that time, the Bible itself had not yet been spread all over the world, and his religion and Sharia (religious laws) had not been established. This was due to the fact that Îsâ (‘alaihi ’s-salâm) had preached his religion for only two and half or three years. Also for this reason no possibility existed of finding another copy of the Bible. His apostles were few and most of them were uneducated; therefore, it was impossible for them to have had other written proofs. Up to that time, the Bible had not been written down, but it had been memorized by Îsâ (‘alaihi ’s-salâm), only. This may be another possibility: In the spiritual council of Nicaea (Iznic), 325 years after Christ, a large number of Bibles were burned as a result of being judged ‘false, wrong or baseless.’ Perhaps, the real Bible was burned among them.”

Today’s Christian world admits that many foreign words were inserted into the Bible resulting in the actual orders of Allâhu ta’âlâ and the words of His human slaves being mixed together. No doubt, the Bible was originally in the Hebrew

language. Later, it was translated into Latin and Greek. While translating the Hebrew Bible into Greek, a lot of mistakes were made. Furthermore, because of the fact that the Greek idolaters opposed the idea of “One Allah,” they tried to adapt the Bible itself to the philosophy of Plato. Consequently, the dogma of the Trinity (union of three), which is completely unreasonable, was introduced into the Bible. According to the philosophy of Plato, it is not good to worship many idols by making specific idols for specific gods. Plato’s Philosophy also claims that god is the union of three. The first one is the “Father.” This is the greatest creator and the father of the other two gods. He is the first hypothesis.

The second is the visible creator who is the vizier of the Father who is invisible. This word means **logos** and perception. The fact that Îsâ (‘alaihi ‘s-salâm) is called “logos,” holy word, by Christians, and they believe in him as “god” is written at the beginning of the book of John. The third one is the universe (nature), the visible and the known. So, the Romans and the Greeks tried to make Christianity a philosophy. Îsâ (‘alaihi ‘s-salâm) said: “I am only a man, just like you.” In spite of this, they accepted him as the son of Allah. Going even further, they invented something called “the Holy Ghost.” They claimed that there were three divine persons —Father, Son and Holy Ghost— whose unity forms the Christian God. However, the word “Father” used in the Hebrew Bible meant that Allâhu ta’âlâ was almighty. And the word “son” used for Hadrat Îsâ meant that he was the “beloved slave of Allâhu ta’âlâ,” not something else. The Holy Ghost was the power of prophethood granted to Hadrat Îsâ by Allâhu ta’âlâ. This fact is told in the Qur’ân al-kerîm, in the twelfth verse of Chapter Tahrîm as follows: **“And Mary the daughter of Imrân, who guarded her chastity. And we breathed into (her body) of Our spirit. And she testified to the truth of the words of her Lord and of His Revelations. And was one of the devout (slaves).”**

In early Christianity, there was no such thing as “Trinity.” The above-mentioned Islamic Scholar Dastân Mustafa (rahima hullah) says: “The idea of the ‘Trinity’ was suggested first by a priest named Sibelius, two hundred years after Îsâ ‘alaihis-salâm’. Until that time, people believed that Allah was one and that Hadrat Îsâ (‘alaihi ‘s-salâm) was His Prophet. The concepts suggested by Sibelius were furiously rejected by many Christians. Fights broke out between churches and much blood was shed. In a history book, written during that time and translated from

French into Arabic, this fact is substantiated. In the year 200 A.D., only the idea of ‘Father’ and ‘Son’ had been suggested. The idea of the ‘Holy Ghost’ was added 181 years later by a religious council held in 381 during the time of Theodosius, the Byzantium emperor. There were many popes, opposed to this decision.’ Pope Honorius never believed in the “Trinity.” Although Honorius was excommunicated, some years after his death, new sects were formed that were opposed to the idea of the “Trinity.” Even drawing invented pictures of Hadrat Îsâ, making his statue, putting them into churches, deeming the cross sacred, and the other matters like them caused much trouble, even bloody flights, but they were accepted by the church 700 years later.

They have changed the fundamentals of Christianity: the Pope is believed to be infallible; the priests have been given the authority of confession; man is condemned to have been born a sinner. Although it was written in the Injil (Bible), they disbelieved the final Prophet, Muhammad (‘alaihi ’s-salâm). Even today, they are continuously changing the so-called Bible. All these facts have provoked Allâhu ta’âlâ’s wrath. The holy meaning of the 171st ayât of Sûra Nisâ is: **“Oh, people of the book! Do not exaggerate in your religion! Tell nothing except the truth about Allah. Isâ, the son of Maryam, was merely Allah’s messenger. And a creature created by His order “Be!” which He bestowed into Mary, and a spirit from Him. Believe in Allah and His Prophet. Do not say: “Three!” Stopping (it) will be better for you. Allah is only one Allah. He is beyond having any son. He created whatever is in Heaven and whatever is on Earth.”**

Using the word “Spirit” to mean “Îsâ” (‘alaihi ’s-salâm) in that ayât (verse) has been interpreted with different meanings. It means that Gabriel (‘alaihi ’s-salâm) cast him into Mary and after she had been breathed upon, she became pregnant. That breathing done by Gabriel (‘alaihi ’s-salâm) is referred to as “spirit.” Or, the Spirit here means revelation from Allâhu ta’âlâ. Hadrat Mary was given good news by means of this word, and also Gabriel (‘alaihi ’s-salâm) was ordered to breathe upon her, and Îsâ (‘alaihi ’s-salâm) was given the order “Be!” Or, it is the order “Be!” It is said that the relation between Allâhu ta’âlâ and the spirit is just like the relation between a man’s speech and his breath.

It is declared to those who changed the Bible in the seventy-

nineth verse of Chapter Baqara in the Qur'ân al-kerîm: **“Woe to those who write the Scriptures with their own hands and then say: ‘This is from Allah,’ in order to gain some paltry end. Woeful shall be their fate, because of what their hands have written, because of that which they have gained.”**

The holy meaning of the 1-4 âyats of Surâ Ikhâlâs: **“Say that Allah is One and Only. He is free of all needs. Everything depends on Him. He has no son nor father nor partner. There is no person like unto Him.”**

We quoted the story below from the Turkish book **Diya-ul-kulûb** by Ishaq Effendi (rahima-hullâhu ta'âlâ) of Harput, Turkey:

Two Jesuit^[1] priests went to the city of Kanton for the first time in order to Christianize the Chinese people. They asked the governor of Kanton for permission to preach the Christian religion. The governor took no heed of them. But when the Jesuits annoyed him by coming to him every day (and soliciting for permission), he said at last, “I have to ask the Faghfûr [Emperor] of China for permission for this. I shall let him know.” So he reported the matter to the Emperor of China. The answer was: “Send them to me. I want to know what they want.” Upon this he sent the Jesuits to Peking, the capital of China. This news caused great alarm among the Buddhist priests. [They begged the emperor to expel the Jesuits from the country on the grounds that “These men are trying to imbue our people with a new religion which emerged under the name Christianity. These men do not recognize the Holy Buddha. They are going to misguide our people.”] The emperor said, “We must listen to them first. Then we will decide.” He made an assembly of the eminent statesmen and clergy of the country. Inviting the Jesuits, he told them to explain to the assembly what the principles of the religion they wanted to promulgate were. Upon this the Jesuits made the following discourse:

“God, the Creator of heaven and earth, is one. Yet at the same time, He is three. God’s only Son and the Holy Ghost, too, are a God each. This God created Adam and Eve and put them in Paradise. He gave them all kinds of blessings. Only, He commanded them not to eat from a certain tree. Somehow the

[1] Jesuit is a missionary society founded by Ignatius Loyola in 918 [A.D. 1512].

Satan deceived Eve. And she, in her turn, deceiving Adam, they disobeyed God's command by eating fruit from the tree. Therefore God deported them from Paradise and sent them to the world. Here they had children and grandchildren. They were all sinful because they had been depraved by the sin committed by their grandfather. This state lasted six thousand years. Eventually God pitied human beings, yet He found no other way than sending His own son for the expiation of their sin and immolating His only son as an atonement of the sin. The Prophet we believe in is Jesus the Son of God. There is a city called Jerusalem in a region called Palestine to the west of Arabia. In Jerusalem there is a place called Jelîla (Galilee), which has a village named Nâsira (Nazareth). One thousand years ago there lived a girl named Maryam (Mary) in this village. This girl was betrothed to her paternal first cousin, but she was a virgin yet. One day, as she was alone, the Holy Ghost appeared and put the Son of God into her. That is, the girl became pregnant, virgin as she was. [Then, as she and her fiance were on their way to Jerusalem, she had a child in a stable in Beyt-i-lahm (Bethlehem). They placed the Son of God into the manger in the stable. The monks in the east, who knew that he was born when they saw that a new star suddenly emerged in the sky, set out for him with presents in their hands, and at last they found him in this stable. They prostrated themselves before him. The Son of God, called Jesus, preached to God's creatures until he was thirty-three years old. He said, 'I am the Son of God. Believe in me. I came to save you.' He displayed numerous miracles, such as resuscitating the dead, making the blind see again, making the lame walk, curing the leprous, stopping sea-storms, feeding ten-thousand people with two fish, changing water into wine, withering a fig tree with one (hand) signal because it did not yield any fruit in winter, and so forth. Yet very few people believed in him. Eventually, the treacherous Jews betrayed him to the Romans, thus causing him to be crucified. However, three days after dying on the cross, Christ resurrected and showed himself to those who believed in him. Then he ascended to heaven and sat on the right hand side of his Father. And his Father left all the matters of this world over to him. And He Himself withdrew. This is the basis of the religion we are going to preach. Those who believe in this shall go to Paradise in the hereafter, and those who do not shall go to Hell."

Listening to these words, the Chinese Emperor said to the priests, "I shall ask you some questions. Answer these questions."

Then he began asking his questions, “My first question is this: You say on the one hand that God is one and on the other hand that He is three. This is as nonsensical as saying that two and two make five. Explain this theory to me.” The priests **could not answer**. They said, “This is a secret that belongs exclusively to God. It is beyond the human comprehension.” The Faghfûr (Emperor) said, “My second question is this: God is the almighty creator of the earth, heaven, and all the universe, and yet, on account of a sin committed by one person, He ascribes the blame on all his progeny, who are completely unaware of the (sinful) deed (committed by their forefather); is this possible? And why is it that He did not find any other way than sacrificing His own son as an atonement for them? Is it worthy of His Majesty? How will you answer this?” The priests, once again, **could not answer**. “This, too, is a secret peculiar to God,” they said. The Faghfûr said, “And my third question: Jesus asked the fig tree to give fruit prematurely, and then withered it because it would not give fruit. It is impossible for a tree to give fruit out of season. Despite this fact, would it not be cruelty for Jesus to get angry with the tree and wither it? Could a Prophet be cruel?” The priests **could not answer** this, either. Instead, they said, “These things are spiritual. They are God’s secrets. The human mind cannot comprehend them.” Upon this, the Chinese Emperor said, “I give you the permission (you want). Go and preach in any part of China.” When they withdrew from the Emperor’s presence, the Emperor turned to those who were present, and said, “I do not presume that anyone in China would be so stupid as to believe in such absurdities. I therefore find nothing wrong in allowing these men to preach these superstitions. I feel certain that, after listening to them, our compatriots will see that there are such idiotic tribes over the world and think even more favourably of their own faith.”

What the Faghfûr said was so true. Even though 2000 years have passed since those days, and in spite of the great efforts made by Christian missionaries, they have not been able to convert the Chinese nation to Christianity.^[1]

As far as it is understood through the books we have read in different languages, Hadrat Maryam (Mary) lived alone in one of the rooms of Bayt-ul Muqaddas (Masjîd-i Aqsâ). Nobody

[1] See our English book **Could Not answer**. In that book, there are many important questions which could not be answered by priests.

entered that room except Zacharias (Zakariyya [‘alaihi’s-salâm]). The angel Gabriel (‘alaihi ’s-salâm) revealed to Hadrat Maryam (Mary) that she would have a son who would be a prophet, though she was a virgin. One of the legends in the book **Mir’ât-i kâinât** states: “While Hadrat Mary (Maryam) was having a bath in her aunt’s and Zacharias’ (âlaihi ’s-salâm) house, Gabriel (‘alaihi ’s-salâm) appeared as a human and breathed on her. As a result, she became pregnant. She went to the “Bayt-ul-lahm” together with her uncle’s son, Joseph (Yusuf) Najjâr. Îsâ (Jesus [‘alaihi’s-salâm]) was born there. Then, they went to Egypt. They lived there for twelve years. They eventually moved to Nazareth and settled there. When Îsâ (Jesus) was thirty he became a prophet. For this reason, the people who believed in Îsâ (Jesus [‘alaihi’s-salâm]) were called “**Nasrânî**” and all the Nasrânî people were called “**Nasâra.**” According to the Bible, when Îsâ was born, a new and bright star appeared in the sky. But, according to some philosophers and communists this entire story is a myth. No one was ever named Îsâ (Jesus). According to Ernest Renan, a professor at the University of Paris, Mary married Yusuf (Joseph). Îsâ (Jesus [‘alaihi’s-salâm]) was born normally. He even had brothers and sisters as well. This assertion by Renan caused him to be excommunicated by the Pope. But, his ideas were immediately accepted by atheists.

The Qur’ân al-kerîm clearly reveals that Îsâ (Jesus [‘alaihi’s-salâm]) is the son of Hadrat Mary (Maryam), the virgin. As we said above, Allâhu ta’âlâ honoured her with Rûh-ul-qudus (the Holy Spirit). This fact is revealed in the 87 th and 253 rd ayats of Sûra Baqara. The holy meaning of these âyats are: “**We gave ‘Îsâ (Jesus) the son of Mary clear signs and strengthened him with the Holy Spirit.**” [This blessed âyat al-kerîma reveals that obvious miracles were given to him. And it is clearly revealed in the 48th verse of Sûra Âl-i Imran, and in the 46th and 110th verses of Sûra Mâ’ida, and in the 27th verse of Sûra Hadîd that the Injîl (Bible) was revealed to him]. That he was born from the virgin Mary (Maryam) is purported in the 45th and the following verses of Sûra Al-Imrân: **The angels said: “O Mary! Allah giveth thee glad tidings of a word from Him: his name will be Îsâ (Jesus) Messiah, the son of Mary, held in honour in this world and the hereafter, and of those nearest to Allah, and he will preach to men in his cradle.”** Hadrat Mary asked: “**O my Lord! How shall I have a son when no man hath touched me?**” The angel said: “**Even so: Allah createth what He willeth. When He decrees a thing, He**

says to it ‘Be,’ and it is.”

Îsâ (Jesus [‘alaihi’s-salâm]) spoke to people when he was only an infant. When he was only a child he had extraordinary wisdom. Admirable answers were given to questions asked to him. This state of his showed that he would be an extraordinary man. He started preaching in Jerusalem. During his prophethood, which lasted three years, he performed numerous miracles. As mentioned in the Qur’ân al-kerîm, he revived the dead. He cured the lepers. He opened the eyes of the blind. Îsâ (Jesus [‘alaihi’s-salâm]) was the kind of prophet that had no house, and was continuously on the road, walking. He used to spend the night worshipping, wherever he was when the sun set that day. He was very kind, merciful, very tender-hearted, and modest. The miracles he used to perform embarrassed him so that he would walk away immediately after curing a person lest the latter should thank him. He would not even answer, let alone retort, his apostles’ remonstrations. [For instance, they were sailing together in a ship, when a violent storm broke out. Terrified with the fear of getting drowned, they protested, “Why don’t you stop that storm? We will perish. Don’t you care?” He was silent.] He would immediately forgive them for their rude behavior. Peter had cut off a gardener’s ear on account of his abusive remarks about him (Îsâ ‘alaihi’s-salâm’). He felt such deep pity for the gardener that he did not hesitate to pray to Allâhu ta’âlâ for the replacement of the gardener’s ear.

The injunctions [commandments and prohibitions] in the Injîl (Bible) were few in number. ’Îsâ (Jesus [‘alaihi’s-salâm]) did not claim to have brought a new religion. He always said “I am not trying to establish a new religion. I have been sent for the reinstatement of the true unitarian religion that was brought by Israelite Prophets ‘alahim-us-salawâtu wa-t-taslîmât’ and which has begun to lose its purity.” He only wanted everybody to believe in one Allah. Hence, it is not acceptable to claim that Christianity is a new religion. Christianity and the other religions that profess belief in one Allah and were brought by Hadrat Ibrâhîm (Abraham [‘alaihi’s-salâm]) and Mûsâ (Moses [‘alaihi’s-salâm]) are the same. Îsâ (Jesus [‘alaihi’s-salâm]) did not write down his own teachings. No one else had possession of the original Bible revealed by Allâhu ta’âlâ, either. **The Holy Bible** in the hands of today’s Christians consist of those parts derived from the Torah (Old Testament) and other books added to it later by Matthew, Mark, Luke and John and the booklets and

letters of the disciples called apostles (New Testament). They wrote different descriptions for the same event. [See: **Qur'ân al-kerîm and the Bibles.**] The Bibles written by the other apostles were gathered and burned. This event took place in the religious councils and synods that were held in Istanbul in 381 A.D., and which we have already touched upon, not to mention the earlier ones, such as the ones held in 325 and in 364 [during the reigns of Constantine and Theodosius].

The fact that Hadrat Muhammad (sall-Allâhu 'alaihi wa sallam) would come was told in detail in a Bible by **Barnabas**, but it was burned among the others, too. Today, it is known that not one of the authors of these four books ever saw Îsâ (Jesus ['alaihi's-salâm]) except John. According to a book by Ishaq Effendi (rahimahullâhu ta'âlâ) of Harput, Turkey, the first, second, third and the fourth Bibles were written 65, 60, 55-60, and 98 years after Christ, respectively. It states only in John's book that: "Allah loved human beings so much that He sent them His own son." But there is no doubt that the word "His own son" means "a slave whom He loves best." (John was the son of Hadrat Îsâ's (Jesus ['alaihi's-salâm]) maternal aunt.) However, no such statements can be found in the other three books. But in those books, Îsâ (Jesus ['alaihi's-salâm]) refers to Allâhu ta'âlâ as "Father," which undoubtedly gives the meaning of "someone sacred and dear" in those scriptures. The passage below quoted from the fiftieth verse of the twenty-seventh chapter of the book of Matthew confirms that some of the books (Bibles) were written at least seventy years after the birth of Îsâ 'alaihi's-salâm': "When Jesus ('alaihi 's-salâm) died, the veil in the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many." This description of a disaster was quoted verbatim from a book by a Jew who was extremely sorrowful when Jerusalem was destroyed and burned by Titus, the Roman emperor, seventy years after the birth of Îsâ 'alaihi's-salâm'. Norton Andrews (1786-1853), an Amerikan and a commentator of the Holy Bible, said, "This story is a lie. The fact to be told below is a dependable proof. It was one of the lies among the extraordinary stories about Masjid-i Aqsâ, invented by the Jews who were in a ruined state after the city of Jerusalem had been destroyed. After some time passed, someone wrote this

story on the margin of the book of Matthew thinking it to be suitable to the time when Jesus ('alaihi 's-salâm) was crucified. Then, another scribe wrote it into the text of the book of Matthew while he was scribing a copy of that book. Then, the text was translated completely by a translator who happened to have it." Matthew wrote down this event in his book as if it had occurred during his time and as if he had eye witnessed it. As a matter of fact, there is a controversy over whether the book of Matthew was really written by Matthew, himself. Some European historians say that there are two styles of writing in the book of Matthew, and they claim that this book might have been written by two different men. Even honest religious Christian men admit that the Bibles which the Christian world has today cannot be accepted as the word of Allâhu ta'âlâ. As we have said above, it contains the words of Allâhu ta'âlâ as well as the words of men. For Muslims the most advisable thing is: Those verses in the Bible which are in agreement with the Qur'ân al-kerîm must be accepted; those verses which are contrary to the Qur'ân al-kerîm must be (since they are the words of men) rejected. But those verses which are neither accepted nor rejected by the Qur'ân al-kerîm might be deemed authentic after they have been well examined and found acceptable according to Islamic credo.

Îsâ (Jesus ['alaihi's-salâm]) was sent to correct the religion of the Israelites. But, Jews did not like him. They said that he was a false prophet. They complained about him to the Romans, asserting: "He wants to be the King of Israel. He wants to instigate the public to revolt against the Romans. He considers himself to be the son of Allah. He refers to Allah by saying "Father." According to the Christian creed, Pilatus, the Jewish governor of the Romans living in Jerusalem arrested Jesus ('alaihi 's-salam) and sent him to Hirodes. Hirodes was very glad because he wanted to meet him and to see his miracles (mu'jizas). Jesus ('alaihi 's-salâm) did not answer the questions asked by Hirodes. Upon this, Hirodes sent him back to Pilatus. (The twenty-third chapter of Luke). Encouraged by the head of the soothsayers and Jews, Pilatus handed him over to Jews to be crucified. Christians believe that Îsâ ('alaihi 's-salâm) was crucified and died; then, he came back to life and ascended to Heaven. But Muslims believe that Hadrat Îsâ (Jesus) was not crucified and instead he ascended to heaven directly. The person crucified in his place was named Judas (Yahûda, one of his apostles). In return for money he informed the local authorities where they could find Îsa (Jesûs).

This is revealed in the Qur'ân al-kerîm. The holy meaning of the 156 to 158 th ayâts of Sûra Nisâ is: **“We made Jews accused on account of their denial of Îsâ and their saying such terrible slanders against Mary and also for their saying: ‘We have killed Allah’s messenger, Îsa, the son of Mary!’ But they killed him not, nor crucified him. But so it was made to appear to them. [Yahûda (Judas) was mistaken as Jesus (‘alaihi ’s-salâm) and crucified.] They have no real knowledge about it except by following conjecture. For a surety, they killed him not. Nay, Allah raised him up unto Himself. Allah is Almighty, Wise.”**

After the ascension of Îsâ (‘alaihi ’s-salâm), Christianity began to spread slowly all over the world. From the beginning, the Romans and the Greeks who were idolaters, furiously rejected this new religion. Christians were arrested and killed. They were thrown in front of wild animals in circuses. But, the true religion continued to be known and appreciated. It is a shame that the real Injîl (Bible) disappeared in the course of time. The nonsensical pretensions of Paul, who was a hypocrite: “The crucifixion of Îsâ (Jesus) is divine reason, justice and salvation. Allah allowed his own son to be killed in order to forgive the sins of human beings,” has become the foundation of today’s Christianity. Although Îsâ (Jesus [‘alaihi ’s-salâm]) never said that anybody was born a sinner, today’s Christianity is explained as follows:

1- Man comes to this world as a sinner. Adam, the first human, did not obey the order of Allâhu ta’âlâ; therefore, he was expelled from Paradise.

2- The descendants of Adam, up to now, are deemed to have the same sin.

3- Îsâ (Jesus [‘alaihi’s-salâm]) is the son of Allahu ta’âlâ sent to this world to save humanity from that sin.

4- Allâhu ta’âlâ allowed His own son to be crucified because He wanted to forgive the sins of human beings.

5- This world is a place of suffering. Pleasure and enjoyment are prohibited in this world. Man was created to suffer and to worship.

6- Man cannot have direct relations (worship) with Allâhu ta’âlâ. They cannot directly ask anything from Him. Only priests can implore Allâhu ta’âlâ for them. And only priests can forgive their sins.

7- The leader of the Christians is the Pope. The Pope is infallible; whatever he does is justice.

8- Soul and body are different. Only priests can purify the souls of people. But their bodies remain impure; it will always remain sinful.

Because of these unacceptable tenets, true Christianity brought by Hadrat Îsa (Jesus) to correct the religion of the Israelites lost its fundamentals, and became a false religion or the so-called religion of Christianity. Some people tried to restore Christianity back to its original form. With this purpose in mind, a priest named Luther founded a new sect under the name Protestantism, but he only caused Christianity to become worse and more corrupted. So, the Islamic religion arose to correct all the mistakes inserted into Christianity after Îsâ ('alaihi 's-salâm) and to put this holy unitarian religion back into its original form because it had been corrupted and was getting worse. As a matter of fact, all the holy books revealed by Allahu ta'âlâ conveyed that a "final Prophet ('alaihi 's-salâtu wassalam) would come," and he would direct all humanity into the right path leading to salvation. This message can be seen both in the Torah and, in spite of interpolations, in the Bible as well. The 12-13 th verses of Chapter Sixteen in John states: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." In the 72 nd, 96th, 136th, 163rd chapters, the facts below were clearly said to his apostles by Hadrat Îsâ (Jesus): "A final Prophet will come, his name will be Ahmad, he will put the Injîl (Bible) into its correct form, because it will have been corrupted until he comes; he will bring a new holy book." Furthermore, it is said in the same book that "he, himself, he, the Spirit of truth, is come, he will guide you into all truth." In the 72 nd, 96th ,136th, 163rd chapters, the facts below were clearly said to his apostles by Hadrat Îsâ (Jesus) "A final Prophet will come, his name will be Ahmad, he will put the Injîl (Bible) into its correct form, because it will have been corrupted until he comes; he will bring a new holy book." Furthermore, it is said in the same book that he himself was not crucified; the man crucified was Judas, who had informed the officials where they could find Îsâ (Jesus). This fact is also confirmed by Sûra (Chapter) Sâff in the Qur'ân al-kerîm. The holy meaning of the sixth ayât of Sûra Sâff states: **"And remember, Îsâ [Jesus], the son of Mary, said: 'O Children**

of Israel! I am the Prophet of Allah (sent) to you, confirming the Law [which came] before me, and giving glad tidings of a Prophet to come after me, whose name^[1] shall be Ahmad.' But when he came to them with clear signs, they said, 'This is evident sorcery!' ”

[1] The names Ahmad and Muhammad have the same meaning.

ISLAM

The exalted Prophet selected by Allâhu ta'âlâ to spread this new religion was Hadrat Muhammad ('alaihi 's-salâtu wassalâm). The section entitled **Qur'ân al-kerîm and Bibles** contains many explanations about how Hadrat Muhammad grew up, how he was given the first divine order, and how he began to spread Islam; hence, there is no need to repeat them here. We shall only add here facts not mentioned previously.

Islam is a true religion sent by Allâhu ta'âlâ and which Hadrat Muhammad (sall-Allâhu 'alaihi wa sallam) began to preach to his people forty-three years after his birth in 571 A.D. He conveyed a purified form of Christianity and Judaism, which had become corrupt and illogical due to the human interpolation in them. The name of this religion is Islam. And, of course, all of this was natural because as we have repeated again and again in this book, the unitarian religion, which had been known since the time of Adam ('alaihi 's-salâm), reached its final form with "**Islam,**" after Judaism and Christianity. A careful study of the other prophets' lives and the religions they preached, which are written in Christians' books, will reveal the fact that they, too, were originally unitarian (**Tawhîd**) religions, which, in its turn, proves that our argument that "trinity is an absurdity inserted into the religion of Isâ 'alahis-salâm' by Jews and Romans" is the plain truth.

The holy book of the Islamic religion is the **Qur'ân al-kerîm**. The Qur'ân al-kerîm is definitely the word of Allahu ta'âlâ. Whereas the other holy books were interpolated or changed in the course of time with human words inserted into them, the Qur'ân al-kerîm has remained in its original form since the time it was revealed and no words, even one, have ever been changed. The information concerning faith in Islam is the same as that in the religions of other Prophets, that is, "Tawhîd." On the other hand, unfortunately, some myths and illogical scriptures were inserted into the other religions.

Today, the Islamic religion is mentioned with approbation all over the world. During the Middle Ages, however, scholars of the Christian religion attacked Islam blindly by calling it

‘Religion founded by the devil’ without picking up a smattering, let alone sufficient knowledge, of it to do so and, as we have mentioned before, the popes, who occupied the highest religious position in Christendom, organized crusading expeditions to annihilate Muslims. Only after the eighteenth century did European historians study the Islamic religion and gradually translate the Qur’ân al-kerîm into their own languages. Despite the fact that some of those translations were done by fanatical Christians, and, as a result, they were not exactly in accordance with the original Qur’ân, there were also reliable translations done by honest historians. On the other hand, there have been some translations of the Qur’ân al-kerîm done by Muslims. The people who read correct translations or interpretations of the Qur’ân al-kerîm and understood it, such as Goethe, Carlyle, Lamartine, Tagore and so on, who are among the world’s famous personalities, did not hesitate to reveal their admiration for the Islamic religion. Detailed explanations about their reactions can be seen in our books^[1]. But now we are going to furnish some articles written by various statemen who came to Turkey after 1266 (1850) concerning the Islamic religion and Hadrat Muhammad (sall-Allâhu ’alaihi wa sallam).

In a chapter entitled “Islamic Religion” in his book **Turkey in Europe** published in 1900, Sir Charles, the first secretary of the British embassy in Istanbul between the years 1311-1316 (1898) says: “This world was not the domain of Jesus (’alaihi ’s-salâm). If Christianity had been attached to a certain government or any state organisations, it would have been lost. We see that this fact is quite the opposite with Islam. Muhammad (’alaihi ’s-salâm) was not only a religious man, he was also a great leader. He was respected by his visitors in a way similar to the unity of respect shown to the Pope and Czar. He was always an attentive statesman and, in spite of his extraordinarily successful activities and mu’jizas (miracles), he said he was only a man. No fault is there in his private life.”

In another part of the same book, it says: “If we consider the life style of the people during the time of Jesus (’alaihi ’s-salâm) and the sins and faults they committed, it will be surprising for us

[1] Please see our book **Why Did They Become Muslims**, available from **Hakikat Kitâbevi**, Fâtih, Ist., Turkey.

to see that those practices were not prohibited in the Bible. The Bible only recommends that people not commit those sins. It does not mention what will happen to people who committed them. In contrast, the Qur'ân al-kerîm clearly reveals what a sin is. For instance, worshipping idols or burying newly born girls alive, as well as the punishments for each of them in the hereafter is given. Accordingly, it rendered a very great service to the nations of Arabia by completely contradicting the false and infamous religions and customs of those days.”

Sir Eliot adds: “One of the best principles of Islam is that it does not discriminate between its citizens and foreigners. No intermediary is between Allah and His slave in the Islamic religion. Intermediators, such as priests, have been abrogated in Islam.”

“Man is highly esteemed in Islam. Turkish soldiers are a good example of this. They are completely disciplined. They exercise private initiative. Other nations hardly have similar soldiers. But, their discipline, strict obedience to their commanders and moral courage originate from the fact that they are good Muslims. It is Islam that instills into them these good characteristics. In addition, it is Islam that establishes “the unity of property” among people, with the help of “zakât.” It tries to remove the chasm between the rich and the poor, which can produce social upheaval. This magnificent religion is simple enough for everybody to understand. Anyone who studies impartially and in detail the biography of Muhammad (‘alaihi ’s-salâm) will feel great respect and love for him.”

Now, let us examine another book. In his book **La Turquie Actuelle** (Today’s Turkey), published in Paris in 1267 (1851), the French statesman Henry A. Ubicini originally an Italian but born in the city of Touraine, France, describes, after living in Turkey for years, Islam as follows:

“The religion of Islam orders humanity to be compassionate and to have perception. The poor men expelled from Europe because they have been labeled “atheists”, have been the guests of the Emperor and have lived in freedom and safety in the Turkish Muslim world, which they were deprived of in their own country. All the members of every kind of religion have been shown the same compassion and the same justice. The Europeans, who say that Turks and Muslims are barbarians, took

lessons of humanism and hospitality from them. An author who lived in the sixteenth century said: ‘Strange, but I have travelled in the Islamic countries. I saw neither harsh treatment nor murder in the cities of Muslims, whom we call barbarians. They are respectful of others’ rights. They are very helpful towards lonely people. It is understood that the old, the young, the Christian, the Jew or the Muslim, and even the atheist are subjected to the same justice and kindness.’ I agree with him.”

Ubicini says in the same book as follows:

“In the city of Istanbul few incidents occurred in a quarter called ‘Fâtih’ where Muslims live. But, everyday hundreds of thefts, robberies and crimes happen in the quarter called Pera (Beyoğlu) where Christians live. Here, people rob and kill one another, and it has become a den of vice just like the large cities of Europe. While hundreds of thousands of Muslims live in peace, honesty and tranquility in the quarter called ‘Fâtih’, about 30,000 Christians in Pera are exemplifying dishonesty, grossness and vagrancy for the world. Italians have composed a song for Pera: **‘Pera, dei sulirati il nido’**, (Pera is a den of vagrants). They sing this song continuously.”

Now, we want to report what an atheist has said about the Prophet of Islam (sall-Allâhu ‘alaihi wa sallam). In his book **Muhammad**, which was recently published and translated into 25 foreign languages, he changed the meanings of some verses according to his own thoughts, but this unbeliever named Maxima Rodinson, a Marxist, a communist and originally a Jew, accepts no religion, and deems all the Prophets (alaihi-mussalawâtu wattaslîmât) epileptic patients who saw ghosts. However, concerning the Prophet Muhammad (sall-Allâhu ‘alaihi wa sallam) he said: “As a matter of fact, we know very little about this personality whose thoughts and activities shook the entire world. But it is possible to see that Muhammad (sall-Allâhu ta’âlâ ‘alaihi wa sallam) gleamed with a personal light which cannot be seen on anyone else. This is the light which made the people that gathered around him brilliant. We must admit this. I myself have tried to describe in my book this light [halo] as far as I can see.”

As it is seen, even European writers admit the perfection of the Islamic religion, praise its Prophet (sall-Allâhu ‘alaihi wa sallam) and look upon the Qur’ân al-kerîm as a perfect book.

But, they themselves think that this book was not sent to him by Allâhu ta'âlâ. They believe: "It was written down by our Prophet (sall-Allâhu 'alaihi wa sallam); that is, it resulted from his power to think and was not a revelation. But Muhammad ('alaihi 's-salâm), who was perfectly honest, believed that they were really sent to him by Allâhu ta'âlâ." Some of these historians claim that Muhammad ('alaihi 's-salâm) knew how to read and write or that he acquired religious knowledge from the Christian (or Jewish) men of religion. Rodinson, the communist mentioned above, tries to prove that the word "**ummi**" (illiterate), which is revealed in the Qur'ân al-kerîm for the final Prophet and used by Muslims, does not have the meaning "one who did not know how to read and write." He tries to prove that it means something completely different. He mentions the name "Bahîra" as the priest who taught our Prophet.

Bahîra was a Christian monk. In some sources, his real name is said to have been Georgius or Sargius. In the Aramaic language, Bahîra [or Behîra] means "distinguished" and maybe it was a nickname used for this monk.

One day our Prophet (Sall-Allâhu alaihi wa sallam), when he was about twelve years old, saw Abû Talib preparing himself for a travel on business. When Abû Tâlib told him that he did not want to take him along, he said, "In whose care are you going to leave me in this city? I don't have a father, nor anyone else to feel compassion for me." Deeply moved by these words, Abû Tâlib **decided to take him along**. After a long journey, the trade caravan stayed for a time near a monastery, which belonged to Christians from Busra. In this monastery there lived a priest named Bahîra. The priest, who had formerly been a deeply learned Judaic scholar and had been converted to Christianity afterwards, had a book that had reached his possession through a chain of several generations and which he had been keeping as a reference book to answer the questions he was asked. He was not interested in the Quraish caravan at all, though it had visited this area several times during the previous years. Every morning he would go up to a terrace adjacent to the monastery and look out towards the direction of approaching disbelievers as if he were expecting something unusual. This time something happened to Priest Bahîra; in a fit of great excitement, he stood up with astonishment. He had

observed a cloud, which was gliding over and following the Quraish caravan. This cloud was actually shielding our Prophet against the heat of the sun. After the caravan had settled down for a rest, Bahîra also saw the branches of a tree bending over our Prophet as he was sitting down under it. His excitement swelled. Immediately, he ordered for the preparation of dinner tables. Then he invited all the members of the Quraish caravan to dinner. They all accepted the invitation, leaving our Prophet (Sall-Allâhu alaihi wa sallam) to watch over the caravan. Bahîra examined the visitors carefully and asked, "Dear Quraish gentlemen, is there anyone among you who did not come for dinner?" They said, "Yes, there is one." The cloud was still there, though all the Quraish had come. When he saw this, he knew that there was someone left to safeguard the caravan. Bahîra insisted on his coming to the dinner. As soon as the Prophet arrived, Bahîra looked at him and examined him carefully. Afterwards he asked Abû Tâlib, "Does this child belong to your descendants?" Abû Tâlib said, "He is my son." Bahîra remarked, "According to certain books, it is written that the father of this boy is not alive; he is not your son." This time Abû Tâlib answered, "He is my brother's son." Bahîra asked, "What happened to his father?" He answered, "His father died just as he was born." Bahîra: "You are absolutely right. What happened to his mother?" Abû Tâlib replied, "She died too." Confirming all these answers, Bahîra turned to our Prophet and asked him to make an oath in the name of some idols. But our Prophet said to Bahîra: "Do not ask me to make an oath in the name of these idols. In this world for me there are no other enemies worst than these. I hate them all." Bahîra then requested an oath with Allâhu ta'âlâ's name and asked "Do you sleep?" He said, "My heart does not sleep, though my eyes sleep." Bahîra continued to ask a lot of questions and received answers to them all. These answers coincided exactly with the books he had read before. Then, looking into the eyes of our beloved Prophet, he asked Abû Tâlib, "Does this redness always stay in these blessed eyes?" "Yes," he said, "We have never seen it disappear." Next, Bahîra wanted to see the Seal of Prophethood in order to tranquil his heart after seeing such a preponderance of evidence. However, our Prophet (sall-Allâhu alaihi wa sallam) did not want to expose his back due to his noble sensibilities. But his uncle requested, "Oh apple of my

eye, please do what he wishes.” Upon this our Prophet exposed his back and Bahîra beheld the beauty of the Seal of Prophethood with great satisfaction. He kissed it excitedly while tears poured down his face. Then, he said, “I confess that you are the Messenger of Allâhu ta’âlâ.” And with a loud voice he addressed everyone: “Here is the master of the universe... Here is the Lord of the Universe... Here is the great Prophet whom Allâhu ta’âlâ has sent as a blessing to all the worlds.” Members of the caravan were astonished; they exclaimed, “In the eyes of this priest how high and great an estimation Muhammad (alaihis-salâm) is given.” Bahîra then turned towards Abû Tâlib and said, “This is the last and the most honorable of all the Prophets. His religion will spread all over the world and nullify all the previous religions. Do not take him to Damascus. The sons of Israil (Jews) are his enemies. I am afraid they will try to bring harm upon his beloved person. A lot of oaths and promises were made in respect to him.” Abû Tâlib asked, “What is the meaning of all these oaths and promises?” He answered: “Allâhu ta’âlâ ordered all the Prophets including Jesus (alaihis’s salâm) to inform their umma (followers) about the last Prophet (Sall-Allâhu alaihi wa sallam) who will come.

Abû Tâlib, after hearing these words from Bahîra, changed his mind about going to Damascus. He sold all his trade goods in Busra and returned to Mecca. This meeting of our Prophet (Sall-Allâhu alaihi wa sallam) with Bahira was the first and the last. Therefore, it was impossible for a twelve-year-old boy to receive any meaningful amount of information concerning religion in such a short interval of time.

Even though some Christian historians claim that the final Prophet (sall-Allâhu ta’âlâ ’alaihi wa sallam) took lessons from a priest called Mastûrâ (but, as they confessed themselves) there are no proofs for it. Perhaps, this was a short meeting, too.

How is it possible that the Qur’ân al-kerîm, which is so great and the actual words of Allâhu ta’âlâ, can be ascribed to a man? When the Qur’ân al-kerîm is examined, it can be seen that it reveals within itself natural laws, whose secrets are being solved only recently, and the evolution of life itself. (For example: the first life forms came from water; food for humanity is basically made with elements coming down from the sky, etc.) Furthermore, the social systems we are trying to develop today have been explained

in the most logical and reliable way. The justice in having property is realised under the name “zakât.” The best moral principles and the best manner of worshipping are taught. Even if he were a very clever man, this understanding and knowledge is impossible for a man who never read a book, or for this information to have been known or written down 1400 years ago. When an ayât (verse) of the Qur’ân al-kerîm descended, even the Prophet did not know its entire meaning, but he used to ask Gabriel (‘alaihi ’s-salâm) in order to learn it. If Europeans admit his prophethood, there is no doubt that they will become Muslims and thereby attain eternal happiness. We hope that one day in the future they will prefer the true religion and thereby attain endless bliss (heaven).

HÜSEYN HİLMİ İŞİK,
‘Rahmat-Allahi ’alaih’

Hüseyn Hilmi Işık, ‘Rahmat-Allahi ’alaih’, publisher of the Hakikat Kitabevi Publications, was born in Eyyub Sultan, Istanbul in 1329 (A.D. 1911).

Of the one hundred and forty-four books he published, sixty are Arabic, twenty-five Persian, fourteen Turkish, and the remaining are books in French, German, English, Russian, and other languages.

Hüseyn Hilmi Işık, ‘Rahmat-Allahi ’alaih’ (guided by Sayyid ’Abdulahkim Arwâsî, ‘Rahmat-Allahi ’alaih’, a profound scholar of the religion and perfect in virtues of Tasawwuf and capable to guide disciples in a fully mature manner; possessor of glories and wisdom), was a competent, great Islamic scholar able to guide to happiness, passed away during the night between October 25, 2001 (8 Sha’bân 1422) and October 26, 2001 (9 Sha’bân 1422). He was buried at Eyyub Sultan, where he had been born.

IS IT PERMISSIBLE TO PHILOSOPHIZE IN ISLAM?

So far, we have briefly examined the credal tenets and principles of different religions and have explained what we thought about them. Now, what about the religion of Islam? First of all, is it permissible to philosophize in Islam?

Philosophy is the name of the results discovered by men after they have examined and researched certain subjects using their own wisdom, logic and experimentation. In short, it means: “Looking for the origin of everything and finding out the reason for its coming into existence.” Philosophy means “Philosophia” (love of knowledge) in the Greek language, and it is based on the fundamentals of thinking deeply, searching, comparing, and examining. It is necessary for those who deal with philosophy to have deep knowledge in science as well as in psychology. However, no matter how much knowledge a person may have, he can be in error with his own thoughts, or, at the end of his experiments, his conclusion may be wrong, too. That is why the conclusions drawn by means of philosophy cannot be guaranteed.

There are two kinds of *âyats* (verses) in the Qur’ân al-kerim. The meaning of some *âyats* (verses) are very clear. These are called “**muhkam âyats**” (solid *âyats*). The meaning of some *âyats* cannot be understood easily. They need to be explained. These *âyats* are called “**muteshâbih âyats**” (parabolic *âyats*). The *hadîths*, the words of the Prophet (sall-Allâhu ta’âlâ ’alaihi wa sallam), are divided into two parts, namely, the solid ones and the parabolic ones. The necessity for interpreting them gave rise to the establishment of the science called “**Ijtihâd**” in the religion of Islam. Our Prophet (sall-Allâhu ta’âlâ ’alaihi wa sallam) too, performed *ijtihâd* himself. Those *ijtihâds* performed by our Prophet and his Sahabî (companions [radiy-Allâhu ta’âlâ alaihim ajmain]) are the main sources of Islamic knowledge. When new Muslims asked about what would happen to the things they had deemed to be sacred before and what Islam thought about them, Islamic scholars had to answer their questions. The answers to the questions concerning credal tenets formed a branch of Islamic knowledge called **Kalâm**. The scholars of “**Kalâm**” had to prove logically why their previous religions were wrong. These

scholars (rahimahumullâhu ta'âlâ) strove very hard to solve these matters. A lot of facts plus the very valuable knowledge of "logic" came into existence. On the other hand, it was necessary to tell the new Muslims these facts about Allah: He is one, ever-living; He has not fathered anyone, nor was He fathered. This had to be done in such a way as could be easily understood. The scholars of Kalâm were very successful in their efforts. However, Islamic scientists helped them in this holy task. For example, Yaqûb Ibn Ishaq al-Kindî, a scholar of logic and astronomy, studied for years to keep the idolaters Sabi'î and Vasan'a, who deem the stars sacred, away from their wrong belief. At last, he proved that their belief was wrong by showing them many proofs. Sad to say, however, he himself was influenced by the ideas of the ancient Greek philosophers and joined the group called "Mu'tazila." He died in Baghdad in 260 (873).

During the era of Hârûn Rashîd^[1], the fifth Abbâsîd Khalîfa, an institution called "**Dârulhikma**" was founded in Baghdad. This institution was a large translation centre. Not only in Baghdad, but also in Damascus, Harrâm, and Antiochia (Antakya) were such centers of science founded. In these offices the works written in Greek and Latin were translated as well as the books written in the Indian and Persian languages. In fact, the real Renaissance (returning to ancient valuable works) started first in the city of Baghdad. For the first time, the works of Plato, Porphyrios, Aristotle were translated into the Arabic language. These works were examined carefully by Islamic scholars (rahimahumullâhu ta'âlâ). They concluded that some of the opinions of the Greek and Latin philosophers were correct, but most of them were defective. They were contrary to "**Muhkam** âyats, hadîths, logic and wisdom." It was discovered that they were ignorant of most scientific and religious facts, and that they made the most mistakes in the areas which could not be understood through wisdom. Real Islamic scholars, for example Imâm-i Ghazâlî and Imâm-i Rabbânî (rahimahumullâhu ta'âlâ) saw that these philosophers did not believe in the most important fundamentals related to faith; consequently, Muslim scholars reported in detail the wrong beliefs that they held and which caused them to be disbelievers. There is detailed information on this matter in a book called **Al-munkizu Aniddalâl** written by Imâm-i Ghazâlî. While Islamic scholars were explaining the "**mutashâbih**" âyats

[1] Hârûn Rashîd passed away in Tus in 193 (809 A.D.)

(verses) and hadîths, they followed (depended) only on ijtihâds given by the Prophet Muhammad (sall-Allâhu ta'âlâ 'alaihi wa sallam) and his Sahâba (companions). They rejected the ancient philosophers' opinions that were contrary to Islam; thereby they protected Islam from being corrupted as Christianity had been. But, ignorant religious men gave themselves up to such philosophers thinking that their every word was true. Thus, a corrupt creed was formed in Islam called "**Mu'tazila.**" Our Prophet (sall-Allâhu 'alaihi wa sallam) revealed that seventy-two corrupt creeds would appear in Islam. Some philosophers, inspired by Greek, Indian, Persian and Latin philosophies, such as Ibni Sînâ, Fârâbî, Ibni Tufayl, Ibni Rushd, and Ibni Bâce appeared. They deviated in some matters from the true way of the Qur'ân al-kerîm. Ibni Khaldun^[1] divided Islamic knowledge into two parts, namely, "**Ulûm-i Nakliyya**" [Tafsîr, qirâat, hadîth, Fiqh, Farâiz, Kalâm, Tasavvuf] and **Ulûm-i akliyya** [Logic, Physics, Nature, Chemistry, Maths, Geometry, Measurement, Munâzara, Astronomy]. The first group is called "Religious Knowledge." A few of the branches in the second group, which can be understood by experimentation, are called "Scientific knowledge."

Imâm-i Muhammad Ghazâlî (rahima-hullâhu ta'âlâ) struggled against the ancient Greeks. He examined Greek philosophy and rejected those ideas he did not agree with. The philosophy which was mixed with Islamic beliefs during the era of Hârûn Rashid (rahima-hullâhu ta'âlâ) had been the guide for some philosophers, such as Montesquieu and Spinoza. They openly confessed that they were under the influence of Fârâbî, whose philosophy was called "Farabius."

Imâm-i Ghazâlî (rahima-hullâhu ta'âlâ) struggled against members of the Dai faction of the Shiite sect, which was the first of the seventy-two deviated sects to appear. According to the philosophy of the Dâi's, the Qur'ân al-kerîm has two aspects, namely, the inner aspect (bâtinî [invisible]) and the outer aspect (zâhirî [visible]). They called themselves "the batinî group." Imâm-i Ghazâlî (rahima-hullâhu ta'âlâ) easily disproved their philosophy. After they had been defeated, they deviated from Islam more and more by giving false meanings to the âyats (verses) and Hadîth-i sherîfs whose meanings were not clear. At last, they became "**Mulhids**" (heretics). Futhermore, since they were also politically active, they became intolerable and a great

[1] Ibni Khaldun passed away in 808 (1406 A.D.)

nuisance for the **“Ahl-i Sunnat”** Muslims (the true Muslims).

The Shiites mixed the Islamic religion with a new philosophy and claimed themselves to be followers of Hadrat Alî (radiy-Allâhu ’anh). Afterwards different branches of Shiism appeared. A group called Khawârij claimed themselves to be the followers of Hadrat Alî, but later they became his enemy. According to their philosophy “A Muslim who commits a grave sin becomes a disbeliever.” That is why they claim that Hadrat Alî and Hadrat Muawiya (radiy-Allâhu ta’âlâ anhumâ) are kâfirun (disbelievers). Later, a new belief appeared contradicting this idea. They depended only on their logic and said, “Man cannot make a judgement in this world about a Muslim who commits a grave sin, such as killing another Muslim. A judgement concerning them will be given in the hereafter by Allâhu ta’âlâ. Because of this, this group of people are neither Muslim nor kafir (disbeliever).” The followers of this new philosophy were called **“Mu’tazila.”** Another philosophy springing from Shiism appeared with the name **“Gâliya,”** which means “exaggerators.” They claim that Paradise and Hell are on the earth. They are completely kâfirûn (disbelievers). No relation is there between them and the religion of Islam.

The enemies who wanted to demolish Islam from within formed new corrupt groups, by disguising themselves under the name of Islam. The Bahâî, Qâdiânî and Tablîgh-i Jamâ’at are the most notorious groups.

1- BAHÂÎS: Their chief is a Persian named Albâb ’Alî. He used to call himself a mirror. He used to say, Allah is seen in this mirror. When he died, Bahâullah and then Bahauallah’s son, Abbâs, became their chief. When Abbâs died in 1339 (1921 A.D.), his son Shawqî took his place. Bahâullah used to say that he was a prophet. According to them, nineteen is a sacred number. Every sort of immorality is considered an honour. They have many books in different languages. They know how to deceive people very easily.

2- QÂDIÂNÎS: These are also called ‘Ahmadî’. M. Abû Zuhra, a professor at Jami-ul-azhar, says, “Mirzâ Ahmad, founder of the Qâdiânism died in 1326 (1908 A.D.). He was buried in Qadian town near Lahore. They say, “Îsâ (alaihi’s-salâm) came to Kashmîr after escaping from the Jews. He died in Kashmîr.” They call Ahmad Qâdiânî a Prophet.” They say, “The Qur’ân al-kerîm reveals that Jews and Christians are good people. Therefore, it is an act of worship to love the British.” They say, “The

commandments pertaining to jihâd has become null and void. If anyone does not call us ‘kâfir,’ we will not call him a kâfir.” We are not allowed to let our daughters marry non-Qâdiânîs. But we may marry their daughters.” They stigmatize those Muslims who will not believe them as ‘disbelievers without a holy book’.

’Allâma Husain Muhammad (rahmatullâhi ’alaihi), a mudarris in the madrasa of Dîr-i zûr, writes in detail the words of the Qâdiânîs which cause kufr in his book **Ar-raddu ’Alal-qâdiâniyya**. Disbelievers disguising themselves under certain names introduce themselves as Muslims. They confute Christians and Jews and prove the fact that Islam is the sole true religion and the only guide to happiness. Seeing this, other people immediately become Muslims. Yet Bahâîs, Qadiânîs, Shî’îs and Wahhabîs misguide these poor people to their corrupt groups. The Physics scholar Abdussalam, who won the Nobel prize, is a Qâdiânî. Ahmad Deedat, who attracted Christians to Islam in 1980 by debating with them, is not a Sunnî Muslim, either. Such people prevent new converts to Islam from attaining the true path of the Ahl-i Sunnat and eternal happiness.

Sûfîs are a group of the true Muslims who are called the **Ahl as-sunnat**. These people did not stoop to philosophy. According to them, a perfect understanding of the Qur’ân al-kerîm, and thereby becoming a true Muslim, requires an absolute homage to our Prophet ‘sall-Allâhu ta’âlâ alaihi wa sallam’, not only in observing his commands and prohibitions, but also in adapting ourselves perfectly to his behavioural and moral conduct.

The qualified men of Tasawwuf: Some people called Sûfî appeared among the true Muslims, in other words “Ahl-as-Sunna” Muslims. A sûfî is never involved in philosophy. They said that in order to be a real Muslim and in order to understand the Qur’ân al-kerîm, it is necessary to carry out not only the orders and the prohibitions of our Prophet (sall-Allahu ’alaihi wa sallam), but also all of his manners as well as his moral principles. The fundamentals of Sûfîsm are as follows:

1) Faqr, which means, “To be conscious that you always need Allâhu ta’âlâ.’ According to them, “no one but Allâhu ta’âlâ can create anything. But, different things can become a means by which Allâhu ta’âlâ creates various things. Allâhu ta’âlâ is the Creator of all.”

2) Zuhd and taqwâ: “To adapt yourself to Islam; to observe all the principles of Islam in your daily life; to be helpful and to

worship in one's spare time." Presently, the word "sofu" is used instead of "sûfi" in reference to people who are pious.

3) Tafakkur, silence and dhikr: "To think continuously about Allâhu ta'âlâ and His blessings; not to talk unnecessarily; not to argue with anybody; to talk as little as possible, to continuously repeat to yourself the name of Allâhu ta'âlâ."

4) Hâl and maqâm: "to understand, by way of the light (knowledge) coming to you, to what degree your heart and spirit have been purified." "To be aware of your limitations."

The first and the most famous "sûfi" was Hasan al-Basrî (radiy-Allâhu ta'âlâ anh) 21-100 (624-727). Hasan al-Basrî was so great an Islamic scholar that he has been accepted as an imâm (mujtahîd) by all Muslims. He is famous for his excellent character as well as his unattainable knowledge. He tried to put the fear of Allah into the hearts of his listeners while preaching. He was a great scholar of hadîths through whom many hadîths were transmitted. **Wâsil bin Atâ**, the founder of the Mu'tazila philosophy; was a disciple of Hasan-i Basrî. But, he left al-Basrî's teachings. **Mu'tazil** means separated. Another name used for **Mu'tazila** is **Qadariyya**. It is used because they deny qadar (fate). They claim: "Man is the creator of what he does. Allah never creates evil. Man has the ability of will and creation. Thus, if he commits an evil deed he will be completely responsible for it. It is impossible to avoid this responsibility with the words fate or Allah's Will." This thought, which is called "qadariyya," was suggested by Wâsil bin Atâ, who was the disciple of Hasan al-Basrî and who continuously attended his lessons. For this reason Hasan al-Basrî, who believed in fate, did not accept him as his disciple.

According to "**the people of Tasawwuf**," that is, the Sûfîs, real existence is only Allâhu ta'âlâ. Allâhu ta'âlâ is absolute existence, absolute goodness, absolute beauty. While He was a secret treasure He wanted to let Himself be known. This is why He created this world and everything on it. But Allâhu ta'âlâ never penetrated into any of His creatures. (That is, He is not in any of them.) No one can attain Allâhu ta'âlâ's position. He created the attributes of man similar to His own attributes. But, this similarity is so small that if we suppose His attributes to be the sea, the attributes of man can be compared only to a bubble on its surface.

The purpose of Tasawwuf is to attain "**Ma'rifat-i ilâhiyya**."

Ma'rifat-i ilâhiyya means to know the attributes of Allâhu ta'âlâ. It is impossible for a human being to know His Personality. Our Prophet (sall-Allâhu 'alaihi wa sallam) said: **“Do not think about the Personality of Allâhu ta'âlâ. Think about His blessings.”** That is, we should not think about what Allâhu ta'âlâ is, but about His attributes and His blessings granted to humanity. Once he said: **“When you think about the Personality of Allâhu ta'âlâ, whatever comes to your mind is not Allah.”** The capacity and the ability of a man's wisdom is limited. He cannot understand the things beyond this limit. If he thinks about them he will err. He cannot attain the truth. Human wisdom and thought can not understand the secrets and the intricacies of religious knowledge. That is why the people who mixed philosophy with religious knowledge deviated from the true path shown by Islam and thereby became **“heretical people”** or **“renegades.”** Heretical people are not kâfirûn (disbelievers); they are Muslims. But they have deviated from the right way, and they have become one of the seventy two heretical groups. Since these victims of philosophy are Muslims, their false misinterpretation of the Qur'ân al-kerîm does not cause them to become disbelievers. We should think like this: “There is nothing in the name of Islamic philosophy. There are some people who have mixed philosophy with Islam.” According to the Ahl-i Sunna scholars, the source of Islamic knowledge is muhkam âyats (the ones with clear meanings) and hadîths, not human wisdom or human thought. The basis of “Tasawwuf” is to know yourself (to know your own weakness and inefficiency). Tasawwuf is also based on love of Allah, sublime love. This can be attained only by adapting one's self to Muhammad ('alaihi 's-salâm). When someone is advancing on the path of Tasawwuf, numerous events occur in his heart. One of them is **“wahdat-i wujûd,”** that is: “Existent is One; creatures are the appearance of Allah.” Yes, as it is revealed in the Qur'ân al-kerîm, Allâhu ta'âlâ manifests Himself in the hearts of humanity. But, this manifestation is only the manifestation of His attributes. It has no connection with wisdom. Men of Tasawwuf feel the manifestation of Allâhu ta'âlâ in their hearts. That is why death is not a disaster for them, but something nice and sweet. It means returning back to Allâhu ta'âlâ; it causes them to be happy. Mevlânâ Celâleddîn Rûmî^[1] (rahimahullâhu ta'âlâ), a great mutasawwuf (a great man of Tasawwuf), called death “Shab-i

[1] Celâleddîn-i Rûmî passed away in Konya in 672 (1273 A.D.)

Arûs” (the nuptial night). There is no sorrow or hopelessness in the way of Tasawwuf. There is love and manifestations only. Mevlânâ says: “Our gate is not the gate of hopeless people.” His original words are: “Bâzâ, Bâzâ, Her ançe hestî, Bâzâ” (Come, Come, whomever you are come, come even if you are a dualist, a Zoroastrian or an idolater. Here is not the gate of hopelessness. Come here even if you broke your vow a hundred times.) There are some great Awliyâ (saints) among the men of Tasawwuf, such as Imâm-i Rabbânî, Junaid-i Baghdâdî, Abdulkâdir-i Geylânî, Mevlânâ Celâleddîn-i Rûmî and some lovers of Allah such as Sultan Weled, Yûnus Emre, Mawlâna Hâlid of Baghdad. “**Vahdat-i Vujûd**” is not the aim or the last step of Tasawwuf. But, this is the inspiration which comes to the hearts of those on the way to the real purpose, which has no connection with wisdom, thought or materialism. They are not in the heart, but they are manifested in the heart. That is why it is better to say “vahdat-i shuhûd” instead of “vahdat-i vujûd.” When human heart is purified it becomes like a mirror. Those things manifested in the heart are not the Personality of Allâhu ta’âlâ. They are not even His attributes either. They are the shades, images of His attributes. Allâhu ta’âlâ has granted human beings some attributes similar to His own real attributes, such as Sam (Hearing), Basar (seeing), Ilm (Omniscience). The ones granted by Him are not the same as His own attributes. His seeing is eternal, everlasting. He continuously sees everything. He sees without any means, tools. Human sight is not like this. That is why His seeing is the real seeing. We say that human seeing is an image, the shade of that real seeing. As the shade of His seeing or hearing manifests itself through human eyes, or ears, respectively, likewise, shades of His many attributes, such as His loving, His knowing are manifested in human hearts. As the eyes should not be ailing or diseased in order to see, it is necessary for the heart not to be ill in order to attain those manifestations.

The medicine needed to cure the heart is made of three things. They are having a true belief as taught by the Ahl-as-Sunna scholars, worshipping, and avoiding (abstaining) from things prohibited. Sad to say, those who do not know what the Islamic religion or Tasawwuf is use the religion as a means for obtaining worldly benefits. Mixing paths of Tasawwuf, and even acts of worship, with music in order to add them a mystic air, as it were, these impostors have turned religious rites into dancing to the rhythms of musical instruments, [like in the Mevlevi

ceremonies]. The whirling dervishes with cylindrical caps on their heads which resemble tombstones, raise their right hands toward the sky and lower their left hands, which is intended to symbolize that they are, so to speak, conducting the fruits of heaven down to earth. Although these acts have nothing to do with Islam, and no mention of them is made in any âyat or hadîth-i-sherîf, these people present them in the name of mystic and Islamic rites. Our Prophet (sall-Allâhu 'alaihi wa sallam) and none of his Companions (Sahaba [radiy-Allâhu ta'âlâ anhum ajmâ'în]) performed any ceremonies like this. There was Tasawwuf in their time. But, there were no dervish ceremonies. Today, a lot of foreign people from all over the world come to Turkey to see these ceremonies. This heretical philosophy is mentioned in all the foreign books written on tasawwuf. Imâm-i Ghazâlî (rahima hullâhu ta'âlâ) was a great Islamic scholar in the knowledge of “Kalâm” as well as a true expert in the field of Tasawwuf. It is said that Abussu'ûd Effendi (rahima hullâhu ta'âlâ) 896-982 (1490-1574), the great Islamic scholar, the Shaikh-ul Islam for Sultan Sulayman the Magnificent (rahima hullâhu ta'âlâ), treated men of Tasawwuf harshly; he even rendered a formal decision that they be put to death by hanging. This assertion is not true. Abussu'ûd Effendi treated harshly those deviated dervishes who mixed themselves among the true men of Tasawwuf or those claiming that: “The people who have reached high degrees in Tasawwuf do not have to obey religious precepts. They need not concern themselves with whether something is permissible or prohibited. It does not make any difference for them.” Abussu'ûd Effendi gave a formal decision of death for those who committed the sin of causing discord and trouble throughout the country.

The leader of the people who rejected those who mixed philosophy with Islamic knowledge is the Prophet Muhammad (sall-Allâhu 'alaihi wa sallam). This hadîth-i sherîf is well-known: **“My umma (all followers) will part into seventy-three groups. Seventy-two of them will burn in the Hell fire, and only one group will be safe. They are those who follow me and my Sahâba (companions).”** This hadîth-i sherîf, which predicts the future, is a great mu'jiza (miracle). It happened as he had predicted. The Sunnî Islamic scholars have described in detail these seventy-two heretical groups, who mixed philosophy with Islamic beliefs and so deviated from the true path of the as-Sahâbat al-kirâm. Under the light of the above-mentioned tradition (hadîth) of Muhammad ('alaihi 's-salâm), Islamic scholars confuted them with countless

proofs. One of these great Islamic scholars is Sayyid Sherif Jurjani^[1] (rahima hullâhu ta'âlâ). This profound Islâmîc scholar, who had reached the degree of Wilâyat in Tasawwuf, died in Shirâz in 816 (1413). His book **Sherh-i Mawâqif** is full of these kinds of proofs. Also, Sa'daddîn-i Taftazânî, (rahima-hullâhu ta'âlâ), who had attained the highest degree in the knowledge of Kalâm, eradicated heretical philosophy with his very valuable book **Sherh-i aqâid**. He died in Samarkand in 792 (1389). And the book **Al-Milal van nihâl** by Muhammad Shehrestânî (rahima hullâhu ta'âlâ), who died in Baghdad in 548 (1153), is full of refutations. This Arabic book and its Turkish translation were published again and again. It was translated into European languages by UNESCO; therefore, it has been understood by the entire world that there is no philosophy in original Islam, and it is not right to say "Islamic philosophy."

Imam-i Muhammad Ghazâlî (rahima-hullâhu ta'âlâ) examined both Tasawwuf and metaphysics and explained in his books **al-Munkiz** and **at-Tahâfut-ul falâsifa** that those philosophers depended on intellect only, that they were terribly wrong, and that men of Tasawwuf, following âyats and hadîths, attained true faith and endless bliss. He examined each of the philosophies of the seventy-two heretical groups, who, as we have already said, are Muslims, and saw that all those groups had been influenced by Greek philosophers. If we are honest we will clearly see that the philosophies of the so-called "**heretical groups**" are not compatible with the truth, that is, the Qur'ân al-kerîm and the Hadîth-i sherifs. In our century, the passages that they derived from the old Greek philosophy are not given so much importance. If we compare the philosophies of the heretical groups with one another, we will see that they all agree with each other in the facts that Allâhu ta'âlâ is One, Almighty, everything comes from Him; He is the absolute ruler; Islam is the truest and the latest religion; the Qur'ân al-kerîm is the Word of Allâhu ta'âlâ, and Muhammad (alaihi' 's-salâm) is His final Prophet. All these facts have been communicated by all those heretical groups. They deem a human being to be a sacred creature, not "sinful" the Christians do. So, all the seventy-two heretical groups are Believers and Muslims. However, intellect, philosophy and religion are deemed to be the same from their point of view. That is why there are some differences in their beliefs. Since they

[1] Sayyid Sherif passed away in Shirâz in 816 (1413 A.D.)

depend on different philosophies, some nonsensical divisions and struggles have erupted between them. Which one of them is right can be understood by assessing them with correct information and with the hadîth-i sherîfs (traditions of Muhammad). It is impossible to discern the right group with the use of force or by being enemies or by condemning each other as corrupt.

According to Islamic scholars, the religion of Islam prohibits attacking five things. These are: 1) Life, 2) Property, 3) Intelligence, 4) Progeny, 5) Religion. If a heretic says that his philosophy is the truest of all and for this reason he kills and destroys mercilessly and never listens to any advice, then in that case, we say that he is a person who is short of either religion or intelligence.

Now, let us examine once more what Allâhu ta'âlâ expects from a true Muslim and what He ordered him to do through âyats in the Qur'ân al-kerîm while leaving this philosophy mixed with the knowledge of faith by heretical people behind. As a matter of fact, there is no philosophy in Islam. The seventy-two heretical groups wounded Islam by mixing philosophy with it. On the one hand, they mixed the old Greek philosophy with Islamic beliefs, and, on the other hand, they changed religious beliefs according to their own thoughts and points of view. But, the Islamic group called "**Ahl as-Sunna wal Jamâ'at**" that was predicted to go to Paradise by Muhammad ('alaihi 's-salâm) have followed the religious beliefs they heard from the Companions of Muhammad (as-Sabâhat al-kirâm [radiy-Allâhu ta'âlâ anhum ajmaîn]) without mixing Greek philosophy and their own thoughts with them. They have deemed this belief to be superior to the beliefs of other religions, philosophies, and their own intelligence. This is because Islamic belief corresponds with common sense. If someone's wisdom doubts the truth of anything in Islam, it can be understood that his wisdom is sakîm (defective), not salîm (sane). Naturally, any wisdom or thought that considers Islam to be incomplete and thereby tries to complete it with philosophy must be understood as defective. If a disbeliever follows his own common sense, his morality and deeds will be compatible with the orders of Allâhu ta'âlâ. It is stated at the end of the sixth chapter of the tafsîr book (an interpretative book) **Rûh-ul Beyân** by Ismail Hakkî^[1] that Allâhu ta'âlâ will grant him the true faith. The Ahl as-Sunna scholars

[1] Ismail Hakkî passed away in 1137 (1725 A.D.)

(rahima humullâhu ta'âlâ) mentioned the Greek philosophers in their books only to confute and criticize them. Heretical and deviated groups tried to mix Greek philosophy with Islamic beliefs, but the Ahl as-Sunna group tried to separate and keep them out of the religion of Islam. Then he who wants to learn Islam correctly in order to understand what Allâhu ta'âlâ has meant with His Words has to read the books written by Ahl as-Sunna wa Jamâ'at scholars.

Sûra Yûnus 44: "Verily Allah will not deal unjustly with man in aught. It is man that wrongs his own soul."

Sûra Ra'd 11: "Verily never will Allah change the condition of people until they change themselves."

Sûra Yûnus 108: "Those who receive guidance, do so for the good of their own souls. Those who stray, do so to their own loss."

Then, what sort of a man must we be? Allâhu ta'âlâ describes the people who believe in Him.

Sûra Furqân 63-73: "And the slaves of Allah, the Most Gracious, are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!" [be upon you.] They are those who spend the night in adoration of their Lord, prostration and standing. They are those who say, "Our Lord! Avert from us the wrath of Hell, for its wrath is indeed an affliction, grievous." They are those who, when they spend, are not extravagant and not niggardly, but hold a just balance between those extremes. They are those who are not unjust. They are those who invoke not, with Allah, any other god, nor slay such life as Allah had made sacred, except for just cause, [yet, they punish the guilty ones.] nor commit fornication. —And any that does this not only meets punishment but the penalty on the Day of Judgement will be doubled for him, and he will dwell therein in ignominy— Unless he repents, believes and works righteous deeds. For Allah will change the evil of such people into goodness. And whoever repents and does good, has truly turned to Allah with an acceptable conversation. —They are those who witness no falsehood. And, if they pass by futility, they pass by it with an honourable [avoidance]. They are those who, when they are admonished with the signs of their Lord, listen to them carefully and do the things that are expected from them by way of those âyats."

Sûra Mâida 8: "The hatred of others for you makes you swerve towards what is wrong and depart from justice. Be just."

Sûra Mâida 89: **“Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths.”**

The interpretative meaning of some chapters, such as Naml and Baqara is: **“Allah is with those who have patience. You be patient. Be patient. It is for Allah’s sake.”**

Sûra Baqara 217: **“Tumult and oppression are worse than slaughter.”**

Sûra Baqara 262: **“Do not follow up your gifts with reminders of your generosity, or with injury.”**

Sûra Baqara 271: **“But if ye conceal your [acts of] charity and make it reach those [really] in need, that is best for you.”**

Sûra An’âm 151 and Sûra Furqân, 68: **“Take not life.”**

Sûra: A’râf 31: **“Eat and drink, but waste not by excess, for Allah loveth not the wasteful.”**

Sûra: A’râf 56: **“Make not mischief on the earth after it has been set in order.”**

Sûra Tawba 7: **“Allah loves those who are careful in keeping a treaty.”**

Sûra Ibrâhîm 26: **‘And the parable of an evil word is that of an evil tree: It is torn up by the root from the surface of the earth: It has no stability.’**

Sûra Nahl 90: **“Allah commands justice, the doing of good, and liberality to kith and kin. He forbids all shameful deeds, and injustice and rebellion.”**

Sûra Al-Isrâ 23-24 and Ahqâf, 15: **“Be kind to your parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And, out of kindness, lower to them the wing of humility, and say: ‘My Lord! bestow on them Thy Mercy even as they cherished me in childhood.’”**

Sûra Isrâ 26: **“And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: But squander not (your wealth) in the manner of a spendthrift.”**

Sûra Isrâ 28: **“And even if thou hast to turn away from them, in pursuit of the mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness.”**

Sûra Tâ-Ha 131: **“Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which We test them.**

But the provision of thy Lord is better and more enduring.”

Sûra Rûm 31-32: **“And be not ye among those who join gods with Allah, -those who split up their religion, and become (mere) sects -each party rejoicing in that which is with itself.”**

Sûra Shûra 13: **“You should remain steadfast in religion. And make no divisions therein.”**

Sûra Jâthiya 18-19: **“And follow not the desires of those who know not. They will be of no use to thee in the sight of Allah. It is only wrong doers (that stand as) protectors of one another. But Allah is the Protector of the Righteous.”**

Sûra Fath 29: **“Allah has promised those among them who believe and do righteous deeds forgiveness, and a great reward.”**

Sûra Hujurât 9: **“If two parties among the believers fall into a quarrel, make ye peace between them.”**

Sûra Shûra 40: **“The recompense for an injury is an injury equal thereto, (in degree), but if a person forgives and makes reconciliation, his reward is due from Allah.”**

Sûra Hujurât 6: **“Ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.”**

Sûra Hujurât 10: **“The believers are but a single brotherhood. So make peace and reconciliation between your two (contending) brothers. And fear Allah, that ye may receive mercy.”**

Sûra Hadîd 23: **“Do not despair over matters that pass you by, nor exalt over favours bestowed upon you. For Allah loveth not any vainglorious boaster.”**

Sûra Al-Isrâ 35: **“Give full measure when ye measure, and weigh with a balance that is straight.”**

Sûra Rahmân 9: **“So establish weight with justice and fall not short in the balance.”**

Sûra al-Mutaffifîn 1-5: **“Woe to those that deal in fraud, those who, when they have to receive by measure from men, exact full measure. But, when they have to give by measure or weight to men, give less than due. Do they not think that they will be called to account on a Mighty Day?”**

Furthermore, although His slaves may pay attention to His orders, He knows that they will, as human beings, fall into error, and he informs us through the Qur’ân al-kerîm that He will treat

them with justice and mercy.

Sûra Nahl 61: “If Allah were to punish men for their wrongdoing, He would not leave on the (earth) a single living creature.”

Sûra Ankabût 7: “Those who believe and work righteous deeds from them shall We blot out all evil (that may be) in them. And We shall reward them according to the best of their deeds.”

Sûrâ Zumar 35: “Allah will turn off from them (even) the worst in their deeds and give them their reward according to the best of what they have done.”

Sûra Shûra 25-26: “He is the One that accepts repentance from His slaves and forgives sins. And He knows all that you do. And He listens to those who believe and do deeds of righteousness, and gives them increase from His Bounty. But, for the unbelievers there is a terrible penalty.”

Sûrâ Muhammad 2: “But those who believe and work deeds of righteousness, and believe in the (Revelation) sent down to Muhammad—for it is the Truth from their Lord —He will remove from them their ills and improve their condition.”

Sûra Najm 32: “He rewards those who do good, with what is best, those who avoid grave sins and shameful deeds, only (falling into) small faults —verily thy Lord is ample in forgiveness.”

Sûra Nâzi'ât 40: “And for such as had entertained the fear of standing before their Lord’s (tribunal) and had restrained (their) soul from lower desires, their abode will be the Garden.”

Sûra Sabâ 17: “And never do We give requital except to such as are ungrateful rejecters.”

In short, the fundamental of Islam is to obey these exalted orders of Allâhu ta'âlâ, which comfort the heart, purify the soul, and are easy for everybody to understand. The fundamentals of philosophy consist of human thoughts, only. We should read them only to reject them, yet we should accept and fulfill the orders of Allâhu ta'âlâ written in the Qur'ân al-kerîm. This is true Islam. Allâhu ta'âlâ prohibited Muslims to have a different faith, to form different groups, or to have any differences in belief among themselves. Especially, He prohibited Muslims to have secret meetings, to form secret associations, or to busy themselves with the prohibited things, such as calumny and backbiting. The âyats on this matter are as follows:

Sûra Mujâdila 9-10: **“Ye who believe! When ye hold secret counsel, do it not for iniquity and hostility, and disobedience to the Prophet [indirectly, the officials governing Muslims]. But do it for righteousness and self-restraints. Secret counsels are only (inspired) by the Evil One, in order that he may cause grief among the Believers.”**

Sûra Jâthiya 17: **“And We granted them clear signs in affairs of religion. It was only after knowledge had been granted to them that they fell into schisms, through insolent envy among themselves. Verily thy Lord will judge between them on the Day of Judgement as to those matters in which they set up differences.”**

Sûrâ Rûm 32: **“Do not split up your religion into sects, each exulting in its own beliefs.”**

Sûra Hadîd 20: **“Know that this worldly life is merely a sport and a pastime [involving] worldly show and competition among yourselves, as well as rivalry in wealth and children. It may be compared to those showers that help plants to grow and the planters are happy with them. But later, those plants wither away and you see them turning yellow. Soon they will be just stubble. In the Hereafter [for these kinds of worldly-minded men] there will be severe and eternal torments. But for those who have lived in the world adapting themselves to the orders of Allâhu ta’âlâ, there will be His forgiveness and approval. The era of worldly life is deceptive and temporary.”**

Is there another word, better than this, to explain the fact that this world is the means to win the second world? We should adapt ourselves wholeheartedly to the commandments of our religion, Islam, instead of being deceived by worldly pleasures and thereby going astray. A Muslim who has correct faith and correct religious knowledge and who has not been deceived by those who have deviated from the true path is expected to be an honest man, a real scholar, a citizen who is patriotic and loyal to the laws of his country. He is good for himself and for his nation as well.

Man is respected in Islam. Allâhu ta’âlâ declares: **“I have created man as the best.”** The life of a man is very important in His sight. Allâhu ta’âlâ commands: **“Take not life.”** Christians claim that man is an infamous creature, born sinful, but this assertion is severely rejected by the religion of Islam. All human beings are born in a nature congenial to being Muslims. They are also born pure and clean. The holy meaning of the forty-first âyat

of Sûra Zumar is: **“Verily We have revealed the Book to thee in truth, for (instructing) mankind. He, then, that receives guidance, benefits his own soul. But he that strays, injures his own soul.”** Allâhu ta’âlâ sent His most beloved slave (Muhammad [’alaihi ’s-salâm]) as a prophet and his greatest book (the Qur’ân al-kerîm) as a guide to mankind. Those who do not follow the way clearly shown by the Qur’ân al-kerîm and the final Prophet Muhammad (’alaihi ’s-salâm) because they do not like it will be subjected to a great punishment. Let us pay attention to the âyats below, (Sûra Sâd 87): **“This (Qur’ân) is no less than an admonition to mankind.”**

Sûra al-Isrâ 15: **“Who receiveth guidance, receiveth it for his own benefit. Who goeth astray, doth so to his own loss. No soul shall bear another’s burden. Nor do We punish a nation until We have sent forth a Messenger to warn them.”**

Then, we must invoke Allâhu ta’âlâ and beg Him to guide us to the true faith. For this to happen, it is necessary for us to grasp wholeheartedly to the Islamic religion, which is the truest and the final religion, and to read the books written by **Ahl as-Sunna** scholars (rahima humullâhu ta’âlâ), who have correctly described Islamic sciences.

Allâhu ta’âlâ does not have to make human beings Muslims or Believers. Both His mercy and His penalty are eternal. His justice is eternal too. If Allâhu ta’âlâ wills, He bestows on any of His slaves the true faith, without any reason or any demand on the part of that person. It has been reported above that He will grant the true and valid faith to those whose deeds and morality are good by following their common sense. It will be understood at his last breath if a man has past away with faith. A man who has faith during his lifetime but loses his faith during his final days dies without faith and will be among the faithless on the Rising Day. We must implore Allâhu ta’âlâ, every day to grant us death with faith. Since Allâhu ta’âlâ has eternal mercy, He sent prophets to His slaves to inform mankind about His existence and oneness, and the things that He wanted His slaves to believe in. Faith means to accept what the Prophet (sall-Allâhu ’alaihi wa sallam) has conveyed. Anyone who does not believe in the Prophet or does not accept the things that the Prophet reported will be a disbeliever. Disbelievers will be burned eternally in Hell-Fire. A man who never heard of the Prophet (’alihissalawâtu wattaslîmât) but thought and believed to himself that “Allah exists and is One” and died having only this faith, will go to Paradise, too. If he did

not have any thought or faith similar to this, he will go neither to Paradise nor to Hell since he had not denied the Prophet (‘alaihissalawâtu wataslîmât). He will become non-existent after being judged on the Rising Day. Burning in Hell eternally is the consequence of denying the Prophet (‘alaihissalawâtu wataslîmât) although one has heard about him. However, there are some great Islamic scholars (rahimahumullâhu ta’âlâ) who argue that “Anyone who does not think and believe in the existence of Allâhu ta’âlâ, will go to Hell,” but their words mean the one who does not think after hearing about the Prophet (sall-Allâhu ta’âlâ ‘alaihi wa sallam). Anyone who is clever enough will not deny the Prophet (‘alaihissalawâtu wataslîmât). He will immediately believe without hesitation. If he is deceived by others, follows his sensual passions, not his intellect, he will deny.

Abû Tâlib, a paternal uncle of Muhammad ‘alaihissalâm’, said on every occasion that his affection for that nephew of his was stronger than that he felt for his own children, so much so that he delivered eulogies for him. It is a historical fact, however, that his excessive attachment to the deep-rooted social traditions deprived him of attaining the Islamic faith despite all the earnest entreaties of Muhammad ‘alaihissalâm’, who would not leave him alone in his death-bed. Inordinate attachment to conventions and styles is a fatal trap to which the human nafs^[1] is most vulnerable. Many people have fallen into this trap because of their own nafs, which in turn deprived them of great happinesses and earnings. Allâhu ta’âlâ declares in a hadîth-i-qudsî, **“Know your nafs as your enemy, for it is My enemy!”** This inveterate wont is not something easy to get over, especially for a person who was born to Christian parents and raised under Christian education, [i.e. brainwashed and imbued with intense dislike for Islam]. His friends may look at him with contempt or his family may ostracize him if he changes his religion. Maybe he will lose his job or post if he becomes a Muslim. Of course, each example above is a reason, but the most important reason is: Today’s Muslims are not aware of their own pure and logical religion. Moreover, misinformation about Islam; corrupt interpretations; myths and fables by religious fanatics;

[1] A wicked being which Allâhu ta’âlâ created in the human nature. It always tries to induce man to disobey Allâhu ta’âlâ’s commandments. It is the only creature all whose wishes are against itself. Islamic scholars say that it is the most stupid creature. Please see **Endless Bliss**, 1-36.

ignoramus; the deviated ones who fell into one of the seventy-two heretical groups; as well as slanders, calumnious texts written by scientific disbelievers under the name of science; and also some places which may be called houses of laziness and hypocrisy make a bad impression on non-Muslims and cause them to feel antipathy for this pure, bright, logical, humane and true religion. On the other hand, whenever we talk to an educated Christian on matters written in this book, we see that he feels great admiration for Islam. If we do not take into account the men of the seventy-two heretical groups, who mixed among true Muslims a century ago, plenty of Ahl as-Sunna scholars (rahimahumullâhu ta'âlâ) appeared. Ishaq Effendi from Harput, Turkey, for example, compared Islam with Christianity with full impartiality while showing many scientific proofs. Unfortunately, their works were not translated into foreign languages; consequently, followers of other religions could not read their books.

On the subject of introducing Islam incorrectly, Islamic states that are not Ahl as-Sunna have been very harmful. Deviated men of religion in some Islamic countries, which are numbered as high as thirty, have caused the world to have incorrect information and wrong impressions about Islam. The Qur'ân al-kerîm is being interpreted incorrectly in the Islamic countries that are not Ahl as-Sunna. Moreover, some Prophets, ('alaihiussalawâtu watta'slîmât), Adam ('alaihi 's-salâm), for example, are being denied. No doubt, in the course of time, government officials in these countries will recognize the truth and abandon those erroneous ways and will find the right path shown by millions of precious books written by Ahl as-sunna scholars (rahimahumullâhu ta'âlâ). But, for the present, because of their false dogmas and the way they are governed, which is rather primitive, they do Islam great harm.

Our holy Prophet Muhammad (sall-Allâhu ta'âlâ 'alaihi wassallam) reported that anyone who has no faith will be burned eternally in a Hell Fire. This message is surely true. It is necessary to believe in this message as we believe that Allâhu ta'âlâ exists and is One. What does burning eternally in Hell mean? Anyone who considers the calamity of being burned in fire eternally may be expected to lose his mind for fear of it. At least, he should try to find ways of avoiding this terrifying disaster. The remedy for it is very simple. **“To believe that Allâhu ta'âlâ exists and is One; Muhammad ('alaihi 's-salâm) is His final**

Prophet, and whatever he reported is true” protects man from that eternal catastrophe. If anyone says that he does not believe in such a calamity of being burned in fire eternally, that he is not afraid of something like that, and that he is not trying to find a way of avoiding it, we will ask him: “Have you any proofs or evidences not to believe it? Which fact or scientific proof prevents you from believing this message?” Surely, he cannot provide any proofs. How can a word which is not based on any proofs or evidences be called knowledge or science? A word of that kind is called supposition or probability. Is it not necessary to avoid such a frightful calamity of “being burned eternally” in a fire even if there is only one-in-a-million or one-in-a-billion chance of it happening? Should not even a person with meagre wisdom try to avoid it? Does he not try to find a way of protecting himself from this probability of being burned in a fire eternally? As you see, every intelligent man has to have faith. In order to have faith, you do not have to bear troubles, such as paying taxes or giving property; to bear the burden and the trouble of worshipping, or to refrain from the sweet and enjoyable things. It is enough to believe by heart sincerely. You do not have to declare your faith to disbelievers. Since they are human beings and intelligent creatures, the people who do not believe in an eternal fire are expected, at least, to admit its probability. Against the probability of being burned in fire eternally, is it not foolish and even a great absurdity to abstain from having **FAITH**, which is the only and definite remedy for this calamity?

Sanâullah Pâni-Putî (rahmatullâhi alaih) stated in his book **(Huqûq-ul-Islâm)**: “The existence of Allâhu ta’âlâ, His attributes and the things accepted and approved by Him could only be understood through the message of the Prophets (alaihi mussalâm). They could not be comprehended through reason. Muhammad alaihissalâm communicated these to us. They were spread everywhere by efforts of the Khulafâ-i Râshidîn. Each of the Ashâb-al-Kirâm had learned some of the knowledge. They gathered this knowledge. In this regard, Ashâb-i Kirâm have considerable rights on us. (We are greatly indebted to the Ashâb-i Kirâm). For this reason, we are ordered to love, appreciate and obey all of them (ridwânullâhi ta’âlâ alâihim ajma’in).” This book, in Persian, was published in Lahore, and also in Istanbul in 1410 [A.D. 1990] by Hakikat Kitâbevi.

THE LAST WORD

Our book has come to an end here. I think that a person who reads this book carefully will be able to decide without hesitation which one of the holy books of Islam and Christianity is truly the word of Allâhu ta'âlâ. Surely, the Qur'ân al-Karîm, the religion of Islam, and Hadrat Muhammad (sall-Allâhu 'alaihi wa sallam) will be accepted by the reader as a true holy book, a true religion and a true Prophet, respectively. Perhaps someone may have a thought like this: "Even though Islam is the true religion, we see that so many people are not Muslims. Is not Allâhu ta'âlâ able to convert them to Islam?" The answer to this question is given by Allâhu ta'âlâ in the Qur'ân al-kerîm. The blessed meaning of the 13th verse in Chapter Sajda is: **"If it had been My will, I would have converted all human beings into Islam. But I have already said that I shall create a place called Hell and I shall fill it with jinn and men."** And the meaning of the 48th verse in Chapter Maida states: **"If it had been Allah's will, He would have made you only one community. But, He willed to distinguish the obedient ones from those rebellious."** That is to say that humanity is being examined by Allâhu ta'âlâ. He has given them wisdom, the most powerful weapon. He has sent them the Qur'ân al-kerîm, the most perfect guide, and the last Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam), the greatest leader, who communicated His commandments and prohibitions. He granted them "will" and "choice" so that they would be able to follow His instructions. The blessed meaning of the 108th verse in Chapter Yunus states: **"Say: Oh! Men! The truth has come to you from your Lord. He who follows the right path follows it for his own sake only. And the one who goes astray prepares himself for his own perdition. I'm not your keeper."**

Thus, we have to choose our path by ourselves, and we have to adapt our behaviour to the book of Allâhu ta'âlâ by ourselves. To do this, we must feed our souls first. The food of the souls is "religion." There is no difference between an ordinary animal and an atheist who does not feed his soul. This kind of person has no love, no pity, no compassion and no understanding. It is very easy to use such people for the worst purposes. This is because they have no Lord whom they believe and obey and whose words they follow to prevent them from doing evil things. Every one of this type of person is like a dreadful monster. You cannot

imagine when, where, how and who he will bring harm upon. They are capable of committing the worst evils, which incite anxiety throughout the human world.

It is difficult to guide such people to the right path. But it is not impossible. The fundamentals of the real Islamic religion must be instilled in them with great patience, firmness and in a way they understand. Allâhu ta'âlâ ordered His Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam) to teach the religion. The blessed meaning of the 125th verse in Chapter Nahl is: **“O! Muhammad! Call men to the path of your Lord with wisdom and kind exhortation! And discuss [things] with them in the politest manner. In fact, your Lord knows best the ones who stray from His path.”** Do not forget that it is an obligation upon you to teach others what you have already known in the best way. This task is called **“Amr-i ma'rûf.”** This is an act of worship. The charity of knowledge is paid by giving knowledge to those who do not know. This is a very good deed. In Islam, the ink of âlims (Islamic scholars) is deemed to be far better than the blood of martyrs, and doing a good deed is deemed to be superior to non-obligatory acts of worship (nâfila).

Even today, the Islamic countries have not developed their heavy industries enough. That is why the religion of Islam is judged to be a regressive religion, not a progressive one by the Christian world; therefore, they claim that civilisation is obtained only by means of Christianity. There is no need to say how nonsensical this claim is.

The Japanese are not Christians. We have already explained above how the Japanese have become superior to the most developed Christian countries. The Israelis have converted desolate land into rich forests and agricultural farms where previously nothing could be found except the desert prairies. They have succeeded in mining bromine from the lake of Lût (the Dead Sea), and in solidifying liquid bromine—even though German scientists said this was impossible. They now sell it to foreign countries easily. Hence, they have passed the Germans in the bromine trade.

All of this means that there has been no relationship between civilization and Christianity. On the contrary, it is the religion of Islam that commands us to be civilized. It was clearly understood during the Middle Ages that the Christian religion led mankind into darkness and the religion of Islam illuminated them. During that time, Europe was ignorant, dirty, poor, and afflicted with

various diseases. People were suffering under the cruel leadership of priests. At that time, Europeans knew nothing of a toilet nor of a bath room. In contrast, the Muslims, who had adapted themselves to the commands of Islam, were well developed in science, trade, art, agriculture, literature, and medicine. They represented the greatest civilization of that time. Hârûn Rashîd, the Khalifa, presented an alarm clock as a gift to Charlemagne, the King of France. When the alarm clock rang, the king and his valet ran away thinking the clock was possessed by a devil. The reason why the Muslims have fallen behind is that they no longer obey the commandments of their religion. We have already explained this several times. Instead of making an honest self-examination of ourselves today, we are still taking pride in the Islamic civilization that took place hundreds of years ago. It is natural to be proud of something that happened in the past. But it is unpleasant to give the same example over and over again. We must make progress today as well. In the year 1225 (1839), Turkey declared herself to be a European country by way of an official edict called "The Reformation Edict." (This document was prepared by Rashid Pasha, a British-guided freemason. Masonic lodges were opened in many cities.) Up to now, we have followed Europe in the field of pleasure and enjoyment, not in the field of science and knowledge. We have avoided following our ancestors in obtaining knowledge, in studying science, and in teaching our children the good morals of Islam. We have referred to the way shown by Islam and the blessed morality of Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) as "retrogression." The Japanese began to follow the West in the year 1284 (1868), twenty-nine years after us. But they have developed much more than we have. They did not bring any harm upon their false religion until now. Though we were ahead in the race towards civilization, we left knowledge and culture, and followed Satan and our evil desires (nafs) after the (constitutional reforms effected in 1839, during the time of Sultân Abd-ul-mejîd Khan, and called) Tanzîmât. This British opium put the statesmen to sleep. Today, we have to make a great collective effort to cover the distance between the West and ourselves. We must even try to be superior to them. This cannot be accomplished by making long speeches with meaningless words. We must resume the way of our forefathers. The German historian and Turcologist Dr. Friedrich-Wilhelm Fernau, who wrote an important article and prepared a book about Turkey, said: "The Turkish people deem themselves to be Europeans. As a matter of fact, the Hungarians and the Bulgarians have already been Westernized. They are known to

have come from Asia and to be relatives of the Turks. But Turkish people have not been Westernized yet. They are rather different from any other nation. As of today, they are imitating Western industry. They have not entered into the Western world completely.” Now, let us examine what **“a civilized person”** is. A civilized and educated man, first of all has a high morality and is honest in all his transactions. He has received a higher education, that is, religious training concerning what this world is. He is trustworthy. He does his best at his job until it is completed. If necessary, he works more than normal, working hours without stopping. He gets pleasure from working this way. He never leaves his job even though he has become old. He is completely respectful towards the laws of his country. He obeys his leaders. He never breaks the laws. He carefully obeys the orders and prohibitions of his religion. He never stops worshipping. He wants his children to have the true faith and a high morality. He gives the utmost importance to this matter. He saves his children from bad friends and bad publications. He always abides by his word. Since he knows the value of time, he does his job on time. He always keeps his promises. He never relaxes before he completes his tasks, worldly or heavenly. Let alone putting off today’s work to tomorrow, he does tomorrow’s work today. If we regain these virtues that were expressed in the actions of our forefathers, we will develop both materially and spiritually, succeed in every field, and our Lord will be pleased with us.

Shall we ask this question, “Do the Westerners carry these qualities”? They do not, from the credal and moral points of view. After the Second World War, in especial, there has been an increase in the number of schismatic and fiendish people, who misguide others as well. Today Westerners want their people to have the qualities we have written above, and they are striving for the correction of heresies. As to their apparent cleanliness, the Islamic commandments on cleanliness are being carried out by them perfectly. Even a single piece of rubbish cannot be found on their streets. Their public gardens are like a sea of flowers. Every place, all the shops, and all the people are completely clean. Now, please recall the commandments of Islam and the Qur’an al-kerîm. Are not these the commandments requiring us to be clean, bodily and morally, and to clean everything we use? Therefore, the fundamentals of a real civilization are in our religion, Islam. That is why the Islamic civilization which is always mentioned with praise occurred in the Middle Ages. What is the matter with us, now? First of all, we are lazy. We do not attach enough

importance to the orders and prohibitions of Allâhu ta'âlâ. We are very fond of pleasure and enjoyments. We become tired shortly after we begin a job. The Bulgarians say, "Begin working like a Turk, but complete the job like a Bulgarian." We get tired too soon. We say, "Never mind! Do not bother about it! Take it easy!" We build a house, but we do not take the trouble to maintain it. So many enormous and artistic monuments in Turkey, which we have inherited from our ancestors, have been devastated because they have not been maintained or repaired. We want to work little, but earn much. As a result of this, workers are encouraged to strike, and worse, many of our youngsters are led astray. Our degenerated young people are instructed by treacherous foreigners to kill others and to sabotage. Many among us have fallen into their traps and are fed by them. These poor people, who easily get money, prefer killing to working. Other pestilences of discordance that undermine our country are the unreasonable vendettas and the lâ-madhhabî currents.

By the way, let us write again that there are four true madhhabs in Islam. All these four madhhabs have the same belief and faith, which is called the "**Ahl-i Sunnat**" faith. There is no difference between them on following the things clearly ordered or prohibited by the Qur'ân al-kerîm or the hadîth-i-sherîfs. They are only different in interpreting the meaning of the verses of traditions which cannot be easily and clearly understood. These small differences among them are Allâhu ta'âlâ's mercy for Muslims. A Muslim worships according to one of the four "fiqh" (canon) books of the four different madhhabs; he adopts one according to his health and living conditions. If there had been only one madhhab, every Muslim would have to follow it. This would have been very difficult for many Muslims, even impossible. A Muslim who follows one of the four madhhabs is called "Ahl-i sunnat." They are deemed to be brothers with one another. They have never fought against each other in the history of Islam. There is no "sectarianism" among them. They never speak ill of the other (three) madhhabs. They believe that any one of them is a way to Paradise.

First of all, the most important point is that all the Ahl-i sunnat people are brothers. The differences of madhhab do not prevent them from being brothers. The differences between the Ahl as-Sunna and non-Ahl as-Sunna can be settled by scientific means through a discussion in a scientific way, but not by the power of a gun.

It is an obligation for us to obey the laws of our country and to respect the elders among the people. It would be the worst folly to try to abolish the laws. A country where the laws are not dominant will be in a state of terrorism and will soon disappear. To be a member of the communist world is the worst calamity. Today, communist countries themselves have already realized how harmful communism is. Consequently, they are trying to gradually free themselves from this ideology and return to freer conditions. Today's Russian people are demanding back the rights of inheritance, private home ownership, and even a summer house, and so on. Polish people were given the right to strike. Moreover, fanatical communist China has at last been returning to the life styles of the free countries. So much so that they brought experts from France to learn new art methods. They have also been returning to a "mixed economy" as practised in democratic countries. The mosques, razed by communists before, are now being restored.

As it is known, some establishments are run by the state, but others by the private sector in a mixed economy. Support from the state is necessary for some heavy and expensive industries, such as iron and coal. This method is being used in Turkey, too. Nowadays, the communist countries are trying to return to this method gradually, and they have already opened some parts of the industry to the people. Surely they will get their freedom of belief and thought in the near future. Human rights will be acknowledged all over the world. Contrary to some foolish thoughts, social justice does not mean to distribute the properties of those who work to those who do not work and thereby make them rich. Nobody gives even a penny to a lazy person who does not work day and night. Even though the people in communist countries work continuously, they hardly get enough food. Most of their earnings are taken away from them by a happy minority. Risking their lives, they are struggling for their freedom. As we have written above, this administration based on exploitation and torture, and this irreligious style of life, will end by itself. On the one hand, communist states spread propaganda to keep the people irreligious, which is a fundamental of communism. On the other hand, those who have deviated from the true path of the Ahl as-Sunna are trying to lead true Muslims astray. Khomeini of Iran is a glaring example to caution against the harms that such heretical and bigoted Muslims may cause to their country. In addition to these, Wahhâbîs are trying to practise their faith,

which is prohibited by true Islamic scholars, with laws that are completely arbitrary. As a result, they cause people all over the world to have a misunderstanding about Islam. According to Islam, “the commands which have not been proven by nass^[1] can be changed over time. “A rule deemed to be perfect one thousand years ago may not be appropriate for the conditions in our time. That is why the great scholars, that is, the mujtahids (rahimahumullâhu ta’âlâ), were given three important powers called “Aql” (wisdom), “Ilm” (knowledge), and “taqwâ” (fear of Allah) by Allâhu ta’âlâ to enable them to make the necessary changes. These late scholars studied the ijtihâds^[2] performed by the early scholars a thousand years before their time and selected the rules appropriate for the time.

We have to learn first the true faith reported by Ahl as-Sunna scholars (rahima-humullâhu ta’âlâ). Then we have to believe according to them. One whose faith is corrupt cannot attain the compassion and approval of Allâhu ta’âlâ. He will remain deprived of His mercy and help. He will not have comfort and peace. After we have corrected our faith we must correct our morality. We must hold fast to Islamic laws. That is, we should obey the orders and the prohibitions of Allâhu ta’âlâ and our Prophet (sall Allâhu ta’âlâ ’alaihi wa sallam). We must clean our hearts by doing the things ordered by Him and reported through His Prophet Muhammad (sall-Allâhu ta’âlâ ’alaihi wa sallam). We must make our lower selves (ego) abstain from prohibitions and harmful things. We must maintain our health. The heart of a person who behaves like this always wants to do good things. He never thinks of doing evil. If the soul and heart were clean and the body strong, it would be easy to work brotherly, collectively and honestly. We must not be deceived by the words and propaganda of the enemies of Islam, the hypocrites, and the non-sectarians. If we become true Muslims and do good deeds, Allâhu ta’âlâ will be pleased with us and help us, as we have seen above in Sûra **Tîm** of the Qur’ân al-kerîm. If we do not correct our faith, and do not follow the religion taught by Hadrat Muhammad (sall-Allâhu ’alaihi wa sallam), and abstain from good deeds, and struggle for the false faiths, and go astray to obtain personal opportunities, Allâhu ta’âlâ will make us the lowest of the low. If so, woe unto us!

[1] A general term for an âyat (verse) or a hadîth (tradition)

[2] Ability to understand the symbolic, hidden meanings in the Qur’ân al-kerîm. Conclusions reached and rules established thereby.

SYMPTOMS OF A TRUE MUSLIM

The first piece of advice is to correct the belief in accordance with the tenets which the Ahl as-sunna savants communicate in their books. For, it is this madhhab only that will be saved from Hell. May Allâhu ta'âlâ give those great people plenty of rewards for their toil! Those scholars of the four madhhabs who reached up the grade of ijtihâd and the great scholars educated by them are called **Ahl as-sunna** scholars. After correcting the belief (îmân), it is necessary to perform the acts of worship taught in the branch of **fiqh**, i.e. to do the commands of the Sharî'at and to abstain from what it prohibits. One should perform namâz five times each day without reluctance and slackness and in compliance with its conditions and ta'dîl-i arkân. He who has as much money as nisâb should pay zakât.^[1] Imâm-i a'zâm Abû Hanîfa says, "Also, it is necessary to pay the zakât of gold and silver which women use as ornaments."

We should not waste our valuable lives even on unnecessary mubâhs. It is absolutely unwarrantable to waste it on harâm. We should not busy ourselves with taghannî, singing, musical instruments, or songs. We should not be deceived by the pleasure they give our nafses. These are poisons mixed with honey and covered with sugar.

We should not commit **giybat**. Giybat is harâm. [Giybat means to talk about a Muslim's or a Zimmî's secret fault behind his back. It is necessary to tell Muslims about the faults of the Harbîs, about the sins of those who commit these sins in public, about the evils of those who torment Muslims and who deceive Muslims in buying and selling, thereby helping Muslims to beware their harms, and to tell about the slanders of those who talk and write incorrectly about Islam; these are not giybat. (**Radd-ul-Muhtâr: 5-263**)].

We should not spread gossip (carry words) among Muslims. It has been declared that various kinds of torments would be done to those who commit these two kinds of sins. Also, it is harâm to lie and slander, and must be abstained from. These two evils were harâm in every religion. There will be very heavy punishments for them. It causes great blessings to be secretive about Muslims'

[1] Please see **Endless Bliss**, V, 1, for zakât.

defects, not to spread their secret sins and to forgive their faults. One should show compassion for one's inferiors, those under one's command, [such as wives, children, students, soldiers], and the poor. One should not reproach them for their faults. One should not hurt or beat or swear at those poor people for trivial reasons. One should not violate anybody's property, life, honour, or chastity. Debts to everyone and to the government must be paid. Bribery, accepting or giving, is harâm. However, it would not be bribery to give it in order to get rid of the oppression of a cruel one, or to avoid a disgusting situation. But a person who receives it will have committed a harâm. Everybody should see their own defects, and should every hour think of the faults which they have committed towards Allâhu ta'âlâ. They should always bear in mind that Allâhu ta'âlâ does not hurry in punishing them, nor does He cut off their sustenance. The words of command from our parents, or from the government, compatible with Sharî'a, must be obeyed, but the ones incompatible with Sharî'a should not be resisted against so that we should not cause fitna. [See the 123rd letter in the second volume of the book **Maktûbât-i Ma'thûmiyya.**]

After correcting the belief and doing the commands of fiqh, we should spend all our time remembering Allâhu ta'âlâ. We should continue remembering, mentioning Allâhu ta'âlâ in a manner taught by the great men of religion. We should feel hostility towards all the things that will prevent our heart from remembering Allâhu ta'âlâ. The more you adhere to the Sharî'at, the more delicious it will be to remember Him. As indolence, laziness increase in obeying the Sharî'at, that flavour will gradually decrease, being thoroughly gone at last. What should I write more than what I have written already? It will be enough for the reasonable one. We should not fall into the traps of the enemies of Islam and we should not believe their lies and slanders.

GLOSSARY

Entries related to **Tasawwuf** can be learned best from Hadrat Ahmad al-Fârûqî as-Sirhindî's **Maktûbât**.

adhân: the Muslim call to prayer.

adilla (ash-Shar'iyya): the sources from which Islamic rules were derived: the Book, (i.e. the Qur'ân al-kerîm,) the Sunna, qiyâs al-fuqahâ' and ijma' al-Umma.

ahl: people

Ahl al-Bayt: immediate relatives of the Prophet.

Ahl as-Sunna (wa'l-Jamâ'a): the true pious Muslims who follow as-Sahâbat al-kirâm. These are called Sunnî Muslims. A Sunnî Muslim adapts himself to one of the four Madhhabs. These madhhabs are Hanafî, Mâlikî, Shâfi'î and Hanbalî.

Ahd-i atîk: the Old Testament.

Ahd-i jadîd: the New Testament.

ahkâm: rules, conclusions.

Ahkâm ash- Shar'iyya: the rules of Islam.

Allâhu ta'âlâ: Allah the Most High.

amru bi'l-ma'rûf (wa 'n-nahyu 'ani'l-munkar): duty to teach Allâhu ta'âlâ's commands and prohibitions.

Arsh: the end of matter bordering the seven skies and the **Kursî**, which is outside the seventh sky and inside the 'Arsh.

As'hâb-i kirâm: (as-Sahâbat al-kirâm); the Companions of Rasûlullah.

Awliyâ: pl. of **Walî** which means a person loved by Allâhu ta'âlâ.

Awâmîr-i ashara: the ten commandments which Allâhu ta'âlâ gave Mûsâ (alaihi 's-salâm) on the Mount Tur.

âyat: a verse of **al-Qur'ân al-kerîm**; al-âyat al-kerîma.

Azrâ'îl: one of the four archangels, who takes the souls of human beings.

Basmala: the Arabic phrase "Bismî' Ilâhî 'r-Rahmâni 'r-Rahîm" (In the name of Allah the Compassionate, the Merciful).

Bani Israil: Sons of Israel; Israelites; Jews.

bid'a: (pl. **bid'a'**) heresy; false, disliked belief or practice that did not exist in the four sources of Islam but which has been introduced later as an Islamic belief or 'ibâda in expectation of

thawâb (blessings).

Bi'that: the year in which Hadrat Muhammad (sall-Allâhu alaihi wa sallam) was informed that he was the Prophet.

Burâq: the animal of Paradise which took Rasûlullah from Mecca to Jerusalem during the Mi'râj event. It was white, very fast, sexless, smaller than a mule and bigger than an ass.

dalâla: deviation from the true path of Ahl as-Sunna.

dirham: weight unit of three grams.

effendi: title given by the Ottoman state to a statesmen and especially to religious scholars; a form of address, meaning "Your Great Personage."

emân: pardon; protection; guarantee.

fard: an act or thing that is commanded by Allâhu ta'âlâ in the Qur'ân al-kerîm.

Fard 'ain: obligation for every Muslim.

Fard kifâya: fard that must be done at least by one Muslim in a community.

fatwâ: ijtihâd (of a mujtahid); conclusion (of a muftî) from books of fiqh whether something not shown in them is permitted or not; answer to religious questions by Islamic scholars; rukhsa.

farmân: command, especially given by the Ottoman Sultans.

fiqh: knowledge dealing with what Muslims should do and should not do; actions, 'ibâdât.

ghazâ: battle against non-Muslims.

hamd: gratitude and praise.

hadîth: a saying of the Prophet ('alaihi 's-salâm) **al-Hadîth ash-sherîf:** all the hadîths collectively.

hadrat: title of respect used before the names of great people like prophets and Islamic scholars.

hajj: fard pilgrimage to Mecca.

harâm: not permitted in Islam.

Hegira: the emigration of the Prophet ('alaihi 's-salâm) from mecca to Medina.

'ilm al-hâl: books of Islamic teachings (of one madhhab) used to teach Muslims their religion.

'ibâda: worship, rite; act for which blessings will be given in the next world.

'ibâdât: (pl. of 'ibâda).

îmân: faith, beliefs of Islam; kalâm, i'tiqâd.

ijtihâd: (meaning or conclusion drawn by a mujtahid by)

endeavouring to understand the hidden meaning in an âyat or a hadîth.

irshâd: enlightenment; guiding; inspiring.

iqâmat: the words recited while standing just before beginning one of the five daily fard prayers.

i'tikâf: retreat, religious seclusion during Ramadân.

Jannat: Paradise.

jâriya: non-Muslim female slave captured in war.

jihâd: war against non-Muslims (or the nafs) to convert them (it) to Islam.

jizya: tax imposed on the non-Muslim citizens living in an Islamic country (Dâr al-Islâm).

Ka'ba (t-al-mu'azzama): in the great mosque of Mecca.

kalâm: the knowledge of îmân (belief).

kâfir: disbeliever, non-Muslim.

karâma: miracle worked by Allâhu ta'âlâ through a Walî.

karâmât: (pl. of karâma).

Khutba: the homily delivered at the pulpit by the imâm at the prayers of Friday and of Islamic festivals, which must be read in Arabic all over the world (it is sinful to read it in another language).

Karîm: Gracious.

kufr: being in disbelief. (Intention, statement or action) causing disbelief.

lâ-madhhabî: a person without a madhhab.

madhhab: all of what a profound 'âlim of (especially) Fiqh (usually one of the four —Hanafî, Shafi'î, Mâlikî, Hanbalî) or îmân (one of the two, namely Ash-arî, Mâturidî) communicated.

Madrassa: School where Islamic knowledge is taught.

Masjid: mosque.

makrûh: (an act) improper, disliked or abstained by the Prophet.

makrûh-tahrîma: prohibited with much stress.

makrûh-tanzîhî: makrûh of a lesser degree.

mawlid: the Prophet's birthday; writings that tell of the superiorities and excellences of the Prophet.

mimbar: the high pulpit in a mosque climbed with stairs, where the Khutba is read.

Mi'râj: the Prophet's ascension from Jerusalem to heaven.

masah: rubbing one's wet hands (on one's mests, which are

soft, soleless, waterproof shoes, covering the feet) while performing ablution.

mu'jiza: miracle peculiar to prophets alone.

murshid: guide, director.

murshid al-kâmil: great guide who has attained to perfection and is able to assist others.

munâfiq: hypocrite; one who disguises himself as a Muslim though he believes in another religion.

mustahab: (an act) for which there is thawâb and not sinful if omitted.

mubâh: an act neither ordered nor prohibited.

nâfila: the supererogatory, additional; in the sharî'at non-fard and non-wâjib 'ibâdât; the sunnat salâts accompanying the daily five salâts or any 'ibâdât one can perform whenever one wishes.

nafs: a negative force within man prompting him to do evil.

nass: (general term form) an âyat or a hadîth; an âyat or a hadîth that openly states whether something is ordered or prohibited.

nisâb: minimum quantity of specified wealth making one liable to do certain duties.

pasha: title given by the Ottoman State to a statesmen, governor and especially officers of high rank (now general or admiral).

qâdi: Muslim judge.

Qur'ân al-kerîm: the Holy Koran.

Ramadân: a Sacred Month in the Muslim Calendar.

Rasûlullah: (Rasûl-Allah); Muhammad ('alaihi 's-salâm), the Messenger of Allâhu ta'âlâ.

Sahâbî: (pl.as-Sahâbat al-kirâm; a Muslim who saw the Prophet ('alaihi 's-salâm) at least once; one of the companions.

Salaf (as-Sâlihîn): as-Sahâba and the distinguished ones among the Tabi'ûn and Taba' at-Tâbi'în.

Shafâ'at: intercession.

Shaikh: an âlim of high rank; expert in zâhirî or bâtinî knowledge; master, murshid; amîr, head.

Shaikh al-Islâm: Head of the Religious Affairs Office in an Islamic State.

Sunna: act, thing, though not commanded by Allâhu ta'âlâ, done and liked by the Prophet ('alaihi 's-salâm) as an 'ibâda; there is thawâb if done, but not sinful to omit, yet it is a sin if continually

omitted and disbelief if disliked.

sûra: a chapter of the Qur'ân al-kerîm.

suhba: companionship.

Sirât: the bridge in the hereafter.

tafsîr: a book of the science of interpreting the Qur'ân.

taqwâ: fearing Allâhu ta'âlâ; abstention from harâms; practising azîmas.

Tasawwuf: Islamic mysticism or sufism as defined by Islam; [See the book **Maktûbât** by Ahmad al-Farûqî as-Şirhindî (rahmatullâhi ta'âlâ 'alaih)].

tawakkul: trust in, expectation of everything from Allâhu ta'âlâ exclusively; expecting from Allâhu ta'âlâ the effectiveness of the cause (sabab) after working or holding on to the cause — before which tawakkul is unadvised.

tawhîd: (belief in) the Oneness, unity, of Allâhu ta'âlâ.

tekke: (Turkish) a place, building, where a murshid trains his murîds or sâliks; dergâh or khânagâh (Persian), zâwiya (Arabic).

thawâb: the (unit of) reward which has been promised and will be given in the next world by Allâhu ta'âlâ as a recompense for doing and saying what He likes.

umma: the community, the body of Believers, of a Prophet.

Umma (al-Muhammadiyya): the Muslim umma; followers of Muhammad ('alaihi 's-salâm).

Wahhâbî: people in Arabia whose beliefs originate from the heresies of Ibn Taymiyya. (See the books **Endless Bliss** and **Advice for the Muslim.**)

wâjib: (a belief or act) almost as compulsory as a fard and not to be omitted; something never omitted by the Prophet ('alaihi 's-salâm).

Walî: (pl. Awliyâ') one who is loved and protected (by Allâhu ta'âlâ).

wara': (after avoiding harâms) abstention from doubtful things (mushtabihât).

zakât: (fard duty of giving annually) certain amount of certain kinds of property given to certain kinds of people by which the remaining property becomes purified and blessed, and the Muslim who gives it protects himself against being (called) a miser.

zindîq: an enemy of Islam who pretends to be a Muslim.

BOOKS PUBLISHED BY HAKİKAT KİTABEVİ

ENGLISH:

- 1- Endless Bliss I, 304 pp.
- 2- Endless Bliss II, 400 pp.
- 3- Endless Bliss III, 336 pp.
- 4- Endless Bliss IV, 432 pp.
- 5- Endless Bliss V, 512 pp.
- 6- Endless Bliss VI, 352 pp.
- 7- The Sunni Path, 128 pp.
- 8- Belief and Islam, 128 pp.
- 9- The Proof of Prophethood, 144 pp.
- 10- Answer to an Enemy of Islam, 128 pp.
- 11- Advice for the Muslim, 352 pp.
- 12- Islam and Christianity, 336 pp.
- 13- Could Not Answer, 432 pp.
- 14- Confessions of a British Spy, 128 pp.
- 15- Documents of the Right Word, 496 pp.
- 16- Why Did They Become Muslims?, 304 pp.
- 17- Ethics of Islam, 240 pp.
- 18- Sahaba 'The Blessed', 384 pp.
- 19- Islam's Reformers, 320 pp.
- 20- The Rising and the Hereafter 112 pp.
- 21- Miftah-ul-janna, 288 pp.

DEUTSCH:

- 1- Islam, der Weg der Sunniten, 128 Seiten
- 2- Glaube und Islam, 128 Seiten
- 3- Islam und Christentum, 352 Seiten
- 4- Beweis des Prophetentums, 160 Seiten
- 5- Geständnisse von einem Britischen Spion, 176 Seiten
- 6- Islamische Sitte, 288 Seiten

EN FRANÇAIS:

- 1- L'Islam et la Voie de Sunna, 112 pp.
- 2- Foi et Islam, 160 pp.
- 3- Islam et Christianisme, 304 pp.
- 4- L'évidence de la Prophétie, et les Temps de Prières, 144 pp.
- 5- Ar-radd al Jamil, Ayuuha'l-Walad (Al-Ghazâli), 96 pp.
- 6- Al-Munqid min ad'Dalâl, (Al-Ghazâli), 64 pp.

SHQIP:

- 1- Besimi dhe Islami, 96 fq.
- 2- Libri Namazit, 208 fq.
- 3- Rrefimet e Agjentit Anglez, 112 fq.

ESPAÑOL:

- 1- Creencia e Islam, 112

ПО РУССКИ:

- 1- Всем Нужная Вера, (128) стр.
- 2- Признания Английского Шпиона, (144) стр.
- 3- КИТАБ-УС-САЛАТ (Молитвенник) Книга о намазе, (224) стр.
- 4- О Сын Мой (256) стр.
- 5- Религия Ислам (256) стр.

HA БЪЛГАРСКИ ЕЗИК:

- 1- Вяра и Ислям. (128) стр.
- 2- НАМАЗ КИТАБЪ (256) стр.

BOSHNAKISHT:

- 1- Iman i Islam. (128) str.
- 2- Odgovor Neprijatelju Islama, (144) str.
- 3- Knjiga o Namazu, (192) str.
- 4- Nije Mogao Odgovoriti. (432) str.
- 5- Put Ehl-i Sunneta. (128) str.
- 6- Ispovijesti Jednog Engleskog Spijuna. (144) str.